



Roving



News

**Torah**

Sports



שיריה

July 23, 1994

פרשת ואתחנן  
שבת נחמו

# NEWS

## SHIRIAH

As the Shalhevet goes to press all Morashaniks are getting ready for SHIRIAH, one of the annual highlights of the summer season. Under the direction of our talented and dedicated music director, Sandy Sudberg, and her staff Daniel Henkin, Randi Sorscher, Avigayil Mogilner and Daniel Freeman, all campers and staff from Day Camp through Machon will delight us with a few melodic tunes. Competing against each other are girls' campus and boys' campus, each performing three numbers. The selections for girls' campus are

אשׁר אֵלֵינוּ, אֵלֵינוּ אֵלֵינוּ and אֵלֵינוּ an original composition by Sandy Sudberg. The boys will sing אֵלֵינוּ חַיִּים, אֵלֵינוּ חַיִּים and אֵלֵינוּ חַיִּים. We will also be privileged to hear the sweet voices of our Day Campers singing Shalom Aleichem and Moshe Emet. Machon will entertain us by singing אֵלֵינוּ חַיִּים and אֵלֵינוּ חַיִּים. In addition to the music staff providing instrumental accompaniment, are Maish Yarmush on the flute, Ari Boiagiu (Ilanot) on the guitar and Brian Raymond (canteen) on the drums. As always choosing the winner will be difficult as the whole camp is sure to perform superbly.

## MAZEL TOV

Mazel Tov to Zush and Matie Motechin on the engagement of their son Yitzchak to Sharon Lefkowitz.

Mazel Tov to Zalmy Schiowitz of Bunk 8 on his Bar Mitzvah this Shabbos, Shabbos Nachamu Parshat U'Etchanan.

## ONEG SHABBOS

All Machon and staff members are cordially invited to attend this week's Oneg Shabbos in the Pargod at 10:15 PM. The guest speaker will be Professor Barry Levy, father of Jonathan Levy, a machon counselor. His topic will be "Are you a stranger in Paradise?"

CANDLELIGHTING TIME THIS WEEK IS AT 7:10pm.

## MACHON LEARNOTHON

Wednesday evening, July 27th at 9:00 PM, Machon will be sponsoring its third annual Learnathon. The Machoniks and their counselors will begin the evening with an introductory shiur by Rabbi Allen Schwartz. They will then break off into groups to learn pre-prepared shiurim ranging in issues from the ethics of truth telling, and tznius to Kol Isha and Messianic prophecies. In addition to the learning this program also raises funds for charitable projects. The Machoniks will be scouring the camp for those who will sponsor their learning on an hourly basis. The amount to be donated is up to the discretion of the sponsor. This year all proceeds of the learnathon will be donated to the Solomon family in Israel whose son is suffering from cancer and needs an expensive life-saving operation. One and all join in sponsoring Torah and Gemilus Chasadim!

## CURRICULUM SYMPOSIUM

This past Tuesday afternoon, Rabbi Allen Schwartz introduced his new Tanach curriculum to the educators at Camp Morasha. The curriculum at this point comprises the Books of Yehoshua and Shofetim and introduces innovative approaches to teaching these books in a Day School setting. Anyone who is interested in following up on this is invited to speak to Rabbi Schwartz.

REMINDER: There will be a Melave Malka for all staff this Motzei Shabbos in the dining room.

Thank you to all the members of the office staff for all their help in the publication of the Shalhevet.

Alisa Schwartz, Editor



# גדולי היישוב

**SALANT, SAMUEL** (1816-1909), chief rabbi of Jerusalem and one of the foremost 19th-century rabbis in Jerusalem. Born near Bialystok (Russia, now Poland), Salant studied at yeshivot in Vilna, Salant, and Volozhin. His second wife was the daughter of Joseph Sundel \*Salant, who inspired the Musar movement, and he continued studying at his father-in-law's house. He set out for Erez Israel in 1840, but was delayed for a few months in Constantinople, where he first met Sir Moses \*Montefiore, with whom he established a firm friendship. In 1841 he reached Jerusalem, where the heads of the *kolel Lita* appointed him rabbi of the Ashkenazi community. A leading figure in Jerusalem, he became Ashkenazi chief rabbi in 1878, holding the position until his death. Salant strove to develop the institutions of the Ashkenazi community, which increased from 500 members at his arrival to 30,000 at the time of his death, and succeeded in obtaining for the Ashkenazim the official status previously enjoyed only by the Sephardi community. Between 1848 and 1851 and in 1860 he traveled to several European countries to collect money for religious institutions in Jerusalem. Salant was a founder of the Ez Hayyim Talmud Torah and Yeshiva, the Bikur Ḥolim Hospital, and the Keneset Israel General Committee, which united all the *kolelim* under a single administration. He also encouraged the establishment of the Jewish quarters, such as Me'ah She'arim, Keneset Israel, and others, outside the Old City walls. His only son, **BEINUSH**, was one of the seven founders of the Nahalat Shivah quarter. Salant's attitude to the Haskalah movement and Zionism was moderate. He favored the introduction of Hebrew and Arabic into the curriculum of the Talmud Torah schools and opposed the excommunications pronounced by zealots on "modernists." He also tried to lessen the friction between the veteran settlement and the new *yishuv*, combated the activities of the mission schools and ameliorated the relations between the Ashkenazi and Sephardi communities.

Salant lived an exemplary life of the utmost frugality. He devoted himself without stint to the needs of his community, even in the last years of his long life when his eyesight was affected. In his method of study he tended toward the plain meaning, eschewing *pilpul*, and followed the *minhag* of \*Elijah, the Gaon of Vilna. He was an outstanding *posek*, distinguishing himself by his power of decision, and showed a definite tendency toward leniency in his decisions.

Some of his novellae have been published in the talmudic journals *Torat Ziyyon* and *Torah Or* and in the *Ha-Tevunah* of Israel \*Lipkin (Salanter). They are also found in the works of contemporary rabbis. On his 90th birthday, in 1906, the Keren Shemu'el Fund was launched in Jerusalem.



**KOOK (Kuk), ABRAHAM ISAAC** (1865-1935), rabbinical authority and thinker: first Ashkenazi chief rabbi of modern Erez Israel. Born in Greiva (now Griva), Latvia. Kook received the type of Jewish education that was customary in 19th-century Eastern Europe. At a very early age he showed independence of mind and far-reaching curiosity. Desirous to supplement his traditional education which was restricted to the study of Talmud, he undertook the study of the Bible, Hebrew language, Jewish and general philosophy, and mysticism. In 1888 he was appointed rabbi of Zuumel, and in 1895 became rabbi of Bausk (now Bauska). In 1904 he immigrated to Erez Israel, where he served as rabbi of Jaffa. There he fostered close ties with people of all shades of opinion and belief. He identified with the Zionist movement, thus antagonizing the rabbinical establishment, and at the same time, engaged in a vigorous debate with the irreligious pioneers. In his effort to urge traditional Jews to fulfill the Zionist ideal, he traveled to Europe in 1914 to participate in a conference of \*Agudat Israel. Unable to return to Erez Israel because of the outbreak of World War I, Kook accepted a temporary position as the rabbi of the Mahzikei ha-Dat congregation in London, where he was very active in trying to influence the Jews of England to back Zionist political activity. Upon returning to Palestine after the war, Kook was appointed chief rabbi of Jerusalem, and with the formation of the chief rabbinate in 1921 he was elected the first Ashkenazi chief rabbi of Palestine.

# Torah Thoughts

"AND YOU SHALL LOVE THE LORD YOUR GOD" by Dror Barber H.S. Kollel

The Chofetz Chaim in his sefer, *אורח חיים* asks an obvious question. How can Hashem command us on a *שבת ארצה* that's *אין* on a person's thoughts. All the *שבת ארצה* in the Torah have a *שבת ארצה* so where's the *שבת ארצה* by the *שבת ארצה* of *אין*?

The simple answer is that the reading of the parshiyot of the *אין* is the action of this mitzvah of *אין*. However this is difficult to say since a person can read the words without really loving Hashem.

The answer to this question can be answered through a *אין* of a rich master and his poor servant. One day the master had to go away on a trip, so he gave his servant a list of things to take care of everyday while he was gone. However, in order that his servant should not forget from day to day he told him that everyday he should review the list. When the master returned from his trip he asked his servant, "Did you do all that I told you." The servant replied "Yes Master, I read and reviewed the sheet everyday." The master frowned and exclaimed, "You fool, you think I gave you this list so you shouldn't forget your duties that you had to carry out each day."

So to *אין* is that same list of things we must do. By reading this list everyday we will be reminded of our goals and the commandments we must fulfill. However true *אין* of G-d does not come by just reading the list. We must live the *אין* through the actions of our mitzvot. When we perform them we must show through our deeds that we do this out of true love of G-d. Therefore in each act we perform, we do the *אין* of *אין* in that action. Here in Camp Morasha let us strengthen ourselves and make sure that we are *אין* this mitzvah within all the actions we do.

"SERVE YOUR PARENTS--LIVE A LONG LIFE" A Dvar Torah on Parshat VaEtchanan by Rabbi Matt Tropp

"Honor your father and mother...so that you will live long...(Devarim 5:16)." Why does the Torah flash the advertisement of long life for the mitzva of Kibud Av U'eim? Rabbeinu Don Yitzchak Abarbanel answers this question in an original way. Do not think that the Torah is revealing the *אין*, the reward for this mitzva. For we keep all of the mitzvos out of Ahavas Hashem, without thought of the reward. Rather, this mitzva is showing us the way to preserve the Mesorah of Torah. From whom does a child learn how to keep mitzvos, how to make a bracha, how to appreciate Hashem and how to view Torah? Mostly from his parents. For, we all know that teachers can best teach those who want to learn but cannot be as successful with those who do not value the subject matter of Torah studies. It is our parents, by their living example, who impress upon the importance of Hashem, Torah and Klal Yisroel. If a child honors his parents and recognizes them as an important link to Matan Torah from whom we must strive to learn everything that we can, then that child will himself become a strong link in the chain of mesorah. This is how we will earn "long-life", not through the Kibud Av U'eim itself, but through the overall shmiras HaTorah that he has gained from his parents.

Now we have another reason for the mitzva of Kibud Av U'eim, courtesy of the Abarbanel. Not only must we appreciate their having given birth to us and nurtured us physically but they can be and should be our connections to Har Sinai and Hashem, and our guarantors of a good, long life. Therefore, after Shabbos, let us all write to our parents and thank them for sending us to Camp Morasha--the camp with a Torah Ruach!