



Volume XVII, Number 1

July 6, 1990

פרשת בלק

News of the Week

APPOINTMENT OF NEW DIRECTOR HEADS SEASON'S INNOVATIONS

The appointment of a new camp director heads the list of innovations that mark the beginning of another highly promising season at Camp Morasha.

Rabbi Abraham Wahrhaftig, moving up after four years as Assistant Director, began his Morasha career in 1965 as an Ilanot counselor. Subsequently he served as Division Head of Ilanot and Shtilim, took off two years, and then came back as a member of the Educational Staff for the next 15 years.

The most dramatic change Rabbi Wahrhaftig noticed throughout the years: "The transformation of an old dilapidated campsite into a stunning environment for a high quality Torah/Ruach summer program, primarily to the credit of my predecessor, Zvi Reich."

"With everyone working together in the spirit of *achdus*, through an attitude of mutual encouragement and support- personal and technical- and with each of us helping one another, we're all headed for a wonderful summer," concluded the new director.

* * * * *

NEW STAFF AND FACILITIES READY FOR NEW SEASON

Numerous new staff members and several new facilities are all in place as the 5750 camp season gets underway. New staff members include Michal Goldberg as Dramatics Head with Alan Braverman (brother to Jeff) as her assistant. Boys' Machon has a new head- Louis Wienerkur. Dena Kerner is in the new position of Infirmary Administrator, and Michael Eisenberg is new on Ed Staff.

(continued on page 6)

THE THREE WEEKS TO BEGIN ON TUESDAY

The THREE WEEKS, the saddest period in the Jewish calendar year, will begin on Tuesday with the Fast of Shiva Asar B'Tammuz.

Since on Tammuz 17 the tragedies of the destruction of the Bais Hamikdash began, culminating in its destruction on Tisha B'Av, our behavior reflects that of a person in mourning throughout these three weeks.

The Three Weeks is a time for all of us to reflect on our actions, since T'shuvah, not only fasting, is prime on both Shiva Asar B'Tammuz and Tisha b'Av. The activities which we engage in during this time should be of a more serious nature. Pay careful attention in Shiurim to learn what behavior is appropriate at which time.

Let's hope that this is the last year in which we must observe the Three Week mourning period, and next year may we all be in Yerushalayim.

* * * * *

MAZEL TOV...MAZEL TOV...

Mazel tov to our Camp Director Rabbi Abraham and Joyce Warhaftig on the Bar Mitzvah of Yaakov this Shabbat at Morasha. Extended Mazel Tov to siblings Lisa, Michal, and Yael, and to grandparents.

* * * * *

OPENING NIGHT RUACH FILLS PARGOD

Opening night at Morasha filled the Pargod with song and ruach to an SRO crowd. Sandy Sudberg with Jeff and Vicki led the music and Shayne Schwed and Girls' Staffers danced. Rookie Billet delivered a meaningful D'var Torah and new Drama Head Michal Goldberg and Alan Braverman her assistant, introduced the plays of the forthcoming season.



TORAH THOUGHTS



OUR FACULTY WRITES. . .

"OUT OF SIGHT"

By Doniel Schreiber

"When Balak, son of Tzipor saw all that Israel had done to the Amorites, the Moabites became deathly afraid, because the Bnei Yisroel were so numerous, and they dreaded the Israelites....."

What did Balak really see? Some Meforshim explain that he saw not so much what had physically taken place, but that rather he was wise enough to perceive the truth. What truth is this? That everything affecting Bnei Yisroel including the wars they waged, was not the result of superior courage or strength but of special assistance from Hashem. Realizing that G-d was waging war for Bnei Yisroel, Balak concluded that no quantity of weapons or armies could prevail to defeat the Jews. Instead, he thought, perhaps the only way to destroy the Israelites is through acts of magic and incantation, and therefore called for Bilaam to use sorcery against Bnei Yisroel. In contrast to Balak, however, the populace of Moab sought to offset the numerical superiority of the Jews by forming various alliances and building a large army.

Although Balak was a **roshoh**, he was clearly greater than his own people. He was able to recognize the hand of G-d in mundane world events. He was not blinded or misled by what he saw, but rather he perceived and understood what laid before his very eyes.

May we be zocheh, especially in these times of great change and reform throughout the globe, to perceive the hand of Hashem, and to understand that just as HE controls the events of the globe, HE also is involved in the daily events of each and everyone of our lives.

A D'VAR TORAH ON

PARSHAT BALAK

By Raphael Willig, YP Kollel

In this week's Parsha, Parshas BALAK, we find the fascinating episode of Bilaam and Balak's attempt to curse Bnei Yisroel. The Torah tells of Bilaam's attempts to curse Bnei Yisroel, but all that Hashem would permit him to say were words of blessing. Bilaam says **Mi mana apher Yaakov?** (Who has counted the dirt of Yaakov?) Rashi explains that Bilaam was praising Bnei Yisroel for the Mitzvos they do with dust, dirt, and ashes. At first glance this is startling. Why is Bilaam praising Bnei Yisroel for mitzvos they do with dirt. What significance did Bilaam see in these Mitzvos?

Harav Chaim Yaakov Goldvicht, Rosh Ha-Yeshiva of Yeshivas Kerem B'Yavneh, shlita, suggests that these mitzvot in particular impressed Bilaam because they were done with dirt. Bilaam saw that Bnei Yisroel used everything, even dirt and dust, in serving Hashem. This concept of using natural and material things for **kedusha** is unique to Bnei Yisroel. The non-Jews of that time saw the spiritual world as far removed from their everyday life. Bnei Yisroel, though, were able to sanctify everything in their lives, even dirt and dust.

I think that this lesson is particularly relevant here in camp. During the summer we are more involved in playing ball, swimming and other such activities and less involved in our formal Torah studies. However, it is now that we have a unique opportunity to do mitzvos. For example, the competition on the ballfield presents opportunities to make peace between people and improve our midos. The relaxed atmosphere of camp is conducive to the sanctification of the natural and material worlds which impressed Bilaam so long ago.

Good Shabbos.

(אגדה)

בִּירוּשָׁלַיִם הָיָה שְׁנֵי
אֲחִים. לְאִחַ הַמְּבֹרָךְ הָיָה
אִשָּׁה וַיִּלְדִים. וְהָאִחַ
הַצָּעִיר סִי לְבָדוֹ. לְשְׁנֵי
הָאֲחִים הָיָה שְׂדֵה אֶחָד.
הֵם צָבְדוּ בַשְּׂדֵה יָסֵד.
יָסֵד תְּרָשׁוּ. יָסֵד זָרְעוּ
וַיָּסֵד קָצְרוּ.

הַגִּיעַ זְמַן הַקָּצִיר.
קָצְרוּ שְׁנֵי הָאֲחִים וַחֲלִיקוּ
בִּיגִימָה אֶת הַחִיסָה. הֵם
שָׂמוּ בַשְּׂדֵה עֲרִימָה אֶסֶת
בַּשְּׂבִיל הָאִחַ הַמְּבֹרָךְ
וְעֲרִימָה אֶסֶת בַּשְּׂבִיל הָאִחַ
הַצָּעִיר. שְׁתֵּי הָעֲרִימֹת
הָיוּ שְׁוֹת בִּיגִימָן.

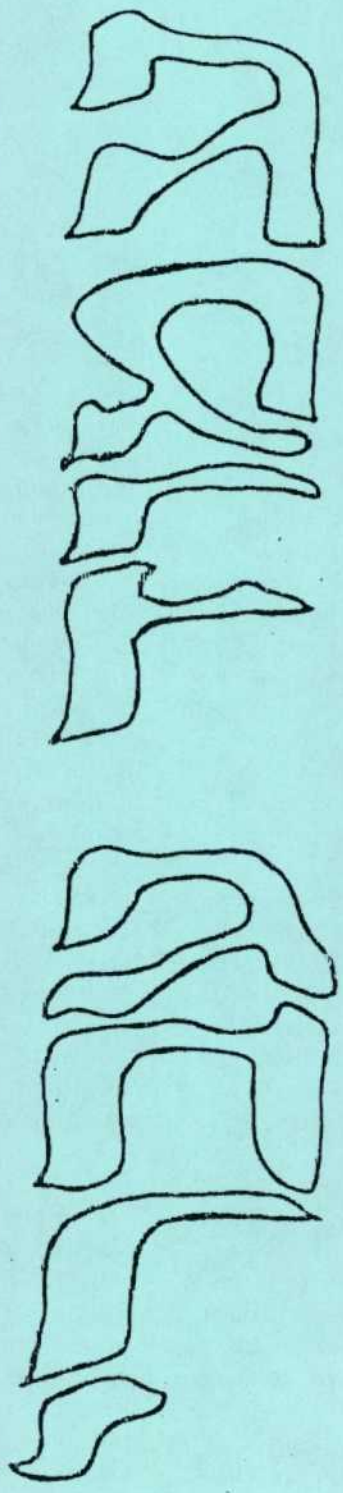
בְּאוֹתוֹ לִילָה חָשַׁב
הָאִחַ הַצָּעִיר: לְאָחִי יֵשׁ
אִשָּׁה וַיִּלְדִים. מִגִּיעַ לוֹ
יֹתֵר חִיסָה מֵאֲשֶׁר לִי.
אֲנִי סִי לְבָדִי — וַמִּסְפִּיק
לִי בַק מַעֲט חִיסָה. הוּא
יָצָא בְּלִילָה לְשְׂדֵהוּ. לָקַח
חִיסָה מִהָעֲרִימָה שֶׁלוֹ
וְהִעֲבִיר אֶל הָעֲרִימָה שֶׁל
אָחִיו.

בְּאוֹתוֹ לִילָה לֹא יָכוֹל
הָיָה גַם הָאִחַ הַמְּבֹרָךְ
לִישׁוֹן. הוּא חָשַׁב: אֵלֵי
יֵשׁ אִשָּׁה וַיִּלְדִים. וְאָחִי
סִי לְבָדוֹ. אֲנִי שָׂמֵם בְּאִשְׁתִּי
וַיִּלְבִּי. וְאָחִי יֵשׁ לוֹ שִׂמְחָה
בַּק בַּחִיסָה שֶׁהוּא מְגַבֵּל.

מִגִּיעַ לוֹ יֹתֵר חִיסָה
מֵאֲשֶׁר לִי. קָם הָאִחַ
הַמְּבֹרָךְ מִמִּישְׁתּוֹ וַיָּצֵא אֶל
הַשְּׂדֵה. הוּא לָקַח חִיסָה
מִהָעֲרִימָה שֶׁלוֹ וְהִעֲבִיר
אוֹתָהּ לְעֲרִימָה שֶׁל אָחִיו.
בְּבֹקֶר קָמוּ שְׁנֵי
הָאֲחִים וַיָּצְאוּ לְשְׂדֵהוּ. הֵם
הִסְתַּכְּלוּ עַל שְׁתֵּי עֲרִימֹת
הַחִיסָה וַרְאוּ: הָעֲרִימֹת
שְׁוֹת זֹז לְזֹז. לֹא הִכִּינוּ
הָאֲחִים טַה קָרְהוּ. אַךְ הֵם
לֹא אָסְרוּ דָבָר אִישׁ

לְאָחִיו. בְּלִילָה הִבָּא שׁוֹב
הַעֲבִיר כֹּל אִחַ חִיסָה
מִהָעֲרִימָה שֶׁלוֹ לְזֹז שֶׁל
אָחִיו. אַךְ בְּבֹקֶר הָיָה שְׁתֵּי
הָעֲרִימֹת שְׁוֹת בִּיגִימָן...
חָשַׁב כֹּל אִחַ בְּלִבּוֹ:
אֶסְכֶּה כֹּל הַלִּילָה וְאֶרְאֶה:
לְמָה הָעֲרִימֹת שְׁוֹת
בְּבֹקֶר? בְּאוֹתוֹ לִילָה
לָקַח שׁוֹב כֹּל אִחַ חִיסָה
מִהָעֲרִימָה שֶׁלוֹ וְהִלַּךְ
לְשִׁים אוֹתָהּ בְּעֲרִימָה שֶׁל
אָחִיו. בְּאִמְצַע הַדֶּרֶךְ הֵם
נִפְגְּשׁוּ...

הִתְחַבְּקוּ הָאֲחִים. נִשְׁקוּ
זֶה לְזֶה וְהִירְכוּ אֶת אֱלוֹהִים
עַל הָעֲהָבָה שֶׁנָּסוּ בְּלִבָּם.
הַעֲגִדָה מִסְפָּרַת: בַּמְּקוֹם
שֶׁבוּ נִפְגְּשׁוּ שְׁנֵי הָאֲחִים —
קָם עִית־הַמְקַדָּשׁ.



SHALHEVET FEATURES

MACHON MUSINGS

By Shana Feiner

Many campers around camp tend to question the role Machoniks play in this camp. Are we just CIT's? Do we sleep all day? Well, with the summer just beginning, we have been able to show what we're all about—thanks to YACHAD.

This past Wednesday evening Yachad-NCSY arrived. This group consisted of 12 very special young adults who travel the East Coast for two and a half weeks out of the summer. With abundant enthusiasm and aesthetic artwork Machon greeted our newly-met friends. The evening began with a dinner, or rather, an indoor barbecue. But ruach came to the scene in the Pargod when we sang and shook the floors with our dancing until the shelves in the artroom below began to tumble down. Comic drama impersonations were performed, and after introducing the Yachad members to the famous Morasha "canteen scene", we wished them a good night's sleep in the guest house and anticipated the events of the next morning. We were not disappointed.

Beginning the day with the mitzvah of kibud av v'aim, Machoniks assisted Yachad members with letter writing to their parents followed by painting a wooden Morasha road sign. Consistent with the theme—shomayim v'aretz Machoniks arranged for a special shiur for Yachad members to teach and learn about Maaseh braishis. Combining learning and fun, Yachad members had to answer questions for which they were awarded a puzzle piece. The goal was to put all seven puzzle pieces (corresponding to the seven days of the week) together.

The remainder of the day was well spent in sports, art participation, and newly-formed friendships. Yachad members left with grins and fond memories, while Machoniks sensed a feeling of happiness for having fulfilled a great mitzvah, and anticipation for forthcoming chesed and exciting programs.

!!!!!!!!!!!!!!!!!!!!!!!!!!!!!! CAMPERS CLOSEUPS !!!!!!!!!!!!!!!!!!!!!!!!!!!!!!

This week's Campers were seen Close-Up between Shiurim outside the Bondi Complex.

ADAM DACHS is going into Grade 9 at HAFTR. He lives in Woodmere, has one brother in camp, wants to be a lawyer when he grows up, but now his favorite camp activity is swimming.

JACOB KUPIETSKY, who also wants to be a lawyer, comes from Los Angeles where he'll attend 9th grade at YULA. His favorite activity is basketball.

ETAN POMERANZE of Bunk 15 will attend Grade 10 at the Chorev School. Right now he lives in Teaneck. He's in camp with a JC sister and a brother in B 6. He has decided to be a trader in currency when he's old enough.

VIVI SEPTIMUS of G 9 will be going to Grade 9 at Central. She lives in Jamaica Estates, her favorite activity is tubing, and she's aspiring to be an historian.

Yael WAHRHAFTIG, G 4, lists visiting the director as her favorite Morasha activity. She's in Grade 7 at Yeshiva of Flatbush and will some day be a fashion designer.

!!!!!!!!!!!!!!!!!!!!!!!!!!!!!!

DAY CAMP DILLIES

QUESTION: WHAT DO YOU LIKE BEST ABOUT DAY CAMP ?

Answers:

Yael Harari: My mother

Rachel Koller: the counselors

Avi Kilimnick: Sitting around

Ruby Yarmush: Sports