

## Social Action and Responsibility Unit

### Worksheet 4

*Amos, one of the 12 minor prophets, lived in the early 8<sup>th</sup> century BCE.*

#### Amos 8: 4-6

**4** Hear this, O you that would swallow the needy, and destroy the poor of the land

ד שָׁמְעוּ-זֹאת, הַשְׂאִפִּים אֲבִיוֹן ;  
וְלִשְׁבִּית, עֲנוּי- (עֲנִי-) אֶרֶץ.

**5** Saying: 'When will the new moon be gone, that we may sell grain? and the sabbath, that we may set forth corn? making the ephah small, and the shekel great, and falsifying the balances of deceit;

ה לֵאמֹר, מִתִּי יַעֲבֹר הַחֹדֶשׁ וְנִשְׁבִּיחַה  
שָׁבֵר, וְהַשְׁבֵּת, וְנִפְתַּח-בֵּר--לְהַקְטִין  
אֵיפָה וְלְהַגְדִּיל שֶׁקֶל, וְלַעֲוֹת מֵאֲזִנֵּי  
מִרְמָה

**6** That we may buy the poor for silver, and the needy for a pair of shoes, and sell the refuse of the corn?'

ו לְקַנֹּת בַּכֶּסֶף דָּלִים, וְאֲבִיוֹן בַּעֲבוּר  
נַעֲלִים ; וּמִפַּל בֵּר, נִשְׁבִּיר.

1. What does this text describe?
2. Compare and contrast Amos's statement in verse 6 to Avraham's actions in with the guests that we studied in the first lesson (*Bereshit* 18: 1-8).
3. How would you summarize Amos' message in a contemporary terms? Give a practical example of what we can do to help.

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*We read the story of Yonah on Yom Kippur.*

#### Sefer Yonah 4:5:11

**5** Then Yonah went out of the city, and sat on the east side of the city, and there made him a booth, and sat under it in the shade until he would see what would occur in the city.

**6** And *God* designated a *kikayon* gourd, which rose up above Yonah to form a shade over his head to relieve him from his discomfort. So Jonah rejoiced greatly over the *kikayon*.

**7** Then *God* prepared a worm at dawn of the next day, and it attacked the *kikayon* so that it withered.

**8** And it came to pass, when the sun arose, that *God* prepared a stifling east wind; and the sun beat upon Jonah's head and he became faint; he asked for death saying: 'Better is my death than my life.'

**9** And *God* said to Yonah: 'Are you so deeply grieved about the *kikayon*?' And he said: 'I am greatly grieved to the point of death.'

**10** And *God* said: 'You took pity on the *kikayon* gourd, for which you did not labour, nor made it grow, which materialized overnight, and perished overnight;

**11** and I – shall I not take pity on Nineveh, that great city, wherein are more than one hundred and twenty thousand people who do not know their right hand and their left hand, and also much cattle?'

ה וַיֵּצֵא יוֹנָה מִן-הָעִיר, וַיֵּשֶׁב מִקְדָּם לְעִיר; וַיַּעַשׂ לוֹ שֵׁם סֹכָה, וַיֵּשֶׁב תַּחְתֶּיהָ בַּצֶּל, עַד אֲשֶׁר יִרְאֶה, מַה-יְהִיָּה בְּעִיר.

ו וַיִּמַן ה' אֱלֹקִים קִיקְיוֹן וַיַּעַל מֵעַל לְיוֹנָה, לְהִיּוֹת צֶל עַל-רֹאשׁוֹ, לְהַצִּיל לוֹ, מִרְעָתוֹ; וַיִּשְׂמַח יוֹנָה עַל-הַקִּיקְיוֹן, שִׁמְחָה גְדוֹלָה.

ז וַיִּמַן הָאֱלֹהִים תוֹלַעַת, בְּעֹלוֹת הַשַּׁחַר לְמַחְרָת; וַתֵּךְ אֶת-הַקִּיקְיוֹן, וַיִּבֹשׁ.

ח וַיְהִי כַזֶּרֶחַ הַשָּׁמֶשׁ, וַיִּמַן אֱלֹהִים רוּחַ קָדִים חַרְשִׁית, וַתֵּךְ הַשָּׁמֶשׁ עַל-רֹאשׁ יוֹנָה, וַיִּתְעַלֵּף; וַיִּשְׁאַל אֶת-נַפְשׁוֹ, לָמוּת, וַיֹּאמֶר, טוֹב מוֹתִי מִחַיִּי.

ט וַיֹּאמֶר אֱלֹקִים אֶל-יוֹנָה, הַהִיטֵב חָרָה-לָךְ עַל-הַקִּיקְיוֹן; וַיֹּאמֶר, הִיטֵב חָרָה-לִּי עַד-מוֹת.

י וַיֹּאמֶר ה'--אֲתָה חֹסֵת עַל-הַקִּיקְיוֹן, אֲשֶׁר לֹא-עָמְלָתָ בּוֹ וְלֹא גִדַּלְתָּו: שָׁבִן-לִילָה הִיא, וּבִן-לִילָה אֲבָד.

יא וַאֲנִי לֹא אָחוּס, עַל-נִינְוָה הָעִיר הַגְּדוֹלָה--אֲשֶׁר יֵשְׁבֶהָ הַרְבֵּה מִשָּׂתִים-עֶשְׂרֵה רַבּוֹ אָדָם, אֲשֶׁר לֹא-יָדַע בֵּין-יְמִינוֹ לְשִׁמְאֻלוֹ, וּבִהֶמָּה, רֶבֶה.

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1. Why is Yonah so upset and grieved about the loss of his *kikayon* gourd?
2. The city of Ninveh was a non-Jewish city that repents after Yonah's message is delivered. What can we learn about our obligation to *Chesed* and *Tzadakah* from this?
3. The text demonstrates that it is natural for people to feel closer to something they have nurtured and know, rather than things that are far away. How does *Tzadakah* and *Chesed* reflect that human behaviour?
4. What can we learn from these texts about having pity for others?

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**Bereshit 18: 1-8**

**1** And GOD appeared to him by the plains of Mamre, as he sat at the entrance of the tent in the heat of the day;

**א** וַיֵּרָא אֱלֹהֵי ה' בְּאֵלְנֵי מְמָרָא ; וְהוּא יֹשֵׁב פְּתַח-הָאֹהֶל, כְּחֹם הַיּוֹם.

**2** And he lifted up his eyes and looked, and, behold, three men stood over him; and when he saw them, he ran to meet them from the entrance of the tent, and bowed down to the earth,

**ב** וַיִּשָּׂא עֵינָיו, וַיֵּרָא, וְהִנֵּה שְׁלֹשָׁה אַנְשִׁים, נֹצְבִים עָלָיו ; וַיֵּרָא, וַיֵּרָץ לְקִרְאתָם מִפֶּתַח הָאֹהֶל, וַיִּשְׁתַּחוּ, אָרְצָה.

**3** And he said: 'God, if now I have found favour in your sight, please do not pass by your servant.

**ג** וַיֹּאמֶר : ה' , אִם-נָא מְצָאתִי חֵן בְּעֵינֶיךָ – אַל-נָא תַעֲבֹר, מֵעַל עַבְדְּךָ.

**4** Let now a little water be fetched, and wash your feet, and recline yourselves under the tree.

**ד** יִקַּח-נָא מְעֵט-מַיִם, וְרַחְצוּ רַגְלֵיכֶם ; וְהִשְׁעֲנוּ, תַּחַת הָעֵץ.

**5** And I will fetch a piece of bread, and satisfy your heart; after that you can pass by; because you have passed by your servant.' And they said: 'So do, as you have said.'

**ה** וְאֶקְחָה פֶת-לֶחֶם וְסַעְדוּ לַבָּנִים, אַחַר תַּעֲבְרוּ—כִּי-עַל-כֵּן עֲבַרְתֶּם, עַל-עַבְדְּכֶם ; וַיֹּאמְרוּ, כֵּן תַעֲשֶׂה כְּאֲשֶׁר דִּבַּרְתָּ.

**6** And Avraham hurried to the tent to Sarah, and said: 'Make ready quickly three measures of fine meal, knead it, and make cakes.'

**ו** וַיִּמְהַר אַבְרָהָם הָאֹהֶלָה, אֶל-שָׂרָה ; וַיֹּאמֶר, מְהֵרָה שְׁלֹשׁ סְאִים קִמַּח סֵלֶת—לוֹשִׁי, וַעֲשִׂי עֲגוֹת.

**7** And Avraham ran to the herd, and fetched a calf tender and good, and gave it to the boy; and he hurried to prepare it.

**ז** וְאֶל-הַבָּקָר, כֶּחָץ אַבְרָהָם ; וַיִּקַּח בֶּן-בָּקָר כַּד נָטוּב, וַיִּתֵּן אֶל-הַנַּעַר, וַיִּמְהַר, לַעֲשׂוֹת אֹתוֹ.

**8** And he took butter, and milk, and the calf which he had prepared, and set it before them; and he stood by them under the tree, and they ate.

**ח** וַיִּקַּח חֲמָאָה וְחֶלֶב, וּבֶן-הַבָּקָר אֲשֶׁר עָשָׂה, וַיִּתֵּן, לִפְנֵיהֶם ; וְהוּא-עֹמֵד עֲלֵיהֶם תַּחַת הָעֵץ, וַיֹּאכְלוּ.