



VOL. VI

No. 1

July 6, 1979

Tamar Blech

News of the Week

WELCOME

SHALHEVET, your camp newspaper welcomes you to a new Camp Morasha season. To campers and staff who have been with us before, we are glad to see you back. To newcomers, we say welcome aboard.

All of us together look forward to a smooth sailing season.

SHALHEVET is YOUR paper. It can be as big and interesting as you make it. Please submit articles, puzzles, stories, riddles, art work, etc..., weekly. SHALHEVET welcomes contributions from all divisions, campers and staff. Leave your work in the H.C. or the SHALHEVET office. (Next to Mordy Besser's office).

NEW FURNISHINGS ADDED TO MORASHA

Two new basketball courts, a new building, three pianos, and new Beis medrash chairs have been added to Morasha.

One court is on Machon campus and the other is on Girls'. (The completion of these courts only after camp opened prompted the Roving Reporter Question - see page 5.)

The new building is at the entrance to Girls' Campus. It is a combination store room and receiving office to handle all the equipment that is delivered to Morasha.

One of the three new pianos is a baby grand, necessary for Morasha Productions in the new Gym.

In addition, the LTP - Kollel Beis Medrash and the Dining room have been furnished with new chairs.

ANTS GOING FOR SPACE RIDE

Several thousand local ants from Camden, N.J., are scheduled for a 1981 vacation far from the land of picnic baskets and cookie jars. The South Jersey ants will board a space shuttle and be blasted into orbit under an educational program for inner city high school students called Orbit 81'. Fifty high school students will study by camera the effects of weightlessness on the insects.

MORASHA PLAYHOUSE NEWS

by Joe Berlin

The first camper production this season in the Morasha Playhouse will be the Ilanot presentation of the "Golden Slippers". A moralistic play which has several midos to teach us, it contains familiar music from the liturgy as well as popular numbers. Ilanot will star on Tues. and Wed., July 10th and 11.

Less than one week later, Shtilim will appear in Snow White and the Seven Dwarfs. It was rumored that several staff members bribed some of the campers generously in order to have them give up their parts to staff members.

All rumors have not yet been completely checked out but the staff will be presenting Roger's and Hammerstein's "Carousel" on the August bill while LTP gives us their rendition of "Oliver".

Nitzanim will close July with "Ming Lee and the Magic Tree" and Alufim/Aluft head the August productions with "Yenty!". See you on opening night!

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MORASHA STAFF VARIES ACTIVITIES

The Morasha Staff enjoyed a variety of activities during opening week.

Rabbi B. Blech, Morasha Educational Director, opened the Friday night lecture series with a challenging "Who is Responsible?" to introduce the season's camp theme.

There was much shooting and hitting at Sports Night on Sunday as the staff played lively games of basketball and volleyball in the New Gym.

The staff was enlightened by a most informative lecture delivered by Dr. Fred Rosner, camp physician, on Halacha and Medicine Monday night.

wednesday and Thursday staff programs were Torah Learning Sessions.

* * *

SHALHEVET HAS ARRIVED!!!!

WE NOW HAVE OUR OWN OFFICE!!
WE'RE LOCATED NEXT DOOR TO RABBI BESSER'S OFFICE. COME IN AND JOIN US!!!!

TORAH THOUGHTS

PARSHAT BALAK

by Joel Finkelstein-
H.S. Kollel

"Shiva Asar Betamuz"

This coming Thursday begins the three weeks between "Shiva Asar Betamuz" and "Tisha B'av". The fast of "Shiva Asar Betamuz" commemorates the time when the Babylonians penetrated the city walls of Jerusalem. The fast starts at Sunrise and culminates at Sundown.

Halacha of the week-by Miriam Cohen
Bunk 9

One of this week's Parshioth, Balak, deals with Balaam, the greatest Gentile prophet. As the Torah states,-

וְאֵלֵינוּ בְּלָאָם בְּנֵי בְלָעַם הַמִּדְיָנִי וְהָיָה בְּלָאָם בְּנֵי בְלָעַם הַמִּדְיָנִי וְהָיָה בְּלָאָם בְּנֵי בְלָעַם הַמִּדְיָנִי
that in Israel there was never a prophet like Moses. However, among the Gentiles there was such a prophet, namely Balaam. When G-d came to him, the Torah states,-

וַיִּבֹרֶךְ בְּלָאָם וַיִּבְרַךְ בְּלָאָם וַיִּבְרַךְ בְּלָאָם וַיִּבְרַךְ בְּלָאָם
"And G-d happened to meet Balaam." Rashi comments that וַיִּבֹרֶךְ is a language denoting a casual and shameful state. In contrast, when G-d spoke to Moses, the Torah states, וַיִּקְרָא וַיִּקְרָא וַיִּקְרָא

"And He called" unto Moses. He called him with the famous calling, "Moses, Moses," which is an expression of affection. The וַיִּבֹרֶךְ asks why G-d comes to Balaam and merely calls to Moses. He answers with a parable. If a leper wanted to enter the king's palace, the king would greet the leper outside his palace, so as not to contaminate the palace. However, if an important person wanted to come to see the king, the king would call him affectionally to come inside the court.

So here too, the beloved one, Moses, is called by G-d, whereas Balaam is greeted by G-d. The וַיִּבֹרֶךְ teaches that extra prophecies chanced upon Moses and Balaam. However, the Torah wrote וַיִּבֹרֶךְ for Moses because וַיִּבֹרֶךְ denotes both a casual and shameful meeting, as Rashi said, and that's not appropriate for Moses. This all shows the difference between Gentile prophets and Jewish, genuine prophets.

The מצוה of פָּרֹשֶׁת הַיָּדַי - washing our hands with a cup is based upon the מצוה of

וַיִּבֹרֶךְ בְּלָאָם וַיִּבְרַךְ בְּלָאָם וַיִּבְרַךְ בְּלָאָם וַיִּבְרַךְ בְּלָאָם

when we wake up every morning after we say

וַיִּבֹרֶךְ בְּלָאָם וַיִּבְרַךְ בְּלָאָם וַיִּבְרַךְ בְּלָאָם וַיִּבְרַךְ בְּלָאָם

we immediately wash our hands with a cup. First we wash our right hand once then we take the cup in the right hand and wash our left hand. We then repeat the same procedure.

וַיִּבֹרֶךְ בְּלָאָם וַיִּבְרַךְ בְּלָאָם וַיִּבְרַךְ בְּלָאָם וַיִּבְרַךְ בְּלָאָם

We wash our hands as soon as we get out of bed to remove the טָמְאָה, uncleanness, which came upon us during the night, and also to show that we are like a new creation

וַיִּבֹרֶךְ בְּלָאָם וַיִּבְרַךְ בְּלָאָם וַיִּבְרַךְ בְּלָאָם וַיִּבְרַךְ בְּלָאָם

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After filling up the cup with water in our right hand, our left hand washes the right hand. We pour water on the right hand as least two times. Then we put the cup in our right hand and pour it at least two times on our left hand. One of the reasons for פָּרֹשֶׁת הַיָּדַי, as I mentioned before is because of וַיִּבֹרֶךְ.

וַיִּבֹרֶךְ בְּלָאָם וַיִּבְרַךְ בְּלָאָם וַיִּבְרַךְ בְּלָאָם וַיִּבְרַךְ בְּלָאָם

By washing our hands, following the מצוה we show our וַיִּבֹרֶךְ that is placed upon us.

AREVOT (CONTINUED)

if you do not-I am also the judge who exacts retribution.

True love involves a complete identification with one's fellow man, a full understanding of his needs and difficulties, as if they were his own. Rabbi David of Lelov once told his students that a simple peasant

וַיִּבֹרֶךְ בְּלָאָם וַיִּבְרַךְ בְּלָאָם וַיִּבְרַךְ בְּלָאָם וַיִּבְרַךְ בְּלָאָם

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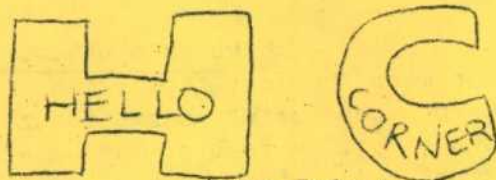
וַיִּבֹרֶךְ בְּלָאָם וַיִּבְרַךְ בְּלָאָם וַיִּבְרַךְ בְּלָאָם וַיִּבְרַךְ בְּלָאָם

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BY:CLAUDIA MARBACH-MECHINA
The commandment to love one's fellow man is regarded by us as a fundamental principle of דִּבְרֵי חַיִּים. Rabbi Akiva said that the מצוה "Love thy neighbour as thyself" was the golden rule of the Torah. Love thy neighbour is not only a human command but also sanctifies G-d's name. Rabbi Simeon Ben Elazar said that there is a connection between "Love thy neighbour as thyself" and "I, the Lord have created him. I am the one who will be sure to reward you; but

taught him to what extent one should love one's neighbour. Once he overheard a peasant say "If you really love me you would surely know all my needs and problems."

Shalhevet Features



From Judy Landau
in the H.C.

STAFF PERSON OF THE ISSUE
RABBI DR. SHMUEL TOKAYER

by David Schapiro Machon

Yes, folks, another summer has begun at Camp Morasha. We're all here together playing basketball, going to Sheurim and learning to swim. Did you ever ask yourself why you're here? Basketball, Sheurim, and swimming answer what you're doing here at Morasha but they don't answer why.

In any camp setting, even on a Kibbutz, a very important factor that must be remembered is that of responsibility- אחריות. When working as a unit everyone must take responsibility for everything that happens--both the credit and the blame. When a tire on a car gets flat, the car can't move--it doesn't pay to dwell on which part of the car isn't functioning, the whole vehicle doesn't work. Similarly, in a bunk, if one girl is responsible for bringing bows and arrows to archery and forgets, not only she but the whole bunk can't shoot. If only one blower can be used at a time and one boy decides that he's going to beat the system and blow his hair while another socket is being used, he will blow a fuse and the whole bunk will suffer.

Just as the counselor is responsible for the well being of his or her bunk so too are the campers responsible. If all members of the bunk are all cooperative and friendly then the result is a happy bunk, but if the bunk members are selfish and don't care about each other, then they're all in for one miserable summer.

We learn in this week's Parsha about the אדמת אהבה - the red heifer. The important thing about the אדמת אהבה is that he is used both in order to purify the unholy and to defile the holy- אדמת אהבה אהבה וטהרה טהרה. How can one animal do both? From this we can learn that everything has advantages and disadvantages.

(Con't. next column)

One of the many interesting staff members of Camp Morasha is Shmuel Tokayer, this year's head of L.T.P. He comes to us with a varied education of experience.

Rabbi Tokayer attended R.J.J. and Telshe Yeshivot High Schools and later spent time in the "Gur Aryeh" Kollel of Yeshiva Chaim Berlin, where he was ordained.

After obtaining a B.A. and M.A. from Brooklyn College in Psychology, he attended the U. of N. Carolina where he was awarded a PhD. on the thesis pertaining to "Learning Styles".

He is currently employed as a psychologist in the Melbourne, N.J. public school system. His past experiences include being a Rabbi for 12 years in congregations in Queens and the South.

Shmuel was married in 1962. He and Chanie have three children.

In his analysis of L.T.P., Dr. Tokayer pointed out that the program is three fold. It serves to enhance personal growth by encouraging the "chaver" to assume responsibility and develop leadership potential, thus developing his own character. The second purpose of the program is to develop skills to be a good leader in the Jewish community.

The LTP director pointed out that the members of Machon Mechina are a carefully selected group. They are selected on the basis of the potential which each one possesses. It is hoped that during the course of the summer,

(Con't on page 5)

H.C. CORNER

(con't from col. 1)

Camp can be a good or bad experience. it's what YOU make of it. So when you ask yourself why you're in camp one of the answers should be to have a wonderful experience learning to live and share with one another and to realize that

אם ישראלי אהבה עם ישראל