



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 will give youth leaders 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.

NCYI Department of Synagogue Services
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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.

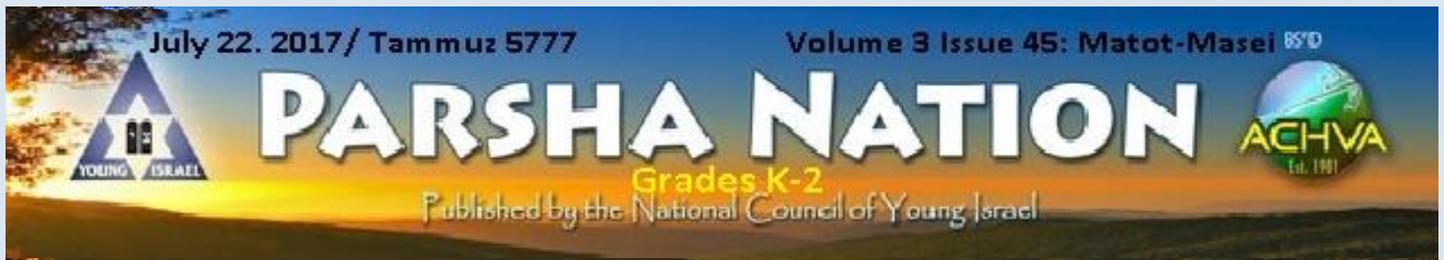
Leader Tip- Each section has some great tips for leaders and how they should conduct that section.



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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.
Total Time:	2 hours & 40 min of programing!	



MATOT-MASEI REVIEW

Moshe gives over the laws overriding the cancelation of promises to the heads of the tribes of Bnei Yisrael. War is started against Midian for their part in planning the moral destruction of Bnei Yisrael, and the Torah gives a detailed description of the war spoils and how they were given out amongst the people, the warriors, the Levis and the Kohen Gadol.

The *shvatim* of Reuven and Gad (later joined by half of the tribe of Menashe) ask for the lands east of the Jordan as their portion in Eretz Yisrael, since this was prime land for their cattle. Moshe is initially upset by their request, but afterwards agrees on the condition that they first join, and lead, in Bnei Yisrael's invasion of the lands west of the Jordan.

The forty-two journeys and encampments of Bnei Yisrael are listed, from Yitziat Mtzrayim to their encampment on the plains of Moav across the river from the land of Canaan. The boundaries of Israel are given, and cities of refuge (*arei miklat*) are designated as safe-havens and places of exile for accidental murderers. The daughters of Tzelaftad marry men within their own tribe of Menashe, so that the land that they inherit from their father should not be given over to another tribe.

LEADER TIP: Don't let the size of the double parsha scare you, there are a lot of very popular topics this week such as *hatarat nedarim*, *arei miklat*, and dividing the land to all the shvatim!

PARSHA QUESTIONS

Questions

1. What are the Rashei Matot of Bnei Yisrael?
2. What is a neder?
3. What type of soldiers did Moshe send to fight against Midian?
4. Why didn't the soldiers want to go to war?
5. What type of dish needs tevilat keilim (immersion in a mikveh)?
6. How do we kasher dishes used by the goyim?
7. Why were those who went to battle against Midian required to stay outside the machaneh?
8. Why did the shevatim of Reuven, Gad, and half of Menashe want to live on the other side of the Yarden?
9. What was Moshe's response and who did Moshe compare them to?
10. What did the shevatim of Reuven, Gad, and half of Menashe do for their brothers in order to merit receiving Gilad, the land they requested?
11. What does the word Massei mean?
12. For how many years were the Bnei Yisrael wandering in the desert?
13. How many times did the Bnei Yisrael travel during those 40 years?
14. Why did HaShem make the Bnei Yisrael move forty two times in the midbar?
15. Why must we kill out the Canaanim and not live together with them in Eretz Yisrael?
16. Who died on Rosh Chodesh Av in the 40th year of Bnei Yisrael wandering in the desert?
17. How old was he when he died?
18. Who must run to an Ir Miklat (City of Refuge)?
19. How long must he stay there?
20. May someone who killed on purpose run away to an Ir Miklat?

Answers

1. The heads of the tribes of Bnei Yisrael
2. A promise
3. Tzadikim
4. Because they knew that Moshe was supposed to die afterwards
5. Glass or metal dishes that belonged to goyim
6. We have to make it as hot as they ever used it (i.e., boil it if they boiled with it [hagalah], and heat it up to the highest temperature that they baked with it [libun])
7. They were impure because they were in contact with dead bodies
8. Because they needed a lot of land for their many animals

9. Moshe asked why they should be allowed to stay back while their brothers go fight. Moshe compared them to the meraglim who tried to discourage the Bnei Yisrael from entering Eretz Yisrael
10. They went ahead of the rest of Bnei Yisrael to help them settle into their respective areas.
11. Travels
12. 40 years
13. 42
14. To give them a different nisayon (test) in each place
15. So that we don't learn from their evil ways
16. Aharon Hakohen
17. 123 years old
18. Someone who kills by accident
19. Until the Kohen Gadol dies
20. NO

LEADER TIP: Since it's a double parsha, there are twice the amount of questions which means twice the amount of learning!

PARSHA ACTIVITY

GOAL: To teach the kids about the importance of remembering and learning from our past in order to help shape our future.

ACTIVITY: “Movement Memory”

Have everyone sit together in a circle. Start with one person saying their name along with a movement (clapping, slapping their legs, rolling their head, etc.). The next person has to say the name and do the movement of the person who went before him and then say his own name and do his own movement. The third person must then say the name and do the movements of both the people who went before them. Each person that goes must repeat the name and movements of everyone who went before them. Each movement needs to be new (aka you can't repeat anything that's already been done). You can play this game a number of times shifting the order around so that everyone gets a chance to be one of the last ones to go needing to remember all of them. You can do it with all different kinds of things- favorite food/color/holiday, birthday, middle name, etc.

DISCUSSION: “VAYICHTOV MOSHE ET MOTZE’HEM LEMASEHEM, “ Moshe wrote their goings forth according to their journeys...” (Bamidbar. 33,2) This passuk is found in the beginning of the Parsha. What follows is a list of all the stops made by Bnei Yisrael in the Wilderness on their way from Mitzrayim to the Israel. Why was it necessary to tell us all these various stops?

We are given this information to teach us how important it is to know our history. We must be familiar with our past to know how it came about that we came to Israel and why it is ours. It is also significant for us to know history in order to avoid the difficulties that we face in our times. By knowing the past we learn how to avoid the same problems in the present and we know how to deal with the trials and tribulations that confront us.

In this game, we learn about remembering and taking to heart everything that happened before us. If we didn't have to remember what everyone else was doing, we probably wouldn't pay close attention at all to any of the movements people we're doing before us. Since we not only have to repeat what everyone else was doing, but also make sure we didn't copy a movement that was already done, we pay very close attention to everyone since it affects us directly. So too with the history of Bnei Yisrael.

Everything that has happened in the past, is the reason we are where we are today. Additionally, we learn from our history in order to know what has worked, what has not, and what the best way to move forward from those mistakes and successes from our past. Our past makes us who we are in the present, and it's up to us how we form that into the future.

LEADER TIP: Challenge the kids to be as creative as possible. The more creative and into it you are, the more they will be as well! Not to mention, the games will be a ton of fun!

PARSHA STORY

Before you read: There's a difference between doing something by accident and doing it on purpose. In this week's Torah portion (Num. 35:16-25) we learn that while someone who intentionally murders an innocent person is liable for a death penalty, one who accidentally kills another is not. So too, we should know that - even if the result is the same - we should look at something done by accident and something done on purpose, in two different ways.

TAKING A SPILL

Jane liked most of camp. The Olympic-sized swimming pool was a dream. The sports fields were top-notch. The counselors were nice and (at least usually) let her do what she wanted. But there was one thing about camp she simply couldn't stand ... the food.

True, she was a bit spoiled in the food department. At home, her older brother - studying to be a chef - often treated her to his five-star cooking experiments. And if not, there were plenty of great take-out spots just a phone call away. But here at camp everything tasted like cardboard.

Of course, she'd complained to the kitchen manager, but the woman had refused to even listen. "Everyone else likes it just fine," she'd said.

But Jane didn't care about what everyone else liked. She hated the food and also wished there was some way she could make a protest against that mean manager.

These were the thoughts on her mind as, like every morning, she sat moping over her breakfast tray of cardboard eggs, cardboard toast and (liquid) cardboard orange juice. Suddenly she heard a *crash-smash-splash* behind her.

A kid at the next table had accidentally knocked over a full pitcher of juice! The table, chairs and floor were all a big, sticky, orange mess. Jane saw the kitchen manager rush over - *boy, was the kid who knocked it over gonna get it!* Jane thought. But to her surprise, the manager just gave the kid, who was beet-red with embarrassment, a little shrug, grabbed a mop, and cleaned it up.

Wow, Jane thought, for a big mess like that, no punishment, no nothing.

Suddenly she felt a grin grab the corners of her mouth and tug them toward the fans on the ceiling. She'd have her protest after all...

That day at lunch, Jane made sure to sit close to the edge of a table and make sure there was a full-to-the-brim pitcher of (cardboard) Kool-Aid in front of her. While the kids sitting next to her were distracted, she gave the pitcher a protest shove with her elbow and smiled as the red, sticky liquid went splash dancing on the floor.

As she'd expected, the kitchen manager came running over holding a mop. But *not* as Jane expected, instead of just giving her a mild shrug like he had to the other kid - the manager handed the mop to *her!*

"Okay, clean it up," she said with a no-nonsense voice.

Jane was stunned. "W-why me?" she asked.

"You're the one who spilled it, aren't you?"

"Well, yeah," Jane said, since there was no denying it. "But today at breakfast another kid spilled a pitcher and *you* mopped it up. So it's simply not fair to now expect *me* to do it."

Jane was certain that her logic was perfect and the kitchen manager would soon get to work - but no such luck.

"Young lady, if you don't clean up every drop of the mess you made, I'm going to report you to the head counselor."

"But why?" Jane insisted, now feeling very on-the-spot. "Me and that other kid did the *exact same* thing."

"You did *not*," the woman responded. "I saw both spills happen. This morning the girl spilled the pitcher totally by accident, so why should I get upset at her? Just now, you spilled it on purpose. The two spills were not the same at all."

As Jane dragged the wet mop across the sticky floor, she realized that what she'd done - and what she'd learned from it - had all been no 'accident.'

Discussion Questions:

Q. How did Jane feel when she first spilled the pitcher of drink?

A. She was happy that now the manager was going to have to clean it up like she had before when another kid did the same thing.

Q. How did she feel at the end?

A. She realized that what she'd done was different, since she'd spilled it on purpose.

LEADER TIP: Everyone makes mistakes, even the greatest of people. See if anyone can remember something that someone else did by accident. Did you overreact? Have you ever made that same accident? Did your opinion of them change?

JEWISH LEADER OF THE WEEK

Rav Aharon Lichtenstein

(May 23, 1933- April 20, 2015)



Rabbi Lichtenstein was born in Paris, France, but grew up in the United States, studied in Yeshiva Rabbi Chaim Berlin under Rabbi Yitzchok Hutner. He earned a BA and semicha at Yeshiva University under Rabbi Joseph B. Soloveitchik, whose daughter, Tovah, he would later marry, and a PhD in English Literature at Harvard University.

After serving as Rosh yeshiva at Yeshiva University for several years, Rabbi Lichtenstein accepted Rabbi Yehuda Amital's request in 1971 to join him as the leader of Yeshivat Har Etzion, located in Gush Etzion, and moved to Jerusalem. He kept a strong connection to Yeshiva University as a Rosh Kollel for the Gruss Kollel in Jerusalem. After Rabbi Amital's passing, Rabbi Lichtenstein became the Rosh Yeshiva of Yeshivat Har Etzion (Gush). He wrote many books and has hundreds, if not thousands of teachings recorded all over the world.

In 2005, he and his wife Dr. Tovah moved to Alon Shvut. They were married in 1960 and had six children.

He was committed to intense and original Torah study and voiced a courageous Jewish worldview implementing parts of modern times within the framework of a Torah life, reflecting the tradition of his teacher and father-in-law, Rabbi Joseph B. Soloveitchik in line with Orthodoxy nowadays.

Rabbi Lichtenstein was awarded the Israel Prize for Jewish Literature on Yom Haatzmaut in 2017. He died on April 20, 2015. He was a source of inspiration for so many different kinds of Jews, for both his educational teachings and his intellectual and spiritual leadership. He was especially admired by many Modern Orthodox leaders.

LEADER TIP: Rabbi Lichtenstein taught thousands. See if you can find anyone in your shul that was a student of his.

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TEFILLAH TREASURES

Shemoneh Esrei: Sim Shalom

We ask that Hashem give us peace of mind with recognition and appreciation of all His goodness, grace, kindness, blessing, and mercy. All of these things are based on our perception and how we look at things. Just like the question “Who is rich? The one who appreciates what he has” in Pirkei Avot. Hashem’s gifts are as much about making ourselves aware of them as they are about receiving them in the first place!

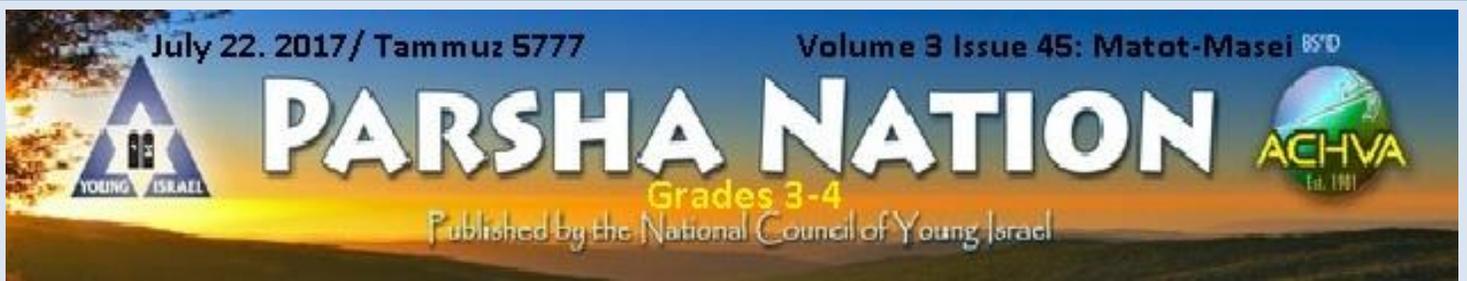
We continue by asking Hashem to shine the light of His “face” onto us. This is the way He used to give us blessings as Torah and a love of performing acts of kindness, as well as righteousness, blessing, mercy, life and peace. The bracha ends with us asking Hashem to bless us with peace at all times.

During mincha and maariv, instead of “Sim Shalom” (“Instill Peace”), we say “Shalom Rav,” that Hashem should create abundant of peace upon us because He is the Master of all forms of peace. We ask for “abundant peace” at night, since that is a time of great uncertainty for people.

During shacharit, and during mincha on fast days, the chazzan says Birkat Kohanim in this bracha. This is the set of three blessings that the kohanim would say every day in the Beit Hamikdash, ending in a blessing for Hashem’s peace.

When We ask Hashem for peace, goodness, blessing, graciousness, kindness, and compassion, the word “*sim*” is used because it implies that the brachot shouldn’t only come to us, but they should stay with us forever. What is the most important way to make sure that the brachot we ask Hashem for never leave the Jewish people? The answer is peace. Peace is the best way to “hold on” to the Jewish people’s blessings. For all of the other blessings aside from peace to remain with us, we must first have peace.

LEADER TIP: World peace is one of the most wished things in the world. As hard as it is to get there, what’s something you can do to help the cause?



MATOT-MASEI REVIEW

Moshe gives over the laws overriding the cancelation of promises to the heads of the tribes of Bnei Yisrael. War is started against Midian for their part in planning the moral destruction of Bnei Yisrael, and the Torah gives a detailed description of the war spoils and how they were given out amongst the people, the warriors, the Levis and the Kohen Gadol.

The *shvatim* of Reuven and Gad (later joined by half of the tribe of Menashe) ask for the lands east of the Jordan as their portion in Eretz Yisrael, since this was prime land for their cattle. Moshe is initially upset by their request, but afterwards agrees on the condition that they first join, and lead, in Bnei Yisrael's invasion of the lands west of the Jordan.

The forty-two journeys and encampments of Bnei Yisrael are listed, from Yitziat Mtzrayim to their encampment on the plains of Moav across the river from the land of Canaan. The boundaries of Israel are given, and cities of refuge (*arei miklat*) are designated as safe-havens and places of exile for accidental murderers. The daughters of Tzelafchad marry men within their own tribe of Menashe, so that the land that they inherit from their father should not be given over to another tribe.

LEADER TIP: Don't let the size of the double parsha scare you, there are a lot of very popular topics this week such as *hatarat nedarim*, *arei miklat*, and dividing the land to all the *shvatim*!

PARSHA QUESTIONS

Questions

1. What are the Rashei Matot of Bnei Yisrael?
2. What is a neder?
3. Who may annul a vow?
4. What type of soldiers did Moshe send to fight against Midian?
5. Why didn't the soldiers want to go to war?
6. What did the soldiers do with all of the gold, silver, and jewels that they captured during the war?
7. To whom did Moshe give most of it?
8. What type of dish needs tevilat keilim (immersion in a mikveh)?
9. How do we kasher dishes used by the goyim?
10. Why were those who went to battle against Midian required to stay outside the machaneh?
11. Why were the Jewish people not commanded to attack Moav as they were to attack Midian?
12. Why did the shevatim of Reuven, Gad, and half of Menashe want to live on the other side of the Yarden?
13. What was Moshe's response and who did Moshe compare them to?
14. What did the shevatim of Reuven, Gad, and half of Menashe do to alleviate their concern for their families and cattle?
15. What did the shevatim of Reuven, Gad, and half of Menashe do for their brothers in order to merit receiving Gilad, the land they requested?
16. What does the word massei mean?
17. For how many years were the Bnei Yisrael wandering in the desert?
18. How many times did the Bnei Yisrael travel during those 40 years?
19. Why did HaShem make the Bnei Yisrael move forty two times in the midbar?
20. Why must we kill out the Canaanim and not live together with them in Eretz Yisrael?
21. Who died on Rosh Chodesh Av in the 40th year of Bnei Yisrael wandering in the desert?
22. How old was he when he died?
23. Which great big sea borders the entire western side of Eretz Yisrael?
24. What are the Hebrew terms for north, south, east, west
25. Who must run to an Ir Miklat (City of Refuge)?
26. How long must he stay there?
27. How many witnesses are needed to punish someone who kills on purpose?
28. May someone who killed on purpose run away to an Ir Miklat?
29. Why did HaShem teach Moshe the mitzvot that can only be done in Eretz Yisrael if Moshe cannot go into Eretz Yisrael?
30. How did the daughters of Tzelafchad guarantee that their portion remain part of Shevet Menashe?

Answers

1. The heads of the tribes of Bnei Yisrael
2. A promise
3. Preferably, an expert in the laws of nedarim. Otherwise, three ordinary people
4. Tzadikim
5. Because they knew that Moshe was supposed to die afterwards
6. They brought it all to Moshe
7. To the soldiers
8. Glass or metal dishes that belonged to goyim
9. We have to make it as hot as they ever used it (i.e., boil it if they boiled with it [hagalah], and heat it up to the highest temperature that they baked with it [libun])
10. They were impure because they were in contact with dead bodies
11. Because Moav acted out of fear against the Jewish people. Also, Ruth was destined to come from Moav
12. Because they needed a lot of land for their many animals
13. Moshe asked why they should be allowed to stay back while their brothers go fight. Moshe compared them to the meraglim who tried to discourage the Bnei Yisrael from entering Eretz Yisrael
14. They fortified cities for their families and built enclosures for their cattle, and then accompanied the rest of Am Yisrael to assist in conquering Eretz Yisrael
15. They went ahead of the rest of Bnei Yisrael to help them settle into their respective areas
16. Travels
17. 40 years
18. 42
19. To give them a different nisayon (test) in each place
20. So that we don't learn from their evil ways
21. Aharon Hakohen
22. 123 years old
23. Yam Hagadol, alternatively known as the Mediterranean Sea (Yam Hatichon)
24. North = Tzafon, South = Negev, East = Kedem or Mizrach, West = Yam or Maarav
25. Someone who kills by accident
26. Until the kohen gadol dies
27. Two
28. NO
29. Moshe felt better that he was at least able to learn about these mitzvot
30. They married cousins from Shevat Menashe

LEADER TIP: Since it's a double parsha, there are twice the amount of questions which means twice the amount of learning!

PARSHA ACTIVITY

GOAL: To teach the kids about the importance of remembering and learning from our past in order to help shape our future.

ACTIVITY: “Troll Bridge”

The idea of the game is to “cross the bridge” as many creative times as possible. Each person must take turns “crossing the bridge” in a different way each time (ex: walking, running, skipping, crawling, hopping, etc.). The challenge is though that you may not repeat anything that anyone before you has done. Pick one person to be the “Troll” of the bridge. In the beginning it will be pretty easy, but once the game starts rolling it will get harder and harder to be creative. Each “crossing” must be something with the person’s feet (meaning people can’t walk across while doing different things with their hands). The troll will be the judge of whether or not someone repeats a movement. Once someone repeats a “crossing”, or can’t think of something quick enough, they are out and join the troll on the “council” the game keeps going until there is only one person left and is declared the winner!

DISCUSSION: “VAYICHTOV MOSHE ET MOTZE’HEM LEMASEHEM, “ Moshe wrote their goings forth according to their journeys...” (Bamidbar. 33,2) This passuk is found in the beginning of the Parsha. What follows is a list of all the stops made by Bnei Yisrael in the Wilderness on their way from Mitzrayim to the Israel. Why was it necessary to tell us all these various stops?

We are given this information to teach us how important it is to know our history. We must be familiar with our past to know how it came about that we came to Israel and why it is ours. It is also significant for us to know history in order to avoid the difficulties that we face in our times. By knowing the past we learn how to avoid the same problems in the present and we know how to deal with the trials and tribulations that confront us.

In this game, we learn about remembering and taking to heart everything that happened before us. If we didn’t have to remember what everyone else was doing, we probably wouldn’t pay close attention at all to any of the ways people we’re crossing the bridge before us. Since we have to make sure we don’t copy a movement that was already done, we pay very close attention to everyone since it affects us directly. So too

with the history of Bnei Yisrael. Everything that has happened in the past, is the reason we are where we are today. Additionally, we learn from our history in order to know what has worked, what has not, and what the best way to move forward from those mistakes and successes from our past. Our past makes us who we are in the present, and it's up to us how we form that into the future.

LEADER TIP: Challenge the kids to be as creative as possible. The more creative and into it you are, the more they will be as well! Not to mention, the games will be a ton of fun!

PARSHA STORY

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TAKING A SPILL

Jane liked most of camp. The Olympic-sized swimming pool was a dream. The sports fields were top-notch. The counselors were nice and (at least usually) let her do what she wanted. But there was one thing about camp she simply couldn't stand ... the food.

True, she was a bit spoiled in the food department. At home, her older brother - studying to be a chef - often treated her to his five-star cooking experiments. And if not, there were plenty of great take-out spots just a phone call away. But here at camp everything tasted like cardboard.

Of course, she'd complained to the kitchen manager, but the woman had refused to even listen. "Everyone else likes it just fine," she'd said.

But Jane didn't care about what everyone else liked. She hated the food and also wished there was some way she could make a protest against that mean manager.

These were the thoughts on her mind as, like every morning, she sat moping over her breakfast tray of cardboard eggs, cardboard toast and (liquid) cardboard orange juice. Suddenly she heard a *crash-smash-splash* behind her.

A kid at the next table had accidentally knocked over a full pitcher of juice! The table, chairs and floor were all a big, sticky, orange mess. Jane saw the kitchen manager rush over - *boy, was the kid who knocked it over gonna get it!* Jane thought. But to her surprise, the manager just gave the kid, who was beet-red with embarrassment, a little shrug, grabbed a mop, and cleaned it up.

Wow, Jane thought, for a big mess like that, no punishment, no nothing.

Suddenly she felt a grin grab the corners of her mouth and tug them toward the fans on the ceiling. She'd have her protest after all...

That day at lunch, Jane made sure to sit close to the edge of a table and make sure there was a full-to-the-brim pitcher of (cardboard) Kool-Aid in front of her. While the kids sitting next to her were distracted, she gave the pitcher a protest shove with her elbow and smiled as the red, sticky liquid went splash dancing on the floor.

As she'd expected, the kitchen manager came running over holding a mop. But *not* as Jane expected, instead of just giving her a mild shrug like he had to the other kid - the manager handed the mop to *her!*

"Okay, clean it up," she said with a no-nonsense voice.

Jane was stunned. "W-why me?" she asked.

"You're the one who spilled it, aren't you?"

"Well, yeah," Jane said, since there was no denying it. "But today at breakfast another kid spilled a pitcher and *you* mopped it up. So it's simply not fair to now expect *me* to do it."

Jane was certain that her logic was perfect and the kitchen manager would soon get to work - but no such luck.

"Young lady, if you don't clean up every drop of the mess you made, I'm going to report you to the head counselor."

"But why?" Jane insisted, now feeling very on-the-spot. "Me and that other kid did the *exact same* thing."

"You did *not*," the woman responded. "I saw both spills happen. This morning the girl spilled the pitcher totally by accident, so why should I get upset at her? Just now, you spilled it on purpose. The two spills were not the same at all."

As Jane dragged the wet mop across the sticky floor, she realized that what she'd done - and what she'd learned from it - had all been no 'accident.'

Discussion Questions:

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

A. She'd thought that doing the same thing by accident, and doing it on purpose should be treated the same way. But she discovered that there was a big difference.

Q. Why do you think the kitchen manager treated the two spills differently?

A. The first spill was an accident. While perhaps the kid could have been more careful, she wasn't intentionally trying to make a mess and cause the manager extra work, so it could be easily forgiven. But Jane's spill was an intentional unkind act that shouldn't have gone without consequences.

LEADER TIP: Everyone makes mistakes, even the greatest of people. See if anyone can remember something that someone else did by accident. Did you overreact? Have you ever made that same accident? Did your opinion of them change?

JEWISH LEADER OF THE WEEK

Rav Aharon Lichtenstein

(May 23, 1933- April 20, 2015)



Rabbi Lichtenstein was born in Paris, France, but grew up in the United States, studied in Yeshiva Rabbi Chaim Berlin under Rabbi Yitzchok Hutner. He earned a BA and semicha at Yeshiva University under Rabbi Joseph B. Soloveitchik, whose daughter, Tovah, he would later marry, and a PhD in English Literature at Harvard University.

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He was committed to intense and original Torah study and voiced a courageous Jewish worldview implementing parts of modern times within the framework of a Torah life, reflecting the tradition of his teacher and father-in-law, Rabbi Joseph B. Soloveitchik in line with Orthodoxy nowadays.

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LEADER TIP: Rabbi Lichtenstein taught thousands. See if you can find anyone in your shul that was a student of his.

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TEFILLAH TREASURES

Shemoneh Esrei: Sim Shalom

We ask that Hashem give us peace of mind with recognition and appreciation of all His goodness, grace, kindness, blessing, and mercy. All of these things are based on our perception and how we look at things. Just like the question “Who is rich? The one who appreciates what he has” in Pirkei Avot. Hashem’s gifts are as much about making ourselves aware of them as they are about receiving them in the first place!

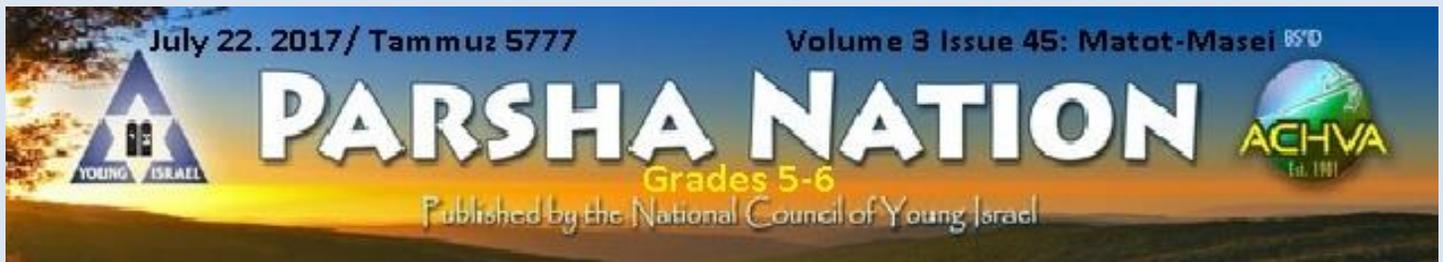
We continue by asking Hashem to shine the light of His “face” onto us. This is the way He used to give us blessings as Torah and a love of performing acts of kindness, as well as righteousness, blessing, mercy, life and peace. The bracha ends with us asking Hashem to bless us with peace at all times.

During mincha and maariv, instead of “Sim Shalom” (“Instill Peace”), we say “Shalom Rav,” that Hashem should create abundant of peace upon us because He is the Master of all forms of peace. We ask for “abundant peace” at night, since that is a time of great uncertainty for people.

During shacharit, and during mincha on fast days, the chazzan says Birkat Kohanim in this bracha. This is the set of three blessings that the kohanim would say every day in the Beit Hamikdash, ending in a blessing for Hashem’s peace.

When We ask Hashem for peace, goodness, blessing, graciousness, kindness, and compassion, the word “*sim*” is used because it implies that the brachot shouldn’t only come to us, but they should stay with us forever. What is the most important way to make sure that the brachot we ask Hashem for never leave the Jewish people? The answer is peace. Peace is the best way to “hold on” to the Jewish people’s blessings. For all of the other blessings aside from peace to remain with us, we must first have peace.

LEADER TIP: World peace is one of the most wished things in the world. As hard as it is to get there, what’s something you can do to help the cause?



MATOT-MASEI REVIEW

Moshe gives over the laws overriding the cancelation of promises to the heads of the tribes of Bnei Yisrael. War is started against Midian for their part in planning the moral destruction of Bnei Yisrael, and the Torah gives a detailed description of the war spoils and how they were given out amongst the people, the warriors, the Levis and the Kohen Gadol.

The *shvatim* of Reuven and Gad (later joined by half of the tribe of Menashe) ask for the lands east of the Jordan as their portion in Eretz Yisrael, since this was prime land for their cattle. Moshe is initially upset by their request, but afterwards agrees on the condition that they first join, and lead, in Bnei Yisrael's invasion of the lands west of the Jordan.

The forty-two journeys and encampments of Bnei Yisrael are listed, from Yitziat Mitzrayim to their encampment on the plains of Moav across the river from the land of Canaan. The boundaries of Israel are given, and cities of refuge (*arei miklat*) are designated as safe-havens and places of exile for accidental murderers. The daughters of Tzelafchad marry men within their own tribe of Menashe, so that the land that they inherit from their father should not be given over to another tribe.

LEADER TIP: Don't let the size of the double parsha scare you, there are a lot of very popular topics this week such as *hatarat nedarim*, *arei miklat*, and dividing the land to all the *shvatim*!

PARSHA QUESTIONS

Questions

1. What are the Rashei Matot of Bnei Yisrael?
2. What is a neder?
3. Who may annul a vow?
4. What type of soldiers did Moshe send to fight against Midian?
5. Why didn't the soldiers want to go to war?
6. What magic did Bilam do during the war?
7. How did Pinchas bring them down?
8. What did the soldiers do with all of the gold, silver, and jewels that they captured during the war?
9. To whom did Moshe give most of it?
10. What type of dish needs tevila t keilim (immersion in a mikveh)?
11. How do we kasher dishes used by the goyim?
12. Why were those who went to battle against Midian required to stay outside the machaneh?
13. Why were the Jewish people not commanded to attack Moav as they were to attack Midian?
14. Why did the shevatim of Reuven, Gad, and half of Menashe want to live on the other side of the Yarden?
15. What was Moshe's response and who did Moshe compare them to?
16. What did the shevatim of Reuven, Gad, and half of Menashe do to alleviate their concern for their families and cattle?
17. What did the shevatim of Reuven, Gad, and half of Menashe do for their brothers in order to merit receiving Gilad, the land they requested?
18. Which two kings/kingdoms occupied the area of Gilad?
19. Who were the two people responsible for capturing this territory?
20. What does Uvo Tidbak mean?
21. What does the word massei mean?
22. For how many years were the Bnei Yisrael wandering in the desert?
23. How many times did the Bnei Yisrael travel during those 40 years?
24. Why did HaShem make the Bnei Yisrael move forty two times in the midbar?
25. Why must we kill out the Canaanim and not live together with them in Eretz Yisrael?

26. Who died on Rosh Chodesh Av in the 40th year of Bnei Yisrael wandering in the desert?
27. Where was he buried?
28. How old was he when he died?
29. Which great big sea borders the entire western side of Eretz Yisrael?
30. What are the Hebrew terms for north, south, east, west
31. Who must run to an Ir Miklat (City of Refuge)?
32. Where else can he run?
33. How long must he stay there?
34. How many witnesses are needed to punish someone who kills on purpose?
35. May someone who killed on purpose run away to an Ir Miklat?
36. Why did HaShem teach Moshe the mitzvot that can only be done in Eretz Yisrael if Moshe cannot go into Eretz Yisrael?
37. Since the Leviim were not included in the dividing of the land, from whom did the Leviim receive land to live on?
38. What were the names of the daughters of Tzelafchad?
39. Which tribe were they from?
40. How did the daughters of Tzelafchad guarantee that their portion remain part of Shevet Menashe?

Answers

1. The heads of the tribes of Bnei Yisrael
2. A promise
3. Preferably, an expert in the laws of nedarim. Otherwise, three ordinary people
4. Tzadikim
5. Because they knew that Moshe was supposed to die afterwards
6. He made the five kings of Midian and himself fly up into the air
7. By pointing the words of the kohen gadol's tzitz at them
8. They brought it all to Moshe
9. To the soldiers
10. Glass or metal dishes that belonged to goyim
11. We have to make it as hot as they ever used it (i.e., boil it if they boiled with it [hagalah], and heat it up to the highest temperature that they baked with it [libun])
12. They were impure because they were in contact with dead bodies
13. Because Moav acted out of fear against the Jewish people. Also, Ruth was destined to come from Moav
14. Because they needed a lot of land for their many animals

15. Moshe asked why they should be allowed to stay back while their brothers go fight. Moshe compared them to the meraglim who tried to discourage the Bnei Yisrael from entering Eretz Yisrael
16. They fortified cities for their families and built enclosures for their cattle, and then accompanied the rest of Am Yisrael to assist in conquering Eretz Yisrael
17. They went ahead of the rest of Bnei Yisrael to help them settle into their respective areas
18. Sichon king of the Emorites and Og king of the Bashan
19. Machir and Ya'ir, descendants of Shevat Menashe
20. To cling to HaShem. This means to be close to HaShem, learn His Torah, and do His mitzvoth.
21. Travels
22. 40 years
23. 42
24. To give them a different nisayon (test) in each place
25. So that we don't learn from their evil ways
26. Aharon Hakohen
27. Hor Hahor
28. 123 years old
29. Yam Hagadol, alternatively known as the Mediterranean Sea (Yam Hatichon)
30. North = Tzafon, South = Negev, East = Kedem or Mizrach, West = Yam or Maarav
31. Someone who kills by accident
32. To the cities of the Leviim
33. Until the kohen gadol dies
34. Two
35. NO
36. Moshe felt better that he was at least able to learn about these mitzvoth
37. From the other shevatim who gave a portion of land from their inheritance
38. Machlah, Tirtzah, Chaglah, Milkah, Noah
39. Menashe
40. They married cousins from Shevat Menashe

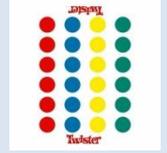
LEADER TIP: Since it's a double parsha, there are twice the amount of questions which means twice the amount of learning!

PARSHA ACTIVITY

GOAL: To teach the kids about the importance of remembering and learning from our past in order to help shape our future.

ACTIVITY: “Mastermind Twister”

This game requires either an actual Twister board or a bunch of red, yellow, green, and blue circles. One person picks a special order of how we must walk across the board. For example, you must step on green then yellow then blue then yellow then blue then red- getting from one side of the board to the other. The first person steps on a color. If they get it wrong, the next person goes, if they get it correct the person with the code will nod and they may continue until they mess up. Once a person messes up, the next person goes. The first person to successfully make it across the board wins and becomes the person who creates the code. Everyone must pay close attention to what everyone does as to remember which steps were correct and which ones were wrong.



DISCUSSION: “VAYICHTOV MOSHE ET MOTZE’HEM LEMASEHEM, “ Moshe wrote their goings forth according to their journeys...” (Bamidbar. 33,2) This passuk is found in the beginning of the Parsha. What follows is a list of all the stops made by Bnei Yisrael in the Wilderness on their way from Mitzrayim to the Israel. Why was it necessary to tell us all these various stops?

We are given this information to teach us how important it is to know our history. We must be familiar with our past to know how it came about that we came to Israel and why it is ours. It is also significant for us to know history in order to avoid the difficulties that we face in our times. By knowing the past we learn how to avoid the same problems in the present and we know how to deal with the trials and tribulations that confront us.

In this game, we learn about remembering and taking to heart everything that happened before us. If we didn’t have to remember what everyone else was doing, we probably wouldn’t pay close attention at all to any of the movements people we’re doing before us. Since we not only have to repeat what everyone else was doing correctly, but also make sure we didn’t copy an incorrect movement that was already done, we pay very close attention to everyone since it affects us directly. So too with the history of Bnei Yisrael. Everything that has happened in the past, is the reason we are where we

are today. Additionally, we learn from our history in order to know what has worked, what has not, and what the best way to move forward from those mistakes and successes from our past. Our past makes us who we are in the present, and it's up to us how we form that into the future.

LEADER TIP: Challenge the kids to be as creative as possible. The more creative and into it you are, the more they will be as well! Not to mention, the games will be a ton of fun!

PARSHA STORY

Before you

read: There's a difference between doing something by accident and doing it on purpose. In this week's Torah portion (Num. 35:16-25) we learn that while someone who intentionally murders an innocent person is liable for a death penalty, one who accidentally kills another is not. So too, we should know that - even if the result is the same - we should look at something done by accident and something done on purpose, in two different ways.

TAKING A SPILL

Jane liked most of camp. The Olympic-sized swimming pool was a dream. The sports fields were top-notch. The counselors were nice and (at least usually) let her do what she wanted. But there was one thing about camp she simply couldn't stand ... the food.

True, she was a bit spoiled in the food department. At home, her older brother - studying to be a chef - often treated her to his five-star cooking experiments. And if not, there were plenty of great take-out spots just a phone call away. But here at camp everything tasted like cardboard.

Of course, she'd complained to the kitchen manager, but the woman had refused to even listen. "Everyone else likes it just fine," she'd said.

But Jane didn't care about what everyone else liked. She hated the food and also wished there was some way she could make a protest against that mean manager.

These were the thoughts on her mind as, like every morning, she sat moping over her breakfast tray of cardboard eggs, cardboard toast and (liquid) cardboard orange juice. Suddenly she heard a *crash-smash-splash* behind her.

A kid at the next table had accidentally knocked over a full pitcher of juice! The table, chairs and floor were all a big, sticky, orange mess. Jane saw the kitchen manager rush over - *boy, was the kid who knocked it over gonna get it!* Jane thought. But to her surprise, the manager just gave the kid, who was beet-red with embarrassment, a little shrug, grabbed a mop, and cleaned it up.

Wow, Jane thought, for a big mess like that, no punishment, no nothing.

Suddenly she felt a grin grab the corners of her mouth and tug them toward the fans on the ceiling. She'd have her protest after all...

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"Okay, clean it up," she said with a no-nonsense voice.

Jane was stunned. "W-why me?" she asked.

"You're the one who spilled it, aren't you?"

"Well, yeah," Jane said, since there was no denying it. "But today at breakfast another kid spilled a pitcher and *you* mopped it up. So it's simply not fair to now expect *me* to do it."

Jane was certain that her logic was perfect and the kitchen manager would soon get to work - but no such luck.

"Young lady, if you don't clean up every drop of the mess you made, I'm going to report you to the head counselor."

"But why?" Jane insisted, now feeling very on-the-spot. "Me and that other kid did the *exact same* thing."

"You did *not*," the woman responded. "I saw both spills happen. This morning the girl spilled the pitcher totally by accident, so why should I get upset at her? Just now, you spilled it on purpose. The two spills were not the same at all."

As Jane dragged the wet mop across the sticky floor, she realized that what she'd done - and what she'd learned from it - had all been no 'accident.'

Discussion Questions:

Q. Why should it matter what a person's intention is, if the end result is the same?

A. Life is more than just a sum of its physical events. True, a spilled pitcher of drink makes no more or less physical mess if it's spilled on purpose or spilled accidentally. However, intentional negative acts make much more of a 'spiritual' mess - such as create bad feelings within and between people - than the same act done by accident.

Q. Is there a difference between good, positive acts done accidentally and those done intentionally?

A. While on the surface, the result might look the same, someone who does something positive, on purpose, is not only improving his character, but is giving a spiritual 'positive charge' to the world.

LEADER TIP: Everyone makes mistakes, even the greatest of people. See if anyone can remember something that someone else did by accident. Did you overreact? Have you ever made that same accident? Did your opinion of them change?

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Rav Aharon Lichtenstein

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LEADER TIP: World peace is one of the most wished things in the world. As hard as it is to get there, what’s something you can do to help the cause?

This Week in Jewish History

July 16, 2008

The Return of Ehud Goldwasser and Eldad Regev

The IDF confirmed the capture of the two Israeli soldiers on July 13. They were both reservists on their last day of operational duty. Hezbollah released a statement saying "Implementing our promise to free Arab prisoners in Israeli jails, our strugglers have captured two Israeli soldiers in southern Lebanon." Later on, Hassan Nasrallah declared that "No military operation will return them...[t]he prisoners will not be returned except through one way: indirect negotiations and a trade of prisoners." No Hezbollah casualties were reported. On August 6 the IDF announced one of the Hezbollah participants was captured in a commando operation. On August 27 the Hezbollah chief Sheikh Hassan Nasrallah has said he would not have ordered the abduction of two Israeli soldiers if he had known it would lead to such a war. "Had we known that the kidnapping of the soldiers would have led to this, we would definitely not have done it," he said in an interview on Lebanese TV. On the other side, however; Israeli P.M. Ehud Olmert testified before the Winograd Commission that he had fully



Nasrallah stated on October 31, 2006 that indirect talks with Israel on hostage return had begun.

Haaretz reported in March 2007 that Prime Minister Ehud Olmert testified to the Winograd Commission that several meetings regarding Hezbollah were held upon his taking office, and that in response to the likely scenario of soldiers again being abducted, he chose one of several plans of action instead of having to make a snap-judgement if and when such a scenario occurred. On December 6, 2006, a previously classified report released by Israel stated that the two soldiers were critically wounded during the abduction. On June 29, 2008, Prime Minister Ehud Olmert declared the two captives dead. On July 16, 2008 Hezbollah swapped the bodies of Ehud and Eldad for Samir Kuntar, four Hezbollah prisoners captured during the 2006 Lebanon war and the bodies of 199 killed Palestinian and Lebanese fighters.

FIND...

- Hatarat Nedarim
- Midian
- Reuven
- Gad
- Menashe
- Journeys
- Encampments
- Arei Miklat

STAT LINE OF THE WEEK- MATOT-MASEI

of 54 sedras 42nd 43rd
of 10 in Bamidbar 9th 10th
Pesukim 112 132 244
Rank (Torah/Bam.) 24/7 12/5 1/1
Words 1484 1461 2945
Rank 29/6 32/7 1/1
Letters 5652 5773 11425
Rank 30/7 28/6 1/1

Mitzvot 2 6 8
positive 1 2 3
prohibitions 1 4 5

TRIVIA QUESTION OF THE WEEK

WHERE IS THE ONLY KOSHER MCDONALDS OUTSIDE OF ISRAEL?

Email your answers to YOUTH@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!

- In a study of 200,000 ostriches over a period of 80 years, no one reported a single case where an ostrich buried its head in the sand.
- It is physically impossible for pigs to look up into the sky.
- A pregnant goldfish is called a twit.
- More than 50% of the people in the world have never made or received a telephone call.

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

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

Parsha Points to Ponder...

Two tribes asked Moshe to grant them permission to remain on the east side of the Jordan and not to go into Israel proper. At first Moshe refused, but after they explained that they will settle their families and promised that they will go across the river with the rest of the Israelites to fight the battles to conquer the land and then return, Moshe relented and granted them permission. Moshe did a strange thing. Only the tribes of GAD and RE'UVEN had asked to remain. When Moshe acceded to their request the Torah says: VAYITEN LAHEM MOSHE LIVNE GAD VELIVNE RE'UVEN VELACHATZI SHEVET MENASHE..., "So Moshe gave to them – to the children of Gad, and the children of Re'uvan, and half the tribe of Menashe..." (Num. 32,33) He added half the tribe of Menashe to remain with them when we do not find any request from this tribe to remain and not enter into the Promised Land. A reason often given was to assure that the tribes remaining and the tribes entering the land would stay in touch with each other. Since it was obvious the two parts of the tribe of Menashe would stay united, they would also guarantee that the other two tribes would do so. Why, however, did he choose the tribe of Menashe? We might find a clue if we look back to see why Yosef gave Menashe his name when he was born. He called him Menashe because he said: KI NASHANI ELOKIM, "...Hashem has made me forget all my hardship and all my father's household." (Gen. 41,51) What usually is thought is that he wanted to forget his father's home. The contrary is true. He wanted to forget the hardships he encountered there but his intention was that every time he called his son by name he would remember his father's home. Hence Moshe had the same intention. This tribe's presence among the other two tribes would remind them to keep in touch with their brethren tribes.

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