



# Shalhevet

**Erev Shabbat Parshat D'varim**

**Erev Shabbat Nachamu**

**Friday August 12, 2005**

**7 Av 5765**

## Morashia 5765

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## What's New in Camp?

The fun-filled days of Morashia 5765, Color War 2005, have come to an end, but the memories will last a lifetime. From the breakout to when the last scores were announced, campers and staff participated in sports activities, track and field meets, swim meets, a shaltiel (chidon) for which campers studied theme related materials, Rabbatons, Maccabias, Shields, Theme presentations, Camp Projects, Mishnayot Be'al Peh and Brachos Bees among many other exciting activities and programs. In the words of one camper, "It was the best three days of my life!"

What follows are articles written by campers over the course of Color War based on theme material. These are the winning articles in each division.

### Tzibur - Nitzanin

MICHAEL KAHAN

*Tzibur* is a very special thing. When there are ten or more people, there is a *tzibur*. There is a *mishna* in *Megila* 23 which says that if you want to do *Birkat Kohanim* or *Zimun Hashem*, there must be a *tzibur*. The *gemara* asks: "How do you know this?" The *gemara* answers by bringing a *pasuk* from *Vayikra* which says: "V'nikdashti b'toch B'nei Yisrael" and the *gemara* then says that there is no *kedusha* with less than ten.

*Zimun Hashem* is done after benching with ten or more people. When 3 men or 3 women eat together, they can do a regular *zimun*. But, by 10 people, *Hashem's* name *Elokeinu* is said because there is extra *kedusha* by a *tzibur*.

*Birkat Kohanim* can only be done with a *tzibur* of 10 or more people. Why? Because there is extra *kedusha* with 10 or more people.

We see that having a *tzibur* brings extra *kedusha*. Therefore, a *tzibur* is very good to have because you can get closer to *Hashem* with a *Tzibur*.

### Tzibur - Shtilim

DAVID GOLOMBECK

A *tzibur* is a community. It is better to *daven* with a *tzibur* than as a *yachid*. *Hashem's* *shechina* is always there when *davening* with a *tzibur*, as opposed to a *yachid* when *Hashem* is only there dur-

ing the days between *Rosh Hashanah* and *Yom Kippur*.

Another reason why it is better to *daven* with a *tzibur* is because *Hashem* doesn't look at an individual's *aveiros* when he's with a *tzibur* but, when one is alone, *Hashem* looks at the *aveiros* that someone does. *Hashem* also looks at people who can't make it to *shul* or a place where 10 or more people are *davening*. *Hashem* looks at what his reaction is to not being able to come.

The *Rambam* says that he should *daven* on his own at the time at which the *tzibur* is *davening*. The *Toras Chaim* says that it is better to *daven* in a *shul* compared to a *minyan* in a home.

Now in our days, if you know that a *shul* has a reputation of talking during *tefilah*, it's better to *daven* in a smaller *minyan* with no talking. I had said before that it is better to *daven* in a *shul* rather than in a home, but since you should always try to *daven* with a *tzibur*, even if it is a home. That is preferable to one man *davening* alone in a *shul*. The conclusion that the *Rabbonim* came up with is that you should really try to always *daven* with a *tzibur* because *Hashem* is always there.

### Tzibur - Ilanot

CRAIG RESMOVITS

#### Mitzvat Hakhel

In *Parshat Kedoshim*, *perek* 19, *pasuk* 2, it says that Moshe *Rabbeinu* was to speak to the entire community of *B'nei Yisrael*. *Rashi* says that the words "Kol Adat", entire community, imply that Moshe was to gather every individual or speak to them in *Hakhel*, the entire nation. *Rashi* then tells us that most of the "body" of the *Torah* is in the speech Moshe gave. Many of the main ideas of the whole *Torah* reside in this small chapter.

The *mitvah* of *Hakhel* is that every *Sukkos* after a *sh'mita* year, the king reads the portion in *Chumash Devarim* to the entire nation.

The *Sefer Hachinuch* tells us that the whole purpose of *Hakhel* was to celebrate the *Torah*. Since "most of the *Torah*" is in *Vayikra perek* 19 and Moshe spoke in *Hakhel*, we connect *Hakhel* to *Torah*.



One reason for the mitzvah of *Hakhel* was that people would be inspired about how great the *Torah* is and they will become *yir'ai Hashem*. They will see how all of the people loved the *Torah* more than anything else. Then they might be emotionally touched and become more learned and dedicated to Judasim.

The *mitvah* of *Hakhel* was done with the whole *Tzibur*. That is where we connect *Hakhel* to our team, *tzibur*.

### Tzibur - Alufim

JONATHAN MOERDLER

The *mishna* in *Pirkei Avot* states: "*Im ein ani li mi li, u'keshe'ani l'atzmi ma ani* – if I am not for myself, then who will be for me, and if I am for myself, then what am I?"

As Jews, we are caught in between whether we should do something for someone else, but then nothing will be done for us. Or, should we do something for ourselves, but then what type of people would we be?

I am myself, because no one, no matter how close they are to me, knows me well enough to be for me. Since no one can be for me, If I am not for myself, who could be for me.

"If I am not for myself, if I do not take myself in hand and improve my way, who will be for me." There are things that friends would not tell each other due to fear of messing up the friendships. This is why everyone has to look at themselves and improve themselves because their friend might not tell them what they should improve on.

On the other hand, "If I am only for myself" and don't help people improve themselves, then I am not fulfilling the *Torah* obligation of when it says "you shall rebuke your fellow." If the person is really a friend he will take the advice and try to improve himself.

The *Rambam* writes in *Hilchos Teshuva* that someone who is "*poreish*" or leaves the *tzibur*, even if he doesn't do any *aveiros*, this person has no portion in the world to come. This person is for himself and because of this he has no portion in the world to come. This shows how important the *tzibur* is because even though the person doesn't do any *aveiros*, he still has no portion.

### Yachid - Machon

RACHEL GINSBURG

"*Shekol echad v'echad m'Yisrael chayav lomar matai yagiyu ma'asai l'ma'asei avos?*" Every individual has to ask himself "When will I reach the point at which my actions emulate those of our forefathers?" This question forces us to ponder the practicality and tangibility of this idea. Is it even possible for us to reach such a level? Does G-d really expect that of us?

Rav Chaim Shmulewitz explains that the world "*yagiyu*", to touch, is exactly what we must strive to do. We must reach a point where we can "touch" the level that the *avos* were on, and thereby enter a world of extreme *ruchniyus* and *avodas Hashem*.

The beauty of the *Torah* is that it underscores specific strengths in each of our *avos*, demonstrating *koach hayachid*. From all of the *avos* collectively, we learn of love, devotion, compassion and diligence. However, the idea here is that each of our *avos* had specific *kochos*. For example, through Avraham, we learn of complete dedication to *Hashem*. He was willing to throw himself into the *kivshan ha'esh*, exhibiting utmost courage. Through the *akeida* we learn that Avraham epitomizes *z'rizus* and selflessness. The character of Avraham also teaches us to be amicable, welcoming and *mikarev* people from all walks of life.

Avraham had remarkable leadership ability. His actions were revolutionary as he spoke out against the prevailing religion of his time and introduced monotheism into the world. Avraham's independence and willingness to stand alone, as a *yachid*, was truly unique.

Our obligation is to integrate the lessons of each of the *Avos* into our lives. We have to personally examine each of their actions and attempt to mirror these actions; in doing so, we build character and individuality.

In Judaism, there is the notion of "*Tzaddik yesod olam*." A righteous individual can be the foundation of the world. By recognizing the power of a *yachid*, we can finally reach the level of "*yagiyu*," make what seems impossible, possible, and bring our efforts to walk in the footsteps of the *avos* to fruition.



# Parsha Pointers

**This Week's Parsha:** Ve'etchanan  
**Candle Lighting:** 7:37 PM  
**Motzai Shabbos:** 8:44 PM  
**Sof Z'man K'riat Shema:** 9:40 AM (Gr"a)  
**Sof Z'man Tefilah:** 10:48 AM (Gr"a)

A king calls in his trusted minister and says: "I have an important mission for you to perform. Go to the neighboring kingdom and meet their leaders. But remember one thing - under no circumstances must you remove your shirt during this meeting. Now go and do as I say."

The minister sets off on his merry way and soon arrives at the neighboring kingdom. There he heads straight for the palace where he meets with the king. In the midst of their discussion, he sees some of the king's officers pointing and laughing at him.

"Why are you laughing?" asks the visiting minister. "Because we've never seen someone with such a pronounced hunchback," they say. "What are you talking about? I'm not a hunchback!" "Of course you are!" "No I'm not!" "We'll bet you one million dollars that you are!" "Fine - I'll gladly take your bet." "Okay, so take off your shirt and prove it."

At which point the minister remembers the parting words of the king ... "under no circumstances must you remove your shirt during the meeting." Yet, the minister reasons, a million dollars would certainly bring added wealth to the king's coffers. I know I'm not a hunchback, so I'll surely win the bet. Of course, under these circumstances the king would approve...

The minister removes his shirt and proudly displays his perfect posture. With pride in his achievement, he holds out his hand, into which is placed a check for one million dollars.

The minister can barely contain his excitement. He quickly ends the meeting and runs back to give the wonderful news to his king. "I earned you a million dollars!" exclaims the minister. "It was easy. I only had to remove my shirt to prove that I wasn't a hunchback."

"You did what?!" shouts the king. "But I told you specifically not to remove your shirt. I trusted that you'd follow instructions and I bet the other king \$10 million dollars that he couldn't get you to remove your shirt!"

In this week's Parsha, the Torah says: "Do not add to or subtract from the *mitzvot*." (Deut. 4:2)

Intuitively, it is understandable why not to subtract from the *Torah*. But why can't we add to the *mitzvot*? Isn't doing more always better?

Consider a great work of art. Would you add a few notes to a Bach fugue, or some brushstrokes to a Rembrandt portrait?!

Adding to the *mitzvot* is not serving God - it is serving oneself with what "feels good." Perfection, by definition, cannot be improved upon. Adding to *Torah* implies that God is lacking. It is self-worship of one's own creativity.

Furthermore, the same subjective judgment which decides to add, is that which eventually leads one to subtract.

Jewish law is a precise metaphysical science. For just as adding one wire to your cell phone means it no longer can pick up reception, so too we mustn't tinker with Jewish law. As Dovid *Hamelech* declares: "*Torat Hashem temimah - 'the Torah of God is perfect'*" (*Tehillim* 19:8). The masterpiece is marred just as much by adding as by subtracting.

*Adapted from aish.com's Shraga's Weekly by Rabbi Shraga Simmons, Aish Hatorah, Jerusalem*



## Wayne County Tournament Wrap Up

Wow! What a season for the Morasha Wayne County teams! The Alufot, Older and Younger Ilanot all won the championship games in their respective divisions.

Firstly, the Alufot headed off to Camp Chen-a-wanda. They didn't let the fact that Chen-a-wanda had a home court advantage affect them in what turned out to be a very close game. Missing one of our star players who went home on Changeover Day, Liz Eisman and Rebecca Eckstein from OIG stepped up to help the team out. Thanks to incredible scoring by Emmy Fessel and outstanding defense by Kayla Freilich, the Alufot took home the trophy by winning with a score of 39-33.

Then came the Younger Ilanot Girls' turn to take on Camp Seneca Lake, right here in the Mercazia. Also missing key center Rebecca Yosher and Sheri Luxenberg, we called on Sara Faber from OSG to add some rebounds and points and that's exactly what she did. Leora Silber helped shut down Seneca's leading scorer and held her to a meager 4 points. With 4 seconds left and Morasha down by 3, Daniella Baratz hit a 3 pointer to send it into overtime!! Although the Seneca referee argued that her feet were over the line, our trusty photographer Michael Cohen had a picture to prove him wrong. At the end of 2 scoreless overtimes, Daniella Baratz came through again with another 3 pointer. Morasha won 19-14, in this nail biter.

Finally, it was the turn of the Older Ilanot powerhouse team who had won their previous two games by over 30 points. Although missing key player Rachel Lazar, they were ready to take on Camp Starlight in the Boys' Gym, after much anticipation. Morasha took an early lead with scoring by Becca Eckstein, but starlight wasn't ready to give up so fast. They fought back and pulled ahead, but thanks to Sandy Schlesinger, Amanda Zelman and Liz Eisman, Morasha managed to steal the lead back and win the championship 25-17.

Thanks to incredible coaches Kate Gribetz, Deena Klein and Tova Lauger who managed to help make these wins possible. Can't wait to do it again next year!

## Staff Activities

This year Camp Morasha experienced an exciting and successful **Staff Activities program**. The schedule was wide and varied from *shiurim* to staff trips to Walmart and Bowling, staff basketball intramurals, Dougies Night, food demonstrations by Chef Ira and the Fabulous Patricio, Day Off Shuttles, Night Baseball, Staff Medurah (Campfire), Mishlachat Oneg on Disengagement, Book Clubs, etc. The Staff Programming Department would like to thank all those who participated and helped bring the program to a special level, including: Rabbi Dratch, Rabbi Sobolovsky, Rabbi and Mrs. Bednarsh, Rabbi Willig, Rabbi Horn, Miriam Cohen, Judi Dimbert, Sandy Weiner, Ricki Nat, Rock Davis, Michael Berl, Mishlachat 2005, Carol Rhine and all of the unsung heroes. Yasher Koach and Shana Tovah.

The **Staff Book Club** met on Thursday night, August 11 to discuss the book, Bread Givers by Anzia Yezierska. Over twenty participants attended the discussion, which was facilitated by our own techie/English Literature teacher, Seth Dimbert.

The controversial novel, first published in 1925 concentrated on the strained relationships within a newly immigrated Jewish family, especially between the "Old World" father and his independent-minded daughter. Attitudes toward the story varied widely and elicited responses ranging from enjoyment to anger, with each person offering a unique and thoughtful perspective.

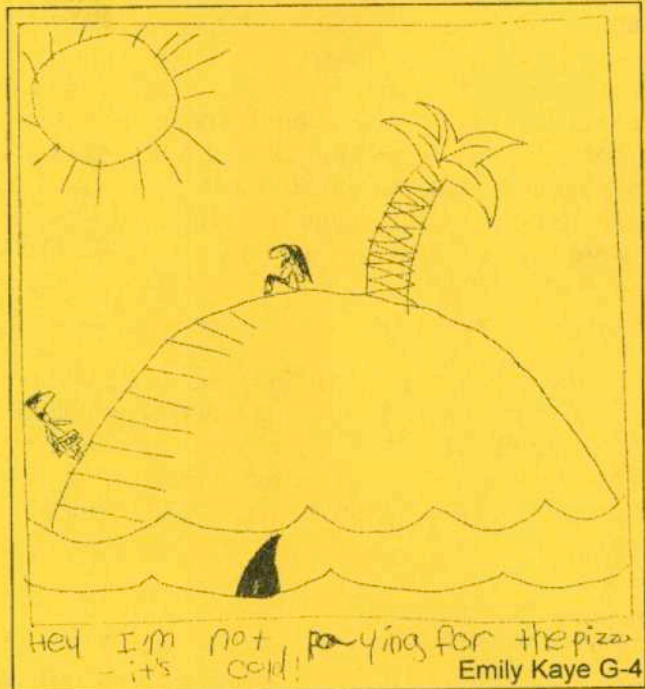
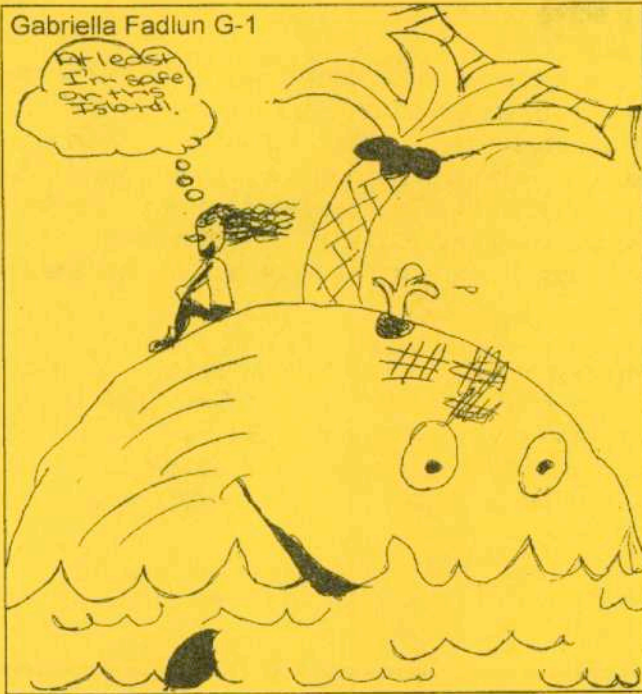
This, the second book club meeting followed the first session in July in which Rabbi Mark Dratch moderated a wonderful and moving discussion on Haim Sabato's autobiographical novel, Adjusting Sights. These two meetings highlighted a great summer of Library events and activities, fantastic new books and *sefarim* and a continued haven for learning and (quiet!) discussion.



# "Marooned"

Imagine if you were shipwrecked on a remote desert island . . .  
Well, the Younger Shtili Girls in bunks G-1 and G-4 did and these are the  
cartoons they came up with. Enjoy!

Gabriella Fadlun G-1





# ROVING Reporter

**Question: What is your favorite part of Color War?**

Josh Baruch (B-2)	Shiriah
Jonathan Packer (B-1)	Sports
Avi Resnick (B-1)	Bakeoff
Kevin Meitelis (B-3)	Meals
Marty Elefant (B-2)	Basketball
Etan Grossinger (B-2)	Hockey
Amram Elbaz (Counselor B-3)	Singing the French National Anthem
Meryl Meitelis (Dining Room Supervisor)	Redoing the seating in the Dining Room 4 times
Sara Lamm Dratch (Girls Waterfront)	Making Chavie her multi-colored bandana
Eli Cohn (Ed Staff)	Watching the Alufim play softball
R'Avi Hochman (Ed Staff)	Theme presentation
Howie Feibusch (Counselor B-19)	The art projects
Avner Skoczylas (GKW)	Different color glazed cookies
Michael Berkowitz (BMP/Waiter)	The chidon
Azi Septimus (Waiter)	One shift meals
Yael Jaff (Asst Head Girls Waterfront)	Chavie's Birthday
B-9	Team time
Dani Weinberger (B-13)	Sports
Fran Berley (G-15)	Cheering
Liz Eisenman and Jill Koegel (G-15)	Sports
B-12	Ditching team time
Shana Wagner (G-14)	Shiriah
Aliza Fox (G-14)	Dance
Miriam Rosen and Rachel Duftler (G-14)	Hockey
Nina Mehlman	Winning
Shaked Schertz (G-13)	Working on the Camp Project
Shimmy Hirsch (B-9)	Everything
Zach Sherman (B-9)	Waking up very early
Ezra Zanger (B-9)	Brachos Bee
Noah Kirschner (B-10)	The Infirmary
Duvi Shapiro (Waiter)	Yellow team winning Shiriah and not winning song of the night
Eric Moerdler (B-17)	Making fun of MoRo in the skit
Jonathan Bloom and Asher Abittan (B-16)	Michael Berl
Burry Klein (B-16)	Harold Hirshman
Judah Plaut (B-17)	Winning dodgeball
Adina Borg (BMP)	Hearing the kids give <i>divrei Torah</i>
Sam Zakay (B-15)	Red team skit
Ariel Waintraub (B-15)	Doni Waintraub's costumes and uniforms
Eli Stahler (B-16)	The piano player
Geoffrey Kiderman (Counselor B-16)	Shiriah
Yitzzy Klein (BMP)	Twirling the whistle
Boys' BMP	Rav Yammer's <i>shiur</i>
Moshe Kolb (BMP)	Getting into Shalhevet for the first time in 12 years



# BRAIN TEASERS

This week it was #8 that stumped everyone! Congratulations to Benji Kantowitz of B-6 who answered the rest of the puzzles correctly in last week's Shalhevet.

The answer to this week's puzzles will be posted in the Library on Sunday afternoon.

1. Le  
vel (Split Level)

2. million

3. G  
U  
GUARD  
R  
D

4. RI POORCH

5. VA DERS

6. MERPEAT

7. BIRD

8. CHMADEINA

9. \$0 ALL ALL ALL ALL

10. ABCDEFGHJMOPQRSTUVWXYZ

11. ISSUE ISSUE ISSUE ISSUE  
ISSUE ISSUE ISSUE ISSUE  
ISSUE ISSUE

12. Special Machon Boys Submission:

OUT UUUU  
ONCE

## Last Week's Answers

2. Fire engine
3. Iron curtain
4. Head over heels
5. Point blank range
6. Tip of the iceberg
7. One if by land, two if by sea
8. He came out of nowhere
9. You deserve a break today
10. Barbershop quartet
11. Right beside me
12. Time after time