

SHALAH WELCOME BOARD OF DIRECTORS שלח ועדת



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 י"ב אב תשס"ד
 פרשת ואתחנן

VOLUME XI, NUMBER VI

NEWS of the WEEK

MORASHA GIRLS ENTER SOVIET JEWRY RALLY POSTER CONTEST THROUGH ARTS AND CRAFTS

Shtilim, Ilanot, and Alufot Girls are busily engaged in an arts and crafts project related to Soviet Jewry suggested by Rabbi Wahrhaftig. Directed by Becky Berlin, they are designing posters for a contest in conjunction with a rally to be held in October at Madison Square Garden.

One hundred girls are participating on an individual level. Even if no one wins from Morasha, Morashaniks have increased their awareness of the problem and a desire for solution.

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ALUFIM AND ILANOT BOYS MAKE TZITZIT

In keeping with the spirit of the day, fifty Alufim and Ilanot boys spent several hours on Tisha B'Av afternoon engaged in the Mitzvah of making Tzitzit.

Under the direction of Rabbi Daniel Rhein and Rabbi Tzvi Grumet of the Education Staff, in another of this year's Mitzvot Ma'asayot projects, the boys were taught to make their very own tzitzit.

Shtili boys, after watching the older boys, asked if they can do the same project next year.

How precious this mitzvah and this special pair of tzitzit!

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STAFF TEAM CONTINUES TO ROLL

This past week the Men's Staff team defeated Ramah and Hillel to run their current winning streak to four games. Needless to say, the girls won their game although credits should be given to Hillel for putting up a good fight. This week the staff travels to Seneca Lake for a double-header.

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MAZEL TOV TO JEFFREY FISH OF BUNK 12 ON HIS BAR MITZVAH THIS SHABBAT AND WELCOME TO HIS FAMILY WHO HAVE COME FROM CALIFORNIA FOR THE OCCASION.

RABBI ISRAEL MILLER TO DETAIL ISRAELI SITUATION IN STAFF LECTURE TONIGHT

Tonight's Staff Lecture will be delivered by a world renowned leader of the Zionist movement and American Jewish community who is a very close member of the Camp Morasha family.

Rabbi Israel Miller, a Senior Vice-President of Yeshiva University and member of the Executive of the WZO, founding board member of Camp Morasha, and parent of four Morasha alumni, will speak on "Israel Voting Against Itself- Back Room Insights on the Coalition Negotiations."

Rabbi Miller's previous first hand reports on the Israeli situation are incorporated into Morasha history.

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SHALHEVET EXTENDS A WARM WELCOME TO THE BOARD OF DIRECTORS AND WISHES THEM CONTINUED HATZLACHA IN ALL OF THEIR ENDEAVORS.

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SDP TO PRESENT ORIGINAL PRODUCTION

Machon-Mechina will present their dramatic production of this summer Sunday and Monday nights in the Mercazia. "Ruth", an original musical, was composed by Sandy Sudberg, head of the Morasha Music Department. Shayne Schwed, Head of Dance, did the choreography, and Ricki Zibbitz, Dramatics Head, will direct.

Stars include Michal Chesir, Chana Shaw, Barry Sklar, Alan Sorscher, David Schwartz, and Mark Balk.

Costumes were designed by Hershey Felder, scenery by Sari Press, and props by Chaim Zeitz.

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THANKS

Thanks to Educational Staff Members Michael Berger for writing, and Shulamith Cohn for directing the Tisha B'Av presentation, and to the cast for participating.

תורה

Thoughts

PARSHAT V'ETCHANAN

A Thought on the Theme of the Week...

By Mordechai Simpson
YP Kolliel

T'FILAH

By Michael Berger, Ed. Staff

In this week's Parsha the Torah commands us:

כבוד את אביך ואת אמך כאשר צוה'אלקך

"Honor your father and your mother as Hashem commanded you."

The question arises: Why does the Torah have to say "As Hashem commanded you?" Isn't this extra?

The Meshech Chochma answers as follows: Under normal circumstances Kibbud Av V'Aim is an easy mitzvah to fulfill. Since the parents work hard to bring up and feed their child, the child feels the need to pay off his "debt" by honoring his parents.

The Torah, however, commands us to honor our parents even in a situation where they deserted us, and did not bring us up. This is deduced from the words, "as Hashem commanded you", which means- as Hashem commanded you in the desert, where there was no problem of raising children. There Hashem gave B'nei Yisroel manna from the heavens, water from a traveling well, meat from the "slav", etc. Still Hashem commands us to honor our parents even though we do not owe them a "debt".

To stress the importance of the Mitzvah of Kibbud Av V'Aim, the Seforno comments that the reward for doing this Mitzvah will be in This World and in the World to Come. As it says in the beginning of Mesechet Pe'ah:

אלו דברים שאדם אוכל פירותיהם בעוה"ו והקרן קיימת לו לעה"ב, כיבוד אב ואם...

"These are the precepts, the fruits of which man enjoys in this world while the principle reward is preserved for him in the World to Come: Honoring father and mother,...

May we all, Im Yertza Hashem, merit the great reward that is in store for those who honor their parents!

Shabbat Sholom!

Prayer exists in varying degrees of frequency in all major religions. The universality of prayer is evidence of the character of Man as a Praying Being. He or she- the individual- turns to G-d in supplication, praising Him and thanking Him for everything, requesting personal and national needs as well. It is a natural expression of Man's condition to turn to G-d in prayer.

The question then begs- why is Jewish prayer unique? In what way do our T'filot stand out? We can name several almost immediately- the notion of Tefilot Tzibur as distinguished from T'filat Yachid, the introduction of communal learning in the prayer service, and the institutionalized structure of Shevach, Bakasha, and P'daah. Each of these differences is deserving of its own extensive treatment.

But we can mention one more aspect that characterizes Jewish prayer- morning, afternoon, and night. These natural phenomenon elicit varied responses in man, but it is the insensitive person who doesn't react at all; השם דרשתיך קאונברן כאפערן מפינו צו ער אהיה טועקען דאס נו מפור מעריב עירגים (תעורמה ברכה)

Jewish prayer has an immediate and urgent aim: to sensitize us to the world around us, to sanctify and hallow the everyday. Whereas other religions may shed worldly concerns to turn and pray, the Jew prays out of and in direct contact with his environment and condition. We do not break out of our bodies to turn to G-d; we pray to him as only humans can.

.....When you pray, remember before Whom you are standing. (Berachot 28)

.....Prayer without Kavanah is like body without soul. (Yeshuot Meshicho)

What do you think of when you daven?

עמוד ועבר

הארי והעכבר



הארי סלף תחיות, רבץ בחול
המדבר ושון.

עכברים אחרים רצו סביב הארי
הנה והנה. עכבר אחד קפץ על הארי
ויפגע בראשו. פתאום הארי התחלחל
והקיץ משנתו. מפש בעכבר ורעם עליו
בקול, "איך העזת לנזול בקבודי
ולהפריעני משנתי? עוד מעט
ונאמיתדי!"

צחק הארי ואמר בכעס, "שרץ קטן,
מה החסד שתגמלני?"

עברו ימים והארי נלכד ברשתו של
ציד. הארי שכב ושאג בקול ושאגתו
נשמעה בכל המדבר עד שהגיע לאזני
העכבר.

אימת מות נפלה על העכבר והחל
להתחנן ברחמים, "סלח לי אדוני
המלך."

נזכר העכבר על החסד שעשה איתו
הארי ואמר: "עתה אלך ואשלם לו את
חסדו. הלא ונצץ את שיניו בחבלים
החזקים. פרסמם כל היום וכל הלילה
עד ששחרר את הארי."

התמלא הארי רחמים ואמר:
"הפעם אסלח לך. אבל לעתיד הנה
זהיר בקבוד הגדול ממך."

העכבר השתמנה לפני הארי ואמר
לו: "תודה רבה, אקנה שאשיב לך את
החסד שתגמלני."

"אל תהי כו לכל אדם" ואבותינו

BASEBALL



קְדוּר־בָּסִיס

ע	ת	ח	נ	ה	ר	א	ש	ו	נ	ה		
א	ר	מ	ג	פ	ז	ע	ב	פ	ס	ו	ל	ס
ש	ל	ף	ד	ו	ר	ם	כ	ר	י	צ	ט	י
ג	ב	ר	א	ה	ץ	ס	מ	ר	ע	כ	ה	ל
י	מ	ת	ח	נ	ה	ש	ל	ש	י	ת	ו	ו
א	ח	ד	ר	פ	ק	ס	ר	ב	ה	ח	י	ק
ה	ב	י	פ	ת	ח	נ	ה	ש	נ	י	י	ה
מ	ת	ד	ת	ח	נ	ת	ה	ב	י	ת		

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|---------------|---------|--------------|-----------|----------------|-------------|
| 1. a home run | רביעייה | 5. a foul | פסול | 8. first base | תחנה ראשונה |
| 2. a single | יחיד | 6. position | עמדה | 9. second base | תחנה שנייה |
| 3. a strike | סילוק | 7. homeplate | תחנת הבית | 10. third base | תחנה שלישית |
| 4. an error | שגיאה | | | | |

Shalhevet Features

STAFFERS OF THE ISSUE....

MORASHA NAMES IN THE NEWS

ALIZA and ALLEN SCHWARTZ

By Rita Siff

Newcomers to the Morasha family, Rabbi Allen and Aliza Schwartz are the SHALHEVET staffers of this issue. Aliza heads the Day Camp and Rabbi Allen is a very important member of the educational staff.

A graduate of Yeshiva College, Allen is now in the third year of the Semicha program while pursuing a graduate degree at Bernard Revel. He is on the faculties of the James Striar School at YU and a Hebrew High School. Aliza studied at Stern and graduated from Brooklyn College with a degree in accounting. She takes care of Allen and baby Shannie, 13 months old, an honorary member of Day Camp.

"After Sports Staff and Waterfront, Ed Staff is the best job in camp," Allen admitted. Aliza finds the day campers to be good, the staff excellent, and the parents co-operative. She was very proud of the Day Camp performance at Shiriah.

Besides his regular schedule of classes, Rabbi Schwartz conducts a shiur for staff, and coordinates the faculty column of SHALHEVET. His major additional project is the administration of a Siyum Mishnayot Program which is dedicated to the refuah shlyamah of a young man who is dedicating his life to learning Torah. "This project has brought out the achdut of Morashniks in a beautiful way. It's still not too late to sign up."

"In the next life, we'd like our Morasha room to be on top of the refrigerator instead of the laundry, but whenever you are cold, we are comfortable," summed up our couple.

We wish them continued Hatzlacha in all of their endeavors.

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MISSING: A woman's black rain coat. Last seen in the Dinigg Room. If found, please contact Malka Birnbaum at ext. 36.

WRITE FOR SHALHEVET ! ! !

The names of five Morashniks have recently appeared in the columns of the Jewish Press and the Jewish Week for outstanding achievements.

Norman Saffra, Senior Counselor Bunk graduated Summa Cum Laude from Y.U., was recipient of a coveted award for excellence in biology, president of the Pre-Med Honor Society, editor of Hamevaser, named to the national dean's list, and more. Norman will enter Einstein in the fall.

Joshua Beker of the High School Kollel is the First Place Winner in the National NCSY essay contest. His topic: The Words of the Chofetz Chaim- a Message for Today." Joshua's hometown is Minneapolis, Minnesota. He will be a senior at Hebrew Theological High School in Skokie, Illinois.

Etan Orlian of the High School Kollel is the first place winner in the National Chidon Hatanach, the Bible Contest. A junior at YUHS, Etan is the son of Dr. Mitchel Orlian, Library and Chaya, Head Counselor, and brother of Moshe (Sports), Previous Winner Meir (YP Kollel), and Uri.

Stephanie Schechter, Machon, was named to the Girls' Yeshiva High School Varsity All Star League. She was a junior at Central whose team she led to a second place finish in the playoffs.

Mark Klein, Machon, wrote a thought-provoking article which was published in the Jewish Press. (See page 6). Mark, from Forest Hills, is a senior at MTA.

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YEYASHER KOACHEM

Yeyasher Koachem to the following members of the Educational Staff who guided Morashniks through Kinot on Tisha B'Av: Rabbi Benjamin Blech for the campers in the main shul, Rabbi Pesach Oratz for the Machon-Mechina, Rabbi Zvi Grumet for the waiters, and Rabbi Mordecai Willig for the Kollelim.

May this be the last time to have recited Kinot !

For your
Reading Pleasure

HELP JEWS REMAIN JEWS

By MARK N. KLEIN

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It's found all over the place. Young people searching for themselves. Adults do not understand it; could it be that things were simpler when they were young? They knew what they had to do, and they did it. Sure, there were always those token rebels who didn't aspire to become doctors or lawyers (to the dismay of their mothers). How dare those ingrates ignore plans for their future so carefully mapped out by their loving, if not overbearing parents!

As they grow older many people mold their lives into what is expected of them. For others however, it is not that simple. They must explore all of the possibilities open to them before becoming qualified to make a choice for the future.

I have not personally experienced this, but it hit home when I was in Israel recently. While in the ancient cemetery in Safed, I was approached by a tall dark haired boy named Rick. He showed me a piece of paper with a name scribbled on it, and asked me if I knew where the man by that name was buried. It seems that Rick's grandfather, a kabbalist, was buried in the cemetery, and Rick wanted to pay his respects to the last part of his family who had any connection to religion. Rick graduated from public high school last June and had plans of going to UCLA, he decided to go abroad for a year.

He decided to go abroad for a year because he knew he was Jewish, and was looking for something to believe in. He hoped he'd find it in Israel. Not knowing what else to say, I suggested that he go to a Yeshiva and spend some time there asking questions and learning about Judaism. While thinking back on this, I am disappointed with myself because I couldn't tell him something that would arouse his interest in Judaism.

It is possible that Rick didn't see any direction for religion in his life. It is also possible that he did see something, but was not satisfied with what he saw. Although Rick was not openly asking for religious guidance, the mere fact that he went to Israel on his own accord, after not being exposed to religion by his parents, clearly showed his dissatisfaction with his parents' choice. It was as if he was teetering at the edge of a cliff, waiting for someone to either push him off or pull him to safety. It

was me to whom fate gave the opportunity to save Rick and pull him to safety.

I neither pulled or pushed Rick, but left him hanging. One week later I was at Masada, and by coincidence I met Rick for a second time. We climbed the mountain together, and I asked him if he had any luck finding himself. In response, Rick told me of his new outlook on religion. He said, "I guess religion is anything you believe in. I'm

going to Greece in a couple of weeks, and maybe I'll find something to believe in there." By then we had reached the summit of Masada, and I was disap-

pointed at the perceptible change in Rick's outlook. I hoped that if I could tour the fortress with him, and bring the courage and the determination found there to life, Rick might see something worth believing in. In turn, that might make him inquisitive and genuinely interested in religion. Unfortunately, things didn't work out as I had planned, and Rick and I were soon separated. I last saw Rick at the bottom of Masada, where we said our goodbyes, and wished each other good luck. I told Rick to have a good time in Greece, and that I hoped that he would find what he was looking for there. I didn't mean it. I still hoped that what he was looking for was Judaism.

Right now Rick might be in one of two places. Hopefully, he is still in Israel, as the result of something that aroused his curiosity. He most probably is in Greece, with Judaism the furthest thing in his mind.

I feel partially responsible for where and what Rick is right now. When I was speaking with him, it was as if I had been struck dumb,

because I couldn't convert my feelings and thoughts into words. These feelings clouded my thoughts for days, and I just had to determine why I was unable to make Judaism attractive to Rick. My failure made me realize that Rick's problem was not the cause of the overall problem, but was a remote effect of it.

I gradually realized that Rick is not alone, and that there are people with a religious background in the same boat as he is. Why are they in the same boat? Maybe they are just not interested. Why are they not interested? Maybe no one ever cared enough to show them that religious Judaism is right. Perhaps someone did care, and did put in effort, but did not know what to do, so failed.

It is not realistic to expect a one hundred percent return on investments, but a fifty percent rate of intermarriage is depressing. Teachers and religious educators are doing good work, but it is what they are not doing that is to blame for this situation. Maybe there is something that can be done, but no one has hit upon it yet. Or, perhaps there is no complete remedy for the problem. In any case, we must all do what we can to help Jews remain Jews, so that things will not be as extreme as they are now.

Teachers can be more dedicated, and should care more. Students must exert themselves. If they don't understand or agree with something, they should ask, and if they don't get an answer, they should ask until they do. Both persistence and determination are the safeguards that Judaism has, and both must be used if we want things to be better than they are now.