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פרשת פנחס

News of the Week

MORASHA DRAMATISTS SET FOR PLAY FILLED SEASON UNDER NEW HEAD

By Alan Braverman, Drama Assistant

Under the leadership of a new director, Michal Goldberg, assisted by Alan Braverman, Morasha's Drama Department will offer a new approach to teaching and performing. Casts have already been selected for plays in each division, and rehearsals have begun.

Machzor Aleph will present a gala evening during which the Nitzanim girls and boys respectively will perform two short Robin Hood plays. The Shtilim girls and boys will present everyone's favorite scenes from *Alice in Wonderland*. The Ilanot, who will have the opportunity to be the first group to perform this year, will present *The Final Dress Rehearsal* which is a farce in one act about a group of high school students who attempt to put on an original version of *Cinderella*.

The Alufim-Alufot will perform during the Nine Days, and in keeping with the spirit of the time will put on *A Shayna Maydel*. This is a play about a family that was separated before the Holocaust and find each other afterwards in New York.

Machon and Staff will present Woody Allen's *Don't Drink the Water* which is a story about a family from Newark who takes a vacation behind the Iron Curtain and ends up running from the Communist Police.

Enthusiasm is mounting as showtime gets closer. We look forward to a great season.

During the last week of camp both staff and campers will take part in a musical review entitled *KIDS* which will take a look at kids growing up from the camper's perspective as well as the adult's.

BE SURE TO HEAR 3

Rabbi M. Willig : Pinchas :1990
Pargod Staff Lecture 10:15 *Tonite*

YERUSHALAYIM AUTHOR TELLS TALES IN MORASHA

Telling the stories that he is famous for to almost every division in camp, noted author, educator, and lecturer Rabbi Hanoach Teller of Yerushalayim inspired Morashaniks during last Shabbos. Rabbi Teller addressed the staff on Friday night, campers throughout Shabbos and the Kollel/Machon again at Shloloosh Seudos.

The author of ten books in nine years, Rabbi Teller is known for incorporating the message of Torah in stories of everyday life. Besides teaching in seminaries in Yerushalayim, Rabbi Teller has traveled to Russia, Hong Kong, and England.

"As long as you have the will and determination to succeed and the humility to take advice from others, you'll make it," encouraged Rabbi Teller.

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N E W S FROM THE N I T Z I E S

GIRLS

This week the Nitzanim Girls played many sports. We played Newcomb and BBK and had some dance and aerobics. We also had many exciting night activities like "guessing the puzzle", and treasure hunt. Being a Nitzi is hard work but it is always fun.

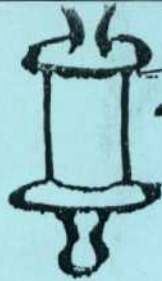
. . . By Jessica Russak, G20

BOYS

The overnight was great. We went to DJ's. We made our own fires, cooked hot dogs and chicken. We also roasted marshmallows. At around 4 AM they woke us up because of rain. It was great

By David Sandel, B 3

FOR SALE... SWEAT PANTS with the Morasha logo. Kelly green. Size S,M,L,XL. \$10 a pair in the Canteen. Matching sweatshirts \$9 and tees \$ 5. While they last !



TORAH THOUGHTS



A D'VAR TORAH ON

PARSHAT PINCHAS

By Ari Blech, YP Kollel

"Pinchas....et kinoti b'tochom....
Lochen....."

In reading the above passage one is struck with two textual problems. Firstly, the word b'tochom in Posuk 1 is clearly redundant. Having already described the zealotry of Pinchas, the Torah tells us that Pinchas was part of B'nei Yisrael- didn't we already know this? he was after all the son of Eleazer, the grandson of Aaron Hacoheh? Furthermore, the word lochen in Posuk 2 seems to indicate a clear correlation between Pinchas' act and his reward; what is the exact nature of this linkage?

The Chasam Sofer explains that the word b'tochom actually provides the explanation for Pinchas' strength and courage in confronting Zimri. Explains the Chasam Sofer: this strength came from watching B'nei Yisrael- from b'tochom -within them, the very people, sinning. Pinchas emulated their zealotry in sinning and turned it around for serving Hashem. The very power for good came from turning around the same kochot, energies that others used to be choteh- to sin.

In a similar vein, explains the Sefat Emet, we can understand the midah k'neged midah, measure for measure of Pinchas' act, and Hashem's reward. Many of B'nei Yisrael were inwardly upset at Mosheh's act, but not courageous enough to act. Pinchas, thus, turned their thoughts from passive thoughts to action. Similarly his reward was to become a cohen (many learn kohen godol) whose task is to turn the avodah shebalev -worship of the heart- of B'nei Yisrael from the passive to the active. Once again we see Pinchas' uniqueness was taking kochot that existed and using them for serving Hashem.

As counselors we must learn from Pinchas' leadership, drawing on b'tochom to be zocheh the lochen- toreap the rewards of turning not so good midot into behaviour al pi derech Hashem.

Chazak V'amatz !!

OUR FACULTY WRITES

THE LESSON OF THE KORBAN TAMID

By Rabbi Shimon Kerner

Parshat Pinchas includes the details of the "Musafim" - special additional Korbanot brought on each one of the Moadim. This section is introduced with the korban tamid, which was brought every day twice a day. Why is it so critical that the Tamid be mentioned first? The halacha is that the Tamid was always the first and last korban of the day in the Beit Hamikdash. This halacha teaches a subtle, but important lesson.

There are many times when we have emotionally uplifting moments and "religious highs" in life- however, it is of utmost importance to carry over these feelings and let them affect us daily even when we are involved in our routine and mundane activities. The Musafim are meaningless if the consistent and constant religious practice is missing.

Shevesi Hashem l'negdi tamid - These first four words of the Shulchan Aruch represent the guiding rule of life. What makes Yahadut so special is that ours is a Torat Chaim - a way of life- every moment of every day is and should be lived with this message in mind. Additions (musafim) are possible only if the basics (tamid) have already been fulfilled.

One of the five tragedies of 17 Tamuz is that we could no longer bring this special korban tamid. Let us try to bring back this special avodah with consistent efforts to live al pi Torah 100% of the time. This will undoubtedly bring us closer to bringing allkorbanot with the rebuilding of the Beit Hamikdash speedily in our days.

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PARSHA QUIZ

When Pinchas sanctified Hashem's name, how was he rewarded?

Why did the B'nos Tzlefachad come to Moshe?

The daily sacrifice of two lambs was accompanied by _____.

Submit answers to HC by Monday.

עבדי עברי

כ"ה שב' אש"ה - סלאבה
(אמאן ברכות)

לא הנה לו לא תמור, לא תנגול ולא גר. אמר רבי עקיבא:

— כל מה שעושה ה' — הפל לטובה הוא! לפתע פתאום שמע מכון העיר רעש ומהומה, קריאות וצעקות. מה קרה?

אויבים באו אל העיר הזאת ולקחו את כל אנשי העיר בשבי. בדרךם עברו הדרך השדה ששם עמד רבי עקיבא, אכל בגלל החשך לא ראו אותו וקדו נצל מקדם. אמר רבי עקיבא:

עכשו ידעו כלם, כי כל מה שה' עושה, הפל לטובה. אלו לא אכל הארנה את התמור — הנה נוהק, ואלו לא אכל התחול את התנגול — הנה קורא, ואלו לא כבחה הרוח את הגר — הנה מאיר בחשך, ואז החילים היו מרגישים כי והיו לוקחים גם אותי בשבי.

הודה רבי עקיבא לה' שהציל אותו והמשיך בדרךכו בשלום.

פעם יצא רבי עקיבא לדרך רחוקה ולקח אתו תמור, תנגול וגר.

מדוע לקח את התמור? כדי שיוכל לרפב עליו באשר ייעף, וגם כדי שיוכל להניח עליו את חבילותיו. ומדוע לקח את התנגול? כדי שיעיר אותו השפם בפקר בקריאתו: "קוקוריקו!" ומדוע לקח את הגר? כדי שיוכל להדליקו בלילה וללמד תורה לאורו. ונקם רבי עקיבא נתיפולל ויצא לדרך.

הלך הלך רבי עקיבא הדרך ארבה, וכאשר בך הלילה ונעשה חשך, הגיע לעיר אחת ורצה לנחם שם בבית-המלון. אך לא הנה שם בית-מלון! בקש רבי עקיבא מן הגאנשים שגרו בעיר זו לתת לו מקום בביתם ללון בלילה. אמרו:

אין לנו מקום, לך-הלאה!

עמד רבי עקיבא ברחוב, בחשך ובקר ואיש לא הכניס אותו לביתו. ובקל זאת אמר:

— כל מה שעושה ה', הפל לטובה הוא!

לא רצה רבי עקיבא להשאר בעיר בזאת, שבה גרים אנשים רעים, אנשים שאינם רוצים להכניס אורח, ויצא לשדה. שם בחר לו מקום פתח עץ, הדליק את הנר, האכיל את התמור ואת התנגול, ואחר-כך ישב ולמד תורה עד ששכח לגמרי, שהוא לבדו בלילה, בשדה.

פתאום שמע רבי עקיבא שאנה נודאה ונראה ארנה גדול קופץ מתוך היער הקרוב וטורף את התמור.

עודנו עומד נבהל ומשתומם, והנה בא תחול וטורף את התנגול! ולפני שהספיק להציל את התנגול מידי התחול, נשבה רוח חזקה וכבחה את הגר, והנה נשאר עומד בחשך גמור.

פֵּת דְקָדוּק

תַּיִתּוּת

קַטְוֹת	גַּזְוֹת	דַּמְזֵי
פַּחַח	קַמְזֵי	שִׁירָק
קַבִּיז	חִירָק מֵלֵא	חֹלֵם
חִירָק חֹסֵר	קַמְזֵי קַטְוֹ	צִירָה
קַמְזֵי קַטְוֹ	קַטְוֹת	