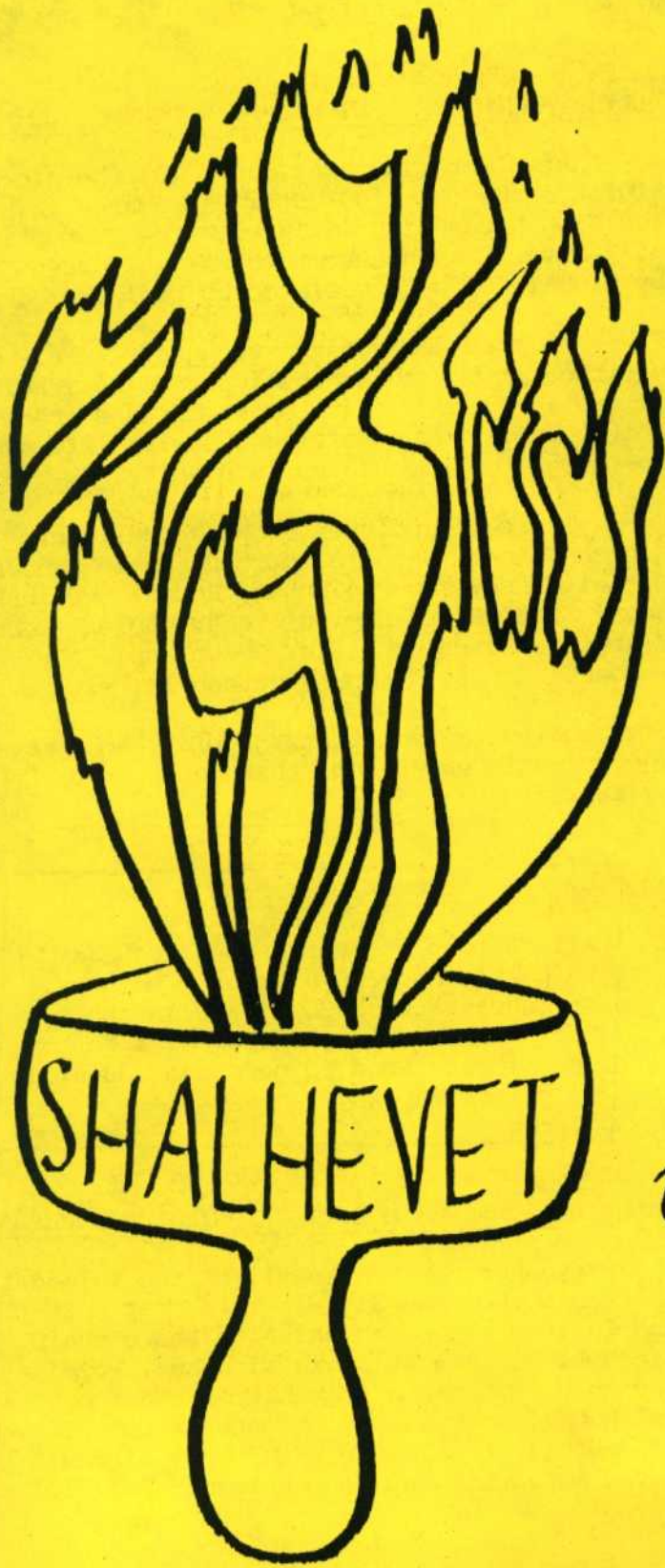




*Tisha B'Av
to be
observed
on Sunday*



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*שבת חזון
פרשת דברים*

News of the Week

TISHA B'AV OBSERVANCE POSTPONED UNTIL SUNDAY

This year, since Tisha B'Av falls on Shabbat, its observance is postponed until Sunday. On Shabbat we have meat and wine as usual, but we are careful to finish Shalosh Seudot when it is still daytime. We do not say Pirkei Avot on Shabbas afternoon. At night we remove our shoes after Borchu. The curtain is removed from the Aron and the lights are dimmed to a minimum. We say Borai M'orai Ho'ish, but Havdalah is not said until the fast is over on Sunday night.

Just as when Tisha B'Av falls on any other day of the week, we don't have meat or wine after the fast, but by Monday morning everything is permitted.

As always, on Tisha B'Av everyone who is old enough and can does not eat or drink. Those who do not have to fast should not eat more than necessary. Chazal emphasize 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 of 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 Gemora that deal with the Churban Bayit-destruction of the Temple.

One does not greet another on Tisha B'Av. Until noon we sit on the floor. Boys do not put on Tefillin until Minchah. We are careful to spend our time in such a way so that we should not come to levity.

Let us keep in mind throughout the day that whoever mourns properly on Tisha B'Av will be rewarded by being privileged to participate in rejoicing over the rebuilding of the Beit Hamikdash. May that time be very soon.

L'shana Haba B'yerushalayim.

ALUFIM/ALUFOT PRESENT DRAMATIC PRODUCTION

Last night (Thursday, July 18) the Alufim/Alufot opened the 1991 Dramatic Season in the Camp Morasha Mercazia with the production of *I Never Saw Another Butterfly*, directed by Michal Goldberg assisted by Neil Bromberg.

The play describes a young girl's experience in the concentration camp of Terezin. It was in Terezin that the children's creative spirit unfolded and affirmed Jewish life even in the grip of monstrous inhumanity.

The cast included Jennifer Hellman, Nitzan Pelman, Chana Schoffman, David Sanders, Michal Weiss, Rina Goldberg, Rachel Rydzinski, Cheri Sitt, Debra Kaplan, Tamar Wadler, Debbie Platnick, Leewbie Mallin, Jacob Kupietsky, Yehoshua Grunfeld, and Jonathan Teitelbaum.

Reviews agreed that the play was a moving dramatic experience that was appreciated by all.

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SEFORIM/BOOK SALE

All campers and staff are encouraged to participate in a seforim/book sale on Sunday from 3:30 - 5:30 in the Strick Library. Proceeds will go to the Library Fund to purchase additional seforim/books.

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TALMEIDEI CHACHOMIM HOST SIYUMIM FOR MORASHA

Yeyasher Koachem to all of the Talmeidei Chachamim who made Siyumim this past week and invited all Morashaniks to share their Simchot. Thanks to Lewis Wieneker, Boys' Machon Head, Joshua Rosenblum, Waterfront, Judah Goldberg, Younger Ilanot Camper, Steven Felsenthal, Alufim D.H., and Yoav Altman, David Schwartz, and Saul Erlbaum, Kollel.

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ONEG SHABBAT

SPEAKER: RABBI NATHANIEL HELFGOTT

Topic: "Rabbi, Why Are You Still Here?"



TORAH THOUGHTS



OUR FACULTY WRITES. . . .

ON PARSHAT DEVARIM

By Rookie Billet
Ed Staff

Why does the Torah use the words "**El Kol Yisroel**" when telling us exactly to whom Moshe Rabeinu addressed his final review of life in the desert. Usually, the Torah says- "And Moshe spoke to **Bnei Yisroel**, saying. Is the switch to "**KOL Yisroel**" significant?

Two Gedolim teach us two completely different ways of understanding "**Kol Yisroel**". The Gaon Rav Eliyahu of Vilna says that **KOL Yisroel** refers to the whole Jewish people. When Moshe spoke to them, he spoke to them **k'eesh echad b'lev echad**, as though they were one united whole, emphasizing the importance of **achdut** - the unity of Israel.

Rav Simcha Bunim reads "**el kol Yisroel**" in the exact opposite way! He understands "**kol Yisroel**" as **kol echad m'Yisroel**. Moshe Rabeinu spoke to each and every Jew as an individual, according to his own midot, according to his own intelligence and perception, and each Jew felt Moshe's words addressed to him personally, at his level.

Both ideas are important. As Jews, we have to see ourselves as parts of an **AM KODOSH**, but also as individuals, each of whom has a very important role in the army of Hashem.

In a camp setting, both of these ideas from Parshat Devarim are important too. Each of us should see ourselves as part of a group- our bunk, our division, our Morasha family, and work on our team spirit. On the other hand, summer is also a time of personal growth. Each of us can set special goals for our own selves- be they in learning, in t'filah, in keeping mitzvot between friends. Remember each of us can make a special difference in both ways: in the life of **Am Yisroel** as a people, and in the lives of the people close to us.

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A D'VAR TORAH ON...

HAFTARAH CHAZON

By Rachel Hellman, Midreshet Machon

In this week's Haftara, Yeshayahu Hanavi contrasts life in the city of Yerushalayim to life in the outskirts of the city- the country. "**Tzion bamishpat tipadah yeshaveha bitzeddakah**"- Zion will be redeemed with justice and they will return to Israel with righteousness."

The Malbim ask why Yeshayahu distinguishes between Tzion and the rest of the land? He answers that there was a need to differentiate between the way of life in the small hamlets throughout Eretz Yisroel and a big city like Yerushalayim.

Cities, he explains, are centers of business and trade. Businessmen have a tendency to cheat in business dealings and act unjustly towards their customers and fellow workers. Yeshayahu, therefore, instructs the city-dwellers that they will only be redeemed through justice: **Tzion bamishpat hapodeh**"- a panacea for the evils and aveirot that pervade a city.

People in the country and in small cities, however, do not share the problems of metropolitan areas. They do not have large centers of Torah learning, nor do they have the Beit Hamikdash located in Yerushalayim. As a result, though their relationships between their fellowmen are praiseworthy, they are weaker in their relationship with Hashem. Yeshayahu, therefore, addresses the Jews of the villages that they will be able to return to Eretz Yisroel when their actions toward Hashem are righteous.

This Shabbat Chazon is Tisha B'Av which will be commemorated through fasting on Sunday. Let us learn from Yeshayahu's message as both yearlong city dwellers and isolated summer campers improving our actions towards other people and our performance of mitzvot to Hashem. May Hashem turn Tisha B'Av from a day of sorrow to a day of joy and happiness through justice and righteousness, allowing us to merit complete return to Yerushalayim and its surrounding locales.

