



July 20, 1996

ד' מנחם אב תשנ"ו

Shabbat Parshat דברים

Volume XXI Issue 4

HAPPY BIRTHDAY!!!

*We'd like to wish a happy
birthday to the following
people:*

717:

Danielle Peyser, G3

Jason Listhaus, B17

718

Abigail Zausmer, G12

Nili Epstein, G16

Benjy Epstein, H.S. Kolliel

720

Dani Gopin, B4

David Hochhauser, B13

Aliza Boim, G5

Avery Katz, B6

721

Rachel Goldberg, G13

Dahlia Eisenberg, G1

722

Jonathan Greenbaum, Machon

Elana Stroh, G1

723

Sara Winkler, G5

Rebecca Berman, G3

724

Tzvi Ausubel, B2

725

Jason

Abramowitz, B10

Aryeh Falk, B6



Shalhevet would like to thank the senior day camp for collating this issue. We would also like to opologize to our sports-writer, Bezalel Gersten for misprinting his name in the last issue of Shalhevet.

*Shalhevet reminder:
Yerushalaim Poetry Contrest
entries must be handed in to
Tamar Rosner by July 22.
Prizes will be awarded and
selected entries will be
printed in Shalhevet.*

**ATTENTION ALL
STAFF AND
MACHON:
Rabbi Willig
will be giving the 'tisch'
Friday night- main dining room
Don't miss it!**

**"Perek on the Pavillion"
given by:
Rabbi Ely Rosenzveig
Shabbat Afternoon, 5:45**

The Morasha Times

Trip Day...

This past Monday and Tuesday, every camper ventured out of the cozy confines of Camp Morasha. The Day Campers discovered how much fun Discovery Zone could be, and topped their day off with a trip to Friendly's. The Nitzis and Shtilis all had a blast at Slocum Hollow. There, they go-carted, launched water balloons, took bank shots, and mini golfed. In addition, each division had a separate destination- Shtilim to the mall, Nitzi boys to bowling and Nitzi girls to a movie. Machzor Bet and Machon spent their day out bowling, and at the Binghamton Mall where they watched a movie. A great day was had by all. Special thanks to all who helped make the trips possible.

One Day Color War...

This week, while Machzor Aleph had the camp all to themselves, their one day Color War took place. The blue and gold bandanas made nice head coverings for boy and girl alike. The teams, *Eish* and *Mayim*, fought it out on the courts, depicted beautiful scenes on banners, and sung their hearts out in the Merkazia. When it was all over the water had extinguished the fire.

Just when we thought it was safe to walk around camp, another war broke

out. This one featured the Ilanot. Blue, Yellow, Green and White were the colors of this fight. The team names were *G'milut Chassadim*, *Hachnassat Orchim*, *Hachnassat Kallah*, and *Iyun T'filah*. Once again, the courts of the camp and the walls of the Pargod resounded with the incredible spirit of competition and cooperation. This time it was the Yellow- *G'millut Chassadim* team which emerged victorious. Shalhevet congratulates all of the participants, and especially the generals and the coordinators who worked so hard to make these Color Wars such a success!

Special Shabbat Guest...

Camp Morasha welcomes Mrs. Esther Wachsman, the mother of Nachshon Wachsman z"l. She will be addressing the staff and Machon at 10:30 PM on *Motzaei Shabbat*. We look forward to hearing her important message.

Message to Sulam...

Shalhevet would like to extend greetings to our fellow campers participating in the Morasha Israel program. The general message which the siblings and parents of those on Sulam want to convey to them is a simple one- PLEASE BE IN TOUCH!! WE'D LOVE TO HEAR FROM YOU!

TIKKUN CHATZOTH

A "THREE WEEKS" STORY

..."Indeed may G-d help me," though Rabbi Baruch after the hunting party had left him to his fate. Night fell and there was not a soul to be seen. Only the moon sent some weak rays of light through the treetops.

"It must be now near midnight," he pondered, looking at the moon above his head. And with heavy tears pouring down his cheeks, he recited the Psalms and mournful words of the *Tikkun Chatzoth*, as he was wont to do every night. Indeed, he had hardly ever felt the hopelessness of exile as much as in this hour of utter loneliness and dejection. The whole forest seemed to echo his voice as he cried out the sacred words from the bottom of his heart. And strangely, with every word, strength and hope seemed to return to him. It was as if all the trees had joined in the mourning for the loss of the *Beit Hamikdash*, and as if the stars and the moon from above wanted to twinkle their messages of assurance. Now Rabbi Baruch's prayers had turned into a song of fervent hope for the redemption of Israel rather than a plea for help from his own plight.

"Hey there, wait a minute," a loud voice suddenly interrupted Rabbi Baruch's prayers. Turning around in surprise, Rabbi Baruch saw the old nobleman coming towards him, accompanied by

several men. "I wanted to see what would happen to you. Somehow, I did not believe that you were the one who robbed our foolish friend. Meanwhile, they caught the robbers in the inn where you had spent the night. They told us that the fool had bragged about his money when he was drunk last night. So I came back here to help you."

From the depths of his heart, Rabbi Baruch thanked the Lord for His unexpected help. The nobleman offered him a ride back to his town. It was getting late for the *Tish'oh b'av* services and the large following of Rabbi Baruch's disciples was gathered, awaiting his arrival. They had resigned themselves to the fact that he was apparently not coming, when suddenly they heard two horses approaching at a fast gallop, carrying Rabbi Baruch and a servant of the nobleman.

That night, Rabbi Baruch and his disciples said the holy words of the *Kinoth* and of *Eicha*, as they had never said them before. "Soon, soon," said Rabbi Baruch, "the Lord will send us His Redeemer to free us from the bonds that tie us to our exile far away from His sacred Home."

reprinted from GALUTH MELODIES
by, Gershon Kranzler

TORAH THOUGHTS

by RABBI DAN JACOBSON-ED
STAFF

The *Pesikta deRabbi Cahane* discusses the significance of Hashem's lament, אֵיכָה, with regard to the destruction of the *Beit Hamikdash*. The *Navi, Hoshée*, reports Hashem's words regarding *Bnai Yisroel*: "And they, like Adam, violated the covenant: They rebelled against me."

The *Pesikta* relates that the "Adam" in this passage is *Adam Harishon*. G-d said "I brought *Adam Harishon* into *Gan Eden* and he rebelled against me. I then expelled him and lamented אֵיכָה (a play on the word אֵיכָה). So too his sons: I brought them into Israel and gave them commandments. They violated my commandments and were expelled. Again I lamented with the word אֵיכָה."

Often in life, when our situation is comfortable, we tend to grow complacent. This complacency is dangerous; we sometimes stop working to improve ourselves through *Mitzvot* and good deeds. As such we begin to falter.

The *Midrash* highlights the connection between the words אֵיכָה

and אֵיכָה. In times of mourning it is necessary to contemplate אֵיכָה. Who are you? Where are you?. We need to evaluate our station in life through introspection and *חשבון הנפש* so that, instead of faltering, we can succeed in moving forward and upward to a higher spiritual station.

In the story of *קמצא* and *בר קמצא*, *בר קמצא* wanted to take revenge on the Jewish people by making it appear as if they had insulted the Roman emperor. He needed to find a way to disqualify the offering sent by the Romans to the *Beit Hamikdash*, so he decided to maim it in a way which would disqualify it under Jewish but not Roman law. The *Maharal* points out that the cut on the animal's lip is one such wound.

During these days of introspection, let us evaluate how we use our most powerful weapon, our mouth. Misused, our mouth can disqualify us from desirable situations that Hashem may want to give us, causing Hashem to lament אֵיכָה (אֵיכָה). We can work towards preventing Hashem's pained lament by participating in *מחסום לפי*, watching our speech.