

# Shabbat 2014

SHABBAT PARSHAT NOACH

October 24-25





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## What is the Shabbos Project?

THE SHABBOS PROJECT is the name of the successful initiative, started in South Africa by Chief Rabbi Dr. Warren Goldstein in 2013. Last October, roughly 35,000 South African Jews kept the Shabbat of Parshat Lech Lecha; many doing so for the very first time. This year, the program is taking place worldwide on the Shabbat of Parshat Noach, October 24-25. If you're not yet familiar, please check out their materials at [www.theshabbosproject.org](http://www.theshabbosproject.org).

The Orthodox Union will be joining with many other outreach outlets in promoting this program. Be a part of this campaign encouraging Jews of all backgrounds to come together and celebrate what unifies us all: The Shabbat. Participating is simple and can be tailored to each community. Included in this packet are some resources to supplement what The Shabbos Project has put together. Our staff is happy to consult with you on what may work best in your area. Most of the work will need to happen locally, in your own communities, and we can provide the resources you need to make this program a success.

For any questions, please feel free to contact Hannah Farkas, Manager of Programs & Special Projects at (212) 613-8351 or [hannahf@ou.org](mailto:hannahf@ou.org).

Together, we will keep  
the Shabbat!



## A Letter from Rabbi Steven Weil

### Dear Fellow Member of the OU/RCA Family:

Many of us in our various communities are exploring the possibility and opportunity of creating a community-wide Shabbat experience and parallel track with the Shabbos Project of South Africa being run by the South African Jewish community and Shabbat Across the UK being run by the United Synagogue of England.

In anticipation of this special weekend, Shabbat, Parshat Noach, October 24 -25, 2014, we have provided a number of templates for programs and meaningful encounters with Jews who do not usually experience or participate in the beauty of Shabbat. These templates include the Friday night experience in the home, the Friday night experience as a communal project as well as programs on Shabbat day and a macro-communal Havdallah –Saturday night experience.

We would like to thank Rabbi Josh Broide, the outreach Rabbi of Boca Raton Synagogue; Rabbi Shlomo Einhorn, the Dean of Kehillat Yavneh; Rabbi Eli Krimsky of Shabbat Across America; Rabbi Dani Cohen, the Rabbi of Agudas Achim; Robin Jacobs, a lay leader of the Miami Jewish Federation; and Hannah Farkas of the OU's Community Engagement Department for providing these templates.

This material in no way, shape or form exhausts the possibilities of how a shul and/or community can create an inspiring and educational Shabbat experience on a broad community level. If any of you who are engaging in this program have other templates, programs and/or thoughts and would like us to share them with the various communities throughout the length and breadth of North America, please contact Hannah Farkas at 212-613-8351 or hannahf@ou.org.

Sincerely,

**Rabbi Steven Weil**  
Senior Managing Director, OU

**Rabbi Leonard Matanky**  
President, RCA

**Rabbi Judah Isaacs**  
Director, Community Engagement

**Rabbi Mark Dratch**  
Executive Director, RCA

## Marketing & Social Media Tips

Here are two useful and budget-friendly apps:



**FIVERR**  
[fiverr.com](http://fiverr.com)  
The world's largest resource for marketing services, starting at \$5.



**TASK RABBIT**  
[taskrabbit.com](http://taskrabbit.com)  
Meant to help your organization, synagogue or company staff long-term or short-term projects.

## Creating Facebook Events

This is a great way to inform the community as a whole about the various activities that will be taking place and allow people to interact with each other via social media. If your synagogue has a 'Fan Page' here is the step-by-step instructions on how to set-up an event for those who 'like' your page.

1. Click Events in the left menu of your homepage.
2. Click Create Event in the top right.
3. Fill in the event name, details, location and time, and then choose your privacy settings.

Keep in mind that you must include an event name and time.

4. Click Invite Friends to add friends to the guest list. Check the names of the people you want to invite and then click Save, then click Create.

You'll be taken to your event where you can share posts, upload photos, invite more guests and edit event details. If your synagogue or organization does not yet have a fan page, consider creating one.



## Thursday Night Activities

Included on the next page are some options to engage the women in your community on the importance and spirituality that encompasses the Shabbat. Each of the options below can be specifically tailored to your community or family.

## Women's Challah Baking Class

### BASIC CHALLAH RECIPE

*Makes approximately 4 loaves*

|                      |  |
|----------------------|--|
| 4 packages dry yeast | 1 egg  |
| 3 ½ Cups warm water  | 1 Cup vegetable oil                              |
| ½ cup sugar          | Poppy or sesame seeds <i>(optional)</i>          |
| 1 ¼ teaspoons salt   | 1 beaten egg for egg wash                        |
| 13-14 cups flour     | <i>Add a teaspoon of honey for a sweet touch</i> |
| 5 eggs, beaten       |  |

1. In a large bowl, sprinkle yeast over warm water and let sit until it dissolves.
2. Add sugar, salt and half the flour. Mix well.
3. Stir in the eggs and oil; add the remaining flour slowly.
4. Turn out dough onto a floured board and knead for 10 minutes. If dough is too moist, add a little more flour.
5. When ready to rise, put dough in a large bowl, smear top with oil, cover, and let rise for 1 hour.
6. Separate small "challah portion" of dough.
7. Braid remaining dough into a loaf and let rise for 1 hour. Brush with egg glaze; sprinkle with seeds if desired.
8. Bake in a preheated oven at 350 for 1 hour or until golden brown.

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## Challah Tips

Don't kill your yeast with water that is too hot. The water should be tepid. If it feels like the same temperature as your skin, it's fine.

Try substituting a cup of honey for the sugar.

Add a few drops of yellow food coloring to the liquid ingredients for a richer, 'eggier' look without the cholesterol.

Don't skimp on the salt called for in the recipe. Along with the yeast, sugar and water, it's an important part of the chemical process that allows the dough to rise properly.

## HALF-WHOLE WHEAT CINNAMON CHALLAH

*Submitted by Meira Albert*

|                          |                        |
|--------------------------|------------------------|
| 3 pack dry yeast         | ½ Cup honey            |
| 2 Cups warm water        | 1 egg                  |
| Overflowing ½ cup sugar  | 3 Cups Regular Flour   |
| 3 Cups whole-wheat flour | Cinnamon and Sugar Mix |
| ½ Cup oil                |                        |

1. Combine yeast, warm water, and sugar in a large mixing bowl and let sit for 10 minutes until bubbly.
2. Add 1 Cup whole-wheat flour to yeast mixture and mix, add remaining 2 Cups whole-wheat flour and mix.
3. Add the oil, honey and egg, and mix.
4. Add 1 Cup regular flour and mix, and then add remaining 2 Cups regular flour and mix.
5. Place dough ball in clean, oiled bowl and cover; set the bowl in a warm dry place to rise for 3 hours.
6. Punch dough and set aside to rise for an additional 1/2 hour.
7. Knead and braid dough as desired.
8. If dough is too gooey add more whole-wheat flour as needed.
9. Spray pam on pans and then sprinkle bottom and sides with cinnamon sugar mix.
10. Bake at 350 degrees for a 1/2 hr. or until desired doughiness.

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## More Challah Tips

Don't rush the rising process. The first rising takes longer than the second; cover your dough with a thick cotton napkin or towel, and place in a warm location. A sunny window, warm hearth, or stovetop is a good choice. Or heat your oven and turn off, then place your bowl in the still-warm oven with the door open.

To freeze, pop hot challahs into paper bags. Put the paper bags into plastic freezer bags and twist tie.

To thaw challahs, remove from bags. Once thawed, you can heat in the oven for 10 minutes for a just baked flavor and texture.

## Lecture by Women for Women

Invite a local Rebbetzin to meet with the women of the community and discuss an important topic.

### TOPIC SUGGESTIONS

- The importance of lighting candles
- The significance of challah for women
- Preparing a stress-free Shabbat
- Why cover your hair?



## Friday Night Activities

This section offers several options, contacts, goals and templates on how to create a successful Friday Night activity. Each of the options below can be specifically tailored to your community or family.

### Creating a Themed Shabbat

We thought of these ideas: Rock & Roll Shabbat, Comedy Shabbat, Love Shabbat, Psychology Shabbat, Broadway Shabbat, Israel Shabbat

#### GOALS

- Engage the community in an area that they deal with every day.
- Find a connection point with the community.
- Unite the community as a whole in an exciting and unique way.

Contact: Rabbi Shlomo Einhorn,  
Rav of Kehillat Yavneh (323) 931-5808 ext. 102

## Host a Shabbat Dinner at Families

Contact: Rabbi Josh Broide, Outreach Rabbi of Boca Raton Synagogue, FL,  
(561) 394-0394

Rabbi Broide created a successful program titled, 'Share One Shabbos' whose goal was to create a new grassroots campaign to share the beauty of Shabbat with his synagogue's friends, neighbors and coworkers that traditionally didn't celebrate Shabbat. Their concept was to, 'invite one person or a family for a simple Shabbat dinner, a Shabbat lunch or an entire Shabbat and let them see the magic of this weekly experience that you enjoy at your home.'

#### MATERIALS

- How to invite a guest in a non-intimidating way, [click here](#)
- Learn how to welcome your guest when they arrive at your home, [click here](#)
- Best way to explain Shalom Aleichem and Eishet Chayil, [click here](#)
- Explain the blessing of the children, [click here](#)
- Learn how to explain and distribute kiddush, [click here](#)
- How to explain illustrate the correct way to wash hands for, and recite Ha'motzi, [click here](#)
- Get appropriate ides for dinner conversation at the Shabbat table, [click here](#)
- Learn about benching and additional reminders for SOS, [click here](#)

## Community Shabbat Meal

Contact: Rabbi Daniel Cohen, Rav of Congregation Agudath Shalom, CT,  
(203) 358-2200

The community of Stamford, CT is bringing together the Orthodox, Reform, and Conservative moment under one roof with a program titled, 'Shabbat across Stamford'. They are renting space in a local hotel and providing programming for the masses.

Friday night consists of multiple prayer services, community-wide candle lighting and then a joint Shabbat dinner with a neutral Scholar-In-Residence.

- Large venue
- Tea lights
- Matches
- Catered meal
- Benchers
- Siddurim
- Kippot
- Head Coverings

## Host a Themed Shabbat Meal

Shabbat Dinner is one of the most beautiful and meaningful experiences one can share with family and friends. Sometimes engaging the family can be a challenge -- a little creativity can go a long way towards bringing everyone to the table -- both figuratively and literally.

Tying a theme into events in the secular or Jewish calendar, hobbies, musical or literary tastes or the weekly parsha can be a great way to enhance the Shabbat meal.

[Click here](#) for a unique example can be seen in the Dr. Seuss Shabbat Dinner Menu and name tags. Add some decoration, creative invitations and you've got a great Shabbat Dinner in the making.

Give it some thought, ask your family and friends what kind of celebratory Shabbat Dinner they would like to share with you and let your imagination go...

### SAMPLE DR. SUESS MENU

- Kiddush/Challah
- Gefilte Fish
- Mock Turtle Soup
- Pot Roast
- Alphabet Farfel
- Sweet & Sour Chicken
- Broccolini
- Apple Kugel
- Rainbow Cupcakes



## Children's Shabbat Activities

On the following pages, we've included programming ideas for the youngest participants in Shabbat 2014.

From toddlers and preschoolers all the way through middle school minyan participants.

## Something For Every Age

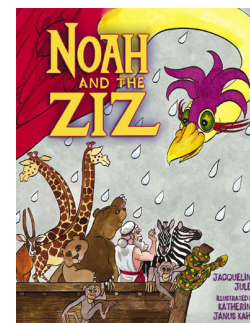
Children of different ages have different appreciation and understanding of the weekly parshiot and it's important to create age appropriate programming to keep their interest.

On the following pages you will find creative programming for the youngest audience followed by the OU's Youth Professionals Network Parsha Packet that is sent to our network of Youth Directors each week with targeted programming for children in grades K-2, 3-4 and 5-6 and a Dvar Torah for the teen groups.

The simplicity of the attached allows programmers to use all or a part to help their synagogue's youth share in an informed, fun and meaningful shabbat experience.

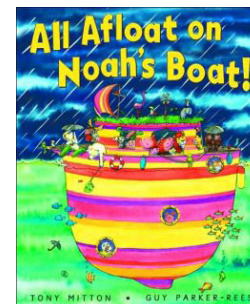
## Toddler and Preschool

Little ones love the story of Noah. There are lots of beautiful Torah Stories available on line and in Parsha books. We've included some favorite picture books here as well:



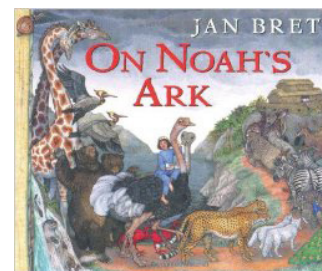
### NOAH AND THE ZIZ

*By Jacqueline Jules*



### ALL AFLOAT ON NOAH'S BOAT!

*By Tony Mitton and Guy Parker-Reese*



### ON NOAH'S ARK

*By Jan Brett*



After story time, ANIMAL-THEMED GAMES are most appropriate:

## Duck, Duck, Goose!

- All players but one are seated in a circle. The standing player (player A) walks around the outside of the circle, tagging the players as s/he passes them and saying "Duck" after tagging each person.
- At any time s/he chooses, player A should tag someone and says "Goose". The one who is tagged (player B) gets up and runs after player A trying to tag him/her. If s/he succeeds before player A gets back to player B's seat (by running around the circle), player A must once again go around the circle saying "Duck..."
- But if player A gets to player B's seat without being tagged, player B must go around the circle tagging "Ducks" and the next "Goose"

## Name That Animal

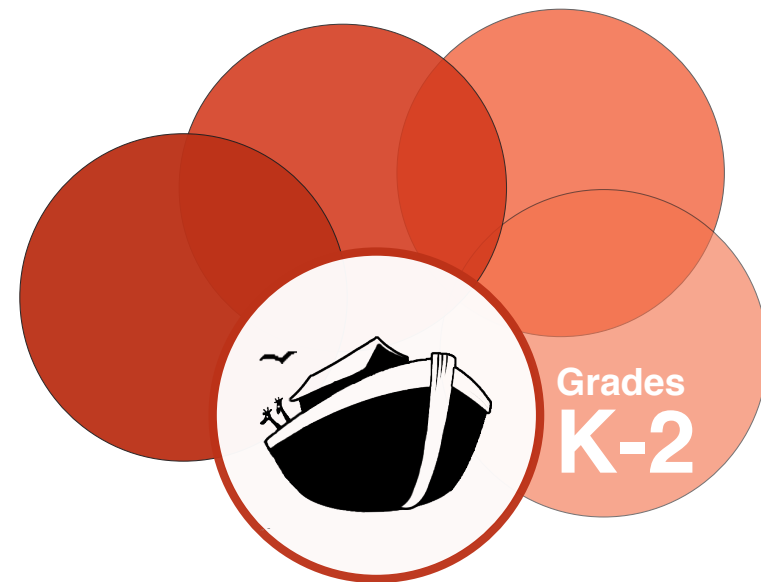
- Images of animals should be pre-printed on paper or card stock. (see <http://www.coloring.ws/animals.html> for free downloadable graphics)
- The leader will show the images and the children can call out the names of the animals.
- A fun addition would be to ask the children if they know what sound each animal makes or if any of them know the animal's name in Hebrew.

A themed snack time is a great way to end the day...

Animal crackers, gummy bears and swedish fish -- oh my!

Don't forget drinks. Blue soft drinks (for water) OR prepared blue-colored ice cubes (a touch of blue food coloring) added to cups of water make for a great surprise.

# Parshat Noach נח





**Slot 1** ..... **Tefillah**  
10 MINUTES

**Slot 2** ..... **PARSHA SUMMARY**  
10 MINUTES

**Slot 3** ..... **QUESTIONS ON PARSHA**  
15 MINUTES

**Slot 4** ..... **GAMES**  
30 MINUTES

**Slot 5** ..... **STORY TIME**  
15 MINUTES

**Slot 6** ..... **SNACK TIME**  
10 MINUTES

**Slot 1** Approximately 10 minutes

### TEFILLAH

The Tefillot chosen have been recommended for the age(s) of the children in your group. If you find that they know more Tefillot feel free to add. Be aware of their cues. If it's too little or easy for them, it is necessary for you to add on more Tefillot. If it's too much for some of the children, I recommend that you stay with it and teach them more each week.

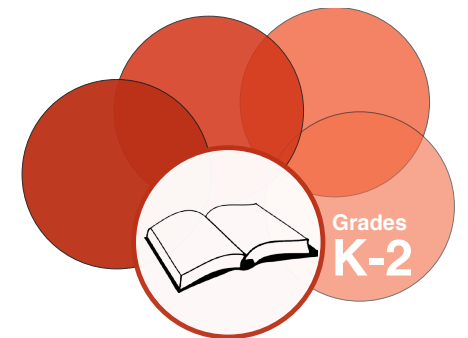
With the young children, you should sing the Tefillot. This will make it easier for them to catch on and join in with the group.

In preparing the children for Tefillah you should have them sitting quietly and try to make sure there are no distractions. Make sure everyone has the Tefillot in front of him or her even if they cannot read. It's important to have papers or a siddur with the Tefillot in front of them because as a child advances in their school studies they may start recognizing more of the Tefillot.

These Tefillot should ALL be read or sung out loud. You should be leading each Tefillah and singing along with the children.

***Please consult your shul's Rabbi or Youth Director to make sure the tunes you use are consistent with those used in the main sanctuary.***

# שחרית לשבת



## שחרית לשבת

**מוֹדָה אֲנִי לְפָנֶיךָ, מֶלֶךְ חַי וְקַיִם, שֶׁהַחֲזַרְתָּ בִּי נִשְׁמָתִי בְּחֻמְלָה רַבָּה אֲמוּנָתְךָ. רֵאשִׁית חֲכָמָה יִרְאֵת יְיָ, שֶׁכָּל טוֹב לְכָל עֲשִׂיהֶם, תִּהְלֵת עוֹמְדָת לַעֲד. בְּרוּךְ שֵׁם כְּבוֹד מַלְכוּתוֹ לְעוֹלָם וָעֶד.**

תּוֹרָה צֹוָה לָנוּ מִשָּׁה, מוֹרְשָׁה קַהִילַת יַעֲקֹב.

בְּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, אֲשֶׁר קִדְּשָׁנוּ בְּמִצְוֹתֶיךָ, וְצִוִּינוּ עַל מִצְוֹת צִיצֵת.

**מַה טָּבוֹ אֱהִיךָ יַעֲקֹב, מִשְׁכַּנְתֶּיךָ יִשְׂרָאֵל. וְאֲנִי בָרַב חֲסֵדְךָ אָבוֹא בֵיתְךָ, אֲשֶׁתְּחֹוֹה אֶל הַיֵּכָל קִדְּשְׁךָ בִּירְאֵתְךָ. יְיָ אֱהַבְתִּי מֵעוֹן בֵּיתְךָ, וּמִקּוֹם מִשְׁכַּן כְּבוֹדְךָ. וְאֲנִי אֲשֶׁתְּחֹוֹה וְאֶכְרַעָה, אֲבָרְכָה לְפָנֶיךָ יְיָ עֹשִׂי. וְאֲנִי, תִּפְלַתִּי לָךְ יְיָ, עַת רְצוֹן, אֱלֹהִים בָּרַב חֲסֵדְךָ, עַנְנֵי בְּאֵמַת יִשְׁעֶךָ.**

**אֲדוֹן עוֹלָם** אֲשֶׁר מֶלֶךְ, בְּטָרֵם כָּל יַצִּיר נִבְרָא. לַעֲת נַעֲשֶׂה בְּחַפְצוֹ כָּל, אֲזִי מֶלֶךְ שָׁמוּ נִקְרָא. וְאַחֲרֵי כָּלֹת הַכָּל, לְבַדּוֹ יִמְלֹךְ נוֹרָא. וְהוּא הָיָה, וְהוּא הָיָה, וְהוּא יְהִיָה, בְּתַפְאָרָה. וְהוּא אֶחָד וְאִין שְׁנֵי, לְהַמְשִׁיל לוֹ לְהַחְבִּיבָהּ. בְּלִי רֵאשִׁית בְּלִי תְּכֵלִית, וְלוֹ הַעוֹז וְהַמְשַׁרָהּ. וְהוּא אֵלֵי וְחֵי גְאֵלֵי, וְצוֹר חֲבֵלֵי בַעַת צָרָה. וְהוּא נָסִי וּמְנוּס לִי מִנֵּת כּוֹסֵי בְיוֹם אֶקְרָא. בְּיָדוֹ אֶפְקִיד רוּחִי, בַּעַת אִישׁוֹן וְאַעִירָהּ. וְעַם רוּחִי גִוִּיתִי, יְיָ לִי וְלֹא אֵיכָרָא.

## ברכות התורה

בְּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, אֲשֶׁר קִדְּשָׁנוּ בְּמִצְוֹתֶיךָ, וְצִוִּינוּ לַעֲסוֹק בְּדַבְרֵי תּוֹרָה:

וְהַעֲרַבְנָא יְיָ אֱלֹהֵינוּ אֶת־דַּבְרֵי תּוֹרָתְךָ בְּפִינוּ, וּבְפִי עַמְּךָ בֵּית יִשְׂרָאֵל, וְנִהְיֶה אֲנַחְנוּ וְצִאֲצֵאֵינוּ, וְצִאֲצֵאֵי עַמְּךָ בֵּית יִשְׂרָאֵל, כְּלָנוּ יוֹדְעֵי שְׁמֶךָ, וְלוֹמְדֵי תּוֹרָתְךָ לְשִׁמָּה: בְּרוּךְ אַתָּה יְיָ, הַמְּלַמֵּד תּוֹרָה לְעַמּוֹ יִשְׂרָאֵל:

בְּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, אֲשֶׁר בָּחַר בָּנוּ מִכָּל הָעַמִּים, וְנָתַן לָנוּ אֶת תּוֹרָתוֹ: בְּרוּךְ אַתָּה יְיָ, נוֹתֵן הַתּוֹרָה:

יְבָרְכֶךָ יְיָ וְיִשְׁמְרֶךָ: יָאֵר יְיָ פָּנָיו אֵלֶיךָ וַיַּחֲנֶנֶךָ: יֵשֵׂא יְיָ פָּנָיו אֵלֶיךָ וַיִּשֶׂם לָךְ שְׁלוֹם:

אֱלוֹ דְבָרִים שְׂאִין לָהֶם שְׁעוֹר: הַפָּאָה וְהַבְּכוּרִים וְהַרְאִיוֹן וְגַמְלִלוֹת חֻסְדִּים וְתַלְמוּד תּוֹרָה:

אֱלוֹ דְבָרִים שְׂאֲדָם אוֹכַל פְּרוּתֵיהֶם בְּעוֹלָם הַזֶּה וְהַקָּרוֹן קִימַת לוֹ לְעוֹלָם הַבָּא, וְאֵלוֹ הֵן: כְּבוֹד אָב וָאִם, וְגַמְלִלוֹת חֻסְדִּים, וְהַשְׁכַּמַת בֵּית הַמִּדְרָשׁ שְׁחָרִית וְעֶרְבִית, וְהַכְּנַסַת אוֹרְחִים, וּבִקּוּר חוֹלִים, וְהַכְּנַסַת כָּלָה, וְלוּיַת הַמַּת, וְעִיוֹן תְּפִלָּה, וְהַבָּאָת שְׁלוֹם בֵּין אָדָם לְחֻבְרוֹ, וְתַלְמוּד תּוֹרָה כְּנֶגֶד כָּלֵם.

אֱלֹהֵי, נִשְׁמָה שְׁנַתֵּת בִּי טְהוּרָה הִיא. אַתָּה בְּרֵאֲתָהּ, אַתָּה יַצַּרְתָּהּ, אַתָּה נִפְחַתָּהּ בִּי, וְאַתָּה מִשְׁמְרָהּ בְּקִרְבִּי, וְאַתָּה עֲתִיד לְטַלְהָ מִמֶּנִּי, וְלְהַחְזִירָהּ בִּי לַעֲתִיד לְבוֹא. כָּל זְמַן שֶׁהַנִּשְׁמָה בְּקִרְבִּי, מוֹדָה **(לְנִקְבָה)** מוֹדָה אֲנִי לְפָנֶיךָ, יְיָ אֱלֹהֵי וְאֵלֵהֵי אָבוֹתַי, רַבּוֹן כָּל הַמַּעֲשִׂים, אֲדוֹן כָּל הַנִּשְׁמוֹת. בְּרוּךְ אַתָּה יְיָ, הַמְּחַזֵּיר נִשְׁמוֹת לְפָגְרִים מֵתִים.



ברוך אתה יי אלהינו מלך העולם, אשר נתן לשכוי בינה, להבחין בין יום ובין לילה:

ברוך אתה יי אלהינו מלך העולם, שלא עשני גוי:

ברוך אתה יי אלהינו מלך העולם, שלא עשני עבד:

ברוך אתה יי אלהינו מלך העולם, שלא עשני אשה:

**(נשים אומרות:** ברוך אתה יי אלהינו מלך העולם, שעשני כרצונו):

ברוך אתה יי אלהינו מלך העולם, פוקח עורים:

ברוך אתה יי אלהינו מלך העולם, מלביש ערמים:

ברוך אתה יי אלהינו מלך העולם, מתיר אסורים:

ברוך אתה יי אלהינו מלך העולם, זוקף כפופים:

ברוך אתה יי אלהינו מלך העולם, רוקע הארץ על

המים:

ברוך אתה יי אלהינו מלך העולם, שעשה לי כל צרכי:

ברוך אתה יי אלהינו מלך העולם המכין מצעדי

גברי:

ברוך אתה יי אלהינו מלך העולם, אוזר ישראל בגבורה:

ברוך אתה יי אלהינו מלך העולם, עוטר ישראל בתפארה:

ברוך אתה יי אלהינו מלך העולם, הנותן ליעף כח:

ברוך אתה יי אלהינו מלך העולם, המעביר שנה מעיני ותנומה

מעפעפי:

ויהי רצון מלפניך, יי אלהינו ואלהי אבותינו, שתרגילנו בתורתך

ותבקנו במצותיך, ואל תביאנו לא לידי חטא, ולא לידי עבירה ועון, ולא

לידי נסיון, ולא לידי בזיון, ואל תשלט בנו יצר הרע. והרחיקנו מאדם

רע ומחבר רע. ותבקנו ביצר הטוב ובמעשים טובים, וכופ את יצרנו

להשתעבד לך. ותננו היום, ובכל יום, לחן ולחסד ולרחמים

בעיניך, ובעיני כל רואנו, ותגמלנו חסדים טובים: ברוך אתה יי, גומל

חסדים טובים לעמו ישראל:

יהי רצון מלפניך, יי אלהי ואלהי אבותי, שתצילני היום ובכל יום מעזי

פנים ומעזות פנים, מאדם רע, ומחבר רע, ומשכון רע, ומפגע רע,

ומשטן המשחית, מדין קשה ומבעל דין קשה, בין שהוא בן ברית, ובין

שאינו בן ברית.

**ברוך שאמר** והיה העולם, ברוך הוא, ברוך עשה בראשית, ברוך אומר ועשה, ברוך גוזר ומקיים, ברוך מרחם על הארץ, ברוך מרחם על הבריות,

ברוך משלם שכר טוב ליראיו, ברוך חי לעד וקים לנצח, ברוך פודה ומציל, ברוך שמו. ברוך אתה יי אלהינו מלך העולם, האל האב הרחמן, המהלל בפי עמו, משבח ומפאר בלשון חסידיו ועבדיו, ובשירי דוד עבדך. נהללך יי אלהינו בשבחות ובזמרות, ונגדלך ונשבחך ונפאריך ונזכיר שמך, ונמליכך, מלכנו אלהינו, יחיד, חי העולמים, מלך משבח ומפאר עדי עד שמו הגדול: ברוך אתה יי, מלך מהלל בתשבחות:

**אשרי יושבי ביתך**, עוד יהללך סלה: אשרי העם שככה לו, אשרי

העם שיי אלהיו: תהלה לדוד, ארוממן אלוהי המלך, ואברכה שמך

לעולם ועד: בכל יום אברכך, ואהללה שמך לעולם ועד: גדול יי

ומהלל מאד, ולגדלתו אין חקר: דור לדור ישבח מעשיך, וגבורתיך

יגידו: הדר כבוד הודך, ודברי נפלאותיך אשיחה: ועזו נוראותיך יאמרו

וגדולתך אספגנה: זכור רב טובך יביעו, וצדקתך ירננו: חנון ורחום יי,

ארך אפים וגדל חסד: טוב יי לכל, ורחמיו על כל מעשיו: ידוך יי כל

מעשיך, וחסידך יברכוכה: כבוד מלכותך יאמרו, וגבורתך ידברו:

להודיע לבני האדם גבורתי, וכבוד הדר מלכותו: מלכותך מלכות כל

עלמים, וממשלתך בכל דור ודור: סומך יי לכל הנפלים, וזוקף לכל

הכפופים: עיני כל אליך ישברו, ואתה נותן להם את אכלם בעתו:

פותח את ידך, ומשביע לכל חי רצון: צדיק יי בכל דרכיו, וחסיד בכל

מעשיו: קרוב יי לכל קראיו, לכל אשר יקראהו באמת: רצון יראיו

יעשה, ואת שועתם ישמע ויושיעם: שומר יי את כל אהביו, ואת כל

הרשעים ישמיד: תהלת יי ידבר פי, ויברך כל בשר שם קדשו, לעולם

ועד: ואנחנו נברך יי, מעתה ועד עולם, הללויה:

**נשמת כל חי**, תברך את שמך יי אלהינו. ורוח כל בשר, תפאר

ותרומם זכרך מלכנו תמיד, מן העולם ועד העולם אתה אל. ומבלעדיך

## שְׁמַע | יִשְׂרָאֵל, יְיָ | אֱלֹהֵינוּ, יְיָ | אֶחָד:

בְּרוּךְ שֵׁם כְּבוֹד מְלַכּוֹתוֹ לְעוֹלָם וָעֵד.

וְאֶהְבֵּת אֶת יְיָ | אֱלֹהֶיךָ, בְּכָל-לִבְבְּךָ, וּבְכָל-נַפְשְׁךָ, וּבְכָל-מַאֲדֶךָ. וְהָיוּ  
הַדְּבָרִים הָאֵלֶּה, אֲשֶׁר | אֲנִכִּי מִצְוֶיךָ הַיּוֹם, עַל-לִבְבְּךָ: וְשִׁנְתָם לְבִנְיָךְ,  
וְדַבַּרְתָּ בָם בְּשַׁבְתְּךָ בְּבֵיתְךָ, וּבִלְכַתְּךָ בְּדֶרֶךְ וּבְשַׁכְבְּךָ, וּבְקוּמְךָ. וְקִשְׁרָתָם  
לְאוֹת | עַל-יָדְךָ, וְהָיוּ לְטוֹטְפֹת בֵּין | עֵינֶיךָ, וּכְתַבְתָּם | עַל מִזְוֹת בֵּיתְךָ  
וּבְשַׁעֲרֶיךָ:

וְהָיָה אִם-שָׁמַע תִּשְׁמְעוּ אֶל-מִצְוֹתַי, אֲשֶׁר | אֲנִכִּי מִצְוֶה | אֲתַכֶּם הַיּוֹם,  
לְאֶהְבָה אֶת יְיָ | אֱלֹהֵיכֶם, וְלַעֲבֹדוֹ בְּכָל-לִבְבְּכֶם וּבְכָל נַפְשְׁכֶם. וְנִתְתִּי  
מֵטֶר-אֲרָצְכֶם בְּעֵתוֹ, יוֹרֵה וּמְלַקוֹשׁ, וְאִסַּפְתָּ דָגָנְךָ וּתְרִישְׁךָ וַיִּצְהַרְךָ.  
וְנִתְתִּי | עֵשֶׂב | בְּשָׂדְךָ לְבַהֲמֹתֶיךָ, וְאִכְלָתָ וּשְׂבַעְתָּ. הַשְּׁמֵרוּ לָכֶם פֶּן-יִפְתָּה  
לְבַבְכֶם, וְסָרְתֶם וְעַבַּדְתֶּם | אֱלֹהִים | אֲחֵרִים וְהִשְׁתַּחֲוִיתֶם לָהֶם. וְחָרָה  
| אֶף-יְיָ בְּכֶם, וְעָצַר | אֶת-הַשָּׁמַיִם וְלֹא-יִהְיֶה מֵטֶר, וְהָאֲדָמָה לֹא תִתֵּן  
אֶת-יְבוּלָהּ וְאֲבַדְתֶּם | מִהָרָה מֵעַל הָאָרֶץ הַטֹּבָה | אֲשֶׁר | יְיָ נָתַן לָכֶם:  
וְשָׁמַתֶם | אֶת דְּבָרֵי | אֱלֹהֵי עַל-לְבַבְכֶם וְעַל-נַפְשְׁכֶם וְקִשְׁרָתֶם | אֲתֶם  
לְאוֹת | עַל-יָדְכֶם, וְהָיוּ לְטוֹטְפֹת בֵּין | עֵינֵיכֶם: וְלִמְדַתֶּם | אֲתֶם | אֶת-  
בְּנֵיכֶם, לְדַבֵּר בָּם, בְּשַׁבְתְּךָ בְּבֵיתְךָ, וּבִלְכַתְּךָ בְּדֶרֶךְ, וּבְשַׁכְבְּךָ וּבְקוּמְךָ:  
וּכְתַבְתֶּם | עַל-מִזְוֹת בֵּיתְךָ וּבְשַׁעֲרֶיךָ: לְמַעַן | יִרְבוּ | יְמֵיכֶם וַיְמִי  
בְּנֵיכֶם עַל הָאֲדָמָה | אֲשֶׁר נִשְׁבַּע | יְיָ לְאַבְתִּיכֶם לְתַת לָהֶם, כִּימֵי  
הַשָּׁמַיִם | עַל-הָאָרֶץ:

וַיֹּאמֶר | יְיָ | אֵל-מֹשֶׁה לֵאמֹר: דַּבֵּר | אֶל-בְּנֵי | יִשְׂרָאֵל וְאָמַרְתָּ אֲלֵהֶם:  
וַעֲשׂוּ לָהֶם צִיצִית עַל-כַּנְפֵי בְּגָדֵיהֶם לְדֹרֹתָם, וְנִתְּנוּ | עַל-צִיצִית הַכֹּהֵן  
פְּתִיל תְּכֵלֶת. וְהָיָה לָכֶם לְצִיצִית, וּרְאִיתֶם | אֹתוֹ וְזָכַרְתֶּם | אֶת-כָּל-  
מִצְוֹת | יְיָ, וְעָשִׂיתֶם | אֹתָם, וְלֹא תִתּוּרוּ | אַחֲרֵי לְבַבְכֶם וְאַחֲרֵי |  
עֵינֵיכֶם, אֲשֶׁר-אֲתֶם זִנִּים | אַחֲרֵיהֶם: לְמַעַן תִּזְכְּרוּ וַעֲשִׂיתֶם | אֶת-כָּל-  
מִצְוֹתַי, וְהִיִּיתֶם קְדוֹשִׁים לֵאלֹהֵיכֶם: אֲנִי יְיָ | אֱלֹהֵיכֶם, אֲשֶׁר הוֹצֵאתִי |  
אֲתֶכֶם | מֵאֶרֶץ מִצְרַיִם, לִהְיוֹת לָכֶם לֵאלֹהִים, אֲנִי יְיָ | אֱלֹהֵיכֶם:  
אָמֵן

אִין לָנוּ מֶלֶךְ גּוֹאֵל וּמוֹשִׁיעַ, פּוֹדֶה וּמַצִּיל וּמַפְרִינֵס וּמְרַחֵם, בְּכָל עֵת צָרָה  
וְצוּקָה. אִין לָנוּ מֶלֶךְ אֵלָּא אַתָּה: אֱלֹהֵי הָרַאשׁוֹנִים וְהָאַחֲרוֹנִים, אֱלֹהֵי  
כָּל בְּרִיּוֹת, אָדוֹן כָּל תּוֹלְדוֹת, הַמְהַלֵּל בְּרַב הַתְּשַׁבְּחוֹת, הַמְּנַהֵג עוֹלָמוֹ  
בְּחֶסֶד, וּבְרִיּוֹתָיו בְּרַחֲמִים. וַיְיָ לֹא יִנּוּם וְלֹא יִישָׁן, הַמַּעֲוֹרֵר יִשְׁנִים  
וְהַמְקִיץ נֹרְדָמִים, וְהַמְשִׁיחַ אֲלֵמִים, וְהַמְתִּיר אֲסוּרִים, וְהַסּוֹמֵךְ נוֹפְלִים,  
וְהַזּוֹקֵף כְּפוּפִים, לְךָ לְבַדְךָ אֲנַחְנוּ מוֹדִים. אֵלּוּ פִינוּ מְלֵא שִׁירָה כִּים,  
וְלִשׁוֹנָנוּ רִנָּה כְּהַמוֹן גְּלִיּוֹ, וְשַׁפְתּוֹתֵינוּ שֹׁבַח כְּמַרְחֵבֵי רְקִיעַ, וְעֵינֵינוּ  
מֵאִירוֹת כְּשֶׁמֶשׁ וְכִירָח, וְיַדֵּינוּ פְרוּשׁוֹת כְּנִשְׂרֵי שָׁמַיִם, וְרַגְלֵינוּ קְלוֹת  
כְּאִילוֹת, אִין אֲנַחְנוּ מְסַפִּיקִים, לְהוֹדוֹת לְךָ יְיָ אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ,  
וְלִבְרַךְ אֶת שְׁמֶךָ עַל אַחַת מֵאֲלֵף אֲלֵף אֲלֵפִים וְרַבֵּי רַבּוֹת פְּעָמִים,  
הַטּוֹבוֹת שְׁעִשִׂיתָ עִם אֲבוֹתֵינוּ וְעִמָּנוּ. מִמְּצָרִים גָּאֲלָתָנוּ יְיָ אֱלֹהֵינוּ,  
וּמִבֵּית עַבְדִּים פְּדִיתָנוּ, בְּרַעַב זָנַתָּנוּ, וּבְשֶׁבַע כִּלְכַלְתָּנוּ, מִחֶרֶב הִצַּלְתָּנוּ,  
וּמִדְּבַר מְלַטְתָּנוּ, וּמִחַלְלִים רָעִים וְנֶאֱמָנִים דְּלִיתָנוּ: עַד הִנֵּה עֲזָרוֹנוּ  
רַחֲמֶיךָ, וְלֹא עֲזָבוֹנוּ חֶסֶדֶיךָ וְאֵל אֱלֹהֵינוּ לְנִצַּח. עַל כֵּן אֲבָרִים  
שְׁפִלְגַת בְּנוֹ, וְרוּחַ וְנִשְׁמָה שְׁנִפְחַת בְּאַפֵּינוּ, וְלִשׁוֹן אֲשֶׁר שִׁמְתָּ בְּפִינוּ. הֵן  
הֵם יוֹדוּ וַיְבָרְכוּ וַיִּשְׁבְּחוּ וַיִּפְאֲרוּ וַיְרַמְמוּ וַיַּעֲרִיצוּ וַיִּקְדִּישׁוּ וַיְמַלִּיכוּ אֶת  
שְׁמֶךָ מִלְכָּנוּ, כִּי כָּל פֶּה לֶךָ יוֹדֶה, וְכָל לִשׁוֹן לֶךָ תִּשְׁבַּע, וְכָל בֶּרֶךְ לֶךָ  
תִּכְרַע, וְכָל קוֹמָה לְפָנֶיךָ תִּשְׁתַּחֲוֶה, וְכָל לִבָּבוֹת יִירָאוּךָ, וְכָל קָרֵב וְכָלִיוֹת  
יִזְמְרוּ לְשִׁמְךָ. כְּדַבֵּר שְׁכַתּוֹב, כָּל עֲצָמוֹתַי תִּאֲמַרְנָה יְיָ מִי כְמוֹךָ. מִצִּיל  
עֵנִי מִחֶזֶק מִמָּנוּ, וְעֵנִי וְאֲבִיוֹן מִגְּזֵלוֹ: מִי יִדְמָה לְךָ, וּמִי יִשׁוּה לְךָ וּמִי  
יַעֲרַךְ לְךָ: הָאֵל הַגָּדוֹל הַגְּבוּר וְהַנּוֹרָא, אֵל עֲלִיוֹן קִנְיָ שְׁמַיִם וְאָרֶץ:  
נְהַלֵּךְ וְנִשְׁבַּחְךָ וְנִפְאָרְךָ וְנִבְרַךְ אֶת-שֵׁם קְדֻשְׁךָ. כְּאָמֹר, לְדוֹד, בְּרַכִּי נַפְשִׁי  
אֶת יְיָ, וְכָל קָרְבִי אֶת שֵׁם קְדֻשְׁךָ:  
הָאֵל בְּתַעֲצוּמוֹת עֲזֶךָ, הַגָּדוֹל בְּכַבּוֹד שְׁמֶךָ. הַגְּבוּר לְנִצַּח וְהַנּוֹרָא  
בְּנוֹרָאוֹתֶיךָ. הַמְּלֶךְ הַיּוֹשֵׁב עַל פְּסָא רָם וְנִשְׂא:

יִשְׁתַּבַּח שְׁמֶךָ לְעַד מִלְכָּנוּ, הָאֵל הַמְּלֶךְ הַגָּדוֹל וְהַקְּדוֹשׁ בְּשָׁמַיִם וּבְאָרֶץ.  
כִּי לֶךָ נָאָה, יְיָ אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ: שִׁיר וְשִׁבְחָה, הַלֵּל וְזִמְרָה, עֲזָ  
וּמִמְשָׁלָה, נִצַּח, גְּדֻלָּה וְגִבּוּרָה, תְּהִלָּה וְתִפְאָרֶת, קְדֻשָּׁה וּמְלִכּוּת. בְּרֻכּוֹת  
וְהוֹדָאוֹת מֵעַתָּה וְעַד עוֹלָם. בְּרוּךְ אַתָּה יְיָ, אֵל מֶלֶךְ גָּדוֹל בְּתִשְׁבְּחוֹת, אֵל  
הַהוֹדָאוֹת, אָדוֹן הַנִּפְלְאוֹת, הַבּוֹחֵר בְּשִׁירֵי זִמְרָה, מְלֶךְ, אֵל, חַי  
הָעוֹלָמִים.

## Slot 2 Approximately 10 minutes

### PARSHA SUMMARY

This summary should be read thoroughly by you before Shabbat so that you will be prepared to teach it to the children. This should not be read mechanically to the children. You should be familiar enough with the information that you could tell it in your own words.

If you find that just telling them the story is not working to their benefit then you should quiz them about what they learned in school about the Parsha. You might want to get pictures or visual aids to help hold the kids' attention during your recitation, as well.

### SUMMARY OF PARSHAT NOACH

This week's parsha tells us about the ten generations from Adam to Noach. The people were evil and they turned away from Hashem. In addition, they were cruel to each other; they stole and they killed. Therefore, Hashem decided to destroy them. Since Noach was a righteous man, Hashem wanted to save him and his family. Hashem told Noach to build an ark and to get his wife, his three sons, Shem, Cham, and Yafet, and their wives into the ark. He also brought animals of all kinds into the ark. Seven pairs of every kosher animal and bird were brought, and one pair of every other living creature, as well. Then Hashem brought a big flood on the earth that lasted forty days and forty nights. The flood destroyed all of the people and living things that were not in the ark. It wasn't until six months later that the waters receded enough for the ark to find a place to rest on a mountain top. Three months after that, Noach sent out a raven to check if the land was dry. Since it merely flew back and forth, Noach knew that the land was still under water. Then Noach sent out a dove

and the same thing happened. Seven days later he sent the dove out again. This time the dove came back with an olive branch. This indicated that the waters were receding. Finally, seven days later, Noach sent the dove one last time. This time it did not return. Noach finally knew that the land was dry. Noach and all of the inhabitants of the ark disembarked after the waters fully receded. Noach thanked Hashem for saving him and his family from the flood waters.

The generations grew again. Unfortunately, they did not learn from the mistakes of the previous generation. The people of Babel felt that they were the best and the greatest people on the earth. They decided to build a tower that would reach the heavens. They wanted to challenge Hashem and conquer heaven. As a punishment, Hashem confused their language so they would not understand one another. Therefore, they were unable to complete the building of the tower. The city was called Babel, meaning "to confuse," because that is what Hashem did to the people of Babel.

Ten generations followed between Noach and Avram. The end of the parsha explains how Avram was a good man and believed in Hashem.

## Slot 3 Approximately 15 mins

### QUESTIONS ON THE PARSHA

For children this age it is important that after you read the Parsha you ask the questions in a straightforward manner, without for example, playing a game. The questions will be most helpful for them if the story is fresh in their minds.

All of the answers to these questions are in the summary in slot two. When you tell the story, make sure you include the information for these answers.

You might want to have either prizes or treats readily available to give the kids immediately upon answering a question correctly. This will help greatly with maintaining discipline and decorum.

## QUESTIONS:

1. What did Noach build?
2. Why did he build it?
3. Who did he take with him on his trip?
4. How long was the flood for?
5. What did Noach send out to check if the land was dry?
6. What did the people of Babel build? Why?

## ANSWERS:

1. Noach built an ark.
2. He built it because Hashem told him that he was going to kill everyone in his generation with a flood. Hashem instructed him to build the ark and take with his family and certain animals with him, so that they would be safe from the flood.
3. He took his wife, his three sons and their wives.
4. The actual flood was for forty days and forty nights.
5. Noach sent out a raven and a dove.
6. The people of Babel built a tower. They wanted to challenge Hashem and conquer heaven.

## SLOT FOUR

Approximately 30 minutes

### GAMES

The games given below are simply suggestions of easy games to play with children. There are three games suggested each week. There is no need to feel like you must play all three. Use your discretion when choosing if you want to play them and how many of them you want to play.

You will note as you progress through the weeks that some of the games repeat. Obviously, feel free to substitute or add favorite games to help keep the children interested.

Having prizes or rewards is very important.

The key to a successful game leader:

1. Have your goals set—never begin a game if you are not fully prepared to see it through.
2. Prepare the equipment—this includes putting chairs in a circle, etc. This must be done before explaining the game to the children. Have everything set up so there are no distractions.
3. Explain the game—you must be clear! Do not begin unless everyone understands.
4. Always demonstrate—if you show them how it is done there will be less confusion.
5. Cues—once you start the game it is important to pay attention to the children's cues! If too many kids are sitting out, change the game.
6. Cut the game short!!! Try and stop the game while it still interests the kids, even if you must cut it short! Do not let a game that has become un-fun drag on. This way the kids will look forward to playing it again another week.

*(These games can be found in Shabbat Games by Lenny Matanky.)*

## GAME #1

Approximately 10 minutes

Appropriate for any number of kids

### BEAR HUNT

The leader instructs the players to repeat whatever s/he does or says immediately after s/he does it. The leader starts by slapping one knee after the other, to simulate a walking rhythm. The leader says and does the following:

Want to go on a bear hunt?

All right.

Let's go.

I see a wheat field (put hand to forehead, then resume slapping).

Can't go over it. Can't go under it.

Guess I'll have to go through it (stop slapping - rub palms together to simulate the sound, then resume slapping)

I see a swamp

Can't go over it. Can't go under it.

Guess I'll have to go through it (rub fingers against teeth and blow).

I see a river

Can't go over it. Can't go under it.

Guess I'll have to go through it (make swimming motions)

I see a tree

Can't go over it. Can't go under it.

Guess I'll have to climb it (pretend to climbing a tree, looking over it, then descending)

I see a cave

Can't go over it. Can't go under it.

Guess I'll have to go inside it

I feel something soft and furry

It feels like a bear

It smells like a bear

It is a bear!!!

The speed should increase as the leader backtracks (tree, river, swamp, etc.)

At the end, when you make it back to the wheat field, everyone lets out a big sigh.

## GAME #2

Approximately 10 minutes

Appropriate for 8-20 kids

### INDIAN CHIEF

The kids should sit on the ground, cross-legged, in a circle. One child is sent out of the room while the leader chooses the chief. The chief then starts a motion (like clapping, patting her head, wiggling, etc). Everyone in the circle does what s/he does and watches the chief, who will suddenly switch motions. The sent out child comes back in to try and who is the chief. Once the child correctly identifies the chief, it is the chief's turn to go out while the leader chooses another chief. To make it fair, you should play until everyone who wants to be chief gets a chance.

## GAME #3

Approximately 10 minutes

Appropriate for 3-25 kids

### HOT OR COLD

One person leaves the room and everyone else chooses an object which s/he must find. S/he returns and looks around the room trying to pick the chosen object. The children sing to indicate whether the s/he is hot or cold; the closer ("hotter") s/he gets, the louder the kids sing, the farther ("colder") s/he gets, the quieter they sing.

**SLOT FIVE:** Approximately 15 minutes

## STORY TIME

There are many tricks to successfully telling a story. You should help the children get used to having a story time by doing something different like sitting in a different corner of the room, or in a different formation for story time. They should understand that story time is a quiet time and not an active one.

You must make it clear to the children whether or not you allow questions to be asked during the story telling—this is entirely up to you dependent on your style. Your goal is to tell this story as smoothly as possible while keeping the children's attention and interest.

Give rewards for good listening.

*(This story can be found in The Little Midrash Says by R. Weissman)*

### THE KING AND THE MUTE PEOPLE

The king was in a jolly mood. He announced to his minister: "I wish to make some unfortunate people happy. Invite to my palace a group of poor people whom are mute. Treat them royally! Give them the best food and clothe them beautifully."

The king's minister invited the poor, mute people and they had a marvelous time. They never dreamt that there were so many pleasurable things in the world.

Their gratitude to the king knew no bounds! The unfortunate creatures could not speak, but whenever the king passed, they all rose, bowed and waved their hands, and signed to him how much they appreciated what he did for them. Every morning when they rose, they praised the king with sign language.

The king was pleased that they honored him so. It so pleased him that he summoned his minister and instructed him, "This group of mute people has enjoyed a long and pleasurable stay in my palace. Dismiss them now and invite instead a group of beggars who can speak. They will praise my noble deeds with speeches, not only with gestures, and I will be even more honored."

So a group of poor, speaking people was invited to the palace and treated to delights they had never known before.

These beggars were so busy enjoying themselves that they forgot about the king to whom they owed their good fortune. None of them even uttered one word of thanks, and when the king passed, they ignored him. Soon the beggars began to expect their comforts as a matter of course, and demanded pleasures as their rightful due. One day, they decided to take over the palace and depose the king.

Enraged, the king called for his minister. "Expel these beggars from my palace," he commanded. "I would do better to invite the mute people again. They were not able to express their gratitude with words, but they honored me as much as they were able. These speaking people, however, who could bring me so much glory with their power of speech, rebel against me!"

The king's order was carried out.

The key to the parable:

When Hashem created the world, He filled it with water. The water

could not praise Hashem with words, but it roared and rolled its waves noisily, proclaiming, “How mighty is Hashem!”

Hashem said, “If even the water sings My praises, how much more so will human beings who can think and speak!”

So Hashem removed the waters to the oceans. On dry land He created intelligent human beings. Instead of praising Hashem, however, these human beings rebelled against Him by committing terrible sins. Instead of using their brains and their power of speech for good things, they plotted evil deeds; they slandered, insulted and wronged one another. All the generations after Adam were equally wicked. Hashem saw their deeds getting worse and worse, and He said, “Let Me get rid of these people, and instead bring back the water that was on the earth originally. The water cannot think or speak, but it praises Me nevertheless, while these people anger Me!” Therefore, Hashem brought the mabul (flood) and wiped out the wicked people.

**SLOT SIX:** Approximately 10 minutes

### SNACK TIME

If you are given the option of deciding what is for snack, or can bring in your own snack, then you should try to have one available which is pertinent to the Parsha. This should be done along with the usual cookies or crackers and juice that you most probably are given.

Depending on the week you might bring in vegetables or fruits.

On the vegetables you would make the bracha, “...Boray P’ri Ha-adama”

On the fruits you would make the bracha, “...Boray P’ri Ha-aytz”

Don’t forget to say, “...Shehakol nihyeh Bidvaro” on the juice and “...Boray Minay M’zonot” on the cracker or cookie.

Remember when you are finished eating to say the Bracha Achrona, which can be found on the next page. The leader should read it aloud and the kids should answer “Amen”.

## על המַחִיָּה

בְּרִינָה אֵתָהּ ה' אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם

|                                 |                                     |                                  |
|---------------------------------|-------------------------------------|----------------------------------|
| על המַחִיָּה<br>ועל הפְּלִכְלָה | על הגָּפוֹן<br>ועל פְּרֵי הַגָּפוֹן | על הַעֲצָה<br>ועל פְּרֵי הַעֲצָה |
|---------------------------------|-------------------------------------|----------------------------------|

ועל תְּנוּבַת הַשָּׂדֶה, ועל אֶרֶץ חֲמֵדָה טוֹבָה וּרְחֹבָה, שְׂרָצִית וְהִנְחִלְתָּ לְאַבֹּתֵינוּ, לְאָכַל מִפְּרִיָּהּ וּלְשַׂבַּע מִטוֹבָתָהּ. רַחֵם ה' אֱלֹהֵינוּ עַל יִשְׂרָאֵל עַמְּךָ, וְעַל יְרוּשָׁלַיִם עִירְךָ, וְעַל צִיּוֹן מִשְׁכַּן כְּבוֹדְךָ, וְעַל מִזְבִּיחְךָ וְעַל הַיְכָלְךָ. וּבְנֵה יְרוּשָׁלַיִם עִיר הַקֹּדֶשׁ בְּמַהֲרָה בְּיָמֵנוּ, וְהַעֲלֵנוּ לְתוֹכָהּ, וְשִׁמְחֵנוּ בְּבִנְיָנָהּ, וְנֹאכַל מִפְּרִיָּהּ, וְנִשְׂבַּע מִטוֹבָתָהּ, וְנִבְרַכְךָ עֲלֶיהָ בְּקֹדֶשׁהּ וּבְטַהֲרָהּ.

וּרְצָה וְהִתְלַצְנוּ בַיּוֹם הַשְּׁבִיט הַזֶּה  
וְזָכְרֵנוּ לְטוֹבָה בַיּוֹם רִאשׁ הַחֹדֶשׁ הַזֶּה  
וְשִׁמְחֵנוּ בַיּוֹם חַג הַמִּצּוֹת הַזֶּה  
וְשִׁמְחֵנוּ בַיּוֹם חַג הַשְּׂבִיעוֹת הַזֶּה  
וְשִׁמְחֵנוּ בַיּוֹם חַג הַסִּפּוֹת הַזֶּה  
וְשִׁמְחֵנוּ בַיּוֹם שְׁמִינֵי חַג הָעֲצָרֹת הַזֶּה  
וְזָכְרֵנוּ לְטוֹבָה בַיּוֹם הַזֶּה

|   |   |   |
|---|---|---|
| ועל המַחִיָּה.<br>בְּרִינָה אֵתָהּ ה' עַל<br>הָאֶרֶץ וְעַל הַפְּרוֹת. | ועל פְּרֵי הַגָּפוֹן.<br>בְּרִינָה אֵתָהּ ה' עַל<br>הָאֶרֶץ וְעַל פְּרֵי הַגָּפוֹן. | ועל המַחִיָּה.<br>בְּרִינָה אֵתָהּ ה' עַל<br>הָאֶרֶץ וְעַל הַפְּרוֹת. |
|---|---|---|

כִּי אֵתָהּ ה' טוֹב וּמְטִיב לְכָל, וְנוֹדֶה לְךָ עַל הָאֶרֶץ

## בוֹרָא נְפֹשׁוֹת

בְּרִינָה אֵתָהּ ה' אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם בּוֹרָא נְפֹשׁוֹת רְבוֹת  
וְחִסְרוֹנָן עַל כָּל מָה שֶׁבְּרָאתָ לַחַיּוֹת בְּהֵם נֶפֶשׁ כָּל חַי בְּרִינָה  
חַי הָעוֹלָמִים



# Parshat Noach נח





Slot 1 ..... Tefillah  
20 MINUTES

Slot 2 ..... PARSHA SUMMARY  
10 MINUTES

Slot 3 ..... QUESTIONS ON PARSHA  
20 MINUTES

Slot 4 ..... GAMES  
20 MINUTES

Slot 5 ..... STORY TIME  
10 MINUTES

Slot 6 ..... SNACK TIME  
10 MINUTES

## Slot One: Approximately 20 minutes

### TEFILLAH

The Tefillot chosen have been recommended for the age(s) of the children that in your group. If you find that they know more Tefillot feel free to add. Be aware of their cues. If it's too little or easy for them, it is necessary for you to add on more Tefillot. If it's too much for some of the children, I recommend that you stay with it and teach them more each week.

With the young children, you should sing the Tefillot. This will make it easier for them to catch on and join in with the group.

In preparing the children for Tefillah you should have them sitting quietly and try to make sure there are no distractions. Make sure everyone has the Tefillot in front of him or her.

These Tefillot should ALL be read or sung out loud. You should be leading each Tefillah and singing along with the children. Please consult your shul's Rabbi or Youth Director to make sure the tunes you use are consistent with those used in the main sanctuary.

***Please take a moment before Shabbat to identify the page numbers in your shul's siddur so you can readily help the children find the pages.***

## Tefillot

### PAGE NUMBERS

PAGE # מודה אני  
Modeh Ani

PAGE # ציצית  
Bracha on Tzizit (for boys)

PAGE # אדון עולם/מה טובו  
Mah Tovu/Adon Olam

PAGE # ברכות  
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Baruch She'amar

PAGE # הודו  
Hodu

PAGE # אשרי  
Ashrei

PAGE # ישתבח  
Yishtabach

PAGE # שמע  
Shema and  
its Brachot

PAGE # שמונה עשרי  
Sh'mona Esrei

PAGE # אין כאלוקנו  
Ain K-Elokaynu

PAGE # עלינו  
Aleinu

**SLOT TWO:** Approximately 10 minutes

## PARSHA

This summary should be read and understood before Shabbat so that you will be prepared to teach it to the children. This should not be read mechanically to the children.

You should be familiar enough with the information that you could tell it in your own words. If you find that just telling them the story is not working to their benefit then you should quiz them on what they learned about in school about the parsha. You might want to get pictures or visual aids to help hold the kids' attention during your recitation, as well. The "Torah Thought" at the end of the summary is something which also may be discussed.

## SUMMARY OF PARSHAT NOACH

### SUMMARY OF PARSHAT NOACH

This week's parsha tells us about the ten generations from Adam to Noach. The people were evil and they turned away from Hashem. In addition, they were cruel to each other; they stole and they killed. Therefore, Hashem decided to destroy them. Since Noach was a righteous man, Hashem wanted to save him and his family. Hashem told Noach to build an ark and to get his wife, his three sons, Shem, Cham, and Yafet, and their wives into the ark. He also brought animals of all kinds into the ark. Seven pairs of every kosher animal and bird were brought, and one pair of every other living creature, as well. Then Hashem brought a big flood on the earth that lasted forty days and forty nights. The flood destroyed all of the people and living things that were not in the ark. It wasn't until six months later

that the waters receded enough for the ark to find a place to rest on a mountain top. Three months after that, Noach sent out a raven to check if the land was dry. Since it merely flew back and forth, Noach knew that the land was still under water. Then Noach sent out a dove and the same thing happened. Seven days later he sent the dove out again. This time the dove came back with an olive branch. This indicated that the waters were receding. Finally, seven days later, Noach sent the dove one last time. This time it did not return. Noach finally knew that the land was dry. Noach and all of the inhabitants of the ark disembarked after the waters fully receded. Noach thanked Hashem for saving him and his family from the flood waters.

The generations grew again. Unfortunately, they did not learn from the mistakes of the previous generation. The people of Babel felt that they were the best and the greatest people on the earth. They decided to build a tower that would reach the heavens. They wanted to challenge Hashem and conquer heaven. As a punishment, Hashem confused their language so they would not understand one another. Therefore, they were unable to complete the building of the tower. The city was called Babel, meaning “to confuse,” because that is what Hashem did to the people of Babel.

Ten generations followed between Noach and Avram. The end of the parsha explains how Avram was a good man and believed in Hashem.

Rashi says that the ark an intricately built ship. It took Noach 120 years to build. During its building, people stopped by and questioned its need, to which Noach replied that if the wicked did not repent, Hashem would kill them by means of a flood.

**Torah Thought:** Hashem planned this long period of preparation for the flood to indicate His patience with His creations and His desire for them to repent. What can this teach us about our behavior towards others?

**SLOT THREE:** Approximately 20 minutes

## QUESTIONS ON THE PARSHA

You might want either to have prizes or treats to give the kids immediately upon answering a question correctly. This will help greatly with maintaining discipline and decorum.

### QUESTIONS:

1. Did Noach succeed in teaching others about Hashem?
2. Why was Noach chosen to be saved?
3. What is the Hebrew word for flood?
4. Name the three sons of Noach.
5. Which one was the oldest?
6. Who was not killed by the flood?
7. How many times did Noach send out the dove?
8. What happened the first time he sent it?
9. What did it bring back the second time?
10. What happened the third time he sent it?
11. What living things did not die in the flood?
12. Why did the people of Babel build a tower?
13. What was their punishment?

### ANSWERS:

1. Noach did not succeed in teaching his generation about Hashem. They refused to listen.
2. Noach was chosen because he was a righteous man whom Hashem wanted to save, who unfortunately was part of an evil generation.
3. The Hebrew word for flood is mabul.
4. Noach’s three sons were Shem, Cham, and Yafet.
5. The oldest son was Shem.

6. Noah, his wife, his three sons and their wives were not killed by the flood. As for the animals, seven pairs of each kosher animal and bird, and one pair of every other living creature, were saved from the flood
7. The dove was sent three times.
8. The first time, the dove came back.
9. The second time, the dove returned with a leaf from an olive tree in its mouth.
10. The third time it was sent it did not come back. This meant it had found somewhere to rest on dry land.
11. The fish in the sea were not killed by the flood.
12. The people of Babel built a tower because they thought they were the best, and wanted to challenge Hashem to take over heaven.
13. As a punishment, Hashem confused their language, so that they could not communicate and therefore had to stop building the tower.

2. Prepare the equipment—this includes putting chairs in a circle, etc. This must be done before explaining the game to the children. Have everything set up so there are no distractions.
3. Explain the game—you must be clear! Do not begin unless everyone understands.
4. Always demonstrate—if you show them how it is done there will be less confusion.
5. Cues—once you start the game it is important to pay attention to the children's cues! If too many kids are sitting out, change the game.
6. Cut the game short!!!—Try and stop the game while it still interests the kids, even if you must cut it short! Do not let a game that has become un-fun drag on. This way the kids will look forward to playing it the next time.

*(These games can be found in Shabbat Games by Lenny Matanky.)*

## SLOT FOUR: Approximately 20 minutes

### GAMES

The games given below are simply suggestions of easy games to play with children. There is no need to feel like you must play every game. Use your discretion when choosing if you want to play them, and how many of them you want to play.

The key to a successful game leader:

1. Have your goals set—never begin a game if you are not fully prepared to see it through.

### GAME #1

Approximately 5-10 minutes.  
Appropriate for 6-25 kids

#### COPY CAT

The players are divided into two teams. The teams sit opposite each other in two parallel lines. Team A starts: The first player on team A does a movement of some kind. The first player on team B must immediately do the opposite (mirror) movement. If an opposite movement is impossible, do the movement with the opposite hand (or foot). Then the second player on team B does a movement and the second player on team A must do the opposite movement. The game continues with the teams changing off who goes first. The first team to hesitate, or make a mistake, loses.

A variation of this game is to keep score and the first team to make five mistakes loses. Specify to the kids that they must make movements which may be mirrored.

## GAME #2

Approximately 5-10 minutes  
Appropriate for 5-20 kids

### RED LIGHT, GREEN LIGHT

One player, the caller, stands at one end of the room. Everyone else stands in horizontal line at the opposite end of the room. The caller turns his/her back to the group and says: "Red light, green light 1-2-3!"

While s/he says it everyone moves toward the caller, but when s/he finishes s/he turns around, and everyone must freeze. Anyone s/he catches still moving must go back to the starting line. The first player to reach and tag the caller wins, becoming the new caller.

## GAME #3

Approximately 5-10 minutes.  
Appropriate for 5-20 kids.

### MUSICAL CHAIRS - WITHOUT MUSIC

Set one chair fewer than the number of players in a line, with every other one facing the same direction. A "leader" is chosen. The players walk around the chairs following the leader, doing everything he does (i.e. clapping, jumping, etc.). When the leader sits down everyone must do the same. The player left without a chair is out of the game and takes a chair out of the line. The game ends when only one player remains.

**SLOT FIVE:** Approximately 10 minutes

## STORY TIME

There are many tricks to successfully telling a story.

You should help the children get used to having a story time by doing something different like sitting in a different corner of the room, or a different formation for story time. They should understand that story time is a quiet time and not an active one.

You must make it clear to the children whether or not you allow questions to be asked during the story telling—this is entirely up to you dependent on your style. Your goal is to tell this story as smoothly as possible while keeping the children's attention and interest.

Give rewards for good listening.

*(This story can be found in The Little Midrash Says by R. Weissman)*

### THE KING AND THE MUTE PEOPLE

The king was in a jolly mood. He announced to his minister: "I wish to make some unfortunate people happy. Invite to my palace a group of poor people whom are mute. Treat them royally! Give them the best food and clothe them beautifully."

The king's minister invited the poor, mute people and they had a marvelous time. They never dreamt that there were so many pleasurable things in the world.

Their gratitude to the king knew no bounds! The unfortunate creatures could not speak, but whenever the king passed, they all rose, bowed and waved their hands, and signed to him how much they appreciated what he did for them. Every morning when they rose, they praised the king with sign language.

The king was pleased that they honored him so. It so pleased him that he summoned his minister and instructed him, "This group of mute people has enjoyed a long and pleasurable stay in my palace. Dismiss them now and invite instead a group of beggars who can speak. They will praise my noble deeds with speeches, not only with gestures, and I will be even more honored."

So a group of poor, speaking people was invited to the palace and treated to delights they had never known before. These beggars were so busy enjoying themselves that they forgot about the king to whom they owed their good fortune. None of them even uttered one word of thanks, and when the king passed, they ignored him. Soon the beggars began to expect their comforts as a matter of course, and demanded pleasures as their rightful due. One day, they decided to take over the palace and depose the king. Enraged, the king called for his minister. "Expel these beggars from my palace," he commanded. "I would do better to invite the mute people again. They were not able to express their gratitude with words, but they honored me as much as they were able. These speaking people, however, who could bring me so much glory with their power of speech, rebel against me!" The king's order was carried out.

The key to the parable:

When Hashem created the world, He filled it with water. The water could not praise Hashem with words, but it roared and rolled its waves noisily, proclaiming, "How mighty is Hashem!"

Hashem said, "If even the water sings My praises, how much more so will human beings who can think and speak!"

So Hashem removed the waters to the oceans. On dry land He created intelligent human beings.

Instead of praising Hashem, however, these human beings rebelled against Him by committing terrible sins. Instead of using their brains and their power of speech for good things, they plotted evil deeds; they slandered, insulted and wronged one another. All the generations after Adam were equally wicked. Hashem saw their

deeds getting worse and worse, and He said, "Let Me get rid of these people, and instead bring back the water that was on the earth originally. The water cannot think or speak, but it praises Me nevertheless, while these people anger Me!" Therefore, Hashem brought the mabul (flood) and wiped out the wicked people.

**SLOT SIX:** Approximately 10 minutes

### SNACK TIME

If you are given the option of deciding what is for snack, or can bring in your own snack, then you should try to have one available which is pertinent to the parsha. This should be done along with the usual cookies or crackers and juice that you most probably will have on hand.

Depending on the week you might bring in vegetables or fruits.

On the vegetables you would make the bracha, "...Boray P'ri Ha-adama"

On the fruits you would make the bracha, "...Boray P'ri Ha-aytz"

Don't forget to say, "...Shehakol nihyeh Bidvaro" on the juice and "...Boray Minay M'zonot" on the cracker or cookie.

Remember when you are finished eating to say the Bracha Achrona, which can be found on the next page.

The leader should read it aloud and encourage the children that are familiar with the bracha to say it along with you. The remaining children should answer "Amen".

## על המַחֲיָה

בְּרוּךְ אַתָּה ה' אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם

|                               |                                       |                                  |
|-------------------------------|---------------------------------------|----------------------------------|
| על המַחֲיָה<br>ועל הפְּלִקָּה | על הגִּפּוֹן<br>ועל פְּרֵי הַגִּפּוֹן | על הַעֲצָה<br>ועל פְּרֵי הַעֲצָה |
|-------------------------------|---------------------------------------|----------------------------------|

ועל תְּנוּבַת הַשָּׂדֶה, ועל אֶרֶץ חֲמֻדָּה טוֹבָה וְיִרְחָבָה, שְׂרָצִית וְהִנְחַלְתָּ לְאַבּוֹתֵינוּ, לְאָכַל מִפְּרִיָּהּ וּלְשַׂבֵּעַ מִטּוֹבָתָהּ. רַחֵם ה' אֱלֹהֵינוּ עַל יִשְׂרָאֵל עַמֶּךָ, וְעַל יְרוּשָׁלַיִם עִירְךָ, וְעַל צִיּוֹן מְשׁוֹבֵן כְּבוֹדְךָ, וְעַל מִזְבֵּיחֶךָ וְעַל חֵיקְלְךָ. וּבִגְוָה יְרוּשָׁלַיִם עִיר הַקֹּדֶשׁ בְּמַהֲרָה בְּיָמֵנוּ, וְהַעֲלֵנוּ לְתוֹכָהּ, וְשִׂמְחֵנוּ בְּבִנְיָנָהּ, וְנֹאכַל מִפְּרִיָּהּ, וְנִשְׂבַּע מִטּוֹבָתָהּ, וְנִבְרַכְךָ עָלֶיךָ בְּקֹדֶשׁ וּבְטַהֲרָה.

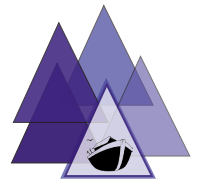
וְרָצָה וְהִתְלַצְנוּ בַיּוֹם הַשַּׁבָּת הַזֶּה  
וְזָכְרְנוּ לְטוֹבָה בַיּוֹם רֵאשִׁי הַחֹדֶשׁ הַזֶּה  
וְשִׂמְחֵנוּ בַיּוֹם חַג הַמִּצּוֹת הַזֶּה  
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וְשִׂמְחֵנוּ בַיּוֹם חַג הַסֻּכּוֹת הַזֶּה  
וְשִׂמְחֵנוּ בַיּוֹם שְׁמִינִי חַג הָעֲצָרֹת הַזֶּה  
וְזָכְרְנוּ לְטוֹבָה בַיּוֹם הַזִּכְרוֹן הַזֶּה

|   |  |  |
|---|--|--|
| ועל המַחֲיָה.<br>בְּרוּךְ אַתָּה ה' עַל<br>הָאֶרֶץ וְעַל הַפְּרוֹת. | ועל פְּרֵי הַגִּפּוֹן.<br>בְּרוּךְ אַתָּה ה' עַל<br>הָאֶרֶץ וְעַל פְּרֵי הַגִּפּוֹן. | ועל המַחֲיָה.<br>בְּרוּךְ אַתָּה ה' עַל<br>הָאֶרֶץ וְעַל הַמַּחֲיָה. |
|---|--|--|

כִּי אַתָּה ה' טוֹב וּמְטִיב לְכָל, וְנוֹדֶה לְךָ עַל הָאֶרֶץ

## בוֹרָא נְפִשׁוֹת

בְּרוּךְ אַתָּה ה' אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם בּוֹרָא נְפִשׁוֹת רְבוֹת וְחִסְרוֹנָן עַל כָּל מַה שֶּׁבְּרָאתָ לְחַיּוֹת בְּהֵם נֶפֶשׁ כָּל חַי בְּרוּךְ חַי הָעוֹלָמִים



Weekly Parsha  
Programming

# Parshat Noach נח





Slot 1 ..... **TEFILLAH**  
35 MINUTES

Slot 2 ..... **PARSHA SUMMARY**  
10 MINUTES

Slot 3 ..... **QUESTIONS ON PARSHA**  
15 MINUTES

Slot 4 ..... **GAMES**  
10 MINUTES

Slot 5 ..... **STORY TIME**  
10 MINUTES

Slot 6 ..... **SNACK TIME**  
10 MINUTES

**SLOT ONE:** Approximately 35 minutes

### TEFILLAH

The Tefillot chosen have been recommended for the age of the children that you have in your group. If you find that they know more feel free to add. Be aware of their cues. If it is too little for them it is necessary for you to add on more Tefillot. If it is too much for some of the children, I recommend that you stay with it and teach them more each week.

When working with this age group it may be helpful to start your group earlier than the younger groups. The extra time will give these older kids a chance to daven, have parsha and a game time and still make it back into the main sanctuary for Mussaf

***There should be a Michitza and a leader of the Tefillot.***

In preparing the children for Tefillot you should have them sitting quietly and try and make sure there are no distractions. Make sure everyone has the Tefillot in front of them. These Tefillot should all be read or sung out loud. You should be leading each Tefillah and singing along with the children. Please consult the shul rabbi to make sure the tunes you use are consistent with those used in the main sanctuary.

Please take a moment before Shabbat to identify the page numbers in your shul's siddur so you can readily help the children find the pages.

## Tefillot

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PAGE # שמונה עשרי  
Sh'mona Esrei

PAGE # אין כאלוקנו  
Ain K-Elokaynu

PAGE # עלינו  
Aleinu

## SLOT TWO: Approximately 10 minutes

### PARSHA

This summary should be read and understood before Shabbat so that you will be prepared to teach it to the children. This should not be read mechanically to the children.

You should be familiar enough with the information that you could tell it in your own words.

If you find that just telling them the story is not working to their benefit then you should quiz them on what they learned about in school about the parsha. You might want to get pictures or visual aids to help hold the kids' attention during your recitation, as well.

The "Torah Thought" or "Mitzvah of The Week" at the end of the summary is something which also may be discussed.

### SUMMARY OF PARSHAT NOACH

This week's parsha tells us about the ten generations from Adam to Noach. The people were evil and they turned away from Hashem. In addition, they were cruel to each other; they stole and they killed. Therefore, Hashem decided to destroy them. Since Noach was a righteous man, Hashem wanted to save him and his family. Hashem told Noach to build an ark and to get his wife, his three sons, Shem, Cham, and Yafet, and their wives into the ark. He also brought



animals of all kinds into the ark. Seven pairs of every kosher animal and bird were brought, and one pair of every other living creature, as well. Then Hashem brought a big flood on the earth that lasted forty days and forty nights. The flood destroyed all of the people and living things that were not in the ark. It wasn't until six months later that the waters receded enough for the ark to find a place to rest on a mountain top. Three months after that, Noach sent out a raven to check if the land was dry. Since it merely flew back and forth, Noach knew that the land was still under water. Then Noach sent out a dove and the same thing happened. Seven days later he sent the dove out again. This time the dove came back with an olive branch. This indicated that the waters were receding. Finally, seven days later, Noach sent the dove one last time. This time it did not return. Noach finally knew that the land was dry. Noach and all of the inhabitants of the ark disembarked after the waters fully receded. Noach thanked Hashem for saving him and his family from the flood waters.

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Rashi says that the ark an intricately built ship. It took Noach 120 years to build. During its building, people stopped by and questioned its need, to which Noach replied that if the wicked did

not repent, Hashem would kill them by means of a flood.

Torah Thought

Hashem planned this long period of preparation for the flood to indicate His patience with His creations and His desire for them to repent. What can this teach us about our behavior towards others.

**SLOT THREE:** Approximately 15 minutes

### QUESTIONS ON THE PARSHA

You might want either to have prizes or treats to give the kids immediately upon answering a question correctly. This will help greatly with maintaining discipline and decorum.

### PARSHAT NOACH

#### QUESTIONS (Yeshiva Day School):

1. If Noach would have lived at the time of Avraham would he have been considered a Tzaddik?
2. In which way was Avraham a greater Tzaddik than Noach?
3. How many floors were there in the ark?
4. What was each floor in the ark used for?
5. What is the Hebrew word for flood?
6. How many times did Noach send out the dove? What happened each time?
7. What was the purpose of the rainbow?
8. Did the generation of the tower of Babel deserve to die just like the generation of Noach?
9. Why didn't they?
10. Why is the city at the end of this parsha named Babel?



### QUESTIONS (Public School):

1. Did Noach succeed in teaching others about Hashem?
2. How long did it take to build the ark?
3. Why did it take so long?
4. Why was Noach's generation punished?
5. How many kosher and non-kosher animals went into the ark?
6. Who was not killed by the flood?
7. What living things were not killed by the flood?
8. What language did people originally speak?
9. What did the people of Babel do that angered Hashem?
10. How were the people of Babel punished?

### ANSWERS (Yeshiva Day School)

1. According to some chachamim he would have been an even a greater Tzaddik than at the time of the flood. Others say he would not have been considered of any importance.
2. Noach needed Hashem to help him be a Tzaddik, while Avraham became a Tzaddik by his own efforts.
3. There were three floors in the ark
4. The top floor was where the people stayed. The middle floor housed the animals. The bottom floor held the garbage.
5. The Hebrew word for flood is mabul
6. Noach sent the dove three times. The first time it came back. The second time it came back with a leaf from an olive branch in its mouth. The third time it was sent it did not come back. This meant it had found somewhere to rest on dry land.
7. The rainbow was a symbol of the promise from Hashem to Noach that He would never again wipe out mankind with a flood.
8. The people of Babel deserved to die just like the people of Noach's generation.
9. Hashem did not kill them because they conducted themselves with love and friendship among themselves. This was lacking in Noach's generation.
10. The city was called Babel, meaning "to confuse," because that is what Hashem did to the people of Babel.

### ANSWERS (Public School):

1. Noach did not succeed in teaching his generation about Hashem. They would not listen to him.
2. It took Noach 120 years to build the ark.
3. Hashem wanted to give Noach's generation a chance to repent before He destroyed them.
4. Noach's generation was evil.
5. Seven pairs of kosher animals and birds, and one pair of every other creature were saved from the flood by boarding the ark.
6. Noach, his wife, his three sons, their wives and all of the previously mentioned animals were saved from the flood.
7. The fish in the sea were not killed by the flood.
8. The original language spoken was Hebrew.
9. The people of Babel thought that they were better than Hashem and wanted to overpower Him to conquer heaven. They began building a tower to reach the heavens.
10. Hashem took away their language so they could not understand each other. Because of this they could not finish building the tower.



## SLOT FOUR: Approximately 10 minutes

*(These games can be found in Shabbat Games by Lenny Matanky.)*

### GAMES

The games given below are simply suggestions of easy games to play with children. There is no need to feel like you must play every game. Use your discretion when choosing if you want to play them, and how many of them you want to play.

The key to a successful game leader:

1. Have your goals set—never begin a game if you are not fully prepared to see it through.
2. Prepare the equipment—this includes putting chairs in a circle, etc. This must be done before explaining the game to the children. Have everything set up so there are no distractions.
3. Explain the game—you must be clear! Do not begin unless everyone understands.
4. Always demonstrate—if you show them how it is done there will be less confusion.
5. Cues—once you start the game it is important to pay attention to the children's cues! If too many kids are sitting out, change the game.
6. Cut the game short!!!—Try and stop the game while it still interests the kids, even if you must cut it short! Do not let a game that has become un-fun drag on. This way the kids will look forward to playing it the next time.

Since these children are older the games given will be both active games and mind puzzling games.

### GAME #1

approximately 10 minutes.  
appropriate for 6-20 kids.

#### TEAM CHARADES

Prior to the game, different situations must be written down on slips of paper. (i.e. digging a hole, reading a newspaper, swimming, falling in love, etc.)

The group is divided into two teams. The leader sets a time limit of 2 or 3 minutes per team. Team A goes first: as soon as team A's time begins, the first person from team A goes to the leader to receive a slip of paper with a situation. This player must act out the situation for his/her team until the teammates guess the correct situation. (If they cannot guess the situation, they can "pass" to skip it.) After they guess, the second person goes to the leader and receives a different situation, and so on.

For every situation guessed within the given time limit the team receives one point. Then the next team has a turn. The number of rounds is up to the staff member. The team with the most points wins.

A variation of this game is when one person from team A acts out the situation and everyone from both teams may guess. Whoever guesses correctly wins a point for their team. After one kid from team A goes, one from team B goes, and so on.

Games two and three can be found in Jewish Games by Rabbi Joshua Silbermintz.



## GAME #2

Approximately 10 minutes.  
Appropriate for 5-20 kids.

### YES OR NO/ WHO AM I?

There are two teams. The first team sends a guesser out of the room while his/her group decides on a personality to represent. The guesser returns to ask questions to identify the personality. The only answers his/her team may give are “yes” or “no”. If the group is divided into teams, the teams take turns asking questions. The team with the most correct guesses wins.

Typical questions: “Am I in the Torah?” “Am I righteous?” “Was I saved by Hashem” “Was I saved from a flood?”

Direct questions, like “Am I Noach?” may only be asked three times by each guesser.

## GAME #3

Approximately 5 minutes.  
Appropriate for unlimited amount of kids.

### FIND YOUR SHOE

All players must place their shoes in the center of the room. Then the players arrange themselves facing the walls of the room. The leader mixes up the shoes and forms a big pile with them. On signal, the players rush to the pile to find their shoes, put them on, tie them and return to the perimeter of the room. The first to finish wins. For added fun, throw in a few extra shoes.

## SLOT FIVE: Approximately 10 minutes

### STORY TIME

There are many tricks to successfully telling a story.

You should help the children get used to having a story time by doing something different like sitting in a different corner of the room, or a different formation for story time. They should understand that story time is a quiet time and not an active one.

You must make it clear to the children whether or not you allow questions to

be asked during the story telling—this is entirely up to you dependent on your style. Your goal is

to tell this story as smoothly as possible while keeping the children’s attention and interest.

Give rewards for good listening.

*(This story can be found in The Little Midrash Says by R Weissman)*

### ALEXANDER THE GREAT AND THE UNSELFISH PEOPLE

The mighty emperor Alexander the Great traveled to many countries. Once he visited a kingdom far, far away, behind the dark African mountains.

The king of that country welcomed Alexander and presented him with a beautiful gift—golden loaves of bread, on golden trays.

“I did not come here to see your treasures,” Alexander told him.

“Then why did you come?” the king asked.

“I wished to see how you judge the people in your country,” replied



Alexander, "I heard that your judgment is fair and good."  
As they talked, two people arrived to be judged by the king.  
The first man was quite upset and could hardly contain his distress,  
"I bought a field from this other man," he blurted out, "and found a  
treasure in it. I want to return the treasure. I bought only the field, not  
the treasure! I don't want to take what doesn't belong to me."  
The other man, however, steadfastly held to his position. "I sold  
you the field with whatever it contains," he insisted, "The treasure is  
yours. I don't want to take it."  
The two men continued to argue. Each one insisted that the treasure  
belonged to the other one.  
Alexander was amazed, "How do you judge this case?" he asked the  
king in disbelief.

***STOP! Have the kids try to guess how the king judges  
the case.***

The king turned to the first man, "Do you have a son?" he asked him.  
"Yes," replied the man.  
"Do you have a daughter?" he inquired of the second man.  
"I do," replied the second.  
"I decide as follows," the king told them, "Marry your son and  
daughter to each other. Give the treasure to the young couple."  
Alexander expressed surprise at this decision.  
"Why are you so surprised?" the king asked him. "Didn't I judge well?  
How would they have decided this case in your country?"  
"Probably," replied Alexander, "they would have arrested both men.  
Then the treasure would be confiscated by the government."  
"Are the people in your country so greedy for money?" the shocked  
king asked, "Does the sun shine in your country, and does the rain  
fall?" "Certainly," replied Alexander.  
"Well," concluded the king, "G-d does not give you sun and rain in  
zechus (merit) of the people. People who quarrel with one another  
and want each other's possessions do deserve neither sun nor rain.  
G-d has mercy on the animals, and it is only in their merit that He  
takes care of your country."

**SLOT SIX:** Approximately 10 minutes

**SNACK TIME**

If you are given the option of deciding what is for snack, or  
can bring in your own snack, then you should try to have  
one available which is pertinent to the parsha. This should  
be done along with

the usual cookies or crackers and juice that you most  
probably are given.

Depending on the week you might bring in vegetables or  
fruits.

On the vegetables you would make the bracha, "...Boray P'ri  
Ha-adama"

On the fruits you would make the bracha, "...Boray P'ri Ha-  
aytz"

Don't forget to say, "...Shehakol nihyeh Bidvaro" on the juice  
and "...Boray Minay M'zonot" on the cracker or cookie.

Remember when you are finished eating to say the Bracha  
Achrona, which can be found on the next page.

The leader should read it aloud and encourage the children  
that are familiar with the bracha to say it along with you.

The remaining children should answer "Amen".



## על המַחֲזָה

בַּרְיֵךְ אֱתָהּ ה' אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם

|                                 |                                    |                              |
|---------------------------------|------------------------------------|------------------------------|
| על המַחֲזָה<br>ועל הכַּלְפָּלָה | על הַגֵּפֶן<br>ועל פְּרֵי הַגֵּפֶן | על הַעֵץ<br>ועל פְּרֵי הַעֵץ |
|---------------------------------|------------------------------------|------------------------------|

ועל תְּנוּבַת הַשָּׂדֶה, ועל אֲרָץ חֲמֵדָה טוֹבָה וְרוּחָבָה, שְׂרָצִית וְהִנְחַלְתָּ לְאֲבוֹתֵינוּ, לֶאֱכֹל מִפְּרִיָּהּ וּלְשַׂבַּע מִטוֹבָתָה. רַחֵם ה' אֱלֹהֵינוּ עַל יִשְׂרָאֵל עַמֶּךָ, וְעַל יְרוּשָׁלַיִם עִירְךָ, וְעַל צִיּוֹן מִשְׁכַּן כְּבוֹדְךָ, וְעַל מִזְבִּיחֶךָ וְעַל הַיִּכְלֶךָ. וּבִנְיָה יְרוּשָׁלַיִם עִיר הַקֹּדֶשׁ בְּמַהֲרָה בְּיָמֵנוּ, וְהַעֲלֵנוּ לְתוֹכָהּ, וְשִׁמְחֵנוּ בְּבִנְיָנָהּ, וְנֹאכַל מִפְּרִיָּהּ, וְנִשְׂבַּע מִטוֹבָתָה, וְנִבְרַכְךָ עָלֵינוּ בְּקֹדֶשׁהּ וּבְטַהֲרָהּ.

וְרָצָה וְהִתְלַיְצֵנוּ בַּיּוֹם הַשַּׁבָּת הַזֶּה  
וְזָכְרֵנוּ לְטוֹבָה בַּיּוֹם רֵאשִׁי הַחֲדָשׁ הַזֶּה  
וְשִׁמְחֵנוּ בַּיּוֹם חַג הַמִּצּוֹת הַזֶּה  
וְשִׁמְחֵנוּ בַּיּוֹם חַג הַשְּׂבָעוֹת הַזֶּה  
וְשִׁמְחֵנוּ בַּיּוֹם חַג הַסֻּכּוֹת הַזֶּה  
וְשִׁמְחֵנוּ בַּיּוֹם שְׁמִינִי חַג הָעֲצָרֹת הַזֶּה  
וְזָכְרֵנוּ לְטוֹבָה בַּיּוֹם הַזֶּכֶרֶן הַזֶּה

|  |   |  |
|--|---|--|
| ועל המַחֲזָה.<br>בַּרְיֵךְ אֱתָהּ ה' עַל<br>הָאָרֶץ וְעַל הַפְּרוֹת. | ועל פְּרֵי הַגֵּפֶן.<br>בַּרְיֵךְ אֱתָהּ ה' עַל<br>הָאָרֶץ וְעַל פְּרֵי הַגֵּפֶן. | ועל המַחֲזָה.<br>בַּרְיֵךְ אֱתָהּ ה' עַל<br>הָאָרֶץ וְעַל הַפְּרוֹת. |
|--|---|--|

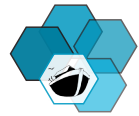
כִּי אֱתָהּ ה' טוֹב וַיִּמְטֵיב לְכָל, וְנוֹדָה לְךָ עַל הָאָרֶץ

## בוֹרָא נְפֹשׁוֹת

בַּרְיֵךְ אֱתָהּ ה' אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם בּוֹרָא נְפֹשׁוֹת רַבּוֹת וְחִסְרוֹנָן עַל כָּל מַה שֶּׁבְּרָאתָ לְהַחְיֹת בָּהֶם נֶפֶשׁ כָּל חַי בַּרְיֵךְ חַי הָעוֹלָמִים

# Parshat Noach נח





## DVAR TORAH

Think about this...

G-d could have destroyed the world and saved Noach, his family and the pairs of animals with a miraculous snap of His finger with no human involvement. He could have, but He didn't. He could have left Noach on his own, to do the whole job of saving his family and sample pairs of all the animals. He didn't do that either. (It probably would have been humanly impossible for Noach to have done the whole job on his own.)

What G-d did do was command Noach to build an ark of a specific size, a three-tiered floating structure, and to gather all the food necessary to feed many, many animals and his family for a year. This, say some commentaries, cannot be done without a heavy dose of miracle, of suspension of the laws of nature. But it wasn't all supernatural. Noach was part of it. And that is what G-d usually wants when it comes to miracles.

We, as humans, relate so much better to that kind of miracle. Nachshon ben Aminadav needed to jump into the Sea before it would split. We need to see some familiar nature inside a miracle... and we also need to see the miracle inside nature.

*Reprinted from Torah Tidbits,  
The weekly parsha publication of OU Israel.*

## Motzaei Shabbat Activities

This section offers some options to conclude the Shabbat in an uplifting and enlightening way. In the following pages you will find craft activities, event templates, and ideas that can be used to close out the weekend in a fun and meaningful way.

### Create a Havdallah Program

Here are some ideas for your community: Host a local band for a havdallah service, Host a melavah malka at the synagogue or community center immediately following havdallah, Have craft or other activities available for children

#### GOALS

- Educate the community on how critical Shabbat is for Jewish continuity as well as fostering family closeness. It is the ideal framework for developing many of the qualities that researchers have found to characterize strong and healthy families
- Represent the importance of Shabbat rituals, traditions and learning which enhances 'spiritual wellness' and religious identity.

## Rolled Beeswax Candles

This project can be done by kids of any age with adult supervision. Experiment with different colors of beeswax. If you twist or braid three candles together it makes an excellent Havdallah Candle!

Colored sheets of beeswax  
(available at art stores, craft stores  
and teacher supply stores)

Wicking, in cut lengths or in a roll

A clean, flat work surface

Wax paper or brown paper

Masking tape

Scissors or Utility Knife

(Use with Adults Present)

1. Lay wax paper or brown paper on your work surface and tape down with masking tape. This will keep the wax from getting all over your table.
2. Decide how tall you want your candles to be. Cut a rectangle from a beeswax sheet to that height and wide enough to roll at least three or four times.
3. Lay a piece of wick down at the end of the rectangle, parallel to the edge. Make sure it sticks out on one side—this will be the top, the part you light. Starting from the wick end, roll up the beeswax, keeping even pressure on the whole thing. Roll it about three or four times, until it becomes the thickness you like.
4. When it is the right thickness, cut off the extra and use your fingers to gently press on the cut edge so that it is even.
5. Prepare two more candles and tie them together with a beeswax "ribbon" – squeezing the tops so the flames will touch when lit. OR, braid the three candles together.

## Make a “Classic” Besamim Sachet

Cloves and cinnamon sticks are two traditional Ashkenzic spices that are long-lasting, easy to find, easy to store, and blend with one another beautifully. Perfect for Havdallah!

Tulle circles, available in the wedding aisle of a party/craft store. Or, buy tulle by the yard and have big kids cut it into 8 inch squares.

Hammer (optional)

Whole cloves and cinnamon sticks

Rubber bands

Colorful Ribbons

Scissors

1. Break cinnamon sticks w/ hammer.
2. Place a teaspoon or two of the spices in the middle of the tulle circle.
3. Raise edges of tulle with fingers and twists shut.
4. Wrap a rubber band around the twist.
5. Cut a length of ribbon and tie it over the rubber band.