

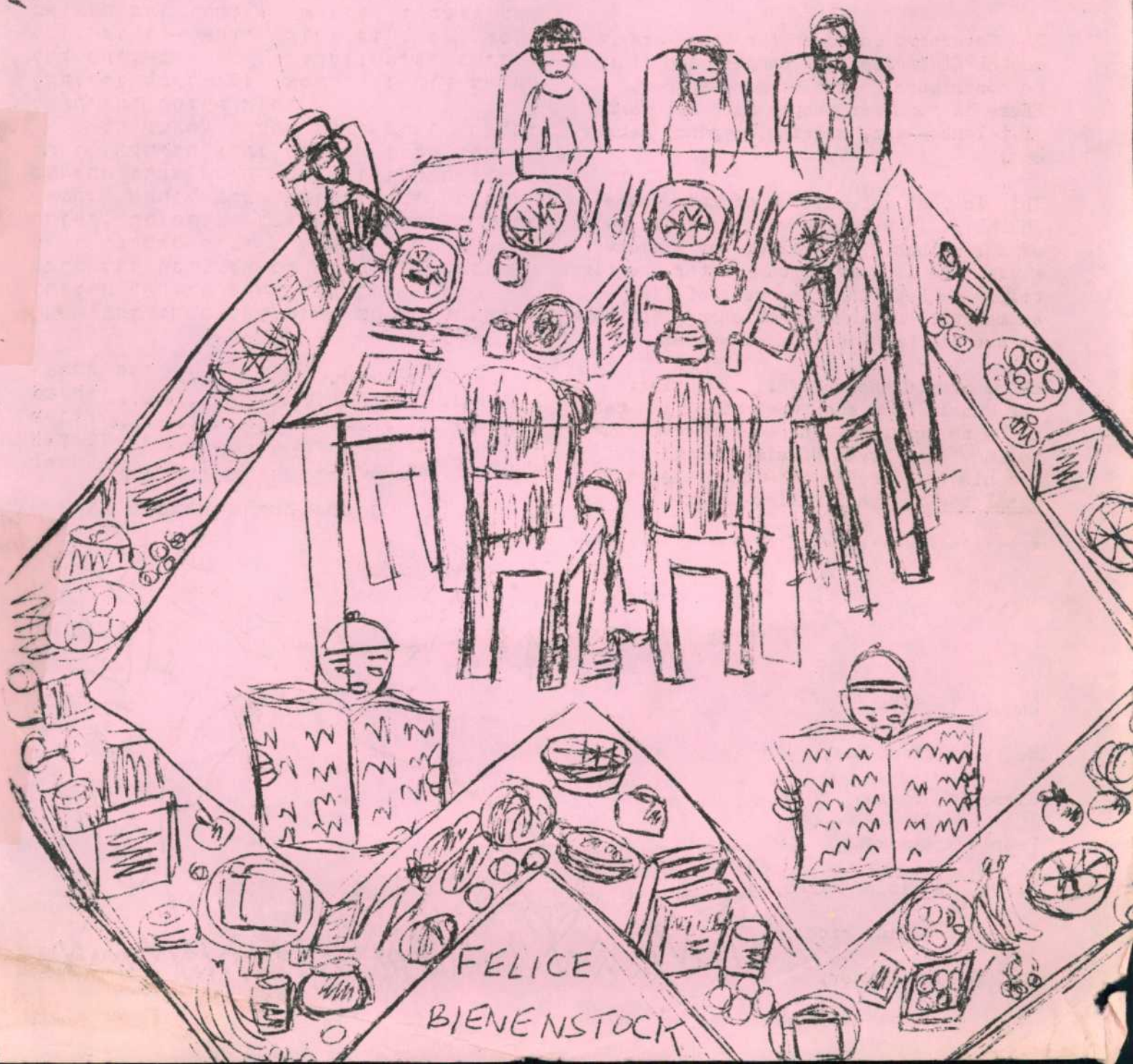
אדרשה = שלח



פרשת עקב
תהיה

פסחוב:

מאכלת ושבועת וברכת



FELICE
BIENENSTOCK

THE MORASHA

SHALHEVET

Felice Bienenstock.....Feature Editor
 Ilan Goldstein.....News Editor
 David Turok.....Literary Editor
 Arielle Bienenstock.....Art Editor
 Dov Marmorstein.....Art Editor
 Aliza Epstein.....Copy Editor
 Ely Stillman.....Editorials
 Lisa Weinstock.....Puzzles & Contests

The Governing Board of the Camp Morasha SHALHEVET invites all campers and staff to contribute to the camp newspaper. There is room for people with all sorts of talents--art, writing, typing, Hebrew, etc.

This is the last edition of this years' SHALHEVET in which we will have the help of our valuable Art Editor Dov Marmorstein, who is leaving camp after the first trip. We hope that the rest of his summer will be an enjoyable one, and hope to see him back again next summer.

Those of you who carefully scrutinize our Puzzle Page each week will find this to be no surprise, but we want everyone to know that Aryeh Nissim Tuchman just had his first tooth grow in. A special mazal toy to the thrilled parents.

by Cindy Kops G-13

Summer is here,
 We smell fresh air,
 Grass is growing,
 People are mowing,
 Girls are riding bikes,
 Boys are flying kites,
 I like Summer.



מפעל ברבי מאיר

מפעל ברבי מאיר שהיה יושב ודורש בבית המדרש בשבת בשעת מנחה, ומתן שני בניו. מה עשתה אמם? הניחה שניהם על המטה ופרשה סדין עליהם.

במוצאי-שבת בא רבי מאיר מבית המדרש לביתו. אמר לה: היכן שני בני? אמרה לו: לבית המדרש הלכו. אמר לה: צפיתי בבית המדרש ולא האיתים. נתנה לה כנס של הבדלה והבדיל. חזר ואמר לה: היכן שני בני? אמרה לו: הלכו למקום פלוני, ועכשיו הם באים. הקריבה לפניו לאכול. לאחר שאכל, אמרה לו: רבי, שאלה אחת יש לי לשאול. אמר לה: אמרי שאלתך. אמרה לו: רבי, קודם היום בא אדם אחד ונתן לי פקדון, ועכשיו בא לשלם אותו-- אחזיר אותו או לא? אמר לה: בתי, מי שיש לו פקדון אינו צריך להחזירו לבעליו? אמרה לו: הוץ מדעתך לא הייתי מחזרת אותו.

מה עשתה? תפסה אותו בידו והעלתה לחדר והקריבה אותו למטה. נשלה הסדין מעליהם וראה שניהם מתים ומונחים על המטה. התחיל בוכה ואומר: בני, בני!! רבותי, רבותי!! בני בדרך ארץ, ורבותי שהיה מאירים עיני בתוהמם. באותה שעה אמרה לו: רבי, לא יכן אמרת לי, שאם צריכים להחזיר פקדון לבעליו-- כך "הסם נתן והסם לקח, יהי שם ה' מבורך."

הפרשה סדין she spread a sheet.....
 צפיתי I looked.....
 פקדון a deposit.....
 הוץ מדעתך without your knowledge.....
 תפסה she took his hand.....

(לקוח מעברית טוטפת, עמוד 230)

יום ההפחת המעט

This past Sunday at Camp Morasha was devoted to a "one day color war" competition based on the theme of יום הקמת המלון, the day when the מלון was erected. Each team was assigned certain projects dealing with the central theme, and had to construct a model of a given כס, or vessel, which was used in the מלון, and to present skits, songs, and decorations which dealt with chosen and historical episodes. Because the campers only had one day to work on these projects, they were judged not on the basis of artistic perfection, but on the bases of accuracy of design and relevance to the theme, which were a measure of the teams' understanding of the meaning of יום הקמת המלון.

Because all work had to be completed on Sunday, Camp Morasha was the scene of feverish activity throughout the day. The library was filled with campers studying those parts of the חומש dealing with יום הקמת המלון, and groups were crowded around those books that had diagrams of the כס used in the מלון. At the same time, others were eagerly researching the theme for the skit and song presentations. And still other campers were testing their ingenuity as they collected materials which could be used in the actual construction of the models of the כס used in the מלון. The bustling activity was even not stopped by the sudden rainstorm which sent busy campers scurrying for cover.

The purpose of programs such as יום הקמת המלון is to help us realize how much really can be accomplished in one day if we put our minds to it. The day's program also instilled everyone with a spirit of cooperation, because each camper had to conscientiously do his part if the entire program was to be completed in one day. Everyone who participated was thrilled to watch the presentations during Sunday's night activity, because they showed how each individual's part contributed to the final team effort. Everyone won in this year's יום הקמת המלון because everyone learned and gained a lot from it.

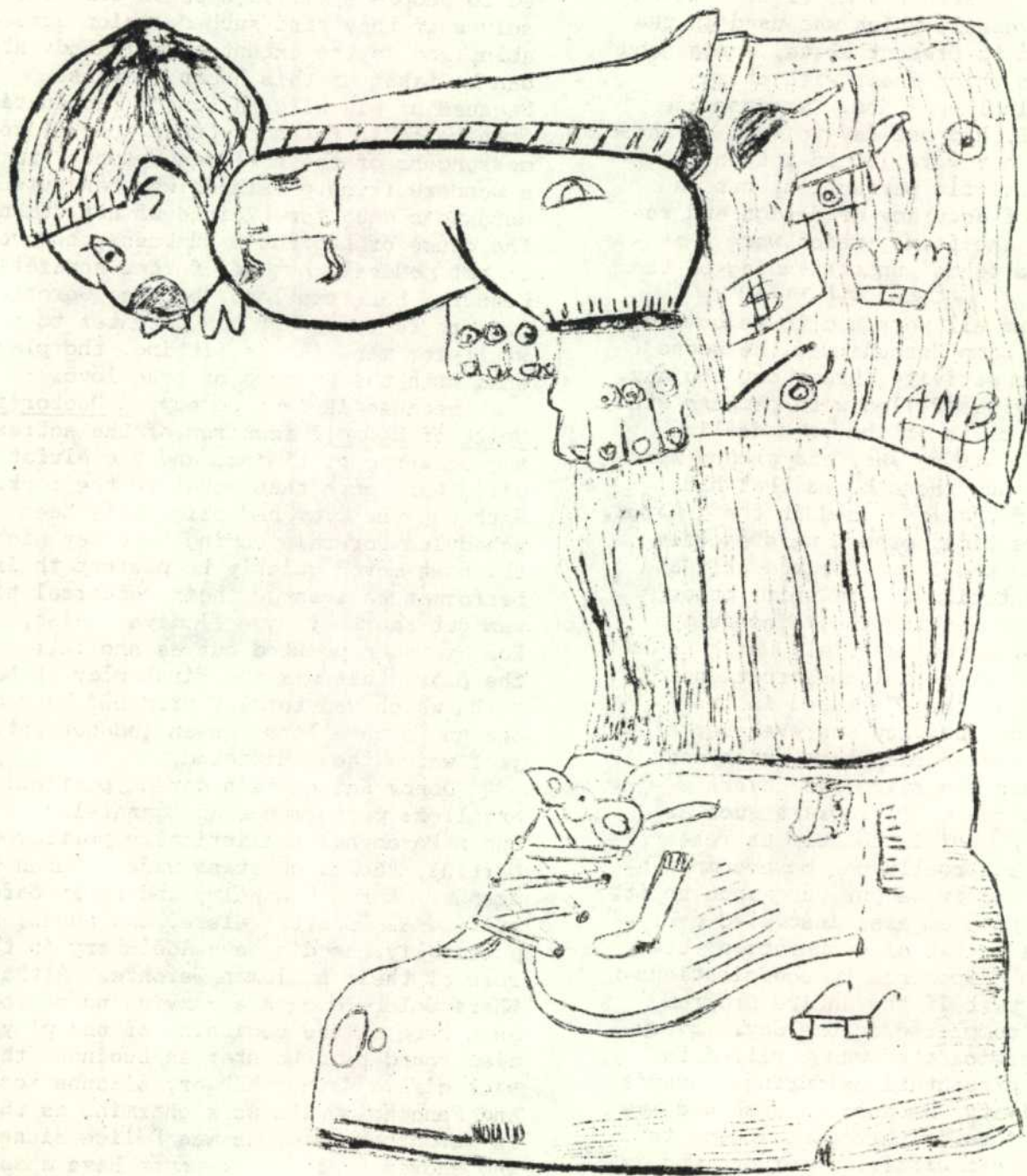
DRAMA NEWS

Last night, Alufot girls, under the able and dedicated direction of Vicky Eckstein and Leah Wandel, presented a smashing performance of Moliere's A Doctor in Spite of Himself. The delightful comedy, which describes the meteoric rise of one Sganarelle from henpecked woodcutter to prominent quack physician, pointed to people's willingness to delude themselves if they find such delusion agreeable, and to the extent to which advantage can be taken of this human weakness. Because of his wife Martine's machinations, Sganarelle is taken by Lucas and Valere, messengers of the nobleman Geronte, to be a wonderworking physician who can cure Geronte's daughter Lucinde of her dumbness. The cause of Lucinde's dumbness, however, is not medical, but her forced separation Leandre, her true love, because Geronte prefers to marry off his daughter to a wealthier man. As is fitting, the play ends with the triumph of true love.

Because it is a comedy, A Doctor in Spite of Himself requires of the actresses a good sense of timing, and the Alufot girls were more than equal to the task. Although the play had originally been scheduled for this coming Saturday night, the cast moved quickly to perfect their performances even as their rehearsal time was out short by several days. Also, as Roz Grossman pointed out as she introduced the play, this was the first play at Morasha which was totally produced by campers and counsellors, as an independent project which they initiated.

Debby Katzenstein gave a particularly excellent performance as Sganarelle, while Susan Rosenthal realistically portrayed Martine, the calculating wife. Susan Alexander, Karen Bendheim, and Robin Safer starred as Robert, Valere, and Lucas, respectively, as did Beth Adelsberg in the role of their nobleman Geronte. Although Shari Goldberg gave a convincing performance as a tree at the beginning of the play, she also found time to star as Lucinde, the sick girl. Esther Mehler, Ellonna Koster, and Rena Heimowitz were charming as the maids in Geronte's home, as was Felice Bienenstock, who showed that she does not have a sore throat. And Tzippy Krumbein did a fine job as Leandre, who, disguised as an apothecary, gave the play a happy ending as he married Lucinde. It was a wonderful night at the Morasha playhouse.

The Clutzy Camper lost some things
over the summer at Camp Morasha.
Try to find as many lost items as
possible, + list them.



Who ever gets all the hidden items
will receive a prize. See the ~~for~~ editors

for details



Adina

PUZZLES



Aryeh

"The New Pitcher"

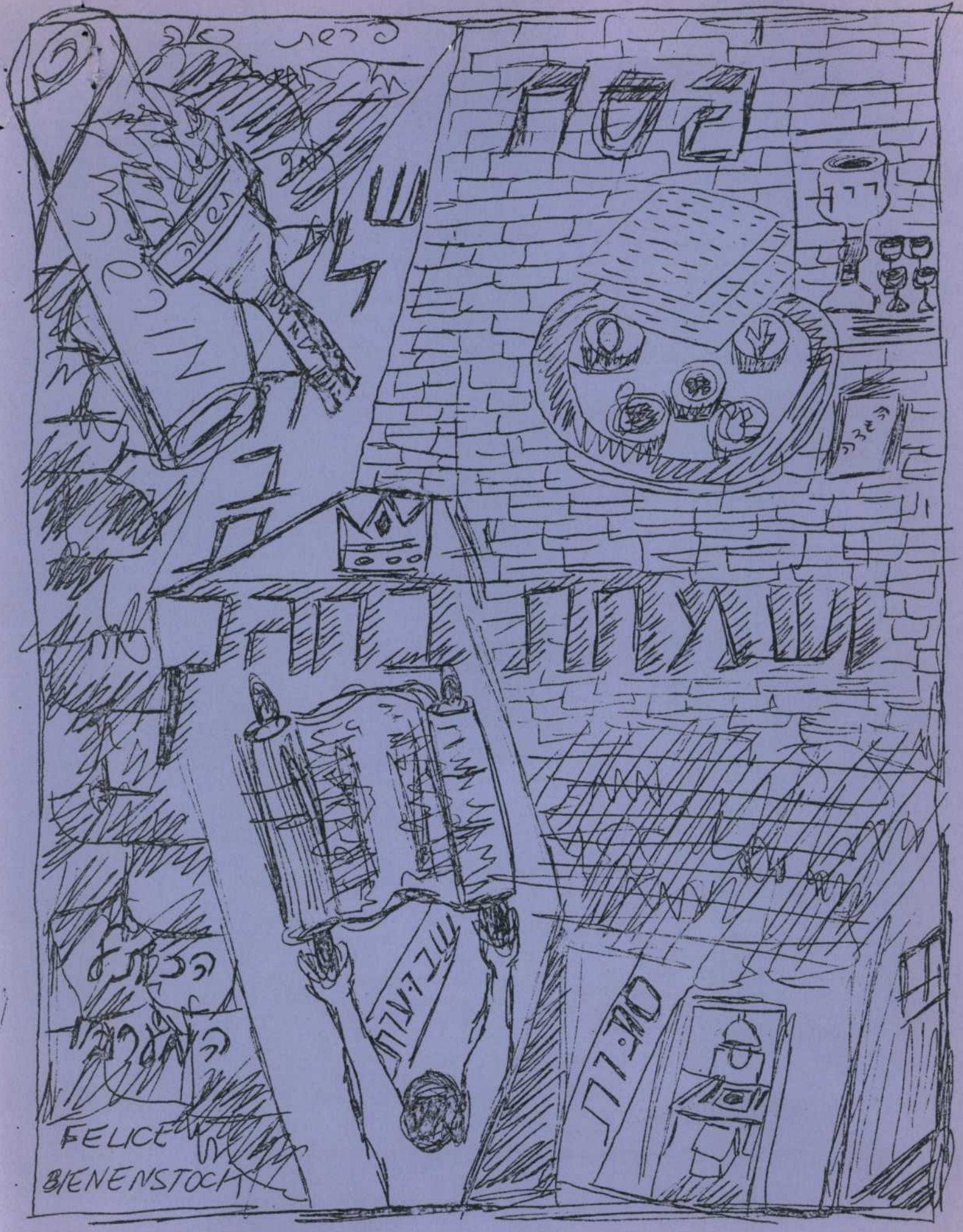
H	E	F	A			E	D		I	E									
M	E			I			I	E		I			I					G	S

One day the Morasha Baseball Team tried out a new pitcher. If you put the same letter in all the blank spaces below, you will find out what happened during the game. What's the letter?



H	I	D	L	U
A	N	E	J	D
N	I	A	U	Y
Y	C	M	R	R

When Jane sewed this patchwork quilt, she cleverly worked into it her own name and the names of all her girlfriends. The dotted line shows how to spell J-A-N-E by going from letter to adjoining letter. See if you can spell 10 other girls' names in the same way - spell up, down, sideways or diagonally.



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CLASSIFIED ADS.

Domestic help wanted. Light work--making beds, sweeping floors, etc. All applicants must be experienced at making hospital corners. Pleasant working conditions. Reasonable pay. Room for advancement and growth. Inquire at E-4a or call extension 59. All applications will be kept confidential. We are an equal opportunity employer.

דבר קודם
(continued from next column)

We say "הכל בידי שמים חוץ מן האדם" which means that everything is in the hands of G-d with the exception of the fear of G-d. We are, however, lucky that we have this great natural resource of דבוקה which, when harnessed properly, can lead to true אהבה and יראת G-d, and can enable us to attain the great spiritual heights which are within the reach of every Jew.

דבר קודם

by Yehudah Mirsky

In ספר דברים we are introduced to two concepts, that of יראת ה', the fear of G-d, and אהבה ה', the love of G-d. In דברים we find the verse, "ואהבת את ה' אלהיך בכל לבבך ובכל נפשך" And you shall love the Lord your G-d with all your heart and with all your might." In דברים we find a verse which states, "מה יאמר ה' אלהיך לא מזהב כי אם יראת ה' אלהיך" And now, Israel, what does G-d ask of you, but that you fear the Lord your G-d and to walk in His ways."

What is יראת ה' and what is אהבה? Rambam states in הלכות תענית that יראת ה' in its most basic form is the fear of punishment. A person must first have יראת ה'. This יראת ה' evolves into אהבה, meaning that one does mitzvot not because he fears punishment if he does not do them, but rather, because he believes that they are the right and proper thing to do. Rambam further states that this אהבה evolves into a greater יראת ה' which in turn evolves into a greater אהבה.

How can these two feelings be reconciled in one person?

The two ways we worship G-d--through יראת ה' on the one hand, and אהבה on the other--represent the two ways we perceive G-d. We see Him on the one hand, as the omnipotent, distant king, and, on the other hand, as the kind and loving Father. There must be one idea which unifies these two diverse ways of serving G-d. That idea is אהבה. G-d's love for ישראל unifies these two opposite ways of serving Him, and makes them into one unit.

In אמרתי ודודי יאמר, "I am to my beloved and my beloved is to me." We interpret this to mean that any feelings which G-d may have for ישראל, also apply, in one way or another, to the feelings which ישראל has for G-d. The idea which unifies these two disparate views of G-d is אהבה. The idea which brings together the two feelings of אהבה and יראת ה' is דבוקה. Every Jew has the sense of wanting to be close to G-d, and this sense unifies both יראת ה' and אהבה.

(continued on opposite column)

POETRY

CROWNS

by Aharon Lanin

We often give brass instead of gold
And often truth is sold.

Two thousand years ago, in Greece,
They also had this.

The king wants a golden crown,
But when he gets it, his face turns brown:
"How can I know that this is pure gold?—
Call Archimedes!"—he told.

"I am here my lord.....

"I want to answer - is this gold?" And Ar-
chimedes went home and took a bath,
But the tub was full and the water went out
and made a mess.

And Archimedes yelled: "I've found it!—
It was so easy like buying a pound of meat!"
He went to the emperor and told:

"Give me a bar of silver and a bar of gold
That weighs the same as the crown
And after that the truth will be found!"
Then he threw the silver into the tub
And took the water that came out;
Then he threw the gold into the tub
And collected the water saying: "What a flood!"
And at last into the water the crown rolled
And it was smaller than silver but bigger
than gold.

So the goldsmith that cheated
Was outwitted.

But now it is much worse because kings are
less suspicious, there are fewer Ar-
chimedes and goldsmiths have much more
skill.

Aharon (Vladimir) Lanin arrived from Russia
about half a year ago. He is currently a
camper at Camp Morasha. This poem first
appeared in the Jewish Week-American Ex-
aminer.

מעשה בחסיד אחד

היה חסיד אחד, והיה אביו סוטה יין
חרבה. ובכל שעה שהיה נופל בסוק באו
הנערים והיו מכים אותו באבנים וקוראים
אחריו: ראו הסכור! וכסראה בנו החסיד,
בכלם ושאל את נפשו למות. ובכל יום
אומר לזו: אבא, אני אסלה ויביאו לך ל
לביתך מכל היין שמוכרים במדינה ולא
תלך לסתות בבית היין, שאתה מביא חרפה
עלי ועליך. אמר לו כן פעם אחת ושתיים
בכל יום, עד שאמר לו אביו שלא ילך
לסתות בבית היין. היה החסיד עושה
לאביו בכל יום ובכל לילה מאכל ומסתה
ומישנו במסתו ואחר כך הולך לו. פעם
אחת היה יורד משר, ויצא החסיד לסוק
והיה הולך לבית הכנסת לתפלה וראה סכור
אחד שהוא סוכב בסוק והנערים מכים
אותו באבנים ומסליכים חומר בפניו
ובתוך פיו. כסראה זאת החסיד אמר
בלבו: אלך לאבא ואביאנו לכאן ואראה
לו את הסכור הזה והחרפה שעושים לו
הנערים, אולי ימנע פיו מלסתות בבית
היין ולהשתכר. וכן עשה, הביאו לסם
והראהו לו. ימה עשה אביו הזקן? הלך
אצל הסכור ושאל לו, באיזה בית שיה
אותו יין שהיה משתכר בו.

כסאדם סוטה כנס אחת, הרי הוא
כרחלה: ענו וספל רוח. כשהוא סוטה שתי
כוסות מיד נעשה גבור כארי ומתחיל לדבר
גדולות ואומר: מי כמוני! כון שסתה שלם
או ארבע כוסות, מיד הוא נעשה כקוף:
עומד ומרקד ומסחק ומנבל פיו לפני הכל
ואינו יודע מה יעשה. נשתכר, נעשה
כחזיר: מתלכלך בטיט ומושל באספה.
(לקוח מעברית שושפת, עמוד 236)

In the market place-----בסוק
He was embarrassed-----נכלם
Disgrace-----חרפה
Mud-----חומר
Like a lamb-----כרחלה
Humble-----וספל-רוח
Like a monkey-----כקוף
Becomes dirty-----מתלכלך
In the garbage-----באספה

EUREKA!

חידות החגים

אז יצחק קיצי

מה אני?

הסבא של החגים אנכי
וכל ישראל חוגגים עמי
מעבודות, ה' הוציאנו
לבני חורין היינו...אננו!

מה אני?

שמות יפים יש לי
התורה הקדושה נתנה בי
פעם בשנה בא אני
אבל כל השנה טעמי.

מה אני?

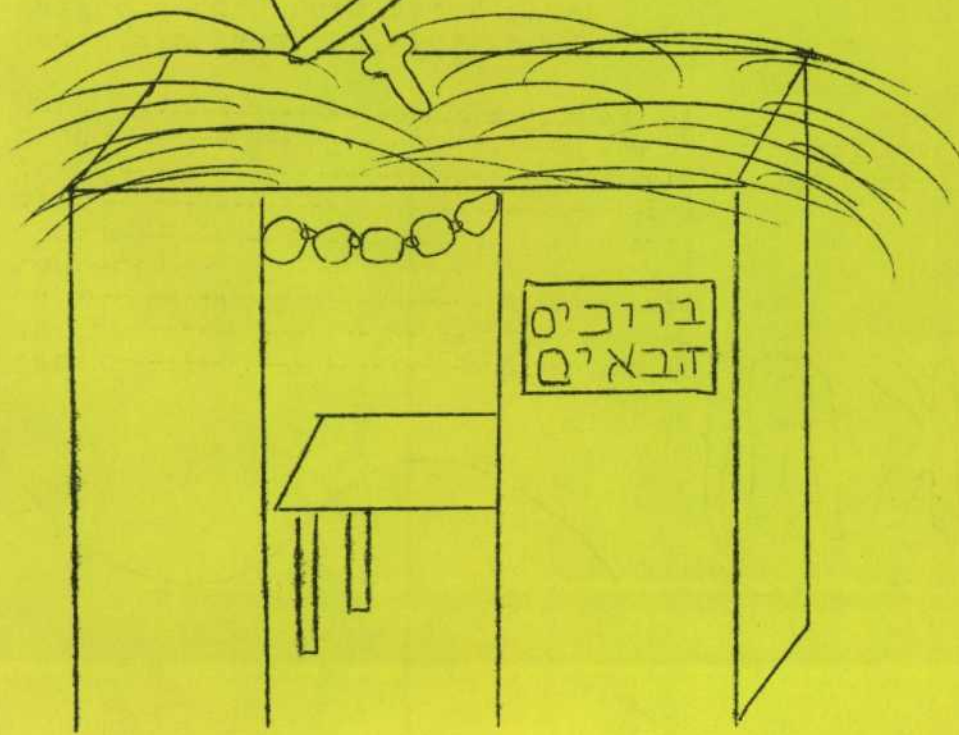
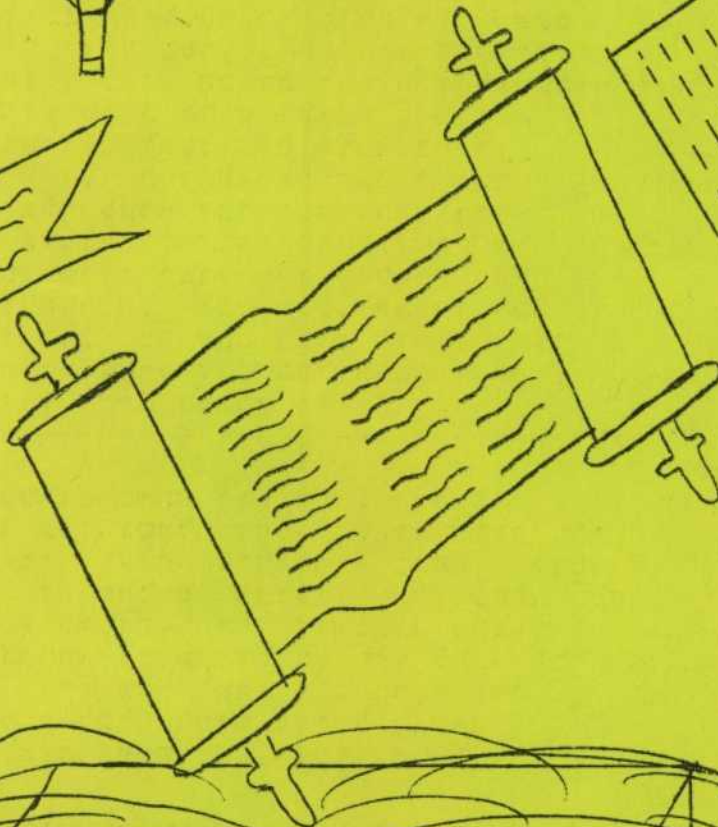
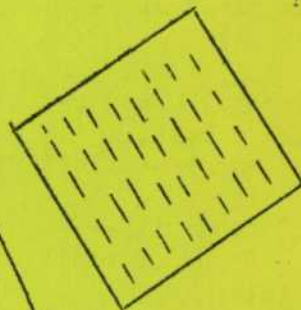
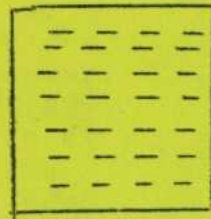
חג נעים אנכי
מראה שלי חיצוני
אפותינו ישבו כי במדבר
זה שכולם הגיעו ארצה.

מה אני?

ששה אחים יש לי
וכולם מכבדים אותי
כל אחד עושה מלאכה
הק אני יושב במנוחה.

מה אני?

פעם בחודש בא אני
בני ישראל מברכים אותי
הלבנה והירח מתחדשים בי
וגם הכוכבים שמחים אתי.



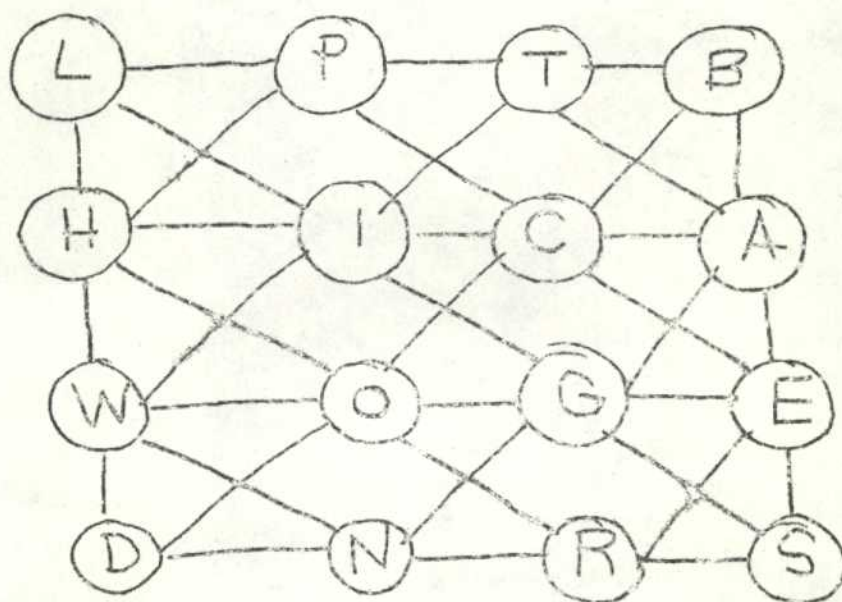
PUZZLES



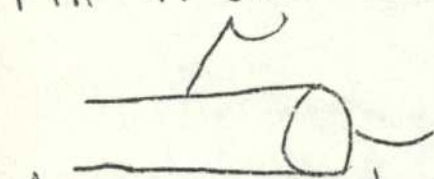
The Alphabet Zoo



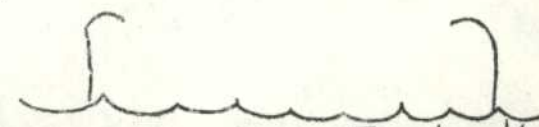
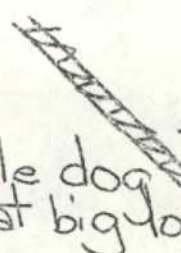
Eight well-known animals can be spelled with the letters shown below. Start with any letter, then move along a black line, in any direction, to the next letter. Can you spell all the animals?



The poem below each drawing describes a scene. Fill in the missing words.



A _____ and a little dog
Hide behind a great big log



Two _____ in England's fleet
Off the coast of China meet.

RYAN



Eight women were
with the letter
black ink on the
letter. They all
were in the same
place.



There were four
in the middle
of the group.

There were four
in the middle
of the group.