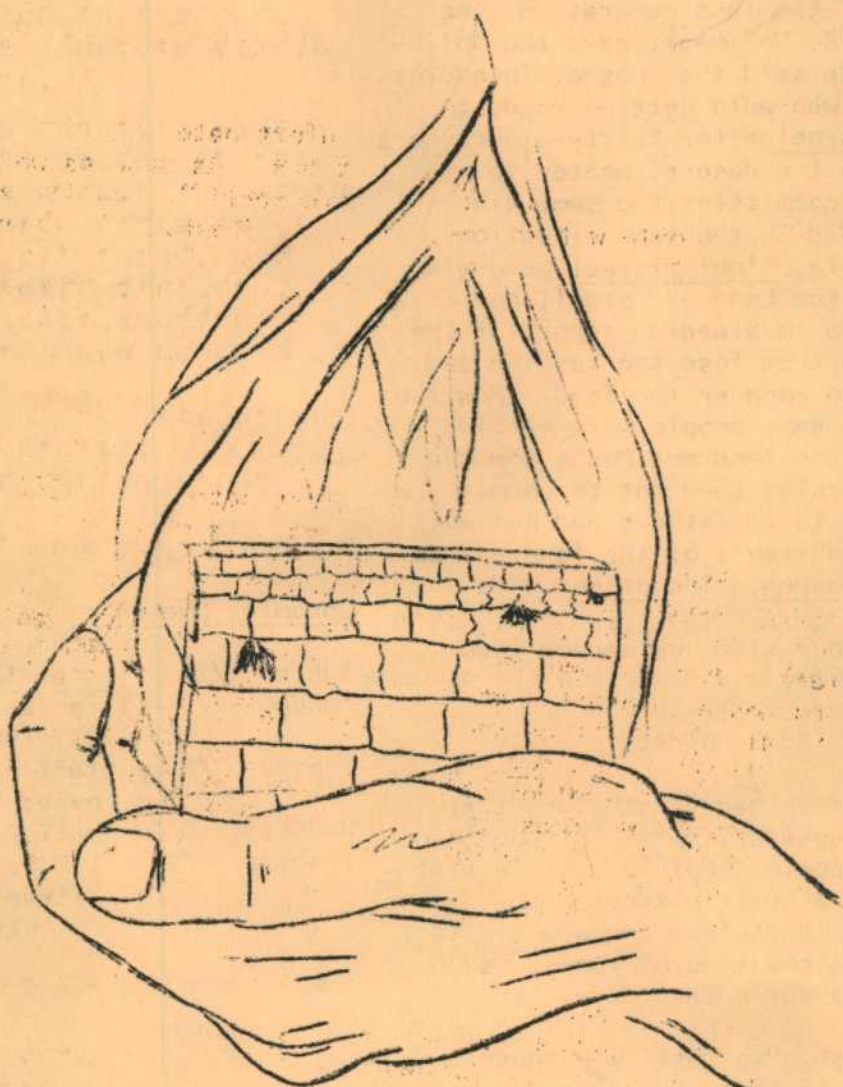


שבת חנוכה



Vol. IV
No. 4

P Orentlicher

שבת חנוכה
פרשת זבחים

Parshat Hashavua

In this week's parsha, Moshe begins his speeches to the Jewish people with a recounting of the story of the sin of the meraglim (the spies). Many commentators have asked why does Moshe choose the story of the meraglim and single it out as the most serious sin committed by the dor hamidbar? Wasn't the making of the golden calf just as serious? Moreover, why does he begin with recounting the sins of the fathers instead of reminding them and teaching them the mitzvot they had to fulfill upon entering eretz yisrael?

A great sage of the last generation, the RaDatZ. (Rav D.Z. Hoffman), gave the following answer. He said that Moshe, in addressing the people who were getting ready to enter eretz yisrael after thirty-eight years of wandering in the desert, wanted to prevent them from committing the same sin as their fathers did in the same situation. Many years before, b'nei yisrael were also ready to enter the Land of Israel, and it was the negative, misleading report of the spies that made them lose the resolve and determination to conquer the land. Now the children of the same people were getting ready to enter the land and Moshe saw the necessity of warning them not to commit the same error that their fathers had but not to fear the inhabitants of the land and to have faith in Hashem. The parsha ends

"לא תיראום, כי ה' אלקיכם הוא הנלחם"
With Hashem on our side we cannot lose.

Why We Fast --- Suri Goldstein

It has been said by many historians that history often repeats itself. Although contrary to many people's opinions, this statement is true to a great extent. Many events that occur in this day and age are similar to those seen in the time of Isaish, such as, the way we observe fast days.

"למה צמנו ולא ראית"
B'nai yisrael ask, 'We fast, why doesn't Hashem listen? If they were sincere, they would not be questioning the ways of Hashem nor would they have a rebellious spirit. The prophet criticizes the people for looking for something to get their mind off the fasting. They fasted, but they were still fighting. They did not fast to do tshuva or bring the geulah. They disregarded the essential

Unfortunately, the same is true in our times. As much as we might think that we are sacrificing it is nothing compared to the suffering of our ancestors. Even when we fast, the true meaning of why we are fasting is lost. Fasting should be a preparation for tshuva. It should awaken our hearts to tshuva by recalling the misdeeds of the past "שישו אתה משוש, כל-המתאבלים עלי" "Whoever mourns over Yerushalaim will merit the vision of her joy in the future

תפילות --- גיטה גלמן

אנחנו מאד רוצים שמשיה יבא מהר, לכן בתפילות אנחנו מתפללים לגאולה שלמה במהרה בימינו.

כאן אני ארשט כמה מהתפילות האלו, בשמונה עשרה נמצאת התפלה, "ולירו-שלים עירך ברחמים תשוב." ה' הבטיח שהוא יביא את הגאולה לירושלים כי יש לה' רחמים על בני ישראל. אנו מחכים ליום שה' יחזור לירושלים. גם בברכת המזון אנחנו מתפללים "ובני ירושלים עיר הקודש במהרה בימינו. יהי רצון מלפניך ה' אלוקינו שיבנה בית המקדש במהרה בימינו. ירושלים היא העיר הקדושה ביותר בעולם.

Upcoming Events

- Sunday 7/24 - Tisha B'Av
- Monday 7/25 - Trip Day - everyone to GHOST TOWN
- Tuesday 7/26 - Staff vs. Tagola away
Movie: "The Hot Rock"
- Wednesday 7/27 - L.T.P. vs. Oren home
- Thursday 7/28 - L.T.P. to Ghost Town
Nitzanim present: "The Butterfly That Blushed"

על זה הי' דוה לבינו
על אלה חשכו עינינו
על הר ציון ששטם
שועלים הלכו בה

Tisha B'Av

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

1. It was decreed that the Jews who left Egypt would not enter the Land of Israel and that the day would be one of perpetual mourning because the meraglim spoke against the Land of Israel and the people lost faith that Hashem would help them.
2. The first Bet HaMikdash was destroyed by the Babylonians
3. The Second Bet HaMikdash was destroyed by the Romans.
4. The city of Betar was captured and Dar Kochba's uprising was brutally ended.
5. A plow was drawn over the soil of Yerushalaim and over the Har HaBayit by the Romans.

This year the fast begins on Shabbat. We must finish eating by 7:28 on Shabbat afternoon and the fast will continue until 8:12 P.M. Sunday evening.

As on Yom Kippur, one is forbidden to do the following things on Tisha B'Av:

1. To eat and/or drink
2. To wash oneself past the knuckles but one is permitted to wash dirt from the hands.
3. To wear leather shoes, or shoes that are even partly leather.
4. To use oils, cosmetics, lotions, and to brush one's teeth.

There are other additional signs of mourning that have been accepted by Jews throughout the world

1. No learning is done other than that which pertains directly to Tisha B'Av (Eichah, Kinot, Hilchot, Tisha B'Av etc.)
2. People do not greet each other. They do not even say "Hi" or "Good Morning."
3. We sit on the ground or on a low stool, similar to a person who is sitting Shiva.
4. One should be careful not to spend his time in doing those things that give him/her great pleasure

This year because Tisha B'Av begins on Motzei Shabbat there is no Seudah Mafseket. We will change from shoes to sneakers after the saying of Barichu of Maariv.

There are several changes or additions to the Tefilot of Tisha B'Av.

Shacharit

1. Tallit and Tefillin are not worn
2. The bracha of "She'asa li kol tzorki"

is omitted in Birchot HaShachar.

3. The chazan says Anenu after Re'ay Na and omits the Birchat Kohanim.

4. Tachanun is not said.

5. After Shemoneh Esrei we read from Parshat V'Etchanan (4:27-40). There are three aliyot, the third of whom recites the Haftorah from Yirmiyahu (8:13-9:23).

6. After Kriyat HaTorah Kinot are said, and it is a custom in many places to repeat the saying of Eichah.

Mincha

1. Tallit and Tefillin are put on

2. Three people are called to the Torah. We read a selection from Parshat Ki Tisah (32:11-14, 34:1-10). The Haftorah is from Isaiah (55:6-56:8).

3. We add the Bracha of Nacheim in the paragraph of V'Liyerushalaim

4. Those who are fasting recite the Bracha of Aneinu in Shma Kolenu

5. The chazan says Birkat Kohanim.

Maariv

After Maariv it is customary to bless the new moon - Kiddush Levanah.

Kinot

The kinot are poems written by different talmidei chachamim lamenting the destruction of the Bet HaMikdash and other tragedies that befell the Jewish people.

The prayer is expressed that we hope that we will merit the rebuilding of the Bet HaMikdash so that we will be able to worship Hashem in Yerushalaim.

Because the burning of the Bet HaMikdash continued into the Tenth of Av all the laws of the Nine Days continue until mid-day on Monday.

It is written: האומר דבר בטם אמרו
סביא גאולה לעולם

We would therefore like to thank the editors of last year's Shalhevet from where we adopted this article and hope that in some small way we will be contributing to the coming of the Geulah.

Jerusalem Quiz

The answers to last week's quiz are as follows:

1. Cyrus
2. He directed the rebuilding of the Bet HaMikdash.
3. The Samaritans
4. 516 B.C.E.
5. David Marcus was an American army officer killed in Israel's War of Independence. (The movie, Cast A Giant Shadow is the story of his life).
6. Antiochus
7. Vilna
8. Lord Balfour was the British Foreign Secretary who signed the 'Balfour Declaration' on November 2, 1917. It recognized the right of the Jews to establish a homeland in Palestine.
9. Sir Wingate was a British general who supported the Jewish cause in the 1930's.
10. 28th of Iyar. Yom Yerushalaim is the day on which Yerushalaim was captured during the Six Day War.

EEEEEEEEEEEEEEEE

Here are the questions for this week. Please don't forget to submit your answers to be eligible for the grand prize.

1. Who is the mayor of Jerusalem?
2. What author, who resided in Jerusalem, won the Nobel Prize for literature?
3. What contest for young Jewish scholars from all over the world is held each year in Jerusalem on Yom HaAtzmaut?
4. What is the oldest synagogue still standing in the Jewish quarter of the Old City?
5. Who conquered Jerusalem in 70 C.E.?
6. Who was the Jerusalem sage who received permission from the Roman General to build a Yeshiva in Yavneh?
7. In the years 132 to 135 C.E. who led the war of freedom?
8. In 135 C.E., Jerusalem was destroyed by the army of which Roman emperor?
9. In the centuries after the destruction of the Second Bet HaMikdash Jerusalem was under the control of many different powers. Who captured the city in 1099? In 1187?
10. Who was responsible for rebuilding the walls of Jerusalem during the Ottoman Turkish period (1538-1540)?

Ilanot Overnight --- Zehava Ben-Natan

On Sunday afternoon, after lunch, the Ilanot went on a five mile hike. We were going to a campsite where we would be spending that night and the morning of the next day (with no modern conveniences). After we reached the site, thirsty and with aching feet, we put up our tents. We gathered wood and before long we were cooking our supper. We had the time of our lives cooking our hot dogs on sticks and eating outdoors.

Since the Ilanot Girls Division is very large this year we were separated into two camps. After supper bunks 15 and 16 went to the larger campsite for a kumsitz. The singing went on until the van came with our sleeping bags. The earliest that anyone went to bed was midnight. Even though we were promised that we could sleep as late as we wanted to we were up and davening by 8:25. The breakfast consisted of french toast, scrambled eggs, and cereal. We had a shiur given by Alan, our nature counselor. We packed our tents and the sleeping bags in the van. We dragged our knapsacks, canteens, and some of us - even the sleeping bags - for a long ten minutes. Finally the bus came. The two and one half hour walk took us only ten minutes by bus!

It was really fun. Let's do it again.

EE

Jerusalem --- Malka Leidner (G-7)

Abraham was the son of Terach, a person who made idols. Abraham said that he did not believe in idols but in G-d. Once he was thrown into a furnace of fire but he did not die. That showed the power of G-d and how Hashem watches those who believe him. When asked to sacrifice Yitzchak on Har HaMoriah, Abraham was ready to do it. On this very mountain the Bet HaMikdash was built.

Jerusalem is the holiest city in the Holy Land. Jerusalem is G-d's kingdom because the Temple was built there. Hashem destroyed the Mikdash because the Jews were bad. The Babylonians destroyed the First Temple, the Romans destroyed the Second Temple.

EEEEEEEEEEEEEEEEEEEE

ולירושלים עירך ברחמים תשוב

Yom Yerushalaim (Ilanot) ---
Shoshana Jedwab

The initial reaction of the Ilanot division to the announcement of Yom Yerushalaim was a large "oh no!" Motivation was lacking partly because of the hot weather and the lack of sleep the previous evening. The day would be filled with minor coronary attacks as a result of the frequent trips from girls campus to boys campus.

As captain I was assigned to motivate my teammates. Finally after much encouragement we were all filled with ideas relating to our theme. The teams, of course, were named in relation to this summer's theme - Yerushalaim. The teams were: ירושלים עיר, הכהונה, הנבואה, הקדושה, הבירה, המלוכה.

We were obligated to create a skit, a banner and we were to construct a model.

Our generals organized us into groups and by lunchtime practically everyone had a headache. We were given few materials to work with and we were expected to come out with beautiful creations.

Tuesday night came too fast. Noone was quite sure of the program or the skit and above all the fact that there were five teams made the competition very stiff. However, in less than ten hours the five teams ended up displaying beautiful banners and projects that would normally take a good week to complete. The skits were original, humorous, and very entertaining.

Studying for the chidon was a great test in itself. for it was practically ten hours of being cooped up in a stuffy library arguing over the possession of the few required references. The questions asked were tough and if you didn't know your stuff you'd be lost. All in all the chidon made us all a bit more knowledgeable about Yerushalaim.

But the moment of decision had to arrive.

ירושלים עיר won by only $\frac{1}{2}$ point over the second place team הכהונה. עיר הבירה as the winner felt that this kibbutz galuyot was a well worthwhile event.

Yom Yerushalaim (Alufim-Alufot) ---
Rachel Maizes

It was Yom Yerushalaim on campus if not legally, then certainly spiritually. The library pulsed with life as campers picked up sifrei kodesh in serious study for the first time since school ended. Mental, rather than physical prowess was emphasized as it should be all year round.

One of the four facets of Yerushalaim the central theme, was assigned to each team, around which they were to base a banner, a model, and a skit. Participants from each team were called upon to study for a chidon that revolved around Yerushalaim, the Nine Days, and the Bet HaMikdash.

The four teams were: ירושלים עיר, הבירה, המלוכה, הקדושה, הנבואה.

Each team produced magnificent banners of true artistic and Judaic worth, briefly explained by a presentation. Both the banners and their presentations are on display in the dining room and are definitely worth taking a look at.

The skits were mostly comedies which were carefully thought out and expressed the intended themes in addition to being delightfully entertaining to the audience.

The most worthwhile and enjoyable part of Yom Yerushalaim was the chidon. Campers spent many hours preparing and studying material in order to compete, yet as they were called up to the platform they were proud rather than anxious.

At this point I should probably go through which team won and by how many points but I feel that these details are inconsequential. Hard work and a little mazel resulted in splendid performances in every area by each team and in a totally successful kibbutz galuyot.

למען ציון לא אחסה
ולמען ירושלים לא אשקט