

BLANDY PRESCHIG'S
FINAL DRESS
REHEARSAL
By Jack Finkbeiner



Shiriah



Volume XVII, Number 3
July 20, 1990
פרשת מטות-מסעי

News of the Week

SHIRIAH RATED AS MEMORABLE EVENT OF THE SUMMER

As we go to press the melodious voices of boys and of girls are tuning up in preparation for Morasha's Annual Shiriah. Who won is not as important as the excitement, experience, and training each Morashanik gains from this major event.

SHIRIAH was directed, arranged, and coordinated by the Morasha Music Staff, headed by Sandy Sudberg and her assistants Jeff Braverman and Vicky Simon.

The girls sang Hinei Ma Tov, Ko Amar, and Ayshet Chayil. The boys presented Ach Tov V'chesed, Ki Nechah, and Acheinu Kol Beit Yisroel. Day Camp, not to be outdone, also participated, as did Machon.

Based on the success of SHIRIAH, all of the numbers will be sung throughout the summer.

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ILANOT OPEN DRAMA SEASON WITH " FINAL DRESS REHEARSAL"

To open the 1990 Morasha Drama Season, Ilanot will present "Final Dress Rehearsal" on Sunday night in the Mercazia.

Under the direction of Michal Goldberg assisted by Alan Braverman, the cast includes Jamin Werblowsky, Yitzie Shapiro, Andrew Dauber, Aviva Preminger, Yaacov Wahrhaftig, Debra Kaplan, Lizzie Parker, Aura Goldschmidt, Esther Resnick, Rina Goldberg, David Sanders, Vivi Septimus, and Yehoshua Grunfeld.

The play is a farce in one act about a group of high school students who attempt to put on an original version of Cinderella.

MARK YOUR CALENDAR

JULYNIKS *ה'קכ"ט*

THURSDAY WILL BE

CHANGE OVER DAY !! 2.

FOURTH ANNUAL VOLLEYBALL TOURNEY SET TO BEGIN NEXT WEEK

By the Kollel Commissioner

The excitement is building on Kollel- Machon Campus as preparations are underway for the fourth annual volleyball tourney, scheduled to begin on Monday, Rosh Chodesh Av (weather permitting). Since its inception in 1987, the tourney, a round-robin competition followed by play-offs, has grown steadily in participation from all three Kollelim, and in quality. The organizers anticipate an even more successful tourney this year on what will hopefully be a refurbished grass court. This year, for the first time, a team from Machon is expected to participate.

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SPORTS...SPORTS...SPORTS.....SPORTS.....SPORTS....SPORTS...

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GIRLS' BASKETBALL TEAM WINS SECOND OF SEASON

The victorious Girls' Staff Basketball Team won their second game this summer. Led superbly by coach Dov Deutsch, they have beaten both Lavi and Raleigh so far. The offensive onslaught was led by the powerful Jenny Sarasohn who clearly dominated both games. Additional offensive sparks were added by Ariela Weiner and Sheba Beitler. The players of the basketball team kindly request four eight minute quarters in future games. Thanks !

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NINE DAYS BEGIN SUNDAY NIGHT

The Nine Days, the saddest period of the Jewish calendar year, will begin with Rosh Chodesh Av on Sunday night. We do not listen to music, do laundry, swim for pleasure, or eat meat (unless we are fortunate enough to attend a Siyum.)

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UPCOMING EVENTS

Tonite: Oneg Shabbat- 10:15 - Pargod- Rabbi Nati Helfgott

Sunday: VISITOR'S DAY.Welcome everyone

Gates open 10 AM, Visits with counselors

at 11 and teachers at 12. Farewell at 4 PM.



TORAH THOUGHTS



A D'VAR TORAH ON

OUR FACULTY WRITES

PARSHAS MATOS-MASSEI

SUBURBIA

By Alan Rothman, YP Kollel

By Etan Orlian

Parshas Matos begins with a discussion of the laws of Nedarim- vows. These and other laws pertaining to speech are classified by Chazal as "Hafla'ah". The Maharal explains that this term's root is "peleh" - a wonder. Speech contains Gashmiyus (moving the lips) and "Ruchniyos" (conversion of an inner spirit into sound) elements. It is a "peleh" that two seemingly diametrically opposed forces- the physical and spiritual can unite to form the power of speech.

Speech may be compared to fire. Fire serves many beneficial purposes such as cooking and warmth. Conversely, if misused, fire may serve as an agent of devastation and destruction. In a similar sense, speech has constructive as well as destructive potential. One who utilizes his speech properly elevates the gashmiyus component of speech to a level of ruchniyus, hence reconciling the apparent inherent contradiction of this "peleh", as speech and both its elements become a tool for attaining spiritual heights.

Elaborating upon this idea, Harav Chaim Goldvicht, Rosh Hayeshiva of Yeshivas Kerem B'Yavneh, shlita, explains that Teshuva M'Ahavah, the highest form of repentance, is attained when one utilizes the force behind an Aveirah for a Mitzvah. For example, one who C.V. speaks Loshon Horah achieves Teshuva's highest level when his speech is now used for Kedushah, learning Torah or uttering kind words.

It is in the merit of utilizing speech as a conduit for constructive Kedusha purposes, Hashem will act in kind and utilize fire, the agent of the Beis HaMikdash's destruction, as an agent of its rebuilding. In this way, our hope expressed in "Nachlim" Tefilah will be fulfilled: "For Hashem, with fire You consumed the Mikdash and with fire You will rebuild it." B'mihayrah B'Yanayru !

The tribe of Levi did not receive a portion of the land of Israel. Instead, forty-eight cities scattered throughout the country served as a haven for the Leviim. Extending from the edge of each city, two thousand amos in every direction, is the border or t'chum of the city. The inner one thousand amos were left open to beautify the city and give it some elbow room. The outer one thousand amos were available for planting crops or vineyards.

The two thousand amos (3,150- 3700 feet) that surround cities are important in other areas of halacha as well. For example, the Torah says that a Jew who killed another Jew accidentally can run to a city of refuge to protect himself/herself from the relatives of the victim. As soon as the murderer reaches the t'chum of the Ir Miklat, he/she is safe and may not be killed.

A Halacha which is more practical for us today is the law of t'chum Shabbos. On Shabbos, we may not walk (even if we are not carrying) more than two thousand amos outside of the city boundaries. In Camp Morasha the path of our Eruv delineates our "city's" boundaries. Thus, we may not walk more than two thousand amos past the boys' waterfront, the girls' tennis courts, the guest house, or the High School Kollel bunk.

May we all enjoy Shabbos within our beautiful expanse of Morasha until we merit Shabbos in Yerushalayim Habinyua.

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PARSHA QUIZ

Moshe told Reuven, Gad, and half of Menashe that they could live outside of Eretz Yisroel only on what condition?

עבד עברי



השמש ראה את הדבר. לקח ממנו את העלה והחליף לו במטפחת. אולם בעלי-הביתם שהיו באותו מעמד החליטו לתלות את הלוקשין בבית-ההגנסת אצל גר הסמיד לוקרון עד דור אחרון ונרב קראו מאז רבי יוסף לוקש. וזה שמו עד היום הזה.

יש עיר קטנה במדינת פולין. ורונה שמה. והיה בעיר זרנוח רב גדול חריף וחקם מופלג. רבי יוסף לוקש שמו. וקמה נקרא שמו לוקש - משום מעשה שהיה. הדבר ארה בשנה פלוגית. בשנתמנה לרב בעיר זרונה. התחילו אנשי העיר מבקשים. שהרבנית שושה תבין להם סעדה. הלכה הרבנית וקנתה ארזים מקטמים. שחטה ותקנה אותם בהלכה עד שיתאספו הקרואים לסעדה. שמה אותם תחת הספסל. גם עסה לשה הרבנית שושה. רדדה אותה במרדה היטב. ועד שנעשה עליה דק ויפה. והניחה אותו על גבי השלחן. כדי לגזור ממנו אטריות (לוקשין) לכשייבש. בשביע המרק לסעדה. בא נרב רבי יוסף מבית-המדרש בשהוא עיף מסלמו וישכב להתנגמם קצת. באותה שעה בא השמש של בית-דין אל הרב והעיר אותו משנתו.

תחרות!!!
כמה מלים בנות שלש אותיות
או יותר אפשר למצוא?
מצוות - מסעי?

רבי, חתונה בעיר. מהר נא שמה לסדר את הקדושין. מהר הרב רבי יוסף לוקש את סנדליו. שהעמיד אותם תחת הספסל. תקע את רגליו לכאן ולכאן. עד שנתקעו לחוף גופות של שני ארזים צלויים. מאשר הכינה הרבנית לסעדה. משמש הרב בכיסו אם יש בו מטפחת. שיטחן וליכלה לקבלת-קנין. לא מצא מטפחתו בחוף הכיס. משמש סביב עד הספסל ועל השלחן. הרגיש איזה דבר חלק ממסת לאצבעותיו. וזה היה העלה של אטריות שהכינה הרבנית. חטף הרב את העלה. שם אותו בכיסו והלך אל החתונה. בשהגיע ומנה של קבלת-קנין. הוציא רבי יוסף את העלה והושיט לחתן ולכלה לקבלת-קנין.

פנת דקדוק

