



עבודת השבת

AUGUST 3, 1984
פרשת דוּרִים
ה' מנחם א"ו

HALLEL HEVET

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TISHA
B'AV
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Volume XI, Number V

News of the Week

MORASHA WINS FOUR OUT OF FIVE STAFF GAMES IN ONE WEEK

In a rousing week of intercamp basketball action, the men and women's staff teams took four out of five games from assorted camps.

The week began at home on Wed. night as the men's team took on a tough club from Senaca Lake. Although many felt that Senaca's individual talent would carry them to victory, it was the cohesive play and team work of Morasha that led them to an easy 66-52 won.

Sunday night saw the staff travel to Raleigh for a double header. The Raleigh women had high hopes of dethroning Morasha as the top rated team on the Eastern seaboard, but the return on superstar Kafen Green from the disabled list shattered their hopes and for the eighth straight year Raleigh was taken by a score of 37-29.

In the men's game, the roles were reversed with Raleigh being the prohibitive favorite. Morasha, however, did not allow themselves to be intimidated even after being down 15-4 in the early going and by halftime had knotted the score at 34. When Morasha grabbed its first lead of the game midway through the third quarter Raleigh found themselves trailing a game for the first time all summer. Alas, there was no fairy tale ending to this game and Raleigh pulled out in the fourth quarter, 80-72.

The following night Morasha made the long trip to Hillel for another doubleheader. As usual, the girls team had little trouble. Led by the strong inside play of Ora Nordlicht and Tova Rifkin and the slick ballhandling of Lisa Witkin Morasha coasted to an easy 36-18 victory.

In the men's game Hillel opened quickly and led by as much as 9 points in the second quarter. After an inspiring time out, Morasha regrouped and led by Moshe Orlian, dominated the rest of the game, winning 79-65.

In other exciting Sports News at Morasha, the Day Camp won a Kickball Game against the Nitzanim girls on July 31.

NEWS BRIEFS

Beautifully designed holders to contain Al Hamichiya cards are now in place in the Main Dining Room. A project of SDP girls directed by Becky Berlin of Arts and Crafts, the designers were Marci Yager and Debby Sutton. The cards were donated by the Orthodox Union. In case you do not wash and bench at a meal, be sure to use the card for Al Hamichiya.

Several Morashniks earned special thanks for their effort in serving our guests on Visitor's Day. On behalf of all of us they were mekayom the mitzva of hachnochas Orchim by distributing the soda and sandwiches. Benjamin Berlin, Eli Berlin, Pinchas Menashe Oratz, Atara Richter, Jerry Rozenberg, and should go to the canteen and redeem these thanks for a soda and an ice cream.

Behind the Ghetto Wall was the Alufim/ot Dramatics Production this week in the Mercazia. Scenes of family life right before the Warsaw Ghetto Uprising, the presentation starred Gregory Rhine and Rena Ofer.

Seven Seudot Mitzvot were held this past week to commemorate Siyumim made by resident B'nei Torah in camp. Yeyasher Koachem to Zvi Reich, Camp Director, Jay Hershkowitz, Yechezkel Leibowitz, Daniel Mann, Moshe Orlian, David Schwartz, and Sandy Shapiro.

The speaker for tonite's Staff Lecture will be Mr. Mervyn Adler, Educational Director of the Simon Wiesenthal Center for Holocaust Studies. His topic: "The Center and Anti-Semitism in 1984." The time 10:15 at Bondi 3,4.

Mazel Tov to Sheva Goldman on her Bat Mitzvah this Shabbat and to Eli and Leah Ben Zaquen on the birth of two grandchildren.

TORAH THOUGHTS

PARSHAT D'VORIM

A Thought for the Week

By Eliakim Koenigsberg
YP Kollel

AVELUT

By Rabbi Joel Cohn
Educational Staff

In the haftorah of Parshat Deva-rim, Yeshaya rebukes the B'nei Yisroel for their persistent sinning, appeals to them for repentance, and comforts them with visions of future glory after the Churban. Toward the end of the haftorah, Yeshaya argues that the B'nei Yisroel should repent because Hashem guarantees them forgiveness if they return from their crooked ways, as Hashem says:

"though your sins be like scarlet they shall be white as snow; tho they be as crimson, they shall be as white as wool (if you re-pent)"

The Gemara Yerushalmi in Shabbos comments: "though your sins be like scarlet, they shall be white as snow" this refers to the first Beit Hamikdash where, every Yom Kippur, a red thread would turn white as snow after the B'nei Yisroel had been forgiven; "tho they be as crimson, they shall be white as wool"- this alludes to the second Beit Hamikdash where the thread would turn only as white as wool, a somewhat darker color than that of snow.

The Meshech Chochma explains that the B'nei Yisroel of the first Beit Hamikdash were like the thread of Shoni mentioned in the first part of the posuk. Just as the shoni was actually a white thread dyed red, so too, the B'nei Yisroel did sin, but their hearts were full of love for Torah and Am Yisroel because their sins did not affect their inner beliefs. Therefore, when the B'nei Yisroel were forgiven, the thread turned white as snow because once their exterior sins were cleansed from their bodies, only their righteous hearts remained.

(Continued on p. 6)

During the week of Tisha B'Av we all find ourselves within a period of mourning. A variety of Halachot guide us carefully through this time culminating with the day of Tisha B'Av itself.

One of the primary objectives of the Halachot is to take a person's mind away from his personal needs, so that he might realize the importance of the loss which he has suffered. Unlike a person who has suffered a personal tragedy, when the Halachot of Avelut follow the event and are designed to help the person to be on- soled, on Tisha B'Av the Avelut precedes the day, and the Halachot are designed to set us in the proper mood for Tisha B'Av.

No news will be brought to us this Monday evening. We are asked to cry for events which we have known about for years. We are obligated to mourn for happenings which occurred centuries ago.

In order for a person to be able to realize the need to mourn one more time, the need to cry once again, he must prepare himself diligently. He must spend time and effort to understand the monumental tragedy which has befallen our people.

Those who truly mourn the losing of the Mikdash will be zocheh to celebrate in its rebuilding bimhayrah v'yamaynu!

May this be the very last Tisha B'Av in the Golah.

Tisha B'Av

TISHA B'AV TO BE OBSERVED ON TUESDAY

Tisha B'Av, which will be observed Monday night and Tuesday, is the saddest day of the Jewish calendar. On that day we are all considered mourners and observe certain prohibitions.

Everyone who can and is old enough does not eat or drink. Those who do not have to fast should not eat more than necessary. Chazal emphasizes that fasting in itself is of little value without accompanying it with T'shuva.

We do not shower or wash past the knuckles (except to remove dirt), wear shoes that are made from even a little bit of leather or use oils, cosmetics, lotions (except deodorants if necessary), or brush one's teeth.

Since studying Torah makes us happy, we are only allowed to learn those parts of Torah that are relevant to Tisha B'Av and those parts of Gemara that deal with the Churban Bayit - destruction of the Temple.

One does not greet another on Tisha B'Av. Until noon we sit on a low stool or on the floor. We are careful in spending time so we should not come to levity on Tisha B'Av.

On the night of Tisha B'Av (Mon.), Megillat Eichah is read. We listen while seated on the floor with the lights dim. In the morning we say Kinot which are lamentations for the loss of the Beit Hamikdash and the tragedies that befell the Jews in all generations.

Boys do not put on t'fillin until Minchah on Tisha B'Av. As a sign of mourning, greetings are not exchanged when leaving shul.

Since the Beit Hamikdash was still burning on the Tenth of Av we usually do not resume washing clothes, haircuts, etc. until at least noon on the Tenth which will be Yed.

Whoever mourns properly on Tisha B'Av will be rewarded by being privileged to participate in rejoicing over the rebuilding of the Beit Hamikdash.

TO USE JUST ONCE

A little story from the life of a Godol.

Rabbi Avraham Kamal of Mir once went to buy a book of Kinot for Tisha B'Av. He argued that the price was too high and bargained over every penny. The book seller was surprised because Rabbi Kamal was a good customer who never complained about the price of anything. The rabbi explained, "When I buy seforim, I don't mind paying the regular price because I will be using the seforim for years; for all that use they are worth the money." But Kinot? "By next year Moshia'ch will be here! Why should I overpay for a sefer that I will only use for one day?"

SOME WORDS ABOUT TISHA B'AV

"It is a positive Torah commandment to cry out over every calamity which befalls the community. This is one of the paths of T'shuva, for when misfortune strikes and people cry out over it, everyone should realize that the evil has been visited on them because of their evil deeds. If is this T'shuva which will cause the misfortune to be taken away from them...."

.... "The Festivals in HaTacha
by Rabbi S. Y. Zevin

In Yerushalayim one could see women whitewashing walls and scrubbing floors, and making themselves ready for the coming of Moshia'ch who was said to arrive or be born on Tisha B'Av.

.... Rosenfeld, Tisha B'Av
Compendium

In Kinot, written by different atmi-
dei Chachomim, the hope and prayer is expressed that in the near future, we will once again merit to do up for the Beit Hamikdash and serve Hashem there.

.... Tisha B'Av Sourcebook

עבוד עבר

רמיהו על הקברים

הלך רמיהו על קברו של משה רבנו וקרא: משה, משה! עקף, שנתת להם תורה מהר סיני, שרזיים בצרה, לקח אויב את ארצו והגלה אותו לארץ נכריה.
קם משה מקברו ואמר: בוא ונלכה על קברות האבות.
הלכו על קברות האבות.

צמד רמיהו וצנח:

אבות, אבות! אברהם, יצחק ויעקב! קומו מקבריכם וראיתם את בניכם הולכים בגולה, ושונאים מפים אותם וקשימים שלשלאות על רגליהם ושקי-חול על צואריהם.
צמדו האבות ואמרו:

— לכו ונבוא אל קבר רחלו אם היא, פקים ותבקש רחמים על בניה.

באו אל קבר רחל. ורמיהו צנח ואמר:

רחל, רחל! קומי מקברך ובקשי רחמים על בנך.
צמדה רחל בבכי ובסתנונים. בכו עמה האבות, בכה משה, בכה רמיהו, בכו חמה ולבנה, נבל צמח השדה, צמדו הנקרות וסורו לאחוריהם ויצאו לשטף את הארץ.
נאנח הקדוש-ברוך-הוא ואמר:

אוי לי, רחל, מדמעותיך! מגעי קולך מככי ועיניך מדמעה כי יש תקנה לאחרימך, ושבו בנים לגבולם!

