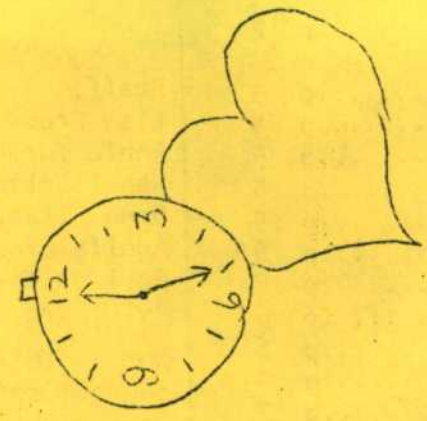


# SHABBAT

LTP  
*presents*

# THE PARSHAT PARSHAT



SHABBAT  
HAZON

VOLUME III NO. 7  
SHABBAT PARSHAT  
DEVORIM



SHALHEVET

A Weekly Publication of Camp Morasha

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Note: This issue of Shalhevet is dedicated to (hum softly please,) our dedicated receptionist, Aliza Mishkoff, without whom this newspaper would not be. (You can stop humming now.)

Note: A number of people have been requesting extra copies of past issues of Shalhevet, particularly those people who have had their articles published. If you want an extra copy of Shalhevet, to send home to dear old Mom, or just to wrap some fish in, please write your request on a piece of paper and include the following information:

Your name, bunk number, which issue (number or cover color,) and the number of copies you want.

We only have a limited number of copies available, so act quickly if you want to take advantage of this offer.

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THIS WEEK'S PARSHA: DEVORIM

by Jay Weinbach

This week's Sedra, Parshat Devorim, tells of Hashem commanding Moshe to appoint judges for B'nei Yisrael. The Pasuk states, *שִׁמְעוּ אֶת דְּבַר יְהוָה אֱלֹהֵיכֶם וְיִשְׁמַע יְהוָה בְּיִשְׂרָאֵל וְיִשְׁמַע יְהוָה בְּיִשְׂרָאֵל וְיִשְׁמַע יְהוָה בְּיִשְׂרָאֵל*. Listen to your brother, and judge honestly, no matter if it's a man, a brother, or a non-Jew. Don't give favor in judgement; the small case and the large case judge the same....

The Gemara states that if one person comes to court and claims that J.Q. Doe owes him a dime, and a second guy comes and says that Mr. Smith owes him \$1000000.00, the court must judge the first case first, and judge it in the same manner as if it were the million dollar case.

This teaches a lesson about Lashon Harah. Hashem tells us not to misjudge persons, teaching us not to make bias judgements of others, *לֹא יִשְׁמַע יְהוָה בְּיִשְׂרָאֵל וְיִשְׁמַע יְהוָה בְּיִשְׂרָאֵל וְיִשְׁמַע יְהוָה בְּיִשְׂרָאֵל*. It also tells us not to judge a person by Lashon Harah, for this is a biased judgement,

\* S \* P \* E \* C \* I \* A \* L \*

\* A \* N \* N \* O \* U \* N \* C \* E \* M \* E \* N \* T \*

The contest to NAME THE NEW GYM is being extended until Shabbat Nachamu, when the Board of Directors will meet to select the name from all of the contest entries. Please submit your suggestions for an appropriate name for the gym by giving it in to the Shalhevet office as soon as possible!

\* \* \* \* \*  
too. Finally, you should not differentiate between the rich and the poor, the sick and the healthy, or the strong and the weak when you make your own judgements, for this can only lead to Lashon Harah.

עגה ח'סון - עגה כ'סון דב'ים  
ג' אב 30 - הג'קת ג'כ'ג 7:04  
ג' אב 31 - מ'ן ק'יא ע'ע 8:30  
ה'ב'ג 8:11



## Let's talk things over...

The ninth of Av is a fast day and is similar in many ways to Yom Kippur.

Tisha B'Av marks the day when five major tragedies befell the Jews:

1) It was decreed that the Jews who left Mitzrayim would not enter Eretz Yisrael, and were to die instead in the desert, because of the evil talk spoken by the spies.

2) The first Bait HaMikdash was destroyed by Nevuchadnetzer during the days of King Tzidkiyohu in the year 3338.

3) The second Bait HaMikdash was destroyed by Titus during the days of Rabbi Yochanan ben Zakkai in the year 3828.

4) The city of Betar was captured by the Romans in the year 3880 after Bar Kochba led a revolt against them. Thousands of Jews died at that uprising.

5) The wicked general of the Roman army, Turnusrufus, had a plow drawn over the soil of Yerushalayim and the mountain where the Bait HaMikdash once stood.

The fast of Tisha B'Av begins before sunset of the night before and continues for 25 hours - until the stars appear on the ninth of Av.

On Tisha B'Av, (just as on Yom Kippur), one is forbidden to do the following:

1) No eating or drinking is permitted.

2) Washing oneself on Tisha B'Av is forbidden. When washing in the morning of Tisha B'Av, one must be careful not to wash past the knuckles. The same applies for washing hands after leaving the lavatory. One may wash the dirt from his hands. It is permitted to wash an infant if necessary.

3) Leather shoes may not be worn. Even if the shoes only have leather soles, or are covered with leather, they are prohibited.

4) It is forbidden to smear oneself with oil, lotions, cosmetics, etc. It is forbidden to brush one's teeth the morning of Tisha B'Av.

As additional signs of mourning we must refrain from the following:

1) No learning is done except Sefer 'Iyov, Hilchot Tisha B'Av, Kinot, and the Gemarot dealing with 'Churban HaBayit.'

2) One does not greet people on Tisha B'Av. Even the mere saying of "Good morning," is forbidden. However, if one who is ignorant of this law greets you, you may answer him softly.

3) We sit on the ground or on a low stool, similar to a person sitting Shivah.

4) One should refrain from doing any work until noon.

5) One should not walk for enjoyment on Tisha B'Av, and one should be generally careful in spending his time so as not to come to levity on Tisha B'Av.

Erev Tisha B'Av: Seudah HaMafseket

1) The custom is to eat a large meal before Mincha.

2) The Seudah HaMafseket is eaten at the approach of night, sitting on the floor and is limited to a piece of bread and a cold, hard boiled egg. (The custom is to dip the bread in ashes).

3) We are not to remove our shoes during Seudah HaMafseket.

4) After Seudah HaMafseket, we are permitted to sit on a chair until night.

5) Three people should not sit together during Seudah HaMafseket to constitute a quorum required for the recital of Birchat HaMazon. If three persons did eat together, they are nonetheless precluded from reciting the Birchat HaMazon together.

6) When one finishes the Seudah HaMafseket, it is advisable to verbally articulate the following: "I do not accept the fast upon myself until dusk."

One should be mindful that starting from sunset, the laws of Tisha B'Av attach and continue to remain in effect until the appearance of the stars the next day, i.e., the day of Tisha B'Av itself.

Tefilot of Tisha B'Av:

The Parochet (covering) of the Aron HaKodesh (ark) is removed and only one light is lit in front of the Chazzan.

After the Shemona Esrei the Chazzan says Kaddish with "Titkabel."

Then, everyone sits down on the ground (or on anything lower than three Tefachim) and one person reads Aychah while the rest listen.

At the beginning of each Perek of Aychah, the reader raises his voice.

continued on the next page...



#### SHACHARIT:

Tallit and Tefillin are not worn during Shacharit.

The Brocho of "She'asa li kol tzorki" is omitted when saying the Brachot in the morning.

The Chazzan says Aneinu after the Brocho of Re'ay Na in the Shemona Esrei, and omits the Birchat Kohanim.

Tachanun is not said on Tisha B'Av.

After Shemona Esrei, a Sefer Torah is removed from the Aron HaKodesh and three persons are called to the Torah. The one who receives the third Aliyah also says the Haftorah. Only those who are fasting should be called to the Torah.

The portion read is from Parshat V'Etchanan (Perek 4 Psukim 25-40).

The Haftorah read is from Yirmiyahu (Perek 8 Posuk 13, Perek 9 Posuk 23).

After Kriyat Hatorah (reading of the Torah) we sit down on the ground and say Kinot until noontime. In many congregations, Aychah is said again after Kinot.

Afterwards, Ashrei and Uvah L'Tzion are said, (in Uvah L'Tzion the Posuk of Va'Ani Zot Briti is left out), followed by Aleinu.

We do not say the Yom and Ein K'Elokeinu at Shacharit.

#### KINOT:

The Kinot is a book of many poems and compositions. It was written by different authors - Talmidei Chachomim - who lamented and moaned over the destruction of the Beit HaMikdash. In Kinot the hope and prayer is expressed that in the near future, we will once again merit to go up to the Beit HaMikdash and serve Hashem there.

May it be the will of Hashem that this be very, very soon. Amein Kein Yehi Ratzon.

#### MINCHA:

Tallit and Tefillin are put on with their proper Brachot.

The Shema is said, followed by the Yom and Ein K'Elokeinu.

The Torah is read and three people are called to the Torah. The portion read is from Parshat Ki Tisah, (Perek 32 Psukim 11-14, Perek 34 Psukim 1-10).

The third person called to the Torah also reads the Haftorah from Yashaya, Perek 55 Posuk 6 - Perek 56 Posuk 3.

In the Shemona Esrei we add Nacheim to the Brocho of "V'Li Yerushalayim" after the words "U'vnei Otah D'Karov B'yameinu Binyam Olam," and we end the Brocho with "Baruch Atah Hashem Menachem Tzion Uvoneh Yerushalayim."

Those who are fasting at Mincha also add Aneinu by the Brocho of Shema Koleinu right before "Ki Atah Shomer Tefilat Kol Peh."

If one forgets to say Nacheim, he should say it by "V'Al Kulam" without ending the Brocho (of Menachem Tzion).

If one forgets to say Aneinu and he has already pronounced Hashem's name at the end of the Brocho of Shema Koleinu, he does not have to say the Shemona Esrei again.

In the Shemona Esrei of Mincha, the Chazzan says the Birchat Kohanim which is ordinarily not said at Mincha.

#### MAARIV:

After the stars come out, Maariv is recited. It is customary to bless the moon after Maariv of Tisha B'Av.

Because the burning of the Beit HaMikdash continued into the tenth day of Av, the laws pertaining to the nine days are also in effect on the tenth of Av until mid-day. (No meat is eaten, no haircuts, etc. See last week's issue for other details).

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#### THIS WEEK IN JEWISH HISTORY

by  
Nachman Syrkin 1868-1924 Lisa  
Freudenberger

This Sunday, the fifth of Av, is the Yahrtzeit of Nachman Syrkin, the first ideologist and leader of Socialist Zionism. He was born in 1868 in Belorussia. He joined Hovevei Zion in Minsk. He was soon placed under arrest for several months, after which he went to Berlin. While in Berlin, he was a founder of the Russian Jewish Scientific Society.

In 1904 he was banished from Germany. In 1907 he immigrated to the United States and joined Poalei Zion. During World War I he worked for the Convention of Jewish Congress in America.

His beliefs were that the Jewish masses are made up chiefly of proletariat and are the "Natural Fulfillers of the Zionist Idea." He was not an orthodox Marxist and his socialism was more the concept of a moral-voluntary effort than