



Welcome to Spark, the Tribe weekly parsha activity sheet for Children's Service Leaders across the United Synagogue communities.

Thank you for offering to run a service, for all the hard work that you put into it and for making a real difference to so many young people. The US is very proud of the numerous Children's Services that are run every week across the UK and this would not happen without you.

Spark gives you an overview of the weekly parsha, a song, an activity, discussion questions or D'var Torah linked to the parsha or important event that week. Every Children's Service will be different, in terms of how many participants there are, their age range, its length and the varying abilities of the children. Please read through the document and find the activities that will best suit the needs of your group. It is advisable to read it before Shabbat in case there is some preparation that may be needed in advance.

I hope you and the children at your service will benefit from Spark. Please be in touch if you have any queries, feedback or if we can be of any help. Thank you again for your amazing work.

With best wishes,
Sharon Radley

VAYIKRA 5779

Parsha Summary:

- The Book of Vayikra starts by detailing the olah (elevation) offering. One who brought an offering had to lay their hands upon it (semicha). The shechita (slaughter) of the animal could be done by a non-Kohen, but the processes thereafter (catching the blood and sprinkling it on the altar) were performed only by the Kohanim. The olah offering was cut up and all of the pieces were burned on the mizbeach (altar). The verses detail an olah offering brought from cattle, sheep or goats.
- The Torah now details the laws of an olah offering brought from fowl. The process of killing the fowl differed from an animal offering; notably, the Kohen used his fingernail (melika) instead of a knife. It was also possible to bring an offering from fine flour (mincha), a handful of which was mixed with oil and thrown onto the altar's fire by the Kohanim. The rest was baked and eaten by the Kohanim.
- Several voluntary meal offerings are listed, some baked, and some fried. These offerings had to be unleavened. Every offering – whether animal, fowl or flour – had salt added to it. The Torah states the laws of the parched Omer offering.
- A voluntary peace offering (shelamim) could be brought from cattle, sheep or goats. Only parts of it were burned on the mizbeach – other parts were eaten by the Kohanim and by the owner who brought the offering (see Rashi).
- Sin offerings (chata'ot) were obligated for various accidental transgressions. A Kohen Gadol who accidentally contravened specific serious prohibitions had to bring a bull, parts of which were burned on the mizbeach; the rest were burned outside the camp. A similar process had to be done if the High Court's (Sanhedrin)

ruling caused an accidental transgression by the common people. If a king (referred to here as Nasi) accidentally transgressed certain mitzvot, he had to bring a male goat.

- The variable offering (korban oleh veyored) catered for the means of the person who brought it – it could be an animal, birds or flour. This offering was brought by someone who intentionally refused to testify as a witness or who made a false oath. It was also brought by one who accidentally entered parts of the Beit Hamikdash (Temple) or touched sanctified objects when in a state of ritual impurity. An individual who unintentionally derived benefit from sanctified objects had to bring a male ram as a guilt offering (asham), as well as paying for the ‘damage’ and adding an additional fifth to the cost. An asham was also brought by someone who was not sure whether he or she had inadvertently committed the type of sin for which one would normally bring a chatat.

Children’s Service: Tot’s – Year 3

- Tip: The information in the parsha summary above can be used as the basis of a quiz. Make sure if you do decide to have a quiz that it’s inclusive and fair. Think through carefully before your service to decide if a quiz is a suitable activity for the dynamics of your group.

Activity: Broken Telephone

The children should sit in a circle. The first person in the circle whispers a word or phrase into the ear of the person sitting to their right. The game continues until it reaches the last player in the circle. That person announces what they heard, out loud and compares it with the original word. Play the game a few times and help the children out so that they don’t pick phrases that are too difficult or too easy.

Discuss:

The concept of Korbanot is a difficult one to explain especially to young children. Ask your participants what happened in the game and explain

that it was all about communication. Point out that in the game some of the messages were lost.

When we had the Mishkan and the Bet Hamikdash we were able to communicate with God and build a relationship with Him through Korbanot. Korbanot were offered straight to God as a way of expressing what we wanted to say to Him. Sometimes we would give the Kohanim - the special Jewish priests, a Korban just to express our love of God. Sometimes a Korban would be given to say sorry for a mistake so that the person who gave it would feel close to God again.

Unfortunately, now when we no longer have the Bet Hamikdash we don't have the ability to offer korbanot anymore but we have prayer – Tefilla, instead. Prayer is our opportunity to talk directly to God. We can say whatever is in our hearts, in whatever language we want, with no one else able to hear.

- Do you have a favourite tefillah? What is it and why is it your favourite one?
- Is it ok to daven if you don't understand what the meaning of the tefillot are?
- Is it ok to make up your own tefillot and say them in any language?

[Children's Service: Years 3- 6](#)

- Please check the activities written in the age group above as some of them may be suitable for your service too.
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Activity: Charades

Split your participants into teams and ask a member of team A to stand in front of their team and mime the name of a book, play, film, TV programme and so on. Team B should just listen. The participant will only be given roughly two minutes to act out their given subject. If their team was unsuccessful in guessing correctly the opposing teams has the opportunity to answer for a bonus point. Repeat now with team B and continue until everyone has a chance to play or you decide it's time to stop.

Discuss:

The concept of Korbanot is a difficult one to explain especially to children. Ask your participants what happened in the game and explain that it was all about communication. Was it frustrating not to be able to speak to your team?

When we had the Mishkan and the Bet Hamikdash we were able to communicate with God and build a relationship with Him through Korbanot. Korbanot were offered straight to God as a way of expressing what we wanted to say to Him. Sometimes we would give the Kohanim - the special Jewish priests, a Korban just to express our love of God. Sometimes a Korban would be given to say sorry for a mistake so that the person who gave it would feel close to God again.

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Q: If God is perfect and has everything He needs what is the point of bring Him a gift?

A: When we give something we create a connection. Korbanot weren't given because God needed them but to remind us that we want to stay close to Him and that we are willing to go out of our way to build that relationship.