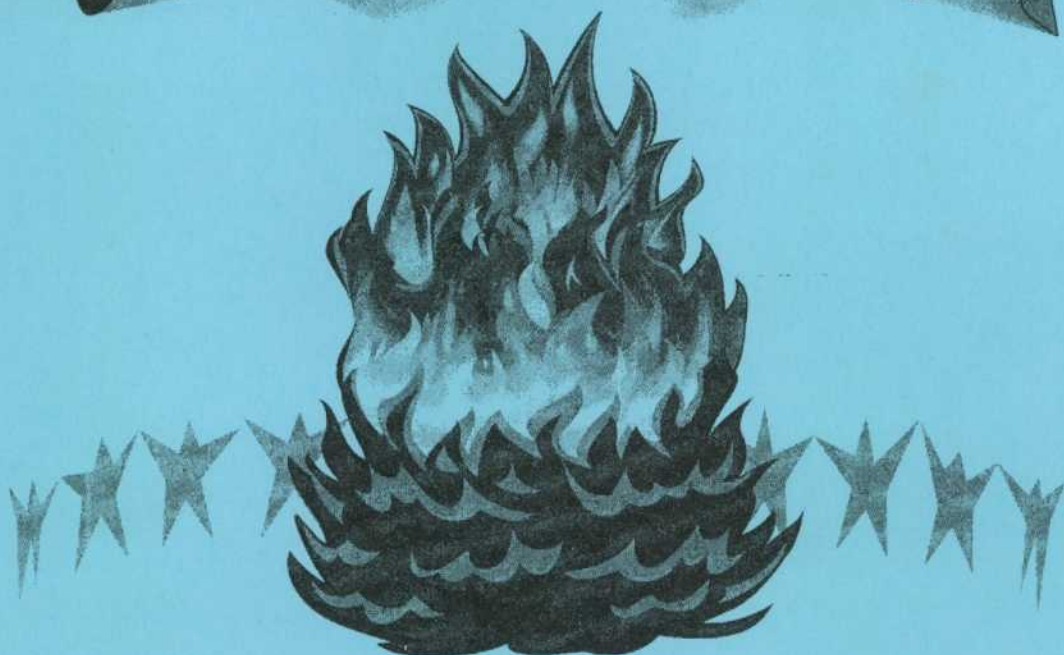


# WALHELV S 2000



FRIDAY, JULY 14, 2000

י"א תמוז תש"ס

ערב שבת קדש

פרשת חקת-בלק





# SHALHEVET



## GIRLS WIN SHIRIAH:

Wednesday night, Girls defeated the Boys in song. A great night was had by all and the Ruach in the room was electrifying. The Boys, eager to hold on to their title from last year fought the good fight and delivered rousing renditions, of "Mi Ha-Ish" and "Vyivtichu". "Esah Einai", another hit off of the Shalsholet album, won song of the night. The Girls, rocked the house with "Yodu", moved us with "Ani M'amin" and totally amazed us with "Ekrah". Many, Many thanks to the music staff, counselors and everyone else who helped put together another one of the best events of the summer-Shiriah 2000!

## SIMON SEZ:

By, Ally Simon, Arielle Gindea & Michal Wagner

Last Thursday night; July 6<sup>th</sup> we had a great night activity - Simon Sez. The host of the show was Steve Max. Everyone went up to the Mercazia for this special event. Steve was very funny and everyone couldn't stop laughing. We were not allowed to do anything unless he said "Simon Sez". Mr. Max did a lot of tricks. He was able to juggle a bowling ball, balance a ladder, and a kid on a chair - all on his face! It was a really fun night. We hope he comes next year, it was the best!

## EYES WIDE OPEN:

By, Jennifer Schachar & Julie Lowe  
Last Thursday Machon participated in an annual event with BBYO. The purpose for this event is to open our eyes to the diversity that surrounds us. To

achieve this goal, BBYO and Machon interacted in various activities.

The first activity in which we participated was a question and answer session given by different leaders from Morasha. In these sessions questions were posed which opened up dialogues between the members of both groups. The topics that we discussed were current issues such as assimilation, dating and the belief in G-d. After these sessions were completed, the members of each group got a chance to spend some free time together to learn more about each other. This informal time together, gave us a chance to clarify common misconceptions about orthodoxy. By discussing similar interests such as T.V,

sports and music, we both discovered that normalcy is a trait shared by all. Once the free time ended, each program performed dances and songs for each other. As the evening came to a close, anticipation grew for the upcoming Melavah Malka, which was to be held at BBYO on Saturday night. At the Melavah Malka, both groups danced together to many different kinds of Jewish music. Each group taught the other their respective dances. At the end of this eventful evening, many people could be found with tears in their eyes at the realization that they would have to say good-bye to their new friends. These two meetings were such successes that a discussion of another meeting between the two groups is now on the table.

We are all guilty of having preconceived notions, however, when we step back and look at the broad spectrum of life, we find that

such lines of distinction, both social and spiritual, are non-existent.



**ILANOT UP THE CREEK WITHOUT A PADDLE :**

This past Tuesday, 7/11/00 both Older & Younger Ilanot boys boarded the buses for a day of action, sunshine and most of all - Achdut. The Ilanot joined an estimated crowd of 7,000 Jews from as far away as Lakewood N.J, Brooklyn, and Binghamton N.Y. In addition to enjoying the Mountain Creek Water Park that was operated on that special day in full accordance with Halachah, there was a special feeling of comradery that filled the air. Whether you were waiting on line for H2O or Dougies Buffalo wings, you felt that this was a unique event.

Our Ilanot braved the most challenging rides

that the park offered. The campers and staff took total advantage and when the Morasha delegation joined up at 6:00 P.M for Mincha & dinner, the air was filled with adventurous stories and an unofficial "who-had-the-most-wings" contest. Yoni Gross, of Sports Staff was glad he switched his O.D for that night because he knew his job would be a cinch! After a day like that the Ilanot boys were ready for a good nights sleep. One thing is for certain - younger Ilanot are already looking forward to next year!



Jack Levin	B-12
Perry Zahner	B-3
Motti Hoffnung	Kollel
Daniel Adler	B-17
Cobi Friedman	B-16
David Salomon	B-10
Ariel Fishman	B-7
Gavi Simon	NWS

Older Shtili girls used their poetic talents to review some events in שמואל ב:

It was all just supposed to be a game,  
But a war it turned into-men killed just the same.  
As both sides attacked, others watched in pain,  
As many strong, good men passed away in vain.

- Shani Hochbaum, Aliza Avrech, Dina Rudolph

David & Shaul are at war,  
Each side is fighting more and more.  
Asael chases after Avner,  
Avner kills him fair and square.  
Avner feels bad for what he's done,  
Now it's very hard for him to have fun.

- Sasha Berk, Rebecca Arbisfeld, Miriam Herskovits

From איש בשת's side,  
360 people died.  
From דוד's army, 19 people fell,  
Plus the Tzadik, עסאל.

- Devorah Mansdorf, Mindy Koren

Avner felt that איש בשת's accusations were too tough.  
He was accused of something he didn't do,  
So, he said to איש בשת; "Tootle-Loo!"

- Tara Eisen, Ayala Falk

Shaul took מיכל away,  
And gave her to פלתי one sunny day.  
אבנר asked דוד if they could make a treaty,  
דוד said: "only if you give back מיכל, my sweetie."  
דוד got מיכל back safe and sound,  
and then found out that אבנר was laying on the ground.

-Tzivyah Bloch, Shira Srago, Shoshi Wruble

"Rip your clothes and mourn", דוד told the nation,  
"For we have just lost one of G-d's great creations".  
So they went to bury אבנר in חברון,  
And then everybody headed for home.  
Everyone cried because it was so sad,  
Though they knew it was not at David that they should be mad.

- Deena Peyser, Alex Kestenbaum, Nina Anziska

יואב came back from a victorious war,  
the people told him of the treaty and he said "No more!"  
he walked אבנר to a gated place,  
pushed him to the floor and put him to waste.

- Danielle Barta, Amanda Alexander, Sara Alt

דוד told יואב that he did a bad deed,  
and that bread for his family, he would need.  
איש בני ישראל knew that דוד didn't take part,  
and this whole thing, דוד didn't start.

-Sarah Schwarzman, Tamar Kram

This year will be very exciting for an old Morasha family. The children of Rabbi Morrie (food service supervisor) and Anna (nurse) Wruble are to become Bnei Mitzvot. Zevi Wruble from Younger Ilanot (B-8) will be celebrating his Bar Mitzvah this Shabbat, Chukat-Balak. Shoshie Wruble, an older Shtili (G-5), will be celebrating her Bat Mitzvah on Parshat Bersehit. We wish them much mazal, health and hatzlacha in their years to come, filled with Torah, Mitzvot, and Maasim Tovim. Below are excerpts from the Divrei Torah, they have prepared for this week's Parsha:

### **Chukat – Balak**

By, Shoshie Wruble, G-5

In one of this week's Parshiot, Chukat, Hashem tells Moshe and Aharon to talk to the rock so that water will come out of it. Moshe hits the rock, and though water does come out of the rock, both Moshe and Aharon are told that they will not enter the land of Israel with the people. Hashem is angry. Rashi asks: "Why is Hashem angry?" Rashi answers that Hashem is angry because Moshe did not talk to the rock...he hit it.

What about Aharon? he doesn't seem to have done anything wrong. Now this is typical; a sibling is in the wrong place, at the wrong time, and Wham!...somehow, he is to blame too. But it isn't that simple. The Rambam (Maimonides) says that Hashem was angry with Moshe for losing his temper, but once again, there was no discussion about Aharon.

Even the Ramban (Nachmanides) asks what Aharon did wrong. He answers by saying that when Moshe answered Bnei Yisrael's complaints about water, Moshe said, "Shall we bring out the water?" as if to say that they are the one's doing the work and not Hashem. But only Moshe said that. What did Aharon do wrong?

I would like to suggest that all the other "Mepharshim" assume that Aharon was punished because he did nothing. When Moshe hit the rock instead of speaking to it, Aharon just stood there and did nothing, allowing Moshe's anger to get the best of him and even hit the rock a second time. Aharon should have known better as a leader than to sit back and do nothing. Doing nothing can sometimes be just as bad as doing something wrong.

I learned a couple of things from this Parsha. First, think before you react. Before you get angry, or hurt or upset, think... and work out the best possible reaction. Second, I learned that when you see someone doing something wrong, you can't just stand on the side and do nothing. You have to get involved in the best way that you can to "right" a "wrong" situation.

I hope that I will take these lessons and make them a part of my everyday life. I wish a Mazal Tov to Zevi on his Bar Mitzvah and to all the campers who are becoming or became Bnei Mitzvot this year.

### **Chukat – Balak**

By, Zevi Wruble B-8

In this week's Parsha, we read about the case of Bilaam and the talking donkey. There are three questions surrounding this event whose answers have an important

message to me personally and to all those who take on the responsibilities of Torah and Mitzvot:

Question number one: Why does the donkey see the angel before Bilaam? The message was to Bilaam, why not just give it straight up to him? Number two: Why was there a need for Hashem to create a special miracle that the donkey should speak? Number three: At two different times, Balak asked Bilaam to curse the Jews. After the first time, Hashem had Bilaam respond with a definite NO! While after the second time, Hashem let Bilaam go. This is a mixed message, Why would Hashem let Bilaam go, and then send an angel to stop him?

In answer to question one, concerning the donkey seeing the angel before Bilaam, first we have to realize that the idea of the donkey is an important one. There are two other important personalities that also ride on donkeys to complete their missions: Moshe, on his way to Egypt and Avraham, on his way to the Akaida. It is interesting to note that the terms for donkey by Moshe and Avraham is "Chamore" whereas the term used in the story of Bilaam is "Atone". Chazal suggest that the word "Chamore" does not only mean "a donkey" it also implies the word, "Chomare" or material. In other words, anxieties, and their personal feelings to do Hashem's will. Bilaam was not able to conquer his personal materialism. He was only concerned about his own good and wasn't focusing on anything else. Therefore, while he was riding, he would never have noticed the angel, because he was so self obsessed. So it was up to the donkey, the "atone" to see the angel before him.

And what about the second question? Why the special talking donkey? Firstly, Bilaam is heading towards Moav, totally full of himself, ready to curse the Jews, thinking that he is the greatest sorcerer of all time. He thinks that he has the ultimate verbal power to curse or bless whomever he wants. Hashem brings in the talking donkey to show Bilaam that he is the one who ultimately gives the power of speech, even to the most simplest of animals like the donkey.

And finally, why does G-d seem to give in the second time and let Bilaam go to supposedly curse the Jews?

Hakadosh Baruch can tell you what is right and wrong but it is up to you to make the decision in the end what you are going to do. Bilaam was being allowed to make his own decision though Hashem, in his merciful way, sent the angel to save Bilaam from himself. Ultimately you have free choice in your decisions and the consequences of your decisions as well.

From this story, there is a number of interesting life lessons to be learned. It is our obligation to rise above our own personal self-centeredness, which is human nature, and do the will of Hashem. This is a difficult task. It may mean that after a night of studying...in the morning, if the last minyan is at 7:00 A.M, we have to push ourselves to get out of bed and go to daven with a Minyan. There may be moments of humanness, but we must realize that this rising above our human nature and aspiring to do G-d's will is our obligation as shomrei halacha. Another lesson is that by becoming a Bar Mitzvah, though you are still under the jurisdiction of your parents, the responsibility for your actions is your own. As a goal in becoming Bar Mitzvah, I would like to be able to rise above my personal concerns as a child, and strive to recognize the importance of being the best person I can be - a fine individual, good Jew, and as someone always involved in Torah and Mitzvot and giving to my community.