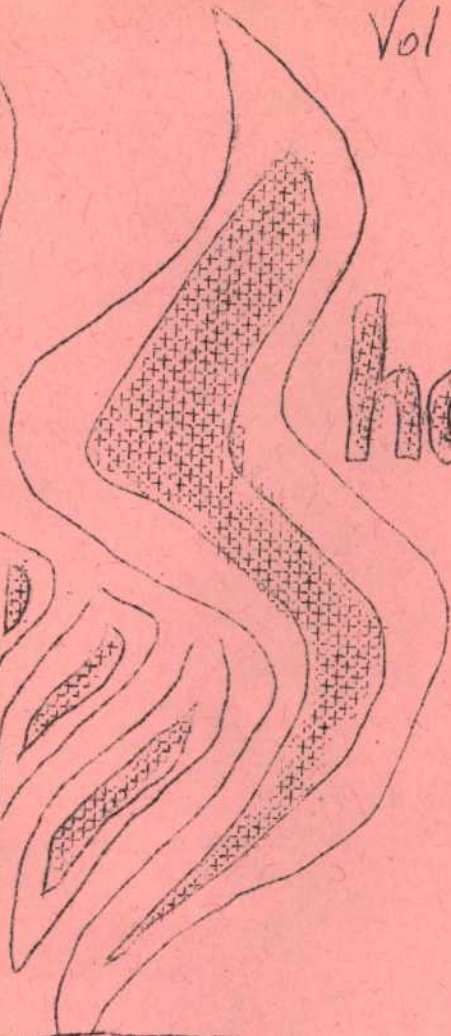




halhevet

להבה



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From Our Readers
 The SHALHEVET Features

- Torah thoughts & tales...
- News of the week...
- FUN Page of jokes, games, puzzles and comix...
- Sports page...

A.J. BERGER

NEWS OF THE WEEK

MASCHIDIM

The following boys are participating in Limud Torah groups, besides the regular Shiurim everyone attends. YASHER KOACH to each of you.

NITZANIM: Gabey Feder, Eitan Orlian, Etiel Forman, Yitzie Oratz.

SHILIM: Keith Landsman, Avi Lauer, Yudi Teichman, and Rami Goldsmith.

ILANOT: Hillel Becker, David Eudoff, Stuart Goldhirsch, Dov Feder, Michael Wildes, Bernie Weinstock, and Shmullie Oratz.

ALUFIM: Berel Simpser, Neil Shapiro, and Barry Gross.

SHCHARANSKY SENTENCED

Anatoly Shcharansky was convicted and sentenced to 13 years in prison and labor camps this week.

We have much to learn from him through the message which he delivered to the court which sentenced him. The following is his final paragraph.

"For more than 2,000 years the Jewish people, my people, have been dispersed. But wherever they are, wherever Jews are found, every year they have repeated, 'Next year in Jerusalem.' Now, when I am further than ever from my people, my Avital, facing many arduous years of imprisonment, I say, turning to my people, my Avital: Next year in Jerusalem.

Now I turn to you, the court, who were required to confirm a predetermined sentence: to you I have nothing to say."

MORASHA MUSIKOLE

Songs and Dances of the past hundred years were featured at the first Morasha Musikole, held Sunday in the Mercazia.

Under the combined direction of Eli Zomick of the Music Department and Mindy Ribner of the Dance Staff, Morasha girls of all divisions participated.

SALE OF THE CENTURY

by Elissa Reich
and Debbie Sief-LTP

Going once, goin twice.... sold! With these words the first annual LTP Tzadakah drive began. Larry Wachsmann, who served as the fast talking auctioneer for the night's event, received bids for services ranging from the more conventional tennis, guitar, and art lessons to the ridiculous and absurd.

Bids started from as low as one cent and ended as high as 22 dollars. Trips to Honesdale and Hancock were among the hottest selling items and brought in about \$20 or more. On the other hand, some services such as a Shabbos walk with Ira Meisels and a conversation with Josh Rapps were sold for well below their retail value.

Some very interesting purchases were made in the course of the evening. There was a fierce competition for a Kipah that said "Ari!" on it. A kitchen staff member bought a haircut from the camp coiffure. But the most ludicrous purchase of all was made by Ben Kirschbaum, who actually paid money to ride around the gym on Eli Lerner's shoulders. There were a few items available that, for some reason, were not bid upon. These include A.J. Berger's 6 inch electric fan, Berger's Pink Panther piano lessons.

In all, the auction raised over \$200 for Tzadakah. A special thanks to Miriam Newmark, Arthur Applebaum, and all the participants for making the auction the success that it was.

FAPES TO ISRAEL LOWER

The U.S. and Israel reached a new civil aviation agreement this week designed to expand air travel between the two countries and lower the cost.

As a result of the agreement, charter flights will now be permitted between the two countries and new landing points in the U.S. will be chosen by Israel.

Charter flights usually encourage bargain rates.

TORAH THOUGHTS

THE GREAT COLD

by: A. J. Berger

(Editor's note:

From this story we see how a simple man, who through all his turmoil and great suffering was determined to fulfill a mitzvah, and from him we learn a great lesson: That what even he did, how much more so should we, who have it so much easier, try to do also.)

It was time for the men of a small shtetl together to daven Maariv. The snow was falling very fast, accompanied by hard gales of wind that whistled through the trees. Since Reb David, a modest pottery merchant, commemorated the yahrzeit of his late father Chaim Lev, the people of this small village made a special effort to come to Minyan, despite the especially harsh weather. All the men gathered around a small fire to get some relief from the great cold, but poor Reb David, being the chazzan for Maariv, had to daven from the Biymah, away from the warmth. The men were all startled by the strength of Reb David's voice, and the great depth of the Kavanah with which he was davening. They waited twice as long as usual for Reb David to finish Shemoneh Esray. When finally he said Kaddish, it was a special Kaddish, one of unique tone and feeling. As they all said in unison, *Yehi Sham*, they all broke down in tears, that soon turned to crystal beads on their cheeks. The awe of it all inspired them to answer his Kaddish with more and more Kavanah until the last left all sobbing and weak.

After all was calm, the gab-bis brought out some schnapps and glasses to warm up the men for their long walks home. Now all eyes were on Reb David as they

DVAR TORAH

By: Bert Simon Kollel

The *Chofetz Chaim* *Shu"t* *1:108*

Chofetz Chaim states that *Q* is angered on a daily basis for a period of time called a *Q*. Then *Q* then attempts to define the concepts of *Q* and states that *Q* lasts *Q*. In other words the period of *Q* is as long as it takes one to say the word *Q*. The only individual who was capable of knowing exactly when this *Q* occurs was *Q*. Therefore when *Q* wanted to curse the Jews, he desired to curse them in this *Q* when *Q* is angry, therefore making the curse more effective. In order to protect the Jewish people, *Q* did not get angry for his usual *Q* therefore *Q* could not curse the Jews in this propitious time.

Q - How can I be angry at the Jews if for this period of time *Q* is not angry.)

Q deals with the question of what possible curse could *Q* curse the Jews with if he only had a *Q* to do it in. So the common answer is, *Q* would have said *Q* which denotes complete destruction of the Jewish People. The word *Q* can also have another connotation. *Q* is *Q* for

- 1) *Q*
- 2) *Q*
- 3) *Q*

Q which is the liver represents the *Q* in a person where as *Q* and *Q*, the heart and mind, represent *Q*. The curse of *Q* would have been that the order of importance of the Jews should be in the order of *Q* first and *Q* secondary, making *Q* the primary importance in a Jew's life (since in the word, *Q*, "כ" representing *Q* and "ס" representing *Q*.)

Therefore if one wishes to extend a *Q* to someone he should say that this person should be *Q* to be a *Q*, which is *Q* of

FROM OUR READERS

WHAT IS MISSING IN MORASHA

D.

EUNK G-11

EUNK G-14

One of the main reasons I came to Camp Morasha was to drink delicious refreshing jungle juice. Every day when kibud came around I would run to the H.C. or the Gazebo to see if finally there was Jungle Juice, and every day I walked back depressed, and dejected because there was white milk, cookies, and not Jungle Juice, and if that weren't bad enough there wasn't even Chocolate milk! Finally three weeks into camp when I had practically given up, I came to kibud - expecting just white milk or at least chocolate milk and lo and behold there was CHOCOLATE MILK!!! Now there is still something missing from my life (Jungle Juice) but at least there is something to fill its place temporarily.

"TWO JEWELS"

by: Shira Goldstein

I have much to learn
 There are zones and limits
 I dare not cross
 And there are gardens and
 Prisons I have not entered

By now, most of my childhood
 Fantasies have disappeared
 And been rinsed into oblivion
 There is so much
 I have forgotten and so much
 Which I will never learn

But there is one thing I
 Have always know and
 Will always be sure of
 And that is I possess
 Two Jewels
 Whom I hold higher and
 In greater esteem than
 Anyone else in the world
 They are more dear to me than I can
 Possibly describe in words
 And so I won't attempt to try
 Those jewels are my Father
 And my Mother
 The ones I will always love most.

As I observed from the top of a helicopter, my eyes gazed on an unusual piece of land. My curiosity made me go down to investigate. Surprisingly enough, I saw a little town, filled with little people. They claimed to be in a place called Ahsarom. These little people lived for two months in little huts which were their lodging.

Every morning, a voice from above comes down shouting incessantly. "Wake up, my children - Rise and shine." These creatures are awakened, and eventually get out of bed, wash up and get dressed. Then they begin their daily work. They step out of their huts and assemble in formation. By the command of the same voice, they, in unison, put one of their hands on their heads (no questions) then again in perfect unison they start making noises with their voice boxes. After this procession one of the older females creatures called tofula, steps out of the line and walks towards the source of the voice. Once again, by the command of the voice the creature clasps her hands while she spreads her feet apart as far as she can. In one jumping motion her hands are brought to her side and her feet together. This act is repeated by the younger creatures. Then she goes back to her place on line. The entire clutch of "people" split half go towards the right and half to the left. Where to? I do not know...but stay tuned for the answer in the next issue of the Shalhevet.

So long for now'

"COMMENT ON THE MUSICOLE"

- 1) Vicki Gross-G-5- "I liked the Barbershop Quartet best"
- 2) Susie Silverstien-G-3- "I liked the Charlie Chaplain Dance best."
- 3) Judy Merles-Girls' Arts and Crafts "It was an honor to participate in it."

SHALHEVET FEATURES...



MIDOH OF THE ISSUE

VISITING THE SICK

פְּסוּלֵי חַיִּים is counted in the among the Mitzvot to which no limit has been prescribed (Shabbas 127 a.) G-d Himself visited Avraham during his illness. Visiting the sick is, according to the Talmud one of the precepts for the fulfillment of which a man is rewarded in both this world and the world to come. Ben Sira counsels: Do not hesitate to visit a man who is sick." (7:35).

Whoever visits a sick person helps him to recover. (Nedarim 40 a)

The purpose of visiting the sick is to cheer them by pleasant conversation and good advice, by rendering them any service and inspiring them with hope. When you visit a sick person, enter the room cheerfully.

Do not stay long, for you may inflict upon them additional discomfort.

L'HITROAT

To those campers leaving next week we hope your stay here was pleasant and look forward to being together next year.

תורת משה

מִיָּדָה מְבַרְכִים לְכָל הַמְּבָרָכִים
לְעֵת מְבָרָכִים מְבָרָכִים
כִּי מְבָרָכִים מְבָרָכִים מְבָרָכִים
וּמְבָרָכִים מְבָרָכִים מְבָרָכִים.

וְיִשְׂרָאֵל מְבָרָכִים
וּמְבָרָכִים מְבָרָכִים
וְיִשְׂרָאֵל מְבָרָכִים מְבָרָכִים
וּמְבָרָכִים מְבָרָכִים מְבָרָכִים.

HRD

Julie Rieder
Bunk G-1

GETTING TO KNOW YOU

STAFF PERSON OF THE ISSUE--

RABBI DAVID RIBNER--L.T.P. HEAD

by: David Vorcheimer

One of the many interesting staff members of Camp Morasha is David Ribner. He comes to us with a varied education of experiences.

David Ribner has a B.A. in Sociology from Yeshiva College; an M.S. in Jewish History from the Bernard Revel Graduate School; as well as an M.S.W. from the Wortzweiller School of Social Work. He is currently doctoral candidate at Columbia University's School of Social Work. The director of LTP also has Smichah from the 31 year old RIETS, and also has learned at Yeshivat Kerem B'Yavneh for one year.

His current jobs include being the Director of Manleton Unit of the Southbeach Psychiatric Clinic in Flatbush. In addition he serves as instructor of Social Work Adelphi University. Past experiences include being the Rabbi of Congregation Beth Tfillah in Paramus, N.J. Rabbi Ribner has also worked as the Freshmen Guidance counsellor at Yeshiva College.

In his analysis of LTP program he has noted that LTP, and Morasha as a whole is geared to give all its campers the most constructive summer possible. The size of the camp gives the participant a wide variety of people to associate with. One area for improvement within the Mechina program would be to make it a more positive experience, possibly even eliminating the specialties. Rabbi Ribner claims the people here are talented enough to gain more out of the summer and should use their talents to the fullest.

Our company is enriched by knowing knowing Rabbi David Ribner.