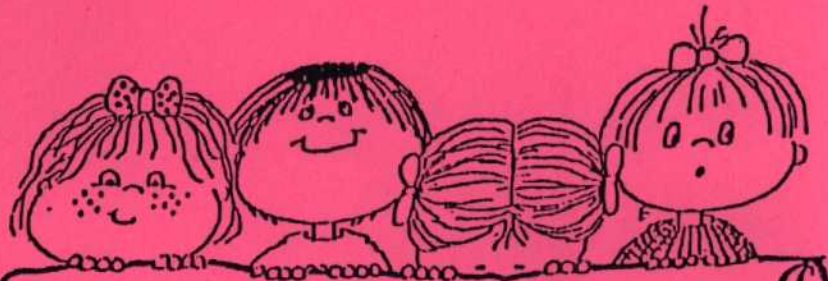


ELANDY PRESENTS
FINAL DRESS
REHEARSAL
By Jack Finkel



Shiriah



WELCOME
VISITORS



Volume XVII, Number 3

July 20, 1990

פרשת חטות-חםעי

News of the Week

SHIRIAH RATED AS MEMORABLE EVENT OF THE SUMMER

As we go to press the melodious voices of boys and of girls are tuning up in preparation for Morasha's Annual Shiriah. Who won is not as important as the excitement, experience, and training each Morashanik gains from this major event.

SHIRIAH was directed, arranged, and coordinated by the Morasha Music Staff, headed by Sandy Sudberg and her assistants Jeff Braverman and Vicky Simon.

The girls sang Hinei Ma Tov, Ko Amar, and Ayshet Chayil. The boys presented Ach Tov V'chesed, Ki Nechah, and Acheinu Kol Beit Yisroel. Day Camp, not to be outdone, also participated, as did Machon.

Based on the success of SHIRIAH, all of the numbers will be sung throughout the summer.

* * * * *

ILANOT OPEN DRAMA SEASON WITH "FINAL DRESS REHEARSAL"

To open the 1990 Morasha Drama Season, Ilanot will present "Final Dress Rehearsal" on Sunday night in the Mercazia.

Under the direction of Michal Goldberg assisted by Alan Braverman, the cast includes Jamin Werblowsky, Yitzie Shapiro, Andrew Dauber, Aviva Preminger, Yaacov Wahrhaftig, Debra Kaplan, Lizzie Parker, Aura Goldschmidt, Esther Resnick, Rina Goldberg, David Sanders, Vivi Septimus, and Yehoshua Grunfeld.

The play is a farce in one act about a group of high school students who attempt to put on an original version of Cinderella.

MARK YOUR CALENDAR

JULYNIKS

THURSDAY WILL BE

CHANGE OVER DAY !!

FOURTH ANNUAL VOLLEYBALL TOURNEY SET TO BEGIN NEXT WEEK

By the Kollel Commissioner

The excitement is building on Kollel-Machon Campus as preparations are underway for the fourth annual volleyball tourney, scheduled to begin on Monday, Rosh Chodesh Av (weather permitting). Since its inception in 1987, the tourney, a round-robin competition followed by play-offs, has grown steadily in participation from all three Kollelim, and in quality. The organizers anticipate an even more successful tourney this year on what will hopefully be a refurbished grass court. This year, for the first time, a team from Machon is expected to participate.

* * * * *

SPORTS...SPORTS...SPORTS.....SPORTS.....SPORTS....SPORTS...

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GIRLS' BASKETBALL TEAM WINS SECOND OF SEASON

The victorious Girls' Staff Basketball Team won their second game this summer. Led superbly by coach Dov Deutsch, they have beaten both Lavi and Raleigh so far. The offensive onslaught was led by the powerful Jenny Sarasohn who clearly dominated both games. Additional offensive sparks were added by Ariela Weiner and Sheba Beitler. The players of the basketball team kindly request four eight minute quarters in future games. Thanks !

* * * * *

NINE DAYS BEGIN SUNDAY NIGHT

The Nine Days, the saddest period of the Jewish calendar year, will begin with Rosh Chodesh Av on Sunday night. We do not listen to music, do laundry, swim for pleasure, or eat meat (unless we are fortunate enough to attend a Siyum.)

* * * * *

UPCOMING EVENTS

Tonite: Oneg Shabbat- 10:15 - Pargod- Rabbi Nati Helfgott

Sunday: VISITOR'S DAY.Welcome everyone

Gates open 10 AM, Visits with counselors

at 11 and teachers at 12. Farewell at 4 PM.



TORAH THOUGHTS



A D'VAR TORAH ON

OUR FACULTY WRITES

PARSHAS MATOS-MASSEI

By Alan Rothman, YP Kollel

Parshas Matos begins with a discussion of the laws of Nedarim- vows. These and other laws pertaining to speech are classified by Chazal as "Hafla'ah". The Maharal explains that this term's root is "peleh" - a wonder. Speech contains Gashmiyus (moving the lips) and "Ruchniyos" (conversion of an inner spirit into sound) elements. It is a "peleh" that two seemingly diametrically opposed forces- the physical and spiritual can unite to form the power of speech.

Speech may be compared to fire. Fire serves many beneficial purposes such as cooking and warmth. Conversely, if misused, fire may serve as an agent of devastation and destruction. In a similar sense, speech has constructive as well as destructive potential. One who utilizes his speech properly elevates the gashmiyus component of speech to a level of ruchniyus, hence reconciling the apparent inherent contradiction of this "peleh", as speech and both its elements become a tool for attaining spiritual heights.

Elaborating upon this idea, Harav Chaim Goldvicht, Rosh Hayeshiva of Yeshivas Kerem B'Yavneh, shlita, explains that Teshuva M'Ahavah, the highest form of repentance, is attained when one utilizes the force behind an Aveirah for a Mitzvah. For example, one who C.V. speaks Loshon Horah achieves Teshuva's highest level when his speech is now used for Kedushah, learning Torah or uttering kind words.

It's in the merit of utilizing speech as a conduit for constructive Kedusha purposes, Hashem will act in kind and utilize fire, the agent of the Beis HaMikdash's destruction, as an agent of its rebuilding. In this way, our hope expressed in "Nachlim" Tefilah will be fulfilled: "For Hashem, with fire You consumed the Mikdash and with fire You will rebuild it." B'mihayrah B'Yanayru !

SUBURBIA

By Etan Orlian

The tribe of Levi did not receive a portion of the land of Israel. Instead, forty-eight cities scattered throughout the country served as a haven for the Leviim. Extending from the edge of each city, two thousand amos in every direction, is the border or t'chum of the city. The inner one thousand amos were left open to beautify the city and give it some elbow room. The outer one thousand amos were available for planting crops or vineyards.

The two thousand amos (3,150- 3700 feet) that surround cities are important in other areas of halacha as well. For example, the Torah says that a Jew who killed another Jew accidentally can run to a city of refuge to protect himself/herself from the relatives of the victim. As soon as the murderer reaches the t'chum of the Ir Miklat, he/she is safe and may not be killed.

A Halacha which is more practical for us today is the law of t'chum Shabbos. On Shabbos, we may not walk (even if we are not carrying) more than two thousand amos outside of the city boundaries. In Camp Morasha the path of our Eruv delineates our "city's" boundaries. Thus, we may not walk more than two thousand amos past the boys' waterfront, the girls' tennis courts, the guest house, or the High School Kollel bunk.

May we all enjoy Shabbos within our beautiful expanse of Morasha until we merit Shabbos in Yerushalayim Habinyua.

* * * * *

PARSHA QUIZ

Moshe told Reuven, Gad, and half of Menashe that they could live outside of Eretz Yisroel only on what condition?

עב מיד עברי

ריוסף לוקש



השמש ראה את הדבר. לקח ממנו את העלה והחליף לו
במטפחת. אולם בעלי-הבתים שהיו באותו מעמד החליטו לתלות
את הלוקשין בבית-הכנסת אצל גר הסמיד לוקרון עד דור אחרון.
וכרב קראו מאז רבי יוסף לוקש, וזה שמו עד היום הזה.

יש עיר קטנה במדינת פולין. דר' זונה שמה. והיה בעיר דר' זונה
רב גדול חריף וחכם מופלג. רבי יוסף לוקש שמו.
ולמה נקרא שמו לוקש? - משום מעשה שהיה.
הדבר קרה בשנה פלוגית, בשנת-מנה לרב בעיר דר' זונה.
התחילו אנשי העיר מבקשים, שהרבנית שושה תבין להם סעודה.
הלכה הרבנית וקנתה ארזים מפסמים, שחטה ותקנה אותם כהלכה.
עד שיתאספו הקרואים לסעודה. שמה אותם תחת הספסל.
גם עסה לשה הרבנית שושה. רדדה אותה במרדה היטב.
ועד שנעשה עליה דם ויפה, והניחה אותו על גבי השלחן. כדי
לגזור ממנו אטריות (לוקשין) לכשייבש, בשביל המרק לסעודה.
בא תרב רבי יוסף מבית-המדרש כשהוא עניי מפלמודו ושכב
להתנגמגם קצת. באותה שעה בא השמש של בית-דין אל הרב
והעיר אותו משנתו.

תחרות!!!
כמה מלים בנות שלש אותיות
או יותר אפשר למצוא?
מעטות - מסעי?

- רבי, נתונה בעיר, מהר נא שמה לסדר את הקדושין!
מהר הרב רבי יוסף לוקש את סנדליו, שהעמיד אותם ממת
הספסל. תקע את רגליו לכאן ולכאן. עד שנתקעו לתוך גופות
של שני ארזים צלויים מאשר הכינה הרבנית לסעודה. משמש הרב
בכיסו אם יש בו מטפחת, שיטח לחתן ולכלה קבלת-קנין. לא
מצא מטפחתו בתוך הכיס, משמש סביב עד הספסל ועל השלחן.
הרגיש איזה דבר חלק ממתח לאצבעותיו. וזה היה העלה של
אטריות שהכינה הרבנית. חטף הרב את העלה, שם אותו בכיסו
והלך אל החתונה.
כשהגיע זמנה של קבלת-קנין, הוציא רבי יוסף את העלה
והושיט לחתן ולכלה לקבלת-קנין.

פנת דקדוק
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SHALHEVET FEATURES

SPOTLIGHT ON...

MICHAL GOLDBERG

DRAMATICS HEAD

The founder of Camp Ashira, a performing arts camp in Silver Spring, Maryland, in addition to a Shomer Shabbos Theatre Group for Adults in Washington, D.C., our new Drama Director, Michal Goldberg already has her act together on Morasha's scene.

Michal teaches Morashaniks, from Day Campers to Machoniks, mime, improvisation, movement, make-up, and costuming, in addition to performing. "Drama is not just reciting lines." Michal feels that her actors should know technique as well.

Our Dramatics Head now lives in Springfield, New Jersey. Her husband Robert (they were married in Rochester by Rabbi Kilimnick) comes up on week-ends. Son Zack is 2½ and already tap dances. Daughter Sara is in Day Camp and is also a seasoned performer following her mother who has been doing plays since the age of five.

With her son in a backpack and her little daughter participating, Michal directed 45 young children from Silver Spring Hebrew Academy and produced "Raggedy Ann and Andy" for an audience of 500 people. That's besides winning the Folger's Shakespeare competition with the Day School children.

Michal loves being in Morasha. She likes being challenged by all age groups. She's impressed with the ruach and the opportunities for Morashniks to express themselves in a natural, meaningful way.

Michal's very important advice for SHALHEVET readers: "Realize and understand that creativity is a gift from Hashem. Channel it and by all means, use it to the best of your ability."

SHALHEVET STAFF

Rita Siff.....Editor

Etan Orlan.....Amud Ivri

Chani Diamond, Malkie Mufson, Ruchi Sasnowitz.....Production

Nitzania.....Collaters

!!
! (AMPERS !
! LOSEUPS !
! !
!!

Campers seen by SHALHEVET CLOSE-UP this week have traveled far to get to Morasha.

AMI KUTNER (B 6) comes from Yerushalayim where he'll be in Grade 7 at Boys' Town. Both of his parents were Morasha Staffers and his grandparents Zvi (Founding Director) and Chaya (Bookkeeper) Reich started the camp and continue to contribute to its success. Ami wants to be a doctor and his favorite activity is boating.

URIEL STURM (B 3) is from Toronto. He's in Grade 6 at Etz Chaim Yeshiva and also wants to be a doctor. He likes basketball best at camp.

KAREN FISHER (G 5) has come up North from Atlanta, Georgia where she attends the Torah Day School. One of her brothers is a JC and another a camper. Her favorite sport is tennis.

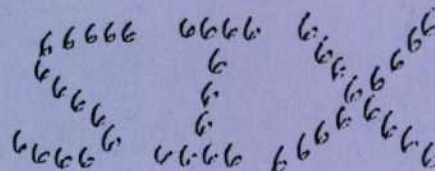
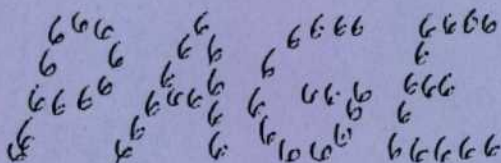
DOV KATZ (B 6) attends Grade 7 in the Hebrew Academy of Memphis, Tennessee where he lives. He wants to be a lawyer and enjoys basketball best at camp.

MICHAEL GOLDSTEIN (B 3) lives in Potomac, Maryland and attends the Hebrew Academy of Greater Washington. He wants to be an MD someday, but now his favorite camp activity is basketball.

* * * * *

MACHON KITCHEN INTERNATIONAL

It all started when the Camp American Machon Kitchen Assistant from Spain wanted to wash the pots on Shabbos and didn't know that he wasn't allowed to. How did he learn? In the absence of Ari Storch who usually interprets thanks to his Y. of Flatbush background in Ivrit and Spanish, the Machon Kitchen Head Eli from Israel told Rabbi Michael Eisenberg (Ed Staff) in Ivrit who told Meredith Deutsch (Sulunnik) in English who told Hover, the Camp American in Spanish. He got the message!



THE OLDER ILANOT

PERSPECTIVE

By Yael Balsam & Jill Jedwab
Co-Counselors G 9

This week's topic: Trip Day = Dorney Park

On Tuesday, July 17th the Ilanot B'not and Banim experienced a Morasha first. Accompanied by Zush and Matti Motechin, we set out on our three hour journey to Allentown, Pa, the home of Dorney Park and Wildwater Kingdom. Due to the ungodly hour at which we were awakened, 6:45 AM, most of us spent the ride in a state of unconsciousness.

Upon arrival to the park Yael and Jill attacked the day with much enthusiasm. The designated time for the B'not to enjoy the water ride was between 1 and 3 PM. Unfortunately we learned that there was a slight problem with our tickets to the Wildwater Kingdom, but luckily Zush was with us, and his ability to alleviate problems quickly and efficiently saved the day, and in no time everyone was splashing happily!

The only slight mishap of the day was Yael and Jill's *chavaya* on "Hercules" (a really scary ride). After waiting a half hour to get on the ride Jill and Yael reached the peak of the first and highest dip (and in the first car no less). No sooner did we reach it when the whole roller coaster came to a complete halt. There was no reason to panic, because before long five policepeople arrived. After more waiting but without prior notice, we felt ourselves flying down for the ride of our lives.

The day was made complete by meeting many friends and relatives from other camps. The day ended on a positive note with a beautiful mincha and D E L I C I O U S dinner provided by camp. The day was summed up eloquently by Girls' Bunk 9 who agreed that it was a most exquisite, fun filled day that we will remember for a long time.



MACHON USINGS

By Shana Feiner

Though Machoniks come to Camp Morasha for a fun and relaxing summer following a rigorous junior year of high school, we also came to be exposed to new learning experiences. As we commenced our third week here, we were introduced to such a program by hosting one hundred and thirty B'nai B'rith Youth Organization (BBYO) participants. Teen-agers involved in BBYO's International Leadership Kallah program spend their summer in intensive courses and discussions, discovering their Jewish identities and exploring different levels of Jewish observance. We come to "teach" about how we live and "learn" how they do. The program began with opening remarks from Michael Schreiber, Machon counselor, and Rabbi Shaya Kilimnick from B'nai B'rith followed by twelve discussion groups. Each group consisted proportionately of Kollel, Machon, and BBYO members, and topics included: the challenges of being a Jew, Jewish role models, the purpose of Shabbos, significant articles on Judaism, the issue of creative prayer, and social relationships.

The cordial debating and friendly conversation did not end in the Bondis, but continued in the Canteen where BBYO members enjoyed a variety of Pasiecz products while discussing the existence of an Omnipotent power and the validity of patrilineal descent. A special music and dance presentation followed Mincha and aruchat erev. Machon girls gracefully danced in top hats and "tuxedos", while the boys amazed the audience with their poise and jumping talents. Creative art dancers from BBYO performed and sang as well. "Life is a circle," they sang (and danced to). How right they were!

For though there are always small circles, factions, and denominations, each can be joined to form one united circle of Jews. This was manifested in a slide presentation followed by singing and dancing together. Though the program officially ended, we escorted our newly-met friends to their buses. As this article goes to press, we look forward to our second encounter, this time at Camp BBYO.

Coming up... the Machon Girls' canoe trip which follows this week's Trip Day. More details next week.

The Wise Men Of Avos

On Shabbos afternoons during the summer months, we study Pirkei Avos, six chapters of the Mishna containing the wisdom of the Torah's ethical teaching. As the commentaries to the very first Mishna of Avos make clear, the laws of our Torah do not deal only with such matters as the definition of chametz, the type of work which is forbidden on Shabbos, and the correct way of writing a mezuzah. How a person acts towards his friends and enemies, how to think about his goals in life, how to tell if something "enjoyable" is really as much fun as it seems to be — important ideas like these are also part of the Torah. One reason the tractate is called Avos (Fathers) is that the wise tzaddikim whose teachings it collects are like our own fathers, even though some of them lived over two thousand years ago. Let us now look at a few of those great "fathers" of ours, and see some of the teachings they gave us.

Shmuel HaKattan

Once, the great men of the time were sitting together in an attic in Yavneh when they heard a heavenly voice. It said, "Among you is a person who deserves that Hashem's Presence should rest upon him, but this generation is not worthy of such holiness. When the Sages heard that, they understood who the person was; they all turned to Shmuel HaKattan. He was called Kattan (small) for two reasons: 1. he was very modest and acted as though he were unimportant, and 2. he was compared to an earlier Shmuel, the great prophet who anointed Shaul and David — but, of course, he was "smaller" than the holy prophet.

Rabban Gamliel, the Nassi (Prince) of Israel once asked that seven wise men should meet him to decide whether a month should be added to the year. When Rabban Gamliel came to his chamber, he saw not seven men, but eight! He said, "The one who was not invited should please leave." Shmuel HaKattan stood up and said that he was the

one who did not belong, but that the reason he came was to listen and learn from the wise leader of Israel.



Rabban Gamliel said, "Sit, my son, sit. No one is more deserving than you to decide such difficult matters as whether to change the calendar."

That shows how much Shmuel HaKattan was respected by all — but there is more: The truth is that he was invited to be among the seven, but he made the admission in order to avoid embarrassment to the one who had not been asked to come.

Shmuel HaKattan taught in Avos (Chapter 4, Mishna 19), "Do not rejoice at your enemy's downfall, for if Hashem sees you, He will be displeased with you and remove His anger from your enemy."

Ben Bag Bag and Ben Hal Hal

A ger (non-Jew who accepts the Jewish religion) is always given a Jewish name. In the time of the Mishna, the Romans would kill or imprison anyone who dared convert to Judaism. Therefore, a ger would often be given a code name to make it hard to identify him. One of the code names was made up in such a way that it would be a reminder of the very first gerim, Avraham and Sarah. Both of them had a letter, *h*, added to their names. Therefore, what better code name could there be for a ger than Ben Hal Hai? The name showed that he was the spiritual descendant of those two righteous people who had a *hal* added to their names. Since the numerical value of *h* is 5, another good code name would be *קנ קנ* ($ק=2, נ=3, ק+נ=5$). Two of the rabbis of the Mishna were, indeed, *gerim*, named Ben Bag Bag and Ben Hal Hal. Because they risked their lives to

become Jews and study Torah, they felt more keenly than others that a Jew should be ready to sacrifice to gain Torah knowledge and to perform mitzvos.

At the end of Avos, Chapter 5, Ben Bag Bag urges us to seek constantly for the wisdom of Torah because it contains everything a person needs to know. Not only in our youth, but until our old age, we should study it without stop, because nothing is better than the Torah. Ben Hal Hal adds that the more someone endures difficulty to do a good thing, the more he will be rewarded. Some people find it easy to learn something thoroughly or to mingle with people who do good things. Others find it very hard, and even though they keep trying, they don't accomplish much. But that is no reason to be discouraged, because Hashem is interested in our effort as much as in our accomplishments.

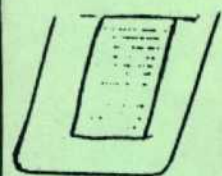
Rabbi Yehoshua ben Levi

Rabbi Yehoshua ben Levi was so great a tzaddik that he was allowed to see Gan Eden (the holy world of souls) while he was still alive! He was so very kind and gave up so very much time to do favors for people that the prophet Elyahu used to come to him. The teaching of Torah was so important to him that he went



to study with people who had contagious diseases saying, "The Torah will protect me from illness."

He taught (Avos Chapter 6, Mishna 2) that a heavenly voice comes from Mount Sinai every day saying, "Woe to the people who cause shame to Torah." He said that the only true, worthwhile freedom is the study of Torah.



ROVING REPORTER

QUESTION . . . WHAT WOULD YOU LIKE TO SEND HOME ON VISITING DAY ? ? ?

ANSWERS

ISAAC WINKLER, Senior Day Camp: Me

ZEV FISCHER, Day Camp Counselor: My daycampers

MOSHE BILLET, Day Camp: My sister

YAAKOV WAHRHAFTIG, B 9, My parents

YEHUDA FRUCHTER, Machon: D.J.'s ice cream for my parents

STEVEN ACKERMAN, Machon: My canoe paddle

RONAN GROBMAN, B 9: My Machonik

JOSH SEGAL, Machon: My laundry

LINDA STRAUSS, G 5: My bed

JENNY KIRSCHER, G 1: My junk food

MINDY MALLIN, G 1: The bugs

TZIPI WASSERMAN, Machon: The Machon Girls' Lounge Refrigerator, or lack thereof

JUDITH MILLER, Machon: Machon Boys

ALUFOT GIRLS: The "Book"

RUTH RASKAS, Machon: Shulamit Motechin so she won't wake me up in the morning

SHULAMITH MOTECHIN, Machon Counselor: Ruth Raskas so I won't have to wake her up in the morning.

WAITERS: Zalman Witkin

DINA GOLDSCHMIDT, G 2: The canteen

AVI NEWMARK, B 5: The soda machine

JOSH RICHMAN, B 2: A baseball field

DAVID JESSELSON, B 5: A baseball bat

JOSH SCHWARTZ, B 16: The equipment shack

DANIEL SPRUNG, B 2: The tennis courts

MOSHE ZIGELMAN, B 2: Frogs

DAVID POLONER, B 2: The shop

DANIEL FEINER, B 1: My illness

RACHEL MANSDORF, G 1: An order for Pizza Pious to come to Morasha

ESTIE GOLD, G 1: The presents from Trip Day

IRA KAPLAN, B 3: My letters

MICHAEL GOLDSTEIN, B 3: My love

DAVID HOCHBAUM, B 3: My nephew's birthday present

ARI GROBMAN, B 3: My Teddy Bear (I'm getting older)

DAVID SANDEL, B 3: A golf cart

YONATAN REICH, B 17: A kyak

JOSH LEVINGER, B 18: Salamanders and fish

JUDAH KOLLER, B 17: the lake

DANIEL REISS, B 1: The whole camp

DANI WEICHOLZ, B 16: The broom from clean-up

JON FISCHER, JC, B 1: The Pepsi machine

NECHAMA MILLER, G 5: Whatever I sent to the camp laundry

ARIEL DAVIS, B 16: The Dining Room