

Am Nolad: Creation of the Nation

# **Kedushat HaMikdash and Yerushalayim**

## **Choveret Chinuch Kislev**



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## Introduction

**Shalom L'Kulam,**

The month of Kislev is the beginning of the winter. Outside it gets colder and darker, but the month also brings with it the holiday of lights and warmth- Chanukah. As we continue on our journey through Tanakh, this month we are focused on Sefer Vayikra. Sefer Vayikra focuses on the Mishkan and the Korbanot. While Korbanot can be a difficult topic to bring into our everyday lives, we can actually learn a lot from the Mishkan. The Mishkan was the predecessor to the Beit HaMikdash and basically was a way for us to feel Hashem more imminently in our midsts. The Mishkan and then later the Beit Hamikdash were the resting place of the Shekhina in the middle of Bnei Yisrael's camp and land. They represent the centrality of Hashem and holiness in our life as a nation. Chanukah is the holiday where we can reflect on the holiness of the Beit Hamikdash and the Maccabim's efforts to protect that ideology- that holiness, not physicality, is the center of our lives.

This month our Chanichim will come to learn about holiness and Yerushalayim. They will meet Betzalel who built the mishkan and learn about the story of Chanukah. They will come to understand what makes us special as Jews, that we value Torah and mitzvot over physical enjoyment and achievements. We'll learn about Moses Montefiore and his love for Yerushalayim and how he impacted the modern city of Yerushalayim. And our chanichim will learn about Korbanot and how we can bring the idea of sacrifice into our lives.

Don't forget, this choveret needs YOU to make it successful. There are 4 peulot provided for each week of the month. Read through the peulot- take out what doesn't work for you and add your own ideas, games, and stories. To edit this packet, click [tinyurl.com/choveretvayikra](http://tinyurl.com/choveretvayikra) and go to 'File', 'Make a Copy,' and then you will have your own Google Doc to edit.

Bivrachat Chevrei Torah v'Avodah,

Jen van Amerongen	Merakezet Chinuch
Ariel Shields	Co-Mazkir Artzi
Michal Laub	Co-Mazkira Artzi
James Williams	Director of Administration
Rav Shaul Feldman	Executive Director

### Skit

**Tzion/a:** I am so excited! Its finally Kislev!!! My favorite month of the year!

**Z:** Why are you so excited Tzion/a?

**Tzion/a:** You don't know why?? I'm excited because it means Chanukah is coming! There will be donuts, and chocolate gelt, and PRESENTS!!! I love getting presents!!! 8 whole days of presents!!

**Z:** Oh Tzion/a you know there's a lot more to Chanukah than that. What else do we celebrate on Chanukah?

**Tzion/a:** Um... We light the Menorah? Something about the Maccabeats? I love to Maccabeats \*starts singing Candlelight- I'll tell a tale tale tale tale...\*

**Z:** You mean the Maccabim?

**Tzion/a:** Oh whoops, that's what I meant. I guess I could probably brush up on my Chanukah history.

**Z:** Did someone say history? I know what that calls for! Ready to go? Chant along with me

**Together:** Lets go! Uka chaki uka chaki uka chaki... SNAP! \*spin\*

**Z:** I brought us back a long time before the story of Chanukah. We're with Bnei Yisrael in the desert on their way to Eretz Yisrael.

**Tzion/a:** Why? Didn't Chanukah happen once they were already in Eretz Yisrael?

**Z:** Yeah but if you really want to get the full picture we needed to start here, and you need to meet an important man. His name is Betzalel.

**Betzalel (dressed like an Artist, paintbrush, smock):** Hey Z, I need to tell you about this awesome new project I've been working on.

**Tzion/a:** I'd love to hear about it too! Are you an artist?

**Betzalel:** Artist? Pff.. like arts and crafts?! I am an Architect! I design buildings! And the project I'm working on now is a very special building, its called the Mishkan. \*hands out picture of the mishkan\* Hashem wanted a place to come down and be with Bnei Yisrael in their camp and it travels around with them. People could visit and bring korbanot. It's like a house for Hashem. So Hashem told Moshe to have ME design it! This is better than when I got into Architecture school!

**Tzion/a:** Wheres is gonna go?

**Betzalel:** So you see how Bnei Yisrael are camped all around us? It's going to go right there in the middle of the campground. You know, to show that Hashem is so important to us, like the capital of our camp.

**Tzion/a:** Wow that's so nice \*turns to Z\* But I'm not getting the connection to Chanukah...

**Z:** I think you will at our next stop, Betzalel, we're going to have to head out but the project looks great!

**Betzalel:** Thanks guys! I have to get back to the drawing board and figure out what kind of fabrics I need. Bye!

**Z:** Lets head to our next stop, Uka chaki uka chaki uka chaki... SNAP! \*spin\*

**Tzion/a:** \*looks around\* Wow look! We're in the Beit Hamikdash!

**Z:** Yes, here we are, in one of the holiest places in Jewish history. Once Bnei Yisrael came to Eretz Yisrael, Betzalel's Mishkan which was Hashem's moveable home in the desert, was replaced by the Beit Hamikdash, a new permanent home for Hashem.

**Tzion/a:** So like the Mishkan 2.0.

**Z:** Yeah, uh oh- we gotta move out of the way- looks like the Greeks are coming.

**Greek 1 (Togas, sunglasses, jock/bully persona):**

Wow man, this is gonna be a sick place to host our parties once we get the Jews outta here.

**Greek 2:** Yeah, we just have to kick those little nerds out. All they talk about is their God, and their Torah, and their laws, sooo boring. They've gotta learn to live a little- eat drink and be merry. YOLO! They don't even have Olympics! How do they even have fun? Oh look its little Matityahu.

**Matityahu:** You are never going to take the Beit Hamikdash away from us! You think just being strong and having fun is the best way to live? We know the best way to live- and its having Hashem in our lives! And He will help us fight you and win. Mi LaHashem Eili! Whoever wants to fight for Hashem come with me!

**Z:** So you see, the Greeks wanted to destroy Hashem's home, but you know the end of the Chanukah story, the Maccabim started an army and saved the Beit Hamikdash!

**Tzion/a:** Ok, thats cool but why should that matter to me? The Beit Hamikdash was destroyed eventually and doesn't even exist anymore.

**Z:** Thats true, but what the Maccabim did was really important. They showed that putting Hashem in the middle of our lives is important and worth fighting for.

Betzalel made the Mishkan the center of Bnei Yisrael's camp in the desert. And the Maccabim protected Hashem's Beit Hamikdash in Yerushalayim, the center of Eretz Yisrael. And today, even though we don't have the Beit Hamikdash yet, its holiness is still in Yerushalayim. Yerushalayim is the capital of the State of Israel- It shows everyone what we care about- the center of our lives is Hashem!

**Tzion/a:** Wow, I really never thought about it that way. Yerushalayim, is our capital, the center of everything we believe in, like the Mishkan and the Beit Hamikdash were so long ago.

**Z:** Exactly, and that's what we're supposed to remember on Chanukah, not just the donuts and gelt- even though those are great too.

**Tzion/a:** And the presents!

**Z:** Right, the presents too. Maybe it's time to start heading back, I think snif is supposed to start soon.

**Tzion/a:** You're right- and I think we're going to learn about some of this stuff this month. I can't wait! Lets go!

**Together:** Uka chaki uka chaki uka chaki... SNAP!  
\*spin

### Yerushalayim: Ir HaAtika and Ir HaChadasha

**Goal:** Have the chanichim understand the story and legacy of Moses Montefiore and how he was able to build the first Jewish community outside of the Old City walls in Jerusalem.

#### Commercial Game:

- Gather various random products- breath mints, baseball mitt, a can of beans, hairbrush, etc.
- Divide the kids into small groups. The size of the group may depend on the number of items. Aim for four or five in each group. Get more items if needed.
- Tell the kids to come up with a 30 to 60 second television commercial for their assigned product.
- Give them five or ten minutes to develop their commercial, the point is to convince the audience to buy their product
- Then have each group present their commercial to the whole group.

After the commercial is “aired” host an interview with the audience.

- Ask which kids were convinced to “buy” the object
- Ask them why or why not
- Have a conversation about persuasion-
- How do we convince people to buy something or believe something you say?

#### Possible Trigger:

- Have a madrich hold up photos of Mishkenot Sha'ananim and try to convince the kids to buy property there.
- Why is it so nice? Its prime realty in the heart of Jerusalem! There's a beautiful windmill! You overlook the old city.
- Ask- why wouldn't anyone NOT want to live there?!

**Skit:** Tell over the story of Moses Montefiore. Write a skit incorporating all of the main details of the story and have madrichim (or chanichim) perform it. Bring in props! Use rags and tattered clothes for the people living in Jerusalem. Bring a fancy hat or jacket for Moses Montefiore.

#### **Story of Moses Montefiore:**

<https://unitedwithisrael.org/mishkenot-shaanaim-the-story-of-the-new-jerusalem/>

Think about the city or town that you grew up in. Do you know which was the first neighborhood built in your town? How about the second or third? Do you know why your hometown expanded? Was it merely population growth? Do you know who built each neighborhood? Most people don't know the answers to these questions nor is the information easily accessible.

Jerusalem, however, is unique in that we know in great detail exactly how the city developed. We know how each neighborhood developed, in what order and who built each one and the information is readily available.

**For about 350 years, the city of Jerusalem was defined by what you would find within, what is referred to today as the Old City walls. While the current Old City walls look ancient, they are in fact not that old. The walls were built in the early 16th century under the command of Suleiman the Magnificent of the Ottoman Empire. It is within these walls that the Jewish community lived amongst the Muslim, Christian and Armenian residents of Jerusalem. All of that would change for the Jewish community in 1860.**

A young, English Jew named Sir Moses Montefiore made a fortune in the stock market. He retired at the age of 40 and then spent the next 71 years of his life (he died when he was 101!) dedicated to helping the Jews of the Land of Israel. **In one of his many visits, Montefiore was disturbed by the difficult conditions under which the Jews of Jerusalem. There was overcrowding, and disease was rampant inside the cramped quarters of the Old City. He decided to do something about it.**

At the same time, a wealthy American Jew named Judah Touro bequeathed \$60,000 to the Jews of the Holy Land in his will. At the time, it was considered a very large sum of money. Touro chose Montefiore as the executor of his estate.

**Using Touro's money, Montefiore built a small group of lovely row houses outside the walls of the Old City. He hoped to relieve the overcrowding in the Old City and expand Jerusalem to the West. At first, no one was interesting in moving to his new neighborhood. They thought that it was too dangerous to live outside the protective walls of the Old City. In response, Montefiore lowered the rents to zero in order to attract the Jews of the Old City to his new development. That, too, was not enough of an incentive, so Montefiore offered stipends to those who would live outside the Old City. Some people agreed to live in Montefiore's new project, but still, at night they would retreat back to Old City in order to be within the safety and security of the walls. Eventually people moved in – full time – to the new area, which was named Mishkenot Sha'ananim (Peaceful Habitation).**

The name was taken from the Book of Isaiah (32:18). The verse reads, "My people will abide in peaceful habitation, in secure dwellings and in quiet resting places."

The cornerstone for this new neighborhood was laid in 1857 and was finally completed in 1860. The first building contained 28 apartments, and a revolutionary water pump was installed to serve the community. A communal oven and a mikvah (Jewish ritual bath) were built as well. In 1866, a smaller, second building was added.

In addition to the dwellings, Montefiore also built a windmill, which was ultra-modern at the time, in order to grind grain into flour. He needed to provide food and industry for those who would move out of the confines of the Old City.

After the 1948 War of Independence, Mishkenot Sha'ananim was sitting on the border between Jordan and Israel. This no-man's land was very dangerous due to sniper fire and the area turned into a slum.

In 1967, after the Six Day War, once again Jerusalem became the united capital of the Jewish People. In 1973 a project to restore Mishkenot Sha'ananim began. The area was transformed into an upscale guest house for internationally acclaimed authors, artists and musicians visiting Israel. In addition to the guesthouse, it also became the home of the Jerusalem Music Center.

All of the buildings, including the windmill, of Mishkenot Sha'ananim remain standing today. It is a grand testimony to the growth and restoration of Jerusalem that was established as the capital of the Jewish People some 3000 years ago by King David when he moved the capital from Hebron to Jerusalem during his reign.

The song is a good and fun way to teach about Moses Montefiore's life and his philanthropy

**SONG:** HaSar Moshe Montefiore

<https://www.youtube.com/watch?v=1KbMQk7beQg>

[http://shironet.mako.co.il/artist?type=lyrics&lang=1&wrkid=1273&prfid=465&song\\_title=2932e7](http://shironet.mako.co.il/artist?type=lyrics&lang=1&wrkid=1273&prfid=465&song_title=2932e7)

<http://www.hebrewsongs.com/?song=hasarmoshemontifiiori>

Hebrew

פזמון...	וְכַשֶּׁהִיָּה הַשָּׁר מוֹנְטִיפִיּוֹרִי בֶן שָׁמוּנִים אָז בָּאוּ לְבֵיתוֹ הַמְּלָאכִים הַלְבָּנִים עָמְדוּ עַל מִטָּתוֹ וְכָךְ אָמְרוּ אֵלָיו: הַקְדוֹשׁ בְּרוּךְ הוּא רוֹצֶה אוֹתְךָ אֵלָיו ... וְעֵנָה הַשָּׁר מוֹנְטִיפִיּוֹרִי בְּדִיוֹק: סִלְחוּ לִי רַבּוֹתִי, אֲךָ בְּאַמֶּת אֲנִי עֶסוּק כִּי יֵשׁ הַרְבֵּה צְרוּת לְאַחֵינוּ בְּעוֹלָם הֵנָּה פּוֹגְרוֹם בְּרוֹסִיָּה, אֵיךְ לֹא אָבּוֹא אֲצִלֵּם י מִי אִם לֹא אֲנִי יַעֲזֹר פֹּה לְכֻלָּם?
פזמון...	וְהוּא עָלָה לְמִרְכָּבָה וְ"דִי"ו! לְסוֹסִים אָמַר, וּפֹה מִתֵּן בְּסִתֵּר, וְשָׁמָּה נִדְבָּה וּפֹה צְבִיטָה בְּלִחִי אוֹ לְטוֹף שֶׁל אֲהָבָה וְלִכְל הַיְּהוּדִים שֶׁמְחָה וְגֻאָה וְכָל הַקְּבֹד לְשָׂר!
פזמון...	וְכַשֶּׁהִיָּה הַשָּׁר מוֹנְטִיפִיּוֹרִי בֶן תַּשְׁעִים אָמְרוּ לוֹ: תַּעֲלֶה, כִּי שָׁם לְמַעַלָּה מִבְּקָשִׁים שָׁאֵל אוֹתָם הַשָּׁר: תִּגִּידוּ, אֵיךְ אֲכַל אֵיךְ עָלִילַת הַדָּם בְּדַמְשֶׁק תִּבְטַל? הֲלֹא צָרִיךְ לִלְקַח לְפִתְחָה הַנִּבְּזָה, לְהַגִּיד לוֹ תַּתְּבִישׁ וְאֵיךְ מִרְשִׁים דָּבָר קָזָה וְאִם צָרִיךְ לָשִׁים לוֹ בֵּיד אֵיזָה בְּקִשְׁשִׁישׁ מִיִּן מִתְּנֶה גְדוֹלָה אֲךָ שְׂאִישׁ בֶּה לֹא יִרְגִישׁ אָז מִי אִם לֹא אֲנִי לְתַרְכִּי אֶת זֶה יִגִּישׁ,

Moses Montefiore's carriage that he used to travel is on display today in Mishkenot Sha'ananim:

<http://projects.jerusalemfoundation.org/heritage/preservation/montefiore-carriage.aspx>

Sir Moses Montefiore made seven trips to Palestine between the years 1827-1875. From 1834, he used his own carriage to travel through Palestine, Europe, Russia, the Ottoman Empire and Morocco on a philanthropic mission to Jews in distress. The municipality restored the carriage and put it on permanent display next to the Montefiore Windmill in 1976. The carriage was destroyed by fire in 1986. At the initiative of the Jerusalem Foundation in 1990, the carriage was reconstructed by Itamar Newman using fragments that remained of the original and was reinstalled at the site.



English

When Sir Montefiore was 80 years old  
White angels came to his home  
They stood over his bed, saying:  
"The Holy One, Blessed Be He,  
wants you to come to Him."

Montefiore answered exactly this way:  
"Forgive me, gentlemen, but I'm truly busy.  
Our brothers throughout the world have many troubles.  
There's a pogrom in Russia, how can I not go to them?  
For who, if not me, will help everyone here?"

Chorus  
He went up into his carriage, saying "diyo!" to the horses  
And placed a secret gift here, a donation there,  
Here a pinch on the cheek or a loving caress.  
And all the Jews felt happiness and pride.  
All honor to the Sar!

When Sir Montefiore was 90  
They told him,  
"Arise, they're asking for you up above."  
He asked them, "Tell me, how can I?  
How will the blood libel in Damascus be called off?"

Someone must go to the despicable Pasha to say:  
"Shame on you! How is such a thing allowed!  
And if someone must put some bakshish\* into his hand  
A large present, but one that no one will notice?  
Who, if not I, will give this to the Turk?"

He went up into his carriage...

And when Sir Montefiore was 100  
He said: "Enough already, my soul is satisfied.  
Millions of liras, franks and bishlik\* have been spent  
But for the Jews, this is never enough."

They said to him, "Your honor, just come and look  
Another room must be built for Rachel's Tomb  
The Western Wall must be raised up  
And more Jews must be brought to Nevei She'ananim  
And who, if not you, my beloved master?"

He went up into his carriage....

And when the Sar was a hundred and one more year,  
The angels gave him a final kiss  
And so, he closed his eyes requesting  
Only that he have a Jerusalem stone under his head.

Wrapped in a silk tallit, resting in his coffin  
Sar Moshe completed his final journey  
But there are still people ready to swear  
That sometimes at night, when it's dark all around  
They saw Sar Montefiore beside his carriage.

He went up into his carriage...



Am Nolad: Creation of the Nation  
Vayikra: **Kedushat HaMikdash and Yerushalayim**



**Cut and paste photos to enlarge for snif**

<http://paintedback.blogspot.com/2016/03/> Now and Then Pictures of Mishkenot Sha'ananim  
Jerusalem, Mishkenot Sha'ananim. Jan. 20, 1948

Residents of Mishkenot Sha'ananim crawl and run to dodge Arab snipers  
as they return to their homes after their day's work.  
In the background you can see the Montefiore Windmill.





## Peula #2: The HOLYmpics

**Goal:** Through this peula we will introduce the chanichim to the ideological fight of the Maccabim against the Hellenistic Greeks. Hellenistic culture idolized the human body and physical pleasures. They used the Olympics as the ultimate show of these values. In this peula we will show how Jews believe in holiness which means taking the physical parts of our world and infusing it with spirituality to connect to Hashem. We don't have the Olympics we have the HOLYmpics!

A great way to open this peula is with a skit. Have madrichim dressed up as Greeks and Jews. The Greeks will be dressed in togas and talk about the importance of the olympics and physicality and the Maccabim will talk about holiness.

The idea is to have this peula run as a "color war" and have the chanichim compete team vs. team or just have the chanichim compete amongst themselves.

### Game #1: Bracha Bee:

- Bring in assorted food that the chanichim will have to guess the bracha on.
- You will show a food and whoever raises their hand first (have each one whisper their answer to a judge) gets to say what bracha they think the food is
- If they are correct they get a point for their team. Once the right answer is said the winner say their bracha out loud and gets to eat the snack.
- Suggested Foods:
  - **Banana**- Ha'Adama
  - **Rice Krispies**- Mezonot (Bonus Question: What is the Bracha Achrona? Borei Nefashot)
  - **Oreos**- Mezonot
  - **Frosted Flakes**- Ha'Adama
  - **Crispix**- One Crispix should be split. Recite Mezonot and eat the darker half (rice) first. Then recite Ha'Adama and eat the lighter half (corn).
  - **Grape Juice**- HaGafen
  - **Grapes**- Ha'Etz

### Game #2: Mitzvah Relay Race:

Teach the chanichim the idea of "זריזין מקדימים למצות" The vigilant are early to do mitzvot. The Gemara tells us that it's good to do mitzvot as soon as you can! Then let them know that they are going to compete to see who can be the most זריז, to do the mitzvot!

Set up an Apache Relay Race where each station is related to mitzvot. Once they're done with one station they run to the next and hand the baton off to the next team member. Whichever team finishes first wins. This can be done in a number of different ways- basically if you can think of a challenge that can make a mitzvah fun- add it!

- Tanakh (or Siddur) find-
  - Have the chanichim to find the page of a famous story in Tanakh or a specific tefilla. Once

they find it they can go to the next station.

- Torah Riddles
  - Hand the chanichim a riddle in an envelope, they have to whisper the answer and then can pass the baton.
  - Ex: Whats a food that could have been Meat but now is Pareve? (an Egg)
- Sukkah Build
  - Get blocks or boxes and have the chanichim “build a sukkah” while blindfolded
- Chessed
  - Carry your friend on your back to the next station
- Tzedaka Bean Bag Toss
  - Have the chanichim throw the “money” bean bags (or balls) into a “tzedaka” box
- Kiddush Cup Challenge
  - Each chanich has to drink 3 full cups of Grape Juice with a Bracha before (and Bracha Achrona afterwards!)
- Dvar Torah Chopped
  - Write down some unrelated words on pieces of paper.
  - Each chanich gets 3 pieces of paper and has to think of and say a one minute dvar torah using those words.
- Aliyah I'REGEL
  - Have chanichim run a three legged race to Yerushalayim on the Shalosh Regalim!

At the end of the Peula award the chanichim with medals. Cut out before Shabbat and attach to string.



### Peula #3: What Makes a Capital?

**Goal:** Have the chanichim understand the importance of a capital, and what Yerushalayim represents.

#### Game #1 Capital Headbands:

- One chanich will be called up per round
- They will wear the name of a famous capital on their head
- They have to ask yes or no questions to guess what city they are (or what country they are in)
- Encourage them to ask questions about famous landmarks, foods, language etc.
- Make Yerushalayim the last city

#### Discussion points:

- Which city was the easiest to guess?
- At what point did you guess each city?
- When you think of each of these cities what is the first thing that comes to mind?

#### Game #2 International Party Guests:

- One person volunteers to play the host.
- Host leaves the room.
- Three chanichim serve as the Surprise Guests.
- Each guest is supposed to be from a different country
- Then bring the host back in the room. Guest #1 "knocks" on the door. Host lets him/her inside and they begin to interact. A new Guest will arrive in a minute (or more time, depending on what your chanichim can handle) so that the host will be interacting with three different guest characters.
- The host wants to figure out the identity of each Guest by asking them questions about themselves and where they live.

#### Discussion points:

- Similar to the above
- What makes a country special?
- What gives it its uniqueness?
- Why is Israel and Yerushalayim so different than any other country?
- In many countries, the capital is the governmental center of the country- Think about the White House in Washington DC or Buckingham Palace in England.
- Why is Yerushalayim the capital of Israel?
- Explain that Yerushalayim also houses the governmental center of Israel, the Knesset is there.
- But Yerushalayim is also holy. It's the capital of the Jewish state because that's where the Beit Hamikdash was and will be. It tells the world around us that what makes our country special is Yerushalayim, holiness, and Hashem.

**"ירושלים אור של עולם... ומי הוא אורה של ירושלים? הקב"ה..." - בראשית רבה נ"ט, ח'**

Yerushalayim is the light of the world... And who is the light of Yerushalayim? HaKodosh Baruch Hu (Hashem)

<https://www.youtube.com/watch?v=3uvSZox5hCo>

**Paris, France**



**Rome, Italy**





**Washington DC, USA**



**London, England**





**Moscow, Russia**



**Jerusalem, Israel**





**Peula #4: Korbanot: Sacrifice and Mesirut Nefesh**

**Goal:** Have the chanichim learn what sacrifice is and how we can experience the idea of korbanot in our lives.

**Trigger: The Giving Tree**

Read the Giving Tree by Shel Silverstein. If you cannot access the book, a script can be found at the end of this peula. Follow up with a discussion.

**Discussion Points:**

- What was the main idea of the story?
- Why did the Tree give so much to the boy?
- Do you think it was easy for the Tree?
- Try to get the chanichim to understand the idea of sacrifice from this story.
  - The Tree loved the boy so much that she gave everything she could to give, sacrificing herself so that he could be happy

For Older Chanichim:

- How do you feel about the boy?
- What should the boy have done for the Tree?
  - The Boy didn't show the same sacrifice for the Tree. All he did was take. If you care, you have to also give of yourself.

**Game #1 Candy Rock Paper Scissors:**

- Bring 3 types of candy to snif (enough for each chanich)
- Make each piece of candy worth a different amount of points
- Give each chanich two pieces of each type of candy currency.
- The youth had to challenge each other to a rock paper scissors duel in order to win more candy.
- The object of the game was to get as many points as you can, but to do that, you may have to give up your favorite kind of candy.
- Whoever wins gets to take their favorite kind of candy from everyone else!
- After the game, discuss the game briefly.
  - Ask who kept playing and who stopped to keep their candy?
  - Tease out the idea that some played to get more of the candy they like and others played to win.
  - Some kids were willing to sacrifice their candy for the chance to win more while others didn't want to make the sacrifice.

**Discussion Points:**

- What does the word sacrifice mean?
  - This is a big word for some kids, explain that it means "to give up something for something or someone"
- When you hear the word sacrifice, what comes to mind?
- What is something you have given up or sacrificed in your life? Why? Was it hard to give up?
  - Have you ever sacrificed your free time for a team practice?
  - Or sacrificed watching your favorite show to make sure you could study and do well on a test?

- What is something you can't imagine giving up?

Now introduce the idea of a Korban:

- What is a Korban?
  - Basically, people would come to the Beit Hamikdash to sacrifice, or give, animals to Hashem.
  - Why? Why would Hashem want an animal BBQ from us? Doesn't he have everything He wants? (That is, if we could imagine God "wanting" something)
  - One explanation is that at that time in Ancient Israel, animals were the currency of the day, your animals were like your allowance- when you worked you got paid with animals and animals were also your food.
  - So by giving away one of your animals you were giving up something that was very important to you for Hashem.
- What would be your Korban today? What is something special to you that you would give up to show Hashem how much you care about Him?
  - Allowance? A favorite toy? A favorite food?
- How would it make you feel?
- Sacrifice is not easy! And that's the point, because when we do it, we show Hashem that we care- if it was so easy it wouldn't be meaningful.
  - For example: If you parents ordered you food every single night, it wouldn't be as meaningful as if they put in hard work and energy to make you your favorite dinner.
- Who is someone who sacrifices for you?
  - Your parents etc.
- You can introduce the idea of Avodah ShebaLev. Though we do not have Korbanot today, our tefilla is a replacement for Korbanot. We connect to Hashem and show that we care through tefilla.

### Game #2 Dodgeball with Sacrifice:

- Play a regular game of dodgeball but with a twist
- The way to get the members of your team that got out to get back in is to run to the other teams side and tap the back line
- If you are hit by a ball by the opposing team when you cross over you are out
- But if you make it across then your whole team gets back in and you can go back without getting out

Follow up with a similar discussion as the game before:

- Who was willing to get out to get their team back in?
- Did anyone do it?
- Why did they do it?
- Why were chanichim afraid to make the sacrifice?

### Additional Discussion for Older Chanichim:

A suggested conversation to have with older chanichim (grades 6+) is about the sacrifices the IDF soldiers. Discuss what these soldiers sacrificed, make sure to discuss that although dying is the ultimate sacrifice, all IDF soldiers (especially those who enlist voluntarily) make sacrifices to protect the Jewish people.

Recommended stories:

Roi Klein- [https://www.chabad.org/library/article\\_cdo/aid/409254/jewish/The-Face-of-a-Hero.htm](https://www.chabad.org/library/article_cdo/aid/409254/jewish/The-Face-of-a-Hero.htm)

Michael Levin- <http://www.aish.com/h/imd/48922547.html>

<https://jewishweek.timesofisrael.com/how-michael-levin-inspired-a-generation-of-lone-soldiers/>

The Giving Tree, By Shel Silverstein

[http://www.thebestclass.org/uploads/5/6/2/4/56249715/the\\_giving\\_tree.pdf](http://www.thebestclass.org/uploads/5/6/2/4/56249715/the_giving_tree.pdf)

Narrator 1: Once there was a tree...

Narrator 2: And she loved a little boy.

Narrator 3: And every day the boy would come and he would gather her leaves and make them into crowns and play king of the forest.

Narrator 4: He would climb up her trunk and swing from her branches and when he was tired, he would sleep in her shade. And the boy loved the tree... very much.

Narrator 5: And the tree was happy. But time went by, and the boy grew older. And the tree was often alone.

Narrator 6: Then one day the boy came to the tree and the tree said:

Tree: Come, Boy, come and climb up my trunk and swing from my branches and eat apples and play in my shade and be happy.

Boy: I am too big to climb and play

Narrator 7: said the boy.

Boy: I want to buy things and have fun. I want some money. Can you give me some money?"

Tree: I'm sorry

Narrator 8: said the tree,

Tree: but I have no money. I have only leaves and apples. Take my apples, Boy, and sell them in city. Then you will have money and you'll be happy.

Narrator 9: And so the boy climbed up the tree and gathered her apples and carried them away. And the tree was happy...

Narrator 10: But the boy stayed away for a long time..... and the tree was sad.

Narrator 11: And then one day the boy came back and the tree shook with joy, and she said:

Tree: Come, Boy come and climb up my trunk and swing from my branches and eat apples and play in my shade and be happy.

Boy: I am too busy to climb trees,

Narrator 1: said the boy.

Boy: I want a house to keep me warm. I want a wife and I want children, and so I need a house. Can you give me a house?

Narrator 2: I have no house. The forest is my house.

Narrator 3: said the tree

Tree: but you may cut off my branches and build a house. Then you will be happy

Narrator 4: And so the boy cut off her branches and carried them away to build a house. And the tree was happy.

Narrator 5: But the boy stayed away for a long time and the tree was sad.

Narrator 6: And when he came back, the tree was so happy she could hardly speak.

Tree: Come, Boy

Narrator 7: she whispered,

Tree: Come and play.

Boy: I am too old and sad to play. I want a boat that will take me away from here. Can you give me a boat?

Tree: Cut down my trunk and make a boat,”

Narrator 8: said the tree.

Tree: Then you can sail away and be happy.

Narrator 9: And so the boy cut down her trunk And made a boat and sailed away. And the tree was happy.

Narrator 10: But not really. And after a long time the boy came back again.

Tree: I am sorry, Boy, but I have nothing left to give you. My apples are gone.

Boy: My teeth are too weak for apples.

Tree: My branches are gone. You cannot swing on them.

Boy: I am too old to swing on branches.

Tree: My trunk is gone. You cannot climb me.

Boy: I am too tired to climb

Tree: I am sorry. I wish that I could give you something but I have nothing left. I am just an old stump. I am sorry...

Boy: I don't need very much now, just a quiet place to sit and rest. I am very tired.

Tree: Well,

Narrator 11: said the tree, straightening herself up as much as she could,

Tree: an old stump is good for sitting and resting. Come, Boy, sit down and rest.

All Narrators: And the tree was happy.

**Recommended Handout**



Your greatness is not what you have,  
but what you give.



