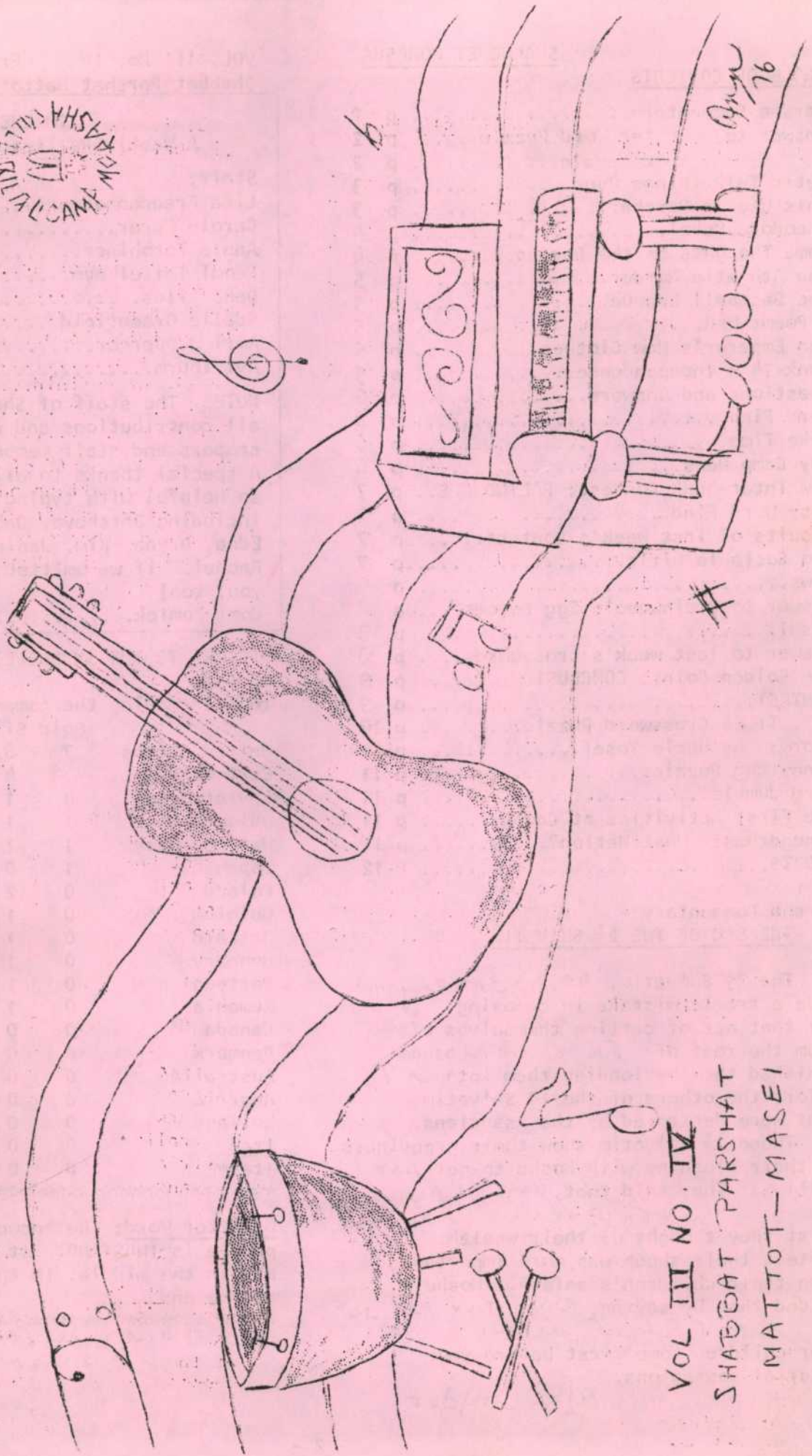


SHAHARIT



Aug 76

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SHABBAT PARSHAT
MATTOT-MASEI

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Parsha Commentary -

THE SIN OF THE 2½ SH'VATIM

The 2½ Sh'vatim, האנשי שבט זבולון ושבט נפתלי, made a tragic mistake in choosing אבן חן. For that act of cutting themselves off from the rest of בני ישראל, Hashem punished them by leading them into ארצות כנען before the others of the 10 Sh'vatim that were destroyed by the Assyrians.

These 2½ Sh'vatim show their greediness in their pleading with Moshe to get אבן חן.

They said that, אבן חן היא אבן חן. First they thought of their wealth. to protect their sheep was more important than their children's safety. Moshe guided them by saying, אבן חן היא אבן חן.

Your children come first before your material possessions.

Alan Snyder

SHALHEVET

A Weekly Publication of Camp Morasha

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NOTE: The staff of Shalhevet welcomes all contributions and criticisms of the campers and staff members of Camp Morasha. A special thanks to all those who have been so helpful with typing and collating, including Batsheva, Debbie (speedy Gonzales), Edna, Bryna, Kim, Janie, and Michelle and Rachel. If we omitted anyone - thanks to you, too!

Nomi Zomick..... Staff Coordinator

SPECIAL TO THE SHALHEVET: Olympic Medal Standing (not including the games of 7/21/76)

	Gold	Silver	Bronze	Total
United States	7	6	3	16
East Germany	6	4	4	14
Soviet Union	4	1	2	7
Bulgari	1	1	0	2
West Germany	1	1	0	2
Japan	1	0	2	3
Poland	0	2	0	2
Belgium	0	1	0	1
Britain	0	1	0	1
Hungary	0	1	0	1
Portugal	0	1	0	1
Rumania	0	1	0	1
Canada	0	0	2	2
Denmark	0	0	2	2
Australia	0	0	1	1
Austria	0	0	1	1
Holland	0	0	1	1
Iran	0	0	1	1
Italy	0	0	1	1

8 Letter Word: The answer to last week's puzzle is INKSTAND. It has the letters NKS in the middle, IN the beginning, AND at the end.

מילים - אונ-טון
 מילים - אונ-טון
 מילים - אונ-טון

Let's talk things over

הַחֹדֶשׁ אֲבָתָא

When the month of Av enters, one decreases in rejoicing. The first nine days of the month of (menachem) Av are generally referred to as the 'Nine Days'. During these nine days, the mourning over the Destruction is intensified, and we lessen the amount of rejoicing. Anything that puts us in happier spirits should be reduced even more so than in the previous days. During these days:

1. We don't eat any meat (except on Shabbat). We do not even partake of food that was cooked in meat or meat fat. However, one may eat meat if partaking of a Seudat Mitzvah, such as a D'rit Milah, Pidyon HaBen, or a Siyum (conclusion of a Talmudic tractate).
2. We do not drink wine (except on Shabbat or at a Seudat Mitzvah). There are those who refrain even from drinking the wine of Birkat HaMazon and Havdolah. Instead, they give the wine to a small child to drink. Still, others use beer for Havdolah during this period.
3. One should not wash clothes. Freshly cleaned clothes are therefore normally not worn during this period. One should prepare outer clothing (which he will need during the 'nine days') and wear each of them briefly before Rosh Chodesh.
4. One may not buy new clothes, or purchase new shoes, even with the intention of wearing them after Tisha B'Av.
5. From the 5th of Av we do not schedule general swim in camp. On Erev Shabbat Chazon one may shower in honor of Shabbat.
6. We are not Mekadesh Levanah until after the 9th of Av.

The Shabbat before Tisha B'Av is known as Shabbat Chazon because the reading for the Haftorah is taken from the first Perek in Yeshaya and begins with the words, "Chazon Yeshaya."

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Part of the above column was adapted from Chagaynu Volume 5, Rabbi Eliezer Wenger, Editor.

THIS WEEK'S PARSHA: 'סוֹן טוֹט

The double פָּרָשָׁה, 'סוֹן טוֹט begins with the פָּרָשָׁה of פִּדְיוֹן הַבֵּן, in particular, women's vows. They are separated into three categories: a- young, b- married, and c- widowed or divorced. The Parsha discusses how each category of women may have their vows annulled.

Hashem then proclaimed a war against מִצְרַיִם and sent 12,000 men, 1,000 from each שבט, with מִלְחָמָה to destroy the licentious people. They brought along the מִלְחָמָה which made this war the first of many to which מִלְחָמָה brought them. The spoils were divided between Hashem, the warriors and the rest of מִצְרַיִם.

Finally, the 2½ tribes, שֵׁבַט הַנּוֹדֵב, rejected מִצְרַיִם and wanted to live in lush אֶרֶץ חִוּי. Moshe let them settle there if they promised to send all their soldiers to fight the מִלְחָמָה in the conquest of Israel.

'סוֹן begins with a summary of all the travels of מִצְרַיִם during the forty years.

Heading on, we find that G-d takes command of the division of the land among the tribes, by granting land by means of a lot.

Once in the land, 48 cities were to be given to the לֵוִיִּם, with 2,000 אֲמָלִים around it. Six of these cities were to become עָרֵי מְנוּחָה, cities of refuge for people who murdered אָדָם, in order that they will not be killed by the relatives of the deceased.

The last decision that G-d gave directly to Moshe stated that if daughters inherited land, and married out of the שבט, the land reverted back to the שבט in order for each שבט to maintain the אֲדָמָה of its ancestors.

by Alan Snyder

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continuation of Some thoughts on the Parsha

Let us decide not to stand aside in any problem relating to Klal Yisrael. We must, like Bnei Gad and Bnei Reuven of old, serve as the avant garde and a source of support and inspiration for our brothers in Eretz Yisrael.

THEODORE HERZL 1860-1904

by Dena Bilus

This past Sunday, the twentieth of Tamuz, was the Yahrzeit of Theodore Herzl. He was the father of political Zionism and the founder of the World Zionist Organization. Herzl was born in Budapest and as a child used to accompany his father to the Liberal Temple on Tabakgasse, near his town.

Herzl's mother taught him about the German Jewish Enlightenment of this period. He showed writing ability at a young age and was very ambitious. After his family moved to Vienna, Herzl enrolled at the faculty of law at the University of Vienna. At the University he joined a German students' society but abruptly left in protest against the anti-semitism that he encountered there.

Little by little Herzl realized that there was a problem of anti-semitism. His marriage in 1889 was not a happy one because his wife did not understand his aims. Many problems, especially Jewish ones, attracted Herzl's attention. He wrote articles and plays about anti-semitism and decided to organize Jewish youth.

Herzl became very upset when he witnessed the humiliation of a French officer named Alfred Dreyfus. (see SHALHEVET, VOL III No. II for further details of the case).

In the Dreyfus case, Herzl was convinced that the anti-semitism could not be tolerated any longer. Herzl was affected by the treatment of this innocent Jewish officer and was determined to do something about it! The only solution was to resettle the Jews in a territory of their own.

In June 1895, Herzl's book Der Judenstaat, The Jewish State, was published. It basically contained Herzl's ideas and plans to help eliminate anti-semitism and aid in the creation of a Jewish homeland.

Herzl contacted many Jewish philanthropists, but to his great disappointment, did not achieve much success. The first Zionist Congress held in Basle in 1897 was the first gathering of Jews with a common goal. The Congress adopted a plan called the Basle Program which was the program of the Zionist movement. Herzl chaired this and the following five consecutive Congresses. In addition to

SOME THOUGHTS ON MATTOT-MASEI

The miraculous rescue of the Jewish hostages from the Uganda airport thrilled and unified the hearts of Jews the world over. It also helped drive home, in a striking way, the lesson that the situation of any Jew anywhere is the concern of all Jews everywhere.

Using the principle of לֹא יִשְׁמַח אֱלֹהִים בְּכַלְבֻּת, "There isn't a thing not indicated in Torah," this week's Torah reading in Parshat Mattot provides us with a basis for the above mentioned lesson.

The tribes of Euben and Gad request to receive their inheritance on the eastern side of the Jordan. Moshe's response is, "Will your brothers come into war and you will stay here?" The answer, says Rabbi Yonoson Eibschutz, delivers a timeless message. "Do you then delude yourselves, that when the enemy attacks your brothers in the Land of Israel, you will be allowed to sit in peace and not suffer?" If you will remain passive and uninvolved in relation to the troubles that beset your brothers in Israel, you will pay the penalty and you too will not be spared."

In light of the above let us rejoice fully with the details of the rescue and

continued on page 3

this, he was elected president of the World Zionist Organization, and he held this position until his death.

Throughout the latter part of his life, Herzl contacted many philanthropists and politicians and presented his ideas to them. He basically wanted to establish a National Home in Eretz Yisrael for all Jews, especially those persecuted throughout the world. Because of his dignified manner and appearance, Herzl impressed all who met him.

He was admired because of his knowledge, outlook on politics, and his dedication to helping fellow Jews. The motto of Herzl's Zionist movement was, "If you will it, it is no dream."

Because of Herzl's work, the Zionist movement became a significant movement of his time. Herzl died on July 3rd 1904, as a result of pneumonia. In August, 1949, his remains were transferred to Mount Herzl, in Jerusalem. The anniversary of his death has since then been declared a national memorial day in Israel.

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