

WELCOME VISITORS
L'HITRAOT JULYNIKS

בס"ד



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שבת מברכים אב

Front Page NEWS



MORASHA WINS LAVI IN OVERTIME 56-55

By Eric Melzer, Sports Ass't. Head

It was not supposed to be a game at all. Many Morasha fans said that if Morasha came within 40, it would be a success. Yet on Wednesday night, the Morasha Men's basketball team pulled a major upset as they beat a heavily favored Lavi Lions in overtime 56-55.

This victory may have been the greatest in Morasha's history.

Donny Appel scored the winning basket in overtime. Credit Akiva Resnick and Israel Wallach with outstanding performances. Hillel Olshin also played an outstanding game by playing tough defense and by deciding the game's tempo on literally each possession.

MEMO FROM OUR DIRECTOR

TO: All Visitors and Guests
SUBJECT: Hachnosat Orchim
DATE: Sunday, Tammuz 25

In the spirit of VISITORS DAY we welcome our campers' parents. We hope you enjoy this day with our children. Please help us make this a special day and comply with all our requests, to maintain the safety, security, and beauty of our campers.

BLOOD DRIVE

The annual Morasha Blood Drive will be next Friday, July 31. Call 41 to volunteer.

SHIRIAH FILLS MORASHA WITH THE SOUND OF MUSIC

As we go to press, the Morasha air is filled with the sound of music in anticipation of the Annual Shiriah. Memories of the Shiriah experience will remain long after who won is forgotten.

"Each campus is tops. We are all exalted and exuberant," revealed Sandy Sudberg, Camp Music Director. Sandy is assisted by Jeff Beer and Daniel Henkin.

The repertoire included an original song by Jeff and other new songs released just last week.

Tapes of the Shiriah, recorded by professional engineers who tape Mordechai Ben David and Avrohom Fried, will be available before the camp season ends.

Special thanks go to Jeff Kobrin on the drums and Dr. Maish Yarmish on the flute. Technical staff was Josh Sultanik and Martin Tollinsky.

Leading the boys were Steven Felsenthal, Elan Grobman, Yoni Epstein, Larry Stern, and Avi Baitner. Girls were led by Debbie Meskin, Michal Wahrhaftig, Lynne Botnick, Shira Winkler, Meredith Deutsch, Rachel Feinerman, Yael Werblowsky, Joy Weinstein, and Elana Glatt.

ONEG SHABBAT SPEAKER:
Prof. John Hove: My Journey from the Ministry to Orthodox Judaism.

TORAH THOUGHTS

Our Faculty Writes. .

ON PARSHAT PINHAS

By Rabbi Raymond Hanari, Ed Staff

The end of last week's Parasha describes a frightening incident. Pinhas, the Kohen, saw Zimri and Kosbi acting immorally in public and made an instant decision. He killed both the man and the woman.

As a result, the beginning of this week's Parasha informs us, Pinhas was awarded a BRIT SHALOM, a covenant of peace. Some ask why Pinhas was awarded so handsomely. After all, did not others like Aharon do similar heroic efforts? When a plague was taking hold on B'nei Yisroel, he instantly took the incense and spread it through Bnei Yisroel. He thereby saved thousands of people. Why wasn't Aharon similarly awarded?

The answer may lie in the need which Pinhas had for the covenant of peace. Without question, Pinhas acted nobly. But his execution of the two offenders had to have had an effect upon his personality and his spiritual equilibrium. Killing someone else, even when justified, is one of the most difficult things to integrate,

For that reason, Pinhas was in need of a covenant of peace. Unlike Aharon, who had not killed but just saved with incense, Pinhas was in need of a covenant of peace to restore him to the peace and tranquility he had before the unfortunate incident,

SHABBAT SHALOM !

A D'var Torah By Dov Goldblatt College Kollel

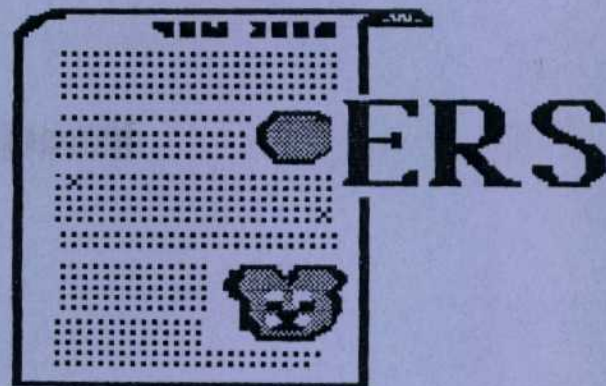
In this week's Parasha, Hashem tells Mosheh to charge Yehoshua with the command of B'nei Yisroel and to bestow some of his glory upon Yehoshua so that the nation will respect him as they respected Mosheh.

Then Hashem says: U'LIFNEI ELEZER HAKOHEN YAAMOD V'SHAL LO B'MISHPAT HAURIM LIFNEI HASHEM. This statement, which informs us that Yehoshua will need to question the URIM V'TUMIM, is seemingly extraneous to the Parsha dealing with the inauguration of Yehoshua.

The Brisker Rav explains that among the differences the Rambam enumerates between Mosheh Rabbenu and the rest of the Neviim is that whereas all other Neviim could not prophesy whenever they wanted, Mosheh was able to invoke prophecy by merely willing it. At best, other Neviim could prepare themselves for prophetic revelation, but the prophecy could come or not come. Mosheh, however, could request the prophecy at any time, as the Torah says earlier in the Parasha: And Moshe brought their (Bnos Tzelafchad) case before Hashem.

This is the message being given during Yehoshua's inauguration. Although Moshe bestowed some of his glory upon Yehoshua, Yehoshua still did not receive Moshe's ability to ask for prophecy. Rather, Yehoshua would have to go through the KOHEN GODOL and forward his questions to the URIM V'TUMIM.

OUR READ WRITERS.



LIFE IN THE INFIRMARY by Tova Mansdorf, G 5

Life is so boring here
You won't understand
I've got a high fever
And a swollen gland.

I've been here for a day
now
I've come in and out
If I don't get discharged
soon
I'm going to shout.

There is a virus
No one knows why
If they don't find out soon
I think I might cry.

Well, I've got to go now
I hope I'll be seeing you soon
But don't come here sick
though
'cause there is no room.

YERUSHALAYIM by Tova Warburg

Yerushalayim is truly yours
and mine
It has been all the time
With Yerushalayim we'll
always have a connection
Because we daven facing
MIZRACH- its direction.

WHEN THE SUN SHINES By Rina Furst

When the sun shines
On that old brick wall
It seems so sad that
The rest had to fall.

Why the BAIS HAMIKDASH?
Why that precious thing?
It was treated like dust
and dirt
Like a stone or rock to fling.

AT THE KOTEL

By Aliza Kollander

At the Kotel we sing and
pray
It's a remembrance of a
sad,sad day
After the BEIS HAMIKDASH
was in pieces galore
One wall was standing on
the floor
When MOSHIACH comes we'll
rebuild the BEIS HAMIKDASH
happily
Then the Jews will be truly
free.

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publication in SHALHEVET.
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SHALHEVET SPECIAL FOR THE THREE WEEKS

Nakdimon's Wealth

Nakdimon ben Gorion was one of the three wealthiest men in Jerusalem. When the city came under siege of the Roman legions commanded by Titus, Nakdimon together with the other two, Kalba Savua and Ben Tzitzis ha-Keset, opened large stores of provisions, which would have enabled Jerusalem to hold out for a long time, and would have forced the Romans to make peace. However, the Zealots who opposed peace with the Romans, against the advice of the rabbis, burned down the stores of food and provisions, and thus hastened the fall of the city. (Gittin 56a)

Rabbi Yochanan ben Zakkai rode a donkey outside the ruins of Jerusalem, and his disciples walked after him. He saw a woman gathering grains of barley from among the dung of horses of the Arabians. When she saw the Sage, she said, "Rabbi, feed me."

She looked familiar, and the Rabbi asked her, "Who are you?"

"I am the daughter of Nakdimon ben Gorion," came the reply.

"What has become of your father's wealth?" Rabbi Yochanan asked.

She replied, "Was not this a proverb in Jerusalem: 'To preserve money - lose it in charity.'"

And what has become of your father-in-law's wealth?" the Sage asked.

"That, too, was lost with the other," she replied, adding, "Do you remember signing my Kesuba [marriage covenant]?"

Rabbi Yochanan turned to his disciples, and said, "I well remember how I signed it, and I read in it of a million gold dinarim which her father gave her as dowry, in addition to what was given to her by her father-in-law."

And Rabbi Yochanan wept and said, "Blessed are you, O Israel: When you fulfill Hashem's will, no people or nation has any power over you, but when you do not, He delivers you into the hands of a lowly people, and even at the mercy of their horses."

But did not Nakdimon practice charity? It is related of him that when he left his house to go to the House of Study, shawls were spread under his feet, which were left for the poor to fold and collect.

Well, perhaps he did all this for his own glory, or perhaps he did not practice as much charity as he should have done. For, as the saying goes, "According to the strength of the camel should be his burden." (Kesubos 66b)

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