

# NCYI Youth Groups Parshat Pinchas

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

## Parsha Outline

- Pinchas' reward for zealousness
- Orders to attach Midyan
- A new census
- The division of Yisrael
- The laws of inheritance
- Daily and holiday sacrifices

## Parsha Summaries

[http://www.chabad.org/parshah/article\\_cdo/aid/532490/jewish/Aliya-Summary.htm](http://www.chabad.org/parshah/article_cdo/aid/532490/jewish/Aliya-Summary.htm)

### Pinchas Aliya Summary

**General Overview:** Phinehas (Pinchas) is rewarded for his bravery. A census of the Israelites is taken. The daughters of Zelophehad successfully argue for a portion in the land of Israel. Joshua is ordained Moses' successor. G-d relays to Moses the details of all the holiday sacrifices.

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**First Aliyah:** Last week's reading concluded with Moabite and Midianite women seducing Jewish men and enticing them to idol worship. At that point, Phinehas unilaterally executed a Jewish leader along with the Midianite princess with whom he was cohabiting. This week's reading opens with G-d praising Phinehas, and rewarding his bravery by granting priesthood to him and his descendants. G-d then commands the Jews to punish the Midianites by hounding and smiting them. The fulfillment of this command is described in next week's reading. G-d commands Moses and Elazar the High Priest to conduct a census of all males over the age of twenty.

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**Second Aliyah:** The Israelites are counted, and the totals are given for each of the twelve tribes. The grand total of all the tribes combined is 601,730. The tribe of Levi is not included in this census.

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**Third Aliyah:** As per G-d's command, the land of Israel was to be divided amongst all those who were counted in this census. The location of each tribe's portion would be determined by lottery. The tribe of Levi is now counted. There were 23,000 Levite males above the age of one month. The daughters of Zelophehad approached Moses and stated that their father had died leaving behind only daughters. They requested to receive their father's portion in the land of Israel. Moses relayed their request to G-d.

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**Fourth Aliyah:** G-d agreed to Zelophehad's daughters' request. Moses is then instructed the laws of inheritance. Included in these laws is a daughter's right to her father's estate if he does not leave any sons. G-d tells Moses to climb to the top of Mount Abarim from where he would see the Promised Land before he died. Moses asks G-d to appoint a worthy individual to succeed him. G-d instructs Moses to endow Joshua with some of his spiritual powers and publicly name him as his successor.

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**Fifth Aliyah:** From this point until the end of this week's reading, the Torah details the various communal sacrifices which were offered in the Tabernacle and Temple at designated times. This section discusses the twice-daily "*Tamid*" sacrifice, as well as the additional sacrifices offered on Shabbat and Rosh Chodesh (the first day of the Jewish month).

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**Sixth Aliyah:** This section discusses the sacrifices offered on Passover, Shavuot, Rosh Hashanah, and Yom Kippur. The Torah also discusses some of the laws related to these holidays.

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**Seventh Aliyah:** This section discusses the sacrifices offered on the holidays of Sukkot and Shemini Atzeret.

<http://ohr.edu/yhiy/article.php/3587>

G-d tells Moshe to inform Pinchas that Pinchas will receive G-d's "covenant of peace" as reward for his bold action - executing Zimri and the Midianite princess Kozbi. G-d

commands Moshe to maintain a state of enmity with the Midianites who lured the Jewish People into sin. Moshe and Elazar are told to count the Jewish People. The Torah lists the names of the families in each tribe. The total number of males eligible to serve in the army is 601,730. G-d instructs Moshe how to allot the Land of Israel to *Bnei Yisrael*. The number of the Levites' families is recorded. Tzlofchad's daughters file a claim with Moshe: In the absence of a brother, they request their late father's portion in the Land. Moshe asks G-d for the ruling, and G-d tells Moshe that their claim is just. The Torah teaches the laws and priorities which determine the order of inheritance. G-d tells Moshe that he will ascend a mountain and view the Land that the Jewish People will soon enter, although Moshe himself will not enter. Moshe asks G-d to designate the subsequent leader, and G-d selects Yehoshua bin Nun. Moshe ordains Yehoshua as his successor in the presence of the entire nation. The Parsha concludes with special teachings of the service in the Beit Hamikdash.

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## Parsha Songs

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

[http://www.chabad.org/parshah/article\\_cdo/aid/573768/jewish/Parshah-Song.htm](http://www.chabad.org/parshah/article_cdo/aid/573768/jewish/Parshah-Song.htm)

### Lyrics

Hashem's honor Pinchas defended  
A mageifa ended  
A reward he was promised to get  
For he did what was correct

His family would be kohanim le'olam  
With a special bris of shalom  
For the Jews to sin Midyan planned  
Strike Midyan was Hashem's command

To Canaan Moshe could not go  
Yehoshua the Jews would follow  
Moshe loved the nation which he led  
But he would no longer be the head

The land Yehoshua would divide  
The Torah's laws would be their guide  
Now on Yom Tov throughout the year  
In parshas Pinchas the Korbanos we hear.

## Parsha Questions & Answers

Selected from the following websites:

[http://www.chinuch.org/item\\_details.php?mid=7077](http://www.chinuch.org/item_details.php?mid=7077)

[http://www.chinuch.org/item\\_details.php?mid=1677](http://www.chinuch.org/item_details.php?mid=1677)

<http://ohr.edu/yhiy/article.php/1772>

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

### K-2

#### Questions

1. Who is Pinchas's grandfather?
2. Which shevat does a boy come from, his mother or his father?
3. How many sons and daughters did Tzelafchad have?
4. Did HaShem allow the benot Tzelafchad to get a nachalah?
5. What was the concern of the Bnot Tzelafchad?
6. Who were they allowed to marry?
7. Why this limitation?
8. Why did HaShem call Moshe up to har Ha'ivrim?
9. Why did HaShem pick Yehoshua to be the next leader after Moshe?
10. In front of whom did HaShem tell Moshe to appoint Yehoshua to take over for Moshe?

#### Answers

1. Aharon
2. His father
3. Five daughters, no sons
4. Yes
5. That their property would transfer to another shevat through marriage
6. Anyone within their own shevat
7. So that their land would not transfer to another shevat
8. To show him all of Eretz Yisrael
9. Because he was always learning Torah and serving Moshe
10. In front of all the Bnei Yisrael

### 3-4

#### Questions

1. Who is Pinchas's father?
2. Who is Pinchas's grandfather?
3. Which shevat does a boy come from, his mother or his father?

4. What nes happened with the goral (lot) that they used to choose the nachalot (pieces of land) in Eretz Yisrael?
5. How many sons and daughters did Tzelafchad have?
6. What were their names?
7. Did HaShem allow the benot Tzelafchad to get a nachalah?
8. What was the concern of the Bnot Tzelafchad?
9. Who were they allowed to marry?
10. Why this limitation?
11. Why did HaShem call Moshe up to har Ha'ivrim?
12. Why did HaShem pick Yehoshua to be the next leader after Moshe?
13. In front of whom did HaShem tell Moshe to appoint Yehoshua to take over for Moshe?
14. Who was and always will be the greatest navi?
15. What do we do instead of bringing karbanot?

## Answers

1. Elazar
2. Aharon
3. His father
4. The goral itself called out which nachalah goes to which shevat
5. Five daughters, no sons
6. Machlah, Noah, Chaglah, Milkah, and Tirtzah
7. Yes
8. That their property would transfer to another shevat through marriage
9. Anyone within their own shevat
10. So that their land would not transfer to another shevat
11. To show him all of Eretz Yisrael
12. Because he was always learning Torah and serving Moshe
13. In front of all the Bnei Yisrael
14. Moshe
15. We daven

## 5-6

### Questions

1. Who is Pinchas's father?
2. Who is Pinchas's grandfather?
3. Which shevat does a boy come from, his mother or his father?
4. How old must a man be in order to be counted?
5. How did Binyamin name his children?
6. Why was Serach bas Asher still alive? What was her zechut?
7. Which two people from Shevat Reuven does the Torah remind us of that died along with Korach?

8. Who does the Torah say did not die with Korach?
9. What nes happened with the goral (lot) that they used to choose the nachalot (pieces of land) in Eretz Yisrael?
10. How many sons and daughters did Tzelafchad have?
11. What were their names?
12. Did HaShem allow the benot Tzelafchad to get a nachalah?
13. What was the concern of the Bnot Tzelafchad?
14. Who were they allowed to marry?
15. Why this limitation?
16. Why did HaShem call Moshe up to har Ha'ivrim?
17. Why did HaShem pick Yehoshua to be the next leader after Moshe?
18. In front of whom did HaShem tell Moshe to appoint Yehoshua to take over for Moshe?
19. Who was and always will be the greatest navi?
20. What do we do instead of bringing karbanot?

## Answers

1. Elazar
2. Aharon
3. His father
4. At least twenty
5. Each name was about Yosef
6. She tried to make Yaakov feel better after Yosef was missing, by playing music on her harp and singing that Yosef is still alive
7. Datan and Aviram
8. Korach's sons
9. The goral itself called out which nachalah goes to which shevat
10. Five daughters, no sons
11. Machlah, Noah, Chaglah, Milkah, and Tirtzah
12. Yes
13. That their property would transfer to another shevat through marriage
14. Anyone within their own shevat
15. So that their land would not transfer to another shevat
16. To show him all of Eretz Yisrael
17. Because he was always learning Torah and serving Moshe
18. In front of all the Bnei Yisrael
19. Moshe
20. We daven

## Parsha Stories

[http://www.chabad.org/parshah/article\\_cdo/aid/703223/jewish/Decisions-Decisions.htm](http://www.chabad.org/parshah/article_cdo/aid/703223/jewish/Decisions-Decisions.htm)

Decisions, Decisions

By [Rifky Lent](#)

"I hate making decisions!" Sammy said in frustration to his mother one evening. "I'm always scared that I'll make the wrong choice."

"I know, I feel the same way," his mother sighed. "But what world-shaking decisions did you have to make today, Sammy?"

"Well, remember there was a flood and a lot of books in our school's library got ruined? Today I was asked to organize the class fundraising campaign to replenish the library shelves, and I have to decide on the best way to do it. Should I make a sponsored walk or a swim or a climb, or should we have a raffle, or maybe a bazaar? Which way do you think would raise the most money?"

"Well," Sammy's mother responded, "I suppose that whatever you do depends on how hard your classmates work to make it a success. But I think you should choose that which you think you'd most enjoy doing."

"Oh, I don't know, they all seem to be fun. I wish I had something to help me decide—like the *Urim Vetumim*."

"Tell me more about the *Urim Vetumim*," his mother said. "It sounds interesting!"

"We just learnt about it in our weekly Torah portion class," Sammy explained. "The *Urim Vetumim* was a parchment that had the name of G-d written on it, and it was placed inside the breastplate that the High Priest wore.

"The breastplate had twelve precious stones, one for each tribe. Each of these stones was engraved with the name of one of the tribes. Now, when the leader of the Jewish people would have a question, he would go and ask it to the High Priest. Letters on the stones on the breastplate would light up and give the answer. The *Urim Vetumim* was like the battery that powered the stones."

"Wow, that's really amazing!" Sammy's mother exclaimed. "That means that the Jewish people would always know the right thing to do. Too bad we don't have the *Urim Vetumim* any more. They might give us the answers to quite a few of our current problems! And also you could ask the *Urim Vetumim* what to do for the fundraising campaign."

"I know," sighed Sammy. "Wouldn't that be amazing? But actually, I think they only used the *Urim Vetumim* for big important questions, like if they should go to war or not. The king and the High Priest had to do the asking. I don't think the king or the High Priest would have the time to worry about my fundraising campaign..."

"You are quite right," said his mother. "The *Urim Vetumim* was only used for very major things. For everyday life you have to look at different sides to a problem, sometimes consult different people, in some cases ask a rabbi..."

"That's all true," said Sammy. "And I suppose there are some decisions that I have to make for myself anyway. I think I've got the idea of what will be best. Thank you for listening to me, Mum; that was very helpful—you're almost as good as the *Urim Vetumim*!"

[http://www.chabad.org/parshah/article\\_cdo/aid/385634/jewish/Pinchas-Parshah-Lesson.htm](http://www.chabad.org/parshah/article_cdo/aid/385634/jewish/Pinchas-Parshah-Lesson.htm)

## Pinchas Parshah Lesson

By [Malka Touger](#)

Little Matt was going to synagogue for the first time. His family lived far from the synagogue. But he had just turned five and his mother felt that the long walk would not be too much for him.

"I know I can make it," Matt said excitedly. "And during the services I promise I'll sit quietly, right between Jack and Dad."

Matt was true to his word. He watched and listened carefully to the prayers and to the Torah reading. On the way home, Matt commented: "When I grow up, I want to be a *Kohen*," Matt said dreamily, "Then I could be called up to the Torah first!"

"Oh Matt!" exclaimed Jack. "You can't grow up to be a *Kohen*! You're either born a *Kohen* or you're not -- and we're not."

The boys' father smiled. Then, with a twinkle in his eye, he asked Jack, "Can you think of someone who was not born a *Kohen* but became one?" Jack thought hard.

"It's in this week's Torah portion," his father hinted.

"Pinchas?"

"Yes."

"How did he become a *Kohen*?" asked Matt.

"He earned it. A man called Zimri committed a grave sin in front of all the people. Pinchas was very troubled and he rushed to punish Zimri right away so that everyone would see that the words of G-d must be obeyed.

"It was dangerous. Zimri was a leader, and his tribe might have harmed Pinchas for what he did. Nobody would have expected him to risk his life. But Pinchas thought only about the will of G-d, he did much more than what anyone would have expected. To reward him, G-d made him a *Kohen*.

"This is a lesson for us, too," the father continued. "We can't become a *Kohen*, but we can be sure that when we do more than what is expected, G-d will reward us in an exceptional manner too."

<http://ohr.edu/yhiy/article.php/Parshat-Pinchas.pdf?docid=3585&ie=1&showobject=1>

## LESSONS FROM THE PARSHA

### YOUR GREAT NAME

Abba, I have a question for you." "Go ahead, Chaim." "What was Pinchas' name?" Chaim's father thinks for a moment. "You must be referring to the Medrash (Yalkut) that says that he received a new name – Eliyahu." "That is exactly what I mean, Abba. This leads me to another question. Why did he receive a new name?" "That is a deep subject, Chaim. The Vilna Gaon discusses this in the beginning of this week's parasha. A name is a reflection of a person's neshama. When a person does good deeds, he renews his neshama. That renewed neshama has a new name. That is why our forefathers had more than one name. Avram became Avraham. Yaakov became Yisrael." "Very interesting. Why do good deeds renew our neshama, Abba?" "The neshama is a deep subject that takes many years of study to understand, Chaim. However, even in our world we see that a name is a reflection of one's deeds. A family's good name can reflect their honesty, chessed, Torah knowledge, or middos. A company earns a good name by providing reliable products and services. Pinchas elevated his neshama, thereby earning his new name, Eliyahu, by quelling Hashem's anger and stopping a plague that was destroying Klal Yisrael." "That is amazing, Abba. Is there a lesson in this for us?" "Yes, Chaim. We are always trying to do as many mitzvos as we can. We know that they will earn us great reward in Olam Habo. Now we have another benefit from doing mitzvos. Our forefathers' mitzvos brought them a new neshama and a new name. Even if we cannot

accomplish that, our mitzvos can earn for us a good name. People will hear your name, and know that you are a person with integrity, who serves Hashem with all of his heart.”

Kinderlach . . .

What’s in a name? It reflects your neshama and your deeds. When you do good deeds, you earn a good name for yourself. Although we do not change our names nowadays, we do change the title by which we are called. One who gets married becomes Reb. As he learns more Torah, he may become a Rebbe or a Rav. If he becomes the head of a Yeshiva, he will earn the title Rosh HaYeshiva. Those who lead the entire generation are called Gaon or Gadol. Those whose mitzvos are outstanding are called Tsaddikim. What do all of these great people have in common? Ambition for greatness. They strive for great deeds, which subsequently earn them a great name. Emulate them, kinderlach. Set your sights high. Strive for greatness. Earn a great name for yourself.

## FAMILY

Everyone was excited beyond words. The big day had finally come - the wedding of the family’s oldest child. “Okay, everyone, smile. Come, let’s see those big white teeth. Say, ‘cheese’.” The photographer snapped the picture. “What a beautiful, happy family!”

Rav Zalman Sorotzkin relates that the Torah teaches us the proper choices in life. “It is not good that man be alone” (Bereshis 2:18). Choose to marry and raise a family. There is obviously great happiness and lofty purpose in family life. However, there is also a much deeper reason to choose marriage. The family is a “school” to learn how to love your fellow man. A person naturally loves his parents, his spouse, his children, and his relatives. Through family life, he learns to love and give to his friends, acquaintances, and eventually everyone.

Rav Sorotzkin goes on to explain that the life during the forty years in the desert was like one big family. All of Klal Yisrael lived under one big roof - the AnnaneiHaKovod (Clouds of Glory). They ate the mun from one table (so to speak), and they drank from one well. Therefore, when the census was taken in the beginning of parashas Bamidbar, no family names were mentioned. We were like one big family. Now, in parashas Pinchas, we were preparing to enter the Land of Israel. No Annanei HaKovod, no mun, and no well. What would happen to our unity? Would it break apart completely? No. We would retain the togetherness on a smaller level - the family structure. Therefore, at the census taken now, in parashas Pinchas, the family names are mentioned. To teach us that this is our new unity structure. The families would live together, and receive their inheritance together in the Land. There they would hold on to their great tradition of loving and giving to each other, and to their greater family: Klal Yisrael.

Kinderlach . . .

School is not the only place to learn. We also receive a great education in the home. What do we learn there? How to love and give. Within the walls of our house lives our family.

We love them and we constantly give to them. "Please pass me the salt." An opportunity to do chessed. "Let's wash the floors." A chance to work together. "Oy vey. I cut my finger." Work on being empathetic. "Oh no, the cookies are gone and I did not get one." Now is the time to give. The home is the place to learn to love and give. Then we can "graduate" to learning to give to friends, neighbors, and eventually all of Klal Yisrael. Kinderlach, may you all become geniuses at loving and giving.

## A BIG SACRIFICE

"For on the Seventeenth of Tammuz, the Korbon Tomid ceased."

"For on the Seventeenth of Tammuz, the Korbonos Olah and Zevach ceased."

"For on the Seventeenth of Tammuz, the service of the Korbonos ceased."

We recite these words during the selichos on the Seventeenth of Tammuz. It was indeed a dark day in Jewish history. A day that marked the end of the Korbonos and their Temple service. Of what value were the Korbonos? What did we lose?

The Medrash Rabba (Pinchas 21:21) relates that there was never a man in Yerushalayim with a sin in his hand. How could this be? The morning Tomid would atone for sins of the night. The late afternoon Tomid would atone for sins of the day. How wonderful! A life without sin! The Korbon Todah was a means of expressing our thanks to Hashem. Every Yom Tov was celebrated with Korbonos. The chagiga and reiya are two examples. Korbonos made it possible to be a nozir. The Parah Aduma allowed us to be tahor. Over 170 of the 613 mitzvos are connected to korbonos. Life in the times of the Beis HaMikdash was on a different spiritual plane.

Kinderlach . . .

We have no Korbonos. So much has been lost. Yet, there is hope. We do have a substitute. The verse states, "vi'nashalma parim sifaseinu" (and we will repay with the oxen of our lips)[Hoshea 14:3]. Our sages darshen this to mean that words of tefillah and learning about korbonos serve in place of the actual sacrifices. Our prayers serve as Korbonos. Specifically the recitation of the Korbons themselves. It just takes a few extra minutes before the shacharis (morning) and mincha (afternoon) prayers. Say the korbonos. Learn about them and understand them. New worlds will open up to you. Your life will be richer. Sacrifice the time for sacrifices.

<http://www.aish.com/torahportion/pArchive.asp?eventType=41&eventName=Pinchas>

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

[http://www.aish.com/torahportion/family/With\\_All\\_Due\\_Respect.asp](http://www.aish.com/torahportion/family/With_All_Due_Respect.asp)

**Pinchas** (Numbers 25:10-30:1)

**With All Due Respect**

## From this week's Torah Portion

Although we should respect authority, that doesn't mean we can't question authority if we feel something is unfair. In this week's Torah portion we learn how a group of young women approached Moses, and the other leaders of the Jewish people because they felt they weren't being treated fairly (27:1-7). Moses presented their claim to God and He agreed with them. We can learn a lesson from these women in how to stand up for ourselves respectfully.

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### Story

*In our story, some kids question authority and get an interesting answer.*

#### THE LAST STAND

After a whole morning of sports and swimming, Sarah Waldman was hungry! She ran to the camp dining hall so she'd be close to the front of the lunch line, but when she got there, she got a surprise.

A big sign was hanging on the wall that said: 'NEW OFFICIAL POLICY: MEALS WILL BE SERVED TO CAMPERS IN ALPHABETICAL ORDER ONLY. NO EXCEPTIONS.'

Underneath it explained how each group of campers, depending on the first letter of their last names, would be served at different times - 'A's first, etc. Of course, Sarah, with her last name starting with 'W', wasn't going to get her lunch for a long, long time.

Stomach growling, Sarah angrily plopped down on the carved log bench outside the dining hall where her friend, Debby Willis, was already sitting and sulking.

"Did you see that new policy?" Sarah sputtered.

"Yeah, it's totally unfair." Debby sighed. "Just because our names happen to start with letters at the end of the alphabet, does that mean we have to starve? But there's nothing we can do about it."

"Of course, there's something we can do about it," protested Sarah. "We can go complain and explain how unfair it is."

"Huh!" Debby huffed with a wave of her hand. "What good will that do? It said 'official policy' and rules are rules. Besides I already screamed at the server

when I saw the sign and she just said 'Too bad, that's the way it is,' and turned away. How am I ever going to survive until it's our turn to eat?"

Sarah smiled. "I think we'll live," she pulled out a granola bar from her pocket and broke it in half to share, "but still it's not right and I'm going to try to change it."

Debby gratefully popped the bar in her mouth. "But didn't you hear what I said?"

"Yeah, but first of all - who said unfair rules can't be changed? And second - they're for sure not going to get changed by screaming at people. I'm just going to go very calmly explain the problem to the kitchen manager."

"The kitchen *manager*?" Debby shuddered. "No way! I'm afraid to even look her in the eye. She looks so big and mean that she could eat us campers for dinner."

But Sarah wasn't fazed. "Come on, let's try." The girl stood up and marched to the manager's office, Debby trailing sheepishly behind.

"Yes?" The tall woman opened the door to the girls' knock.

"Um, if possible, we'd like to talk to you about one of the kitchen rules," Sarah said respectfully, as she tried to ignore the woman's stern look.

"Yes?"

"Well, um, now that they made a new rule that everyone gets served in alphabetical order, kids like us - you know, with last names like 'W' - are always going to get our food last. I don't think that's really fair, do you?"

Sarah held her breath and Debby looked like she was going to melt onto the floor. The woman blinked her eyes twice, and if the girls didn't know better, they saw her smile. "Come with me," the manager said.

The girls rushed to keep up with the manager's big strides as she marched toward the serving line. She called the server over to talk. "I understand the camp now serves meals in alphabetical order, is that so?" she asked.

"Yes, it makes things less hectic."

"Well from now on, I want to change that policy to something that will also not be hectic but will be fairer. Every *second* day you will serve in alphabetical order, from 'A' to 'Z' - and on the other days in between, you will serve in *reverse* alphabetical order, from 'Z' to 'A', is that clear?"

"Sure, that shouldn't be a problem at all, Mrs. *Zachary*."

With that, the manager gave the relieved Sarah and Debby a small wink. "With a name that starts with 'Z', I know what it's like always to be at the end of the line - and you're right!"

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## Discussion Questions

### Ages 3-5

Q. How did Debby feel about the new way they had to get their lunch?

A. She was angry but she felt there was nothing she could do about it, except maybe scream.

Q. How did Sarah feel about it?

A. She felt it wasn't fair and that she could respectfully try to change things.

### Ages 6-9

Q. What life-lesson do you think the kids in the story learned from what happened?

A. When people in authority want us to do something that doesn't seem fair, it's easy to feel like we just have to take it - or angrily rebel. But there is another, smarter choice: to stand up for ourselves in a calm, respectful way.

Q. Do you think if Sarah had gone in yelling her complaint at the manager, she would have got the same result? Why or why not?

A. Even though her point would have still been valid, it's very unlikely that she would have gotten anywhere - except maybe in trouble. People are much more willing to give us a fair hearing when we treat them with respect.

### Ages 10 and Up

Q. What should be a person's attitude toward authority figures?

A. People who are in authority deserve respect. However, that doesn't mean we must blindly accept whatever they say. The Torah way is not to be afraid to express our dissenting opinion, but to do it in a calm, respectful way.

Q. Is there ever a time we should disobey authority?

A. If we are told to do something that is recklessly dangerous or violates our deepest held values, there may be times we must disobey and be willing to face the consequences. However, in general, we should accept and respect legitimate authority.

## Parsha Games

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

### K-2

The festivals are mentioned in this parashah

#### **Middah/ Jewish Value**

- **Knowledge of our Festivals**

#### **Activity**

The end of the parashah mentions the festivals and Rosh Chodesh. Select children to be one of the following:

- Rosh Hashanah
- Yom Kippur
- Sukkot
- Shmini Atzeret
- Pesach
- Shavuot
- Rosh Chodesh

(Shmini Atzeret and Rosh Chodesh may be left out, as the children may know little about them as yet)

Draw or print off pictures of artefacts and food connected to the festivals and distribute these to the remaining children. One by one each of these children holds up their picture and everyone has to decide which 'festival child' they have to join. When all the children are in a festival group ask if they can sing a song for that festival.

### 3-4

In this parashah the Festivals are mentioned

#### **Middah/ Jewish Value**

- **Our Jewish year**

#### **Activity**

The parashah mentions the Festivals as well as Rosh Chodesh. Ask the children to identify which month each festival occurs in.

## 5-6

Moshe knew that he was not going to lead Bnei Yisrael into Eretz Yisrael and Hashem had to appoint a new person to lead Bnei Yisrael

### **Middah/ Jewish Value**

- **Knowing the qualities needed for leadership**

### **Activity**

In this parashah Moshe understands that he will not be leading Bnei Yisrael for much longer. Pinchas, the son of the Kohen Gadol, gained Hashem's approval by his decisive action when he killed a Jewish man and woman who were sinning. His action stopped the plague that God sent to punish the Jewish people. He could have been chosen as the successor to Moshe. However, Moshe was told by Hashem to choose Yehoshua. Yehoshua had already been Moshe's 'assistant' and had been a leader in battle against the Amalekites. He, together with Calev, were the only spies who told the truth about Eretz Yisrael.

### Activity

This is called 'Choosing a Leader'. The group can either be split up or this can be a whole group discussion.

What are the key qualities for a leader to have in the following circumstances:

- Headteacher
- Manager of a football team
- Prime Minister
- Rabbi

From the discussion see how many, if any, of the qualities are common to all the circumstances i.e. whether there are particular essential qualities for any leadership situation.