

# ETERNAL SHABAT



August 4, 1995

ח' אב תשנ"ה

Shabbat Parshat Chazon

Volume XX Issue 6

### Waiters Lead In 9 Day Siyummim

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At second shift that evening, Rabbi Saul J. Berman completed the study of Masechet Makkot in memory of Mrs. Berman's recently deceased father, Dr. Nathan Birn, zal.

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Y'yasher Kochachem to all.

# MACHON NEWS

### By Jonathan Quinn

Tuesday night Machon had a blast on girls campus. It involved running, rolling, pulling, and bouncing. Because it was a Machon event, it was organized very well. Everybody, except for people who thought that they were too mature to join in had a good time. It took place on girls courts for one and a half hours. Barbara was on hand, watching the events progress and unfold and was cheering people by displaying her expertise in photography. Unfortunately, Rabbi Wienerkur was not available for this spectacular event but he won't miss out because we will have a special relay race for him. All in all the night was a great success and hopefully Machon has set Morasha history again and this will become an annual tradition.

**YASHER KOACH JOEL COHEN**  
**FOR AN EXCEPTIONAL NINE**  
**DAYS PROGRAM**



## Nehama Leibowitz's Response to our Nichum

### Aveilim

In August of 1994, the Jewish Community suffered the loss of Professor Yeshaiah Leibowitz, z"l. The staff and campers of Morasha sent notes of condolence to his sister, the master teacher of Tanakh, Nehama Leibowitz.

The text of our condolence to her said as follows: "We are your students and your students' students. We have heard, read and absorbed your precious Torah.

"We share your pain at the loss of your beloved brother Prof. Yeshayau Leibowitz זצ"ל. He challenged us philosophically and ethically to meet and serve G-d with total honesty."

A few months ago, Rabbi & Mrs. Berman received a letter from Nehama's niece, Cheryl Leibowitz, a daughter in law of the late Prof. Leibowitz, in which she described Nehama's response to our condolences. The following is an excerpt from that letter.

"I have wanted to give you some feedback on the condolence letters you sent to Nehama this summer following the passing of my father-in-law. I happened to be with Nehama when the Federal Express package containing the hundreds of signatures from Camp Morasha arrived to her. She was both astounded and greatly moved by this unique act of caring. The envelope arrived within 48 hours of the date of mailing. We had just returned from the cemetery at the conclusion of the mourning week and I went to Nehama with my 12 year-old Efrat for help on her Bat Mitzvah Derasha. There was your packet of messages."

"I read them one by one with Nehama. The sheer quantity of names was staggering and we were impressed with the alacrity with which it arrived. Nehama read each individual comment where campers/counselors had added personal expressions of sympathy. There were many names we recognized, and realized that children or grandchildren of students of Nehama's students were among the signatories. The personal notes were touching - especially the ones from the younger campers, e.g. "my principal was a student of yours a few decades ago..." the central condolence message was beautifully worded. She gave the packet to Elhanan's mother to keep with the collection of condolences for the family.

**CONDOLENCES TO  
RABBI DR. MITCHEL  
ORLIAN on the loss of his  
brother ABRAHAM**

The previous edition of  
Shalhevet gave  
THANKS to GERSHON  
VEROBA and DANIEL  
HENKIN for SHIRIAH.  
We wanted to add  
THANKS from the  
MUSIC  
DEPARTMENT to  
AVIGAIL MOGILNER

BLOOD DRIVE  
INFORMATION WILL BE  
AVAILABLE IN THE NEXT



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**D'var Torah By:**  
**Rabbi Ely J. Rosenzweig, Ed Staff**

In Parshat Maasey, at ch.33, v.53, the Torah says: **בְּהַחֲדוֹת הָאֶרֶץ וְהוֹרַשְׁתֶּם אֶת הָאֶרֶץ וְיִשְׁבַּתֶּם**, "And you shall dispossess the natives (i.e., the Canaanites) of the land and you shall dwell in it." From these words, many commentators, among them the Ramban, derive a biblical obligation to live in Israel, to make "Aliyah." This Saturday nite, we begin to observe the fast day of Tisha B'Av, that commemorates the destruction of the Beit HaMikdash and our consequent exile, dispersed as we were among the four corners of the earth. It is a Galut from which we have yet to emerge. While some of us may indeed plan on fulfilling the mitzvah of **יָשׁוּב הָאֶרֶץ** or 'Aliyah' sometime in the future, the reality is that most of us will not. For those who remain in Galut, there is a comforting thought drawn from Tehilim (ch. 87) where it says **בְּהַחֲדוֹת הָאֶרֶץ וְהוֹרַשְׁתֶּם אֶת הָאֶרֶץ וְיִשְׁבַּתֶּם** "Of Zion it shall be said, this man and that man were born there. Chazal tell us that 'the man' refers to a native born Israeli and 'that man' refers to one who yearns to see his Holy homeland. He too receives a blessing as though he was born there (Tractate K'Tubah, 75 a). What this suggests is that yearning for Israel, longing to return to her, is itself a mitzvah, and is deemed part of the fulfillment of the mitzvah of 'Aliyah.' We can perform this mitzvah, at least in part (and clearly the ideal is to physically transport oneself to Israel, to settle there), by doing acts here in Galut that simply demonstrate our yearning for Aretz—that is, acts of support, solidarity, and advocacy. Wherever our travels may take us, the concept of Israel must be dear to our hearts at all times. As Tisha B'Av approaches and we contemplate the essence of this tragic day, let us remember to long for Israel, to yearn for Jerusalem, and to pray for the rebuilding of the Beit HaMikdash **בְּמַהֲרָה בְּיָמֵינוּ, אָמֵן כִּי יְהִי רָצוֹן**.

**D'var Torah By:**  
**Rabbi Jeffrey Aftel, Ed Staff**

In Sefer Devarim, we are presented with Moshe Rabeinu's farewell speech to Bnai Yisroel. Moshe begins by reviewing the events of the Midbar with Bnei Yisroel. After mentioning the well known story of the Miraglim, Moshe refers to a lesser known Chet of Bnai Yisroel called the Maaphilim, the defiant ones. After Bnai Yisroel cry from hearing the news of the Miraglim, Hashem is angered and decrees that Bnai Yisroel will spend forty years in the desert. The very next morning, Bnai Yisroel get up and decide they really do want to go into Eretz Yisroel saying **כִּי חָטָאנוּ**, admitting this mistake. But Moshe tells them not to go because they are going against the word of Hashem and won't be successful. Bnai Yisroel go anyway but Moshe and the Aron Kodosh stay behind and Bnai Yisroel are defeated by Canaan and Amolek.

The obvious question is why did they fail? This event seems to be the most perfect example of T'shuva Gemurafull and complete T'shuva-ever described in the Torah. Bnai Yisroel rejected Eretz Yisroel and realize their mistake and show in the best way possible that they want Eretz Yisroel, they want to enter. Why didn't Hashem accept their confession of **כִּי חָטָאנוּ** ?

The answer is that Bnai Yisroel never really did T'shuva. When Bnai Yisroel panicked at the Miraglim's report it was because they felt that it was **כֹּחַם וְעִצָּצוֹת יָדָם**, the strength and might of their hands that would enable them to enter Eretz Yisroel. When they heard there were giants in the land they lost hope, forgetting that they should rely on Hashem to give them success. Afterwards, when Hashem got angry and Moshe told them their punishment they decided to enter Eretz Yisroel but Moshe said not to, and stayed behind with the Aron. Bnai Yisroel should have seen that Hashem was not with them and that they therefore would fail. But their attitude towards success never changed. They still felt that the only thing they had to rely on was their own power. Once they got up their courage to attack they felt they could succeed even without Moshe and the Aron. Their mistake with the Miraglim was thinking that their success depends only on themselves and the Maaphilim made the same mistake and never really did T'shuva.



TISHA B'AV

### **Observance Postponed Until Sunday.**

This year, once again, since Tisha B'Av falls on Shabbat, its observance is postponed until Sunday. Before Shabbat begins, we prepare the non-leather shoes which we will change into when Shabbat ends. On Shabbat we eat meat and drink wine as usual, but we do not say Pirkei Avot and we are careful to finish Shalosh Seudot when it is still daytime. When Shabbat is over, campers will say "Baruch HaMavdil Ben Kodesh L'Chol" before davening Maariv and will then change into non-leather shoes. We say Borai M'Orail Hoaish, but the whole havdalah is not said until the fast is over on Sunday night. In shul, at night the curtain is removed from the Aron and the lights are dimmed to a minimum.

After the fast, just as when Tisha B'Av falls on any other day of the week, we don't have meat or wine before the next day. However, this year we are permitted to wash clothing at night when the fast ends.

On Tisha B'Av, those who are not old enough or well enough to fast all day, should not eat more than necessary. Chazal emphasize that fasting in itself is of very little value without accompanying it with T'shuva. Since studying Torah makes us happy, we are only allowed to learn those parts of the Torah that are relevant to Tisha B'Av and those parts of the Gemorah that deal with the destruction of the Bais HaMikdash.

One does not greet another on Tisha B'Av. If one does not know the law, however, and says hello to you, you may answer him softly thereby not to embarrass him. Until noon, we sit on a low stool or on the ground. Boys do not put on Tefillin until Mincha. We are careful to spend our time in such a way so that we do not come to levity. Our sages tell us that whoever mourns properly over Jerusalem will be rewarded by experiencing its' rejoicing. May this be the last year we have to observe Tisha B'Av as a fast day.

The Bait HaMikdash was destroyed because our people stuck to the letter of the law and did not go into the spirit of the law.

Talmud, Tractate Baba Metziah, p. 30 folio b

*The Bait HaMikdash was destroyed because of our desecration of Shabbat; our neglect of 'Shma'; our neglect of our children's education; our lack of shame; AND, our lack of respect for the sages.*  
TALMUD, TRACTATE Shabbos, p. 119 folio b.

KOLLEL NEWS

### **Siyummim.**

**David Schwartz** completed Masechet Sanhedrin and **Ariel Rabin** completed Masechet Succah.

**Dov Gottlieb** completed Moed Katan and made is siyum at the Nitzanim boys overnight.

**Yasher Koach!**



# All Around Camp

## ALUFIM/ALUFOT NEWS

On Thursday, August 3, the Alufim and Alufot put on a play, Stairway from Heaven. It was supreme! The play was about three soldiers who were killed in 1948. One was an Arab, another an Israeli, and the third was British. Twenty five years later G-d sends the soldiers back and asks them where they'd like to go. The Arab goes to see the guy who killed him. The Jew goes to visit his son who was born the day he got killed and the British soldier goes to a bar. The story ends when the Arab wishes that his brother could see things as he sees things from heaven. The Alufim/Alufot girls and boys did a great job!!  
Thank you Shifra Garber for a wonderful job once again!

**ATTENTION**  
**BOYS CAMPUS;**  
**VOLUNTARY**  
**LEARNING**  
**SHABBOS**  
**AFTERNOONS**  
**4:15-5:00**  
**AT THE BONDIS.**  
**WE HOPE TO**  
**SEE EVERYBODY**  
**THERE!!!**

*The Shalhevet staff thanks the  
Nitzanim for collating this weeks*

Due to technical difficulties, some articles for this week will be printed in next weeks issue. We apologize.



**The first Beit HaMikdash, why was it destroyed? For the three sins that our people perpetrated- Idolatry, biblically prohibited, sexual relations, and murder. But, the second Beit HaMikdash, where our people were involved in the observance of Torah, Mitzvot and Gimilut Chasadim(i.e., acts of loving kindness) why was it destroyed? Because our people indulged in blind, louseless hatred "sinat chinam"**

## SPORTS

**By Sari Weinberg** As an addition to Morasha's thriving athletic department, intercamp and staff games help improve the level of sports enjoyment in camp. This past week, Morasha had intercamp games with Camp Ralieg. The campers enjoyed a day filled with friendly competition and athletic activities. The campers played a variety of games such as hockey, basketball, volleyball, and more. The scores were close, but Morasha proved to be victorious in the end.

The Morasha staff was also involved in intercamp games this week. The boys staff basketball team played Camp Ralieg and Camp Seneca. Morasha fought off a 20-4 lead by Ralieg to win 61-60. It took a complete team effort against Seneca for Morasha to win 75-72. The Morasha girls staff team also played Seneca this week, and for the second time this summer they won convincingly.

## NITZANIM NEWS

The Nitzanim have a club velcro is its name. Doing Chesed and acting with kindness are their claim.

It's not hard to be a member you just have to try to be nice and considerate as the day goes by.

We've made our pins and wear them with pride. **וְאֶהְיֶה לְרֵעַךְ כְּמוֹךְ** is the principle by which we abide. We're on the lookout for an opportunity to be kind. We even have a special sign we use to remind.

It's in the spirit of the nine days and all year long to smile say yes and avoid doing wrong. Please join us if you can, we hope it's OK. And together we shall bring **משיח** on his way!

PLEASE SUBMIT YOUR ARTICLES TO BE INCLUDED IN THE NEXT ISSUE OF SHALHEVET NO LATER THAN WEDNESDAY MORNING. THE SHALHEVET STAFF.