



SHABBAS PARSHAT PINHAS

VOL. III NO. III
SHABBAS PARSHAT
PINHAS



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SHALHEVET
A Weekly Publication of Camp Morasha

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NOTE: The opinions expressed in this newspaper are not necessarily those of the editors or of Camp Morasha.
 A special thanks goes to Mitch Merlis, who has been so helpful with sports coverage, and to last week's collators Nomi Zomick..... Staff Coordinator

Upcoming Staff Vaad Activities (7/17-7/21)

- Saturday night: Staff bus to Poppy's
 - Sunday night: 10:00 Sports Nite
 10:30 Sheur with Mr. Santer:
 - Monday night: Arts and Crafts
 - Tuesday night: 10:00 Dance Instruction
 10:45 Dance Chug
 - Wednesday night: 10:00 Music Chug
- COMING UP: Talent Show (contact Marrick Kulin)
 Cafe Night (contact Roberta Cohen)
 Bowling (contact Ext. 41)

UPCOMING EVENTS (7/17-7/22)

- Saturday night, July 17th: Basketball Game
 Educational Staff vs. LTP
- Sunday night, July 18th: Nitzanim Present:
 A Duo Of Plays (Machzor Aleph)
- Monday night, July 19th: * CARNIVAL *
 (Machzor Aleph)
 Machzor Bet: 1776 !
- Tuesday night, July 20th: Machzor Aleph:
 1776 !
- Thursday night, July 22nd: SHIRIAH

* * * * *

ברכה

לרב

והרבנית

רבי ורבינית

יצחק כהן

על יום הולדת בנם

יהי ביום הזה שמחה ושלום
 ופרישות ושלום עליהם אמן.

* * * * *

הצטרף הברכה 7:16

8:23 פיוס מן קריאת אש

הצטרף 8:24

Lets talk things over...

BETWEEN THE FENCES

adapted from The Book of Our Heritage

by Eliyahu Kitov

The twenty-one days between the seventeenth of Tamuz and the ninth of Av are called פ'דבמו י"א, the days between the fences. As it is written, "All her pursuers caught her between the fences." (Eicha:1). Upon which the sages say: These are the days of affliction (a play on words - metzarim, tzara) between the seventeenth of Tamuz and the ninth of Av. On these days many afflictions and calamities befell Israel through the generations. The first and second Temples were both destroyed during this period.

Rejoicing is diminished during these days more than any other time during the year. Marriages are not held from the seventeenth of Tamuz until after Tisha B'Av. We refrain from hair cutting (though the Sephardim permit it until the week Tisha B'Av falls). It is also customary not to recite the brachah Shehecheyanu on a new garment or a new fruit.

During these days, a person should avoid situations of danger, more than at other times during the year. And it is a good idea to set aside a time, each of these twenty-one days, for reflection and mourning over the destruction of both Temples.

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SOME THOUGHTS ON PINCHAS

This week's Parsha introduces to the Jewish people a new radical type of hero-the fanatic. Pinchas, the staunch defender of G-D's name, quells a revolt by brutally murdering the two instigators--one of whom being a respected tribal leader.

To reward the action, G-D strangely enough confers upon Pinchas: a) the priesthood b) the covenant of Peace- Shalom.

At first glance, it would seem strange that the reward for violence should be peace. Are not the two ideas essentially incompatible?

A closer look at the passuk will indicate that the spelling of the word "pide-Shalom" contains a shortened letter Vav.

This Monday, the twenty-first of Tamuz, is the Yahrzeit of Chaim Nachman Bialik, the greatest Hebrew poet of modern times. Bialik's environment greatly influenced all of his writings. His stories are filled with the fervor of folk spirituality and the beautiful countryside in which he lived.

Bialik was a diligent student, who despite the expanding modernization of Jewish life, continued to occupy himself with learning. Passionate and solitary dedication to learning shaped traits of character that Bialik was to exalt: "A fertile mind, lively logic, a trusting heart when the knee falters."

The influence of the Enlightenment caused many Jews to stray and be absorbed by the secular world. Bialik was soon to fall into the trap and he loses his purity as he leaves the security of his childhood and vainly attempts to recapture it. However, Bialik did not fight against Judaism and its traditions. Quite the contrary; he longed to be once again accepted into the Jewish world and in his poems, we can hear the grief and anguish that has betaken him. In one poem, he reminisces about the times when he was sitting in the Bet Midrash. There he felt secure beside his Gemarah, there he felt brotherhood and a peaceful tranquil atmosphere.

Although emerged in a secular world, Bialik relived his Judaism in his poems. He continuously strove to reconstruct a way of life in which he could survive as a Jew and thus fulfill Judaism's historic mission. Even when he wrote poems revolving around the beauties of nature, he still felt the presence of G-d.

Bialik had a superb command of the Hebrew language. He had the ability to incorporate idioms from the Torah into many of his works. Bialik's poems were read not only by his contemporaries but for generations after. When reading his poems, one can feel his anguish and pain, and sense the hardships which he was confronted with in his day. Bialik left his poems with us to teach us a lesson, to show us how to deal with humanity, as such.

sources: The Jewish Encyclopedia
Nadar

SPECIAL REPORT FROM The Greater New York
Conference on Soviet Jewry.

As the following memorandum explains, the Soviet government will be severely limiting the size and value of parcels which may be sent into the Soviet Union as of June 15th. In taxing American charity, the Soviets are acting against the principles of closer economic and personal ties that are envisaged in the Helsinki Final Act.

In accordance with the recommendations made by the National Conference on Soviet Jewry, the Departments of State and of the Treasury should be asked to intervene with the Soviet government, since more U.S. dollars, representing needed hard currency by the Soviet Union, will now be exacted from U.S. citizens sending goods to families and friends in the USSR.

In addition, we urge you to contact your congressman and Soviet officials with the urgent demand that the new duties be rescinded.

Packages are vital to Soviet Jews who have been dismissed from their jobs because of their applications to emigrate to Israel. Since many of the "refuseniks" are forced to remain without any income for years, these parcels are a lifeline for them.

The new regulations will raise the assessed value of some items sent into the Soviet Union by eight or ten times their normal value. This will have the effect of raising the import duty, already at 70% of assessed value, in proportion to the newly assessed amount.

In addition, limits will be placed on the quantity and types of goods which may be sent; until now there has been no restriction on how many items a package could contain.

For example, under the current regulations, there is no limit to the number of women's skirts or blue jeans which may be included in a parcel. Under the new restrictions, a parcel could include only two skirts or two pairs of jeans. The inclusion of either skirts or jeans would make it impossible to send any jackets, knitted blouses, sweaters or vests in the same parcel. The duty on jeans would be increased almost 1000%: from 1.18 rubles the pair to 10.00 rubles the pair. Men's clothing would be similarly affected.

Five mohair scarves at a duty of 2.25 rubles each could be sent in one parcel,

according to the old duty list. The new regulations limit the number of mohair scarves per parcel to two. The duty is also raised to 10.00 rubles for each scarf.

There was no limit on the number of blankets per parcel under the old rules. Now only one blanket is allowed per parcel. Cotton blankets were assessed at 1.35 rubles each and all other blankets, regardless of fabric or quality, will be assessed at 10.00 rubles each.

Furthermore, a shipload of between seven and eight thousand packages was detained in the USSR in September 1975 and stored in a Moscow warehouse. Each package is now being systematically inspected and the new restrictions are being placed on the September packages retroactively. It seems, that the October-May packages were not detained.

The results of these regulations will be to raise the cost of sending one \$250. package to \$600., which will have to be sent in three installments.

Some suggested American and Soviet officials;
Mr. Gerald L. Parsky, Exec. Assistant
Treasury Building
15th and Pennsylvania Ave. N.W.
Washington, D.C. 20220

Mr. Arthur A. Hartman
Assist. Sec'y. European Affairs
State Building
2201 C St. N.W.
Washington, D.C. 20523

Ambassador Jacob Malik
Soviet Mission to the United Nations
136 E. 67th St.
New York, N.Y. 10021

Secretary General Leonid Brezhnev
The Kremlin
Moscow, RSFSR, USSR

HIJACKING continued

Three terrorists are unaccounted for as is one hostage, an elderly woman that remained in a Ugandan hospital at the time of the rescue

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