

# 5 Topics

to talk over with Moses

Try this imaginative prayer exercise. Imagine yourself to be a member of the Israelite community who witnesses the events of this week's Torah portion. Enter into conversation with Moses, the great holy man, prophet and leader. Talk with Moses about five key events:



**Death.** Talk about the deaths of his sister, Miriam (20:1), and his brother Aaron (20: 22-29), which occur during the final stops before reaching the Promised Land.



**Rebellion.** Talk about the lack of water and the people's behavior. This isn't the first time there have been complaints about thirst. What's different this time?



**Miracle.** Talk about the miracle of the rock issuing water, about Moses' behavior during this incident, and about how you and he look back on this event.



**Consequences.** Talk about the fact that none of the three siblings, Moses, Aaron and Miriam, will enter the Promised Land. How do Moses and the community feel about this?



**Future.** Talk about your own leadership tasks within the Israelite community as you prepare to go forward without Aaron and Miriam, and ultimately Moses himself.



## Why reflect on Torah?

When Pope Benedict XVI visited the Holy Land in May this year he spoke of the Church's deep historical and spiritual links with Judaism. In doing so he was reiterating the teaching of Vatican II and following in the footsteps of John Paul II. How radically different were papal attitudes in centuries gone by when Jews were considered to be punished by God for deicide and copies of the Talmud confiscated and destroyed!

Yes, the changes at 'the top' are welcomed and Spirit-led, but the question remains for every Christian: How has my own relationship with the Jewish people developed? We may not have grown up with blatant anti-Semitic attitudes, but perhaps we have been indifferent to Judaism. Inter-religious dialogue since Vatican II presents a powerful invitation to members of the Church to embrace a new sense of their Judaic ancestry-in-faith. Think about it: we Christians love the Jewish Jesus, esteem Jewish saints, revere Scriptures composed by Jews and have inherited Jewish prayers and liturgical structures. This ancestry is God-given and it is fitting that it permeates our religious consciousness.

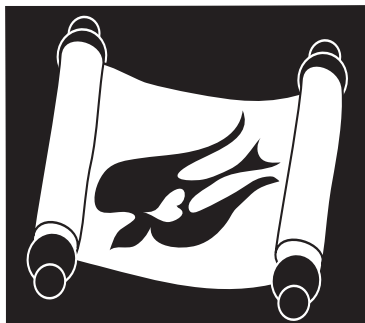
In this spirit, the *Light of Torah* series offers a way for Christians to explore the Hebrew (Old Testament) Scriptures with the help of Jewish insights. Each week we take a portion of the Torah (the first five books of the bible) and explore it in conversation with the sages of ancient and living Judaism.

## In the Light of Torah

Ancient texts  
through fresh eyes,  
alive for today.

*In the Light of Torah* is a parish leaflet series designed to encourage Christians to be more attentive to the gift of Torah as part of their own sacred Scriptures, and to the gift of Judaism which gave us Jesus, the Living Torah. Text by Teresa Pirola. Illustrations by Francine Pirola. © The Story Source, 2009. Further reading: [www.batkol.info](http://www.batkol.info). Reproduction of this leaflet permitted for non-commercial church use.





## Torah Portion

From the Jewish calendar of Torah readings:

### Numbers 19:1 - 25:9

In the Israelites' wilderness journey, Moses and his two siblings, Aaron and Miriam, play a critical leadership role. Today's Torah portion records the deaths of Miriam and Aaron. It also records, in a tantalizingly brief and cryptic account, the troubling event which leads to Moses (and Aaron) being excluded from entering the Promised Land. Read this story in Num. 20:1-13.

(1)The sages named are Torah scholars of the Middle Ages; see Leibowitz, 236f. (2) Chancellor of Jewish Theological Seminary, NY, 1986-2006.

Sources: Eskenazi & Weiss, *The Torah: A Woman's Commentary* (NY, 2008); Leibowitz, *Studies in Bamidbar* (Jerusalem, 1994); [www.jtsa.edu](http://www.jtsa.edu) (Chancellor's commentary, The Jewish Theological Seminary); [www.chabad.org](http://www.chabad.org) (Torah and Jewish information); Scripture quotations: *NRSV*.

## Tasting Torah

Moses: "Listen, you rebels, shall we bring water for you out of this rock?" (20:10)

God: "Because you did not trust me...you shall not bring this assembly into the land..." (20:12).

Exactly what was Moses' offence at Meribah, and why did it deserve such a penalty? The sages (1) debated this question for centuries...

## Touching Torah

Says Rashi, Moses' offence was that he struck the stone instead of speaking to it as God had asked. According to Maimonides, it was Moses' anger that was offensive ("Listen, you rebels"). But Nachmanides disagrees with both, saying that the crux of the matter was that Moses failed to show clearly that God caused the miracle, instead giving the people the impression that Moses himself was the wonder-worker. Ibn Ezra offers this opinion: Moses and Aaron reacted to the people's grumblings in an undignified way, acting like 'fugitives' in the face of their complaints instead of sanctifying God's name with confidence and initiative. Joseph Albo develops this line further, accentuating the lack of faith shown by Moses ("Because you did not trust in me...." 20:12.) But Arama has no patience with this argument, at pains to portray Moses as completely obedient to God's will. What, then, was Moses' offence? We find ourselves back at the simplest explanation, supported by the midrash: Moses struck the rock instead of speaking to it.

And you? How would you name Moses' sin?

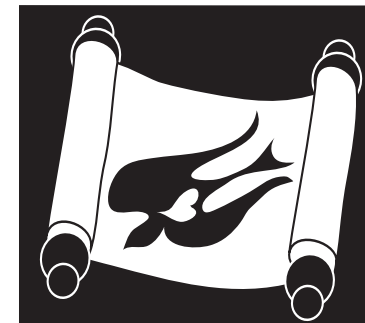
## Deeper into Torah

Ismar Schorsch, a contemporary commentator (2), highlights the importance of reading the incident at Meribah in light of the immediately preceding verse: 'Miriam died there, and was buried there' (20:1). As soon as Miriam dies, the water disappears. Recall that Miriam is a figure whom scripture associates with living water. She saves her baby brother in the waters of the Nile; she leads a victory dance at the Red Sea. Exploring themes illuminated by Rashi, Schorsch portrays Moses as a brother grieving the death of his sister, a loss both deeply personal and striking a blow to the community. Overcome by grief and worn down by the people's grumblings, Moses loses his moral compass and deliberately strikes the rock in defiance of God's instruction. Momentarily he shows a lack of compassion for the people's needs and therefore compromises his prophetic calling to intercede for the people (as he has interceded time and again before).

This explanation of Moses' offence arouses our compassion for Moses. It also invites reflection on the enormous responsibility and personal cost of leadership, on what is legitimately expected of a holy person, a prophet and a leader of God's people.

## Doing Torah

- Share about a time when a grief or fatigue threatened to cloud your better judgment.
- When does leadership become lonely, and loneliness become dangerous? Discuss this question.



## Faith & Life

A young mother shares: "I have worked hard to develop a firm but gentle parenting style, partly in reaction to my own father whom I remember as being a heavy-handed disciplinarian. Perhaps his approach was understandable given the times and culture, but it wouldn't be acceptable today. Imagine my horror, then, to find myself, in a moment of fatigue and exasperation, with my hand raised ready to wallop one of my children. Fortunately I caught myself in time, but I was shaken by the incident. Sure, I could find excuses: I was exhausted, I was stressed, the kids were behaving badly, and it was the only time I had slipped. But none of these excuses justified harming my child. As a parent it was once too many."