



TISHA B'AV
TO BE
OBSERVED
ON SUNDAY

July 16, 1994
פרשת דברים
שבת חזון

NEWS

STAFF NINE DAYS PROGRAM

The staff Nine Days program under the direction of Ruchie Winkler proved to be a deeply moving experience this past Monday night. The program began with Rabbi Allen Schwartz of the Ed Staff relating a story and some personal experiences of his own father during the Holocaust. His message was very powerful and set the tone for the rest of the evening. Then Nahva Davis, Tami Feiner, Suri Besser, Chassia Gervis, Tova Renov, Stacy Leibowitz, Tzippy Winkler, Avi Moche, Andrew Harari, and Daniel Schor presented a touching play about a family in the Holocaust. The play was dramatically punctured by the harmonious singing of Daniel Henkin, Avigayil Mogilner and Randy Sorscher. They were accompanied by Sandy Sudberg and Ruchie Winkler on the keyboard. Sandy played a moving tune on the piano that set the stage and mood for the evening. Special thanks also to Yosef Rothstein for his technical prowess at the helm of the Audio-Visual production.

MAZAL TOV

Mazal tov to Yoni Epstein on his aufruf this Shabbos, Shabbos Chazon, Parshas Devarim and to his kallah Nina Liebowitz. Mazal tov also to Yoni's parents Ahuva and Gary Epstein and his brother Josh and his sister Nili. The Epstein family has been part of Morasha for many years and we are happy to share this simcha with them. Mazal tov also to Rock Davis Yoni's aunt and to all the other family members and friends who have joined us at camp this Shabbos in celebration of this simcha.

Mazal tov to Rabbi Ari and Debbie Jacobson on the birth of a baby girl, Elisheva Bas Zion, last week. Rabbi Jacobson is the new head of the JSS Kollel. We would also like to extend a warm welcome to Mrs. Jacobson and her children upon their arrival in camp.

SIYUMIM

Yasher Kochachem to the Bnei Torah who made siyumim this week: Yosef Rothstein, Rabbi Zush Motechin, Rabbi Allen Schwartz, Ari Rockoff, Dovid Mintz, Shmuel Katz, and Jonathan Cohen.

NEW STAFF PROGRAMS AT MORASHA

This summer a number of programs will make camp a happier and more exciting place for staff. Rabbi Mordy Besser, Aviva Adler, Chaim Berman, and Debbie Meskin are working on many new activities to entertain you on your days off as well as your evenings. Among the programs for the first half of the summer are interactive games, races, relays rollerblading, two white water rafting trips, nine days program and the staff Hazkarah. Also there will be shuttles to DJ's, bowling, Melave Malka, paint ball, and "picture this"-an interactive slide show of Morasha past and present. As you can see from this list, some events are meant to be pure fun while others are meant to add meaning to your summer. All events that have taken place already, such as rollerblading and the nine day program, have been a huge success. Everyone on staff is urged to participate in these activities. A follow-up list of all the programs happening in August will be published in a future issue of the SHALHEVET. All staff should also note that there is now a Rec Room near the canteen with ping pong tables donated by the Gibber Family. Thank You! An air hockey table has also been ordered and we are expecting it to arrive soon. You may be wondering why we have all these new programs for staff. Clearly, having fun is part of camp, and a happy staff leads to happier campers.

THANK YOU

Thank you to the office staff Paula Spodek, Shirley Storch, Deborah Gottesman, Cindy Zomber, and Jennifer Hellman for their technical assistance

Alisa Schwartz Editor
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TORAH THOUGHTS

A DVAR TORAH ON PARSHAT DEVARIM
by YAKOV HERZIG ED STAFF

In Parshat Devarim, as well as throughout the entire sefer we see the idea of tochacha - rebuke. Moshe Rabbeinu, in the last 36 days of his life, wants to give the B'nei Yisroel one more dose of chizuk to prepare them to enter into Eretz Yisroel. We learn many things about what the B'nei Yisroel needed to strengthen themselves as well as the nature of tochacha itself. Rashi tells us in the very first posuk that out of kavod for the B'nei Yisroel, Moshe only hints to their sins by only naming the places in which they occurred. This is an important lesson for us on how to give criticism to a person. Although it is necessary to tell someone what they did wrong in order for them to correct themselves it is imperative not to do so at the expense of their self-esteem.

In the third posuk we see that Moshe only reproved them right before he was to die. Rashi teaches that in general a person should give rebuke only close to his death. One of the reasons for this is so that a person should not have to go back and give tochacha again and again. The Torah Moshe explains that when a person receives tochacha from a "doing man" he does not try to answer him back and rationalize his behaviors, therefore, the criticism can truly enter his heart and have its desired effect. Thereby it becomes unnecessary to repeat the tochacha to him.

Posuk Balet tells us that it was not until Moshe killed Sichon and Og that he spoke to the B'nei Yisroel. The Chidushei HaRim elaborates that all the while that Sichon and Og were around the B'nei Yisroel were too worried and preoccupied to have Moshe's words of reproof really penetrate their hearts. Once they were overcome then Moshe's words could have their true influence. Here we learn that when we want to help others improve and grow we must approach them at a time when they are in the position to listen and accept with a clear mind.

As long as we remember to give it carefully and correctly tochacha - constructive criticism can be a very beneficial tool toward self improvement.

A DVAR TORAH ON THE PARSHA
by BEN WOLFF COLLEGE KOLEL

It is the custom of Yisroel to read Parshat Devarim on the Shabbos preceding Tisha B'av. While many connections are brought between the parsha and Tisha B'av, one connection can be seen from the very beginning of the parsha. Parshat Devarim begins an entire sefer which deals predominantly with rebuke of B'nei Yisroel. However in beginning this sefer, the Torah chooses to introduce this rebuke with vague language and hints describing the bad deeds of Klal Yisroel - as if to soften the blow of these painful reminders of our sins (see the first posuk and the first rashi). We see that the Torah went out of its way to protect the kavod of B'nei Yisroel by not referring directly to their sins. What about my pain-in-the-neck, good-for-nothing "friend" who really has it coming to him? Do I have to be careful about his kavod as well? That is where Tisha B'av comes in. The Gemara in Gitin says that because they embarrassed a lowlife named Bar Kamtza who was willing to "tattle-tale" on all the Jews to the Roman government God destroyed the Beit Hamikdash. There is no difference between people when it comes to acting like a Ben or Bat Torah should towards them. That is what the Torah tells us on the Shabbos before Tish B'av.

ONEG SHABBOS

In honor of Shabbos Chazon this week's Oneg Shabbos will be in the form of a Tisch led by Rabbi Mordechai Willig, Director of the College Kollel. It will take place in the main dining room at 10:30 PM.

CANDLELIGHTING TIME THIS WEEK
7:15 PM

גדולי השואה

Rabbi Michael Ber Weissmandl

Martyred Rav of the Warsaw Ghetto

*he struggled
with all he
possessed to
save Europe's
condemned
Jews*



5674/1903 — 5718/1957

Michael Ber Weissmandl is emerging with increasing clarity as a unique historical figure. In the post-war literature dealing with the fate of Central Europeans, especially the Slovakian and Hungarian Jews, as well as in the major war-crime trials, the name of Michael Ber Weissmandl appears again and again: especially at the Kastner and Eichman trials in Jerusalem in 1955 and 1961, during which letters, telegrams, and memoranda written by Rabbi Weissmandl and sent to the free world between 1942 and 1945, have been read in court. The sensational testimonies have revealed as a fact that Rabbi Weissmandl opened possibilities to rescue hundreds of thousands of Jews. Weissmandl was the one who got into contact with two Slovakian Jews who escaped from Auschwitz and gave the first eyewitness description of the systematic extermination which was until then only a vague rumor and not really believed by anyone. Weissmandl was the the one who sent a detailed map of the camp together with the sworn testimony of the two men to the outside world. He was the one who probed the Nazi mind with a point blank offer of money. Nobody would have believed it — for \$50,000, Hjalderer, Eichman's deputy, stopped the deportations for a long period of time. This encouraged Weissmandl to suggest the "Europa Plan" which provided to bring to a halt all deportations from all of Europe for a huge sum of money.

*loyal chassid
of the late
Gerer Rebbe,
giant of
Torah
scholarship
in his
own right*



Reb Menachem Ziemba זצ"ל
5643/1883 — 5703/1943

Reb Menachem Ziemba was born in Praga, a suburb of Warsaw, on 17 Elul 5643 (1883). His father passed away while he was still a young boy and the orphan was brought up in Warsaw by his grandfather Rabbi Avraham Ziemba. His grandfather taught him to strive constantly to understand the core of the problem and not be involved in pilpul. At the same time he was developing his Talmudic mind he was also being saturated with Gerer Chassidus. For his whole life he remained a loyal chassid of the Gerer Rebbe. He would not get involved in even the smallest matter without consulting the Rebbe first. During the years 1930-35 the world economic depression affected Reb Menachem as well. His store was forced to close. He was offered the position of Chief Rabbi of Jerusalem but turned it down saying he wanted to go to Jerusalem only as a simple Jew. In 1935 he was appointed to the Warsaw Rabbinate. He now became one of the foremost spokesman for Orthodox Jewry in Poland. With the outbreak of the war and the tragic events that followed Reb Menachem became the single most important moral force in the ghetto. In the darkest days of the ghetto he strove to bring optimism and hope into the lives of the people. He set up secret places to study Torah and visited them himself. Twice he could have left the ghetto but didn't because he felt that his fellow Jews needed his presence for moral support. He was killed in the ghetto.