

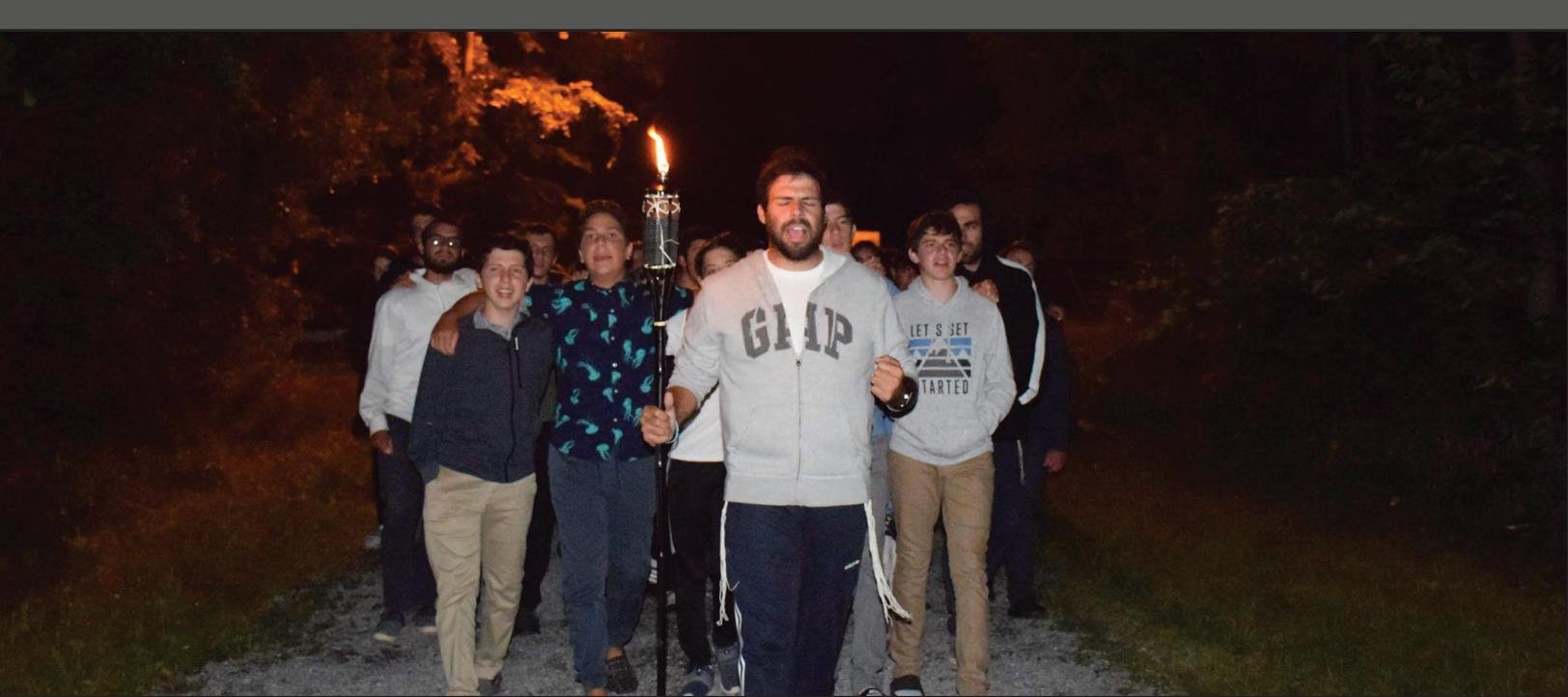


Camp Moshava Ennismore
Tisha B'av Companion
Summer 2020/5780

עַל אֵלֶּה אֲנִי בּוֹכֶיָה... הַתְּחִינָה הַעֲצֻמוֹת הָאֵלֶּה?

איכה א:טז, יחזקאל לז:ג





Introduction

By Gidon Kupietzky

You walk into a room and see your older brother on the floor crying his heart out.

He wants to go to camp this summer but it's closed. You know, COVID-19 and everything... But you have no idea what's so great about camp, and that's exactly the point! You have no idea what you're missing...

Camp is a place that makes me feel alive! It's a place where I'm active and creative. I do the things I enjoy, learn new skills, meet my best friends – and create memories for a lifetime.

But you never went to camp. You never experienced what it feels like so you don't even know what it's like when it's closed and you can't go to camp. That is just a glimpse of what we try to realize on Tisha B'av. We try to realize that there is a whole part of our lives that we're not living to the fullest. There's a whole realm that's missing, and our lives are not the same without it.

The Jewish people have been mourning for centuries, but it is important to recognize that our longing is being realized, and our broken hearts are starting to be repaired. For the last hundred years or so, something in the world has been changing. The world around us is evolving and the Jewish people came back home, built a country, live in Jerusalem, have an army – our family is living a thousands-year-old dream.

Because the world has been changed forever – Jerusalem's children are back to stay! What about you?! Don't miss the train of history! Don't get stuck in exile. Are you just going to stay at home and cry, or are you actually going to do something about it?!

Miss you all,

GIDON

Seudah Hamafseket

By Daniel Gofine

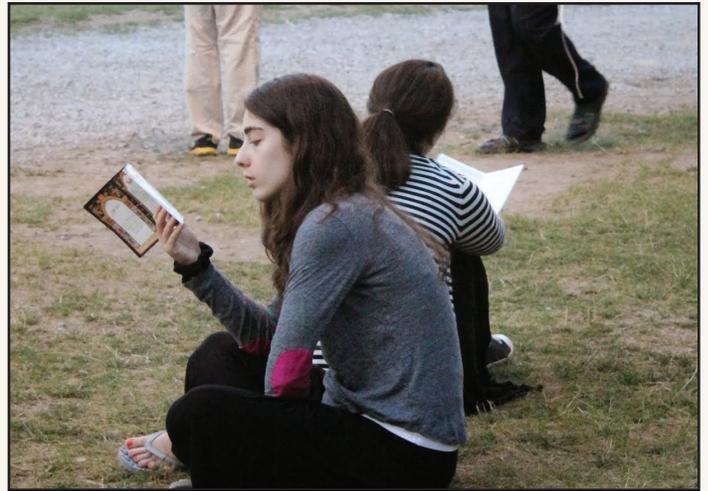
I often joke with my friends that Tisha B'av does not really exist outside of camp.

Every year, overnight camps across North America plan what may be the most significant day of the camping calendar. With much thought, camps consider every detail of the 25-hour block of time to ensure that an authentic Tisha B'av experience is delivered.

It is therefore hard to believe that this year, there will be no somber torch-led march down to the Agam singing “Al Eileh Ani Bochiya”, or listening to a stirring reading of Eicha accompanied by the Tisha B'av choir, or the opportunity for tzevet to teach about the many atrocities that have befallen the Jewish people over the course of history.

Ironically, though, it is perhaps the least “programmed” part of the Tisha B'av ritual at camp that resonates most significantly within me.

The Seudah Hamafseket, the final “meal” one eats prior to bringing in the fast, has remained a deeply moving part of Tisha B'av for me. Following dinner, chanichim and tzevet receive a slice of bread, a hard-boiled egg, and some flakes of burned ash and find a spot on the ground outside of the Chadar



Ochel. Eating alone so as not to increase the simcha felt at a typical meal, hundreds of chanichim and tzevet, each in their own singular pods, dot the grass and road leading to the Beit Kneset. I remember feeling the power of this moment, one that in my mind served as a time to contemplate and reflect as we were about to endure an experience of great physical and spiritual intensity.

This year, there will be no walk to the Agam, reading of Eicha in the camp's Beit Kneset, or bonfire outside of the Matnas. Ennismore will be quiet on Wednesday night.

But, as we begin the Seudah Hamafseket this year, as I do every year when I'm not in camp, I will pause for a moment to reflect on so many of the deeply powerful experiences that camp had given to me over the years on Tisha B'av.



Reflection on being in camp

By Hadar Posner

Since I was a little girl, I would look around at all the different faces surrounding me as the whole camp would sit in the Beit Kneset and would listen to the reading of Megillat Eicha and the beautiful songs that the Tzevet choir would sing. Every person there has had a fight with somebody, has treated a friend badly, or has been jealous of somebody. Being at camp during Tisha B'av has such an incredible impact because you are able to look around at all of the different people there who all have something to fix in order for the Beit Hamikdash to be rebuilt. You are sitting in the Beit Kneset with a huge family knowing you are not alone and that the only way to make an impact and rebuild the Beit Hamikdash is to make change together.

My favourite part about being in camp during Tisha B'av is that when the fast ends, the whole camp is able to switch into a completely different happy mode, and have the funniest beard competition and dance until everybody's feet hurt. Nothing compares to being in camp for Tisha B'av.

Al Eileh

By Racheli Spiegel

I spent eleven incredible summers at Camp Moshava, and weirdly enough some of my favour-

ite memories involve commemorating Tisha B'av. Camp just had a way of making it so meaningful that no other place could possibly replicate. The programming run by Meir Balofsky, the tefilla, and the movies, were all so moving and evocative, and truly allowed us to understand the significance of the day. For me though, the most memorable part of Tisha B'av was always the choir. The songs on Tisha B'av were always so beautiful. Each year one or two songs was added or removed but the one staple that always remained was the classic Ennismore version of "Al Eileh Ani Bochiya." The melody of the song is so sweet and melodic that I always forget how sad and painful the words actually are:

עַל אֵלֶּה אָנִי בּוֹכֶיָה עֵינַי יִרְדּוּ מֵיָם כִּי רָחַק מִמֶּנִּי
מִנְחָם מְשִׁיב נֶפְשִׁי הֵיוּ בְנֵי שׁוֹמְמִים כִּי גָבַר אוֹיֵב.

"For these things do I weep, My eyes flow with tears: Far from me is any comforter Who might revive my spirit; My children are forlorn, For the foe has prevailed."

While singing this song, it is easy to overlook the fact that these verses are written from the perspective of Hashem. They describe Hashem's sadness and how pained he is to be witnessing his children, the Jewish people in such a terrible state. It is a reminder that in moments of our national and personal suffering, Hashem is always by our side. We are living in challenging times right now, and I think



now more than ever it is so important to remember that Hashem is here for us and is awaiting our tefillot. May this be the last Tisha B'av we ever have to commemorate (at least outside of Ennismore) and may we be zoche to see the building of the third Beit Hamikdash.

B'Tzeiti MiMitzrayim

By Mendy Kanofsky

The duality of this Kina is what Judaism is all about, but we must break out of this pattern. So commonly do we see joy and sadness hand in hand. We break a glass at weddings, we recite Yizkor on the holidays, and we celebrate Yom Hazikaron and Yom Ha'Atzmaut on consecutive days. Our Kina powerfully reflects this message of duality.

The two part refrain of this Kina contrasts the Exodus of Egypt with the Expulsion of Jerusalem. You may recall from Shul that the Chazan sings the first verse about the Exodus in a cheerful sing-song voice, while the second verse is recalled sadly. This Kina reminds us of the moment we became a truly united nation. We were in complete unison as we were guided out of Egypt by Hashem. By contrast, we are reminded of the day we were scattered throughout the lands. The day that we became broken and incomplete. We yearn to be brought back to our homeland and become united again.

Just like Hashem redeemed us once in the blink of an eye, we must yearn to see it the final redemption.

Tisha B'Av is referred to as a Moed because today is the day that Mashiach is born, and it will become a day of Simcha when he arrives. In just the blink of an eye, may we see the full redemption with the coming of Mashiach speedily in our times.

Torah Reading on Tisha B'av

By Hannah Vorchheimer

The Torah reading for Shacharit of Tisha B'av begins with the words **כִּי תוֹלִיד בָּנִים וּבְנֵי בָנִים וְנִשְׁנָתָם בְּאֶרֶץ** (Devarim 4:25), this phrase at first glance seems strange; why does the Torah need to say both that Bnei Yisrael will have many kids and also be established in the land? What is the Torah trying to emphasize here and how does this connect to Tisha B'av?

At this point in time, Bnei Yisrael are just about to enter the land after a time of incredible closeness with Hashem in the Midbar. They experienced numerous divine miracles throughout their journey as well as having an intense reliance on Hashem for all their needs. All this taken together makes for an intense relationship with Hashem. However, when they get to Eretz Yisrael, the relationship will undoubtedly be different – one of less overt reliance on Hashem and a different connection.



The Torah, emphasizing how easy it is to become established and comfortable in the land, also highlights a dangerous aspect of this transition – it is easy to forget Hashem and forget who really is in charge of success in Eretz Yisrael following all their successes in Israel. In the following pesukim, the Torah enumerates the many ways Bnei Yisrael will turn to idols and lose sight of their relationship with Hashem. However, the key to returning to Hashem lies in the word “תִּדְרְשׁוּ” which appears a couple of pesukim later – often translated as “to search”. When Bnei Yisrael begins to seek out Hashem, they will be able to return to Him.

On a surface level, this reminds us that Hashem is always with us and as long as we open our eyes and hearts, we can bring Him into our lives. However, I believe there is a deeper message here. I think Tisha B'av for a lot of us outside of camp seems like “וְנוֹשְׁנָתֵם” – we have become established in a way of life very removed from the Beit Hamikdash, and to attempt to experience the feelings of avelut for a type of connection lost so long ago feels unbearably difficult. However, much like Bnei Yisrael, I think the answer lies in the word “תִּדְרְשׁוּ”. In this context, “תִּדְרְשׁוּ” means to deeply seek ways we can connect to the loss of the Beit Hamikdash, to attempt to fully place ourselves in the experience. By doing this, we will not only draw closer to our past, but also set into motion a future of a full return to Hashem.

May we merit to see the Beit Hamikdash fully rebuilt.

תשעה באב בארץ

מיכל חזות

שלום לכולם, קוראים לי מיכל חזות. אני גרה בישראל בשוב שקוראים לו טל מנשה בצפון השומרון.

אני עכשיו עדה ד.

ביקשו ממני לכתוב על מה זה בעצם צום תשעה באב בישראל, לפחות במקום שאני גרה בו.... מה שונה בעצם ישראל מחו"ל?

בצום תשעה באב יש אווירה שונה בארץ אווירה שכל עם ישראל ביחד, מאוחדים יותר מיום רגיל אפילו שלא כולם צמים פה בישראל, גם מי שלא צם יודע על קיומו של הצום ומשתדל לכבד את אלו שצמים כמה שיותר.

בערב צום תשעה באב כמו בקאמפ כולם הולכים לבית הכנסת, יושבים על הרצפה והחזן קורא את מגילת איכה. אחרי שגומרים לקרוא הנוער והילדים מסתובבים בשוב ומדברים עם חברים קצת ואז חוזרים הביתה ללכת לישון.

בבוקר קמים, מתארגנים ואז מתחיל מרתון סרטים כביכול, נמצאים בבית או עם חברים ורואים סרטים כדי להעביר את הצום, כמו בקאמפ שרואים סרטים בצהריים, אחרי שגמרנו לראות את הסרטים יש לימוד סניפי של תשעה באב ומה זה בעצם לימוד סניפי? זה לימוד שהמדריכים בונים עקיבא מארגנים על תשעה באב, המדריכים מעבירים את הלימוד או הקומונרית ולפעמים גם עושים חברותות.

אחרי שגומרים את הלימוד נשארים לדבר עם חברים אולי גם לפעמים משחקים תלוי בכוח ואחר כך חוזרים הביתה וגומרים את הצום ואוכלים איזה משהו לסוף הצום.

מאחלת צום קל לכולם ומתגעגעת, מיכל חזות



Movie Recommendations

Aleph to Bet 2: Zootopia and Wonder

By Rosh Mosh David Jesin

In Camp Moshava, everything we do is filled with meaning. Even the movies that we decide to show on the summer fast days are chosen deliberately for their themes, and their relevance is explained by a madrich throughout the film and when it ends. This Tisha B'av, there are two movies that I recommend for our younger chanichim, but truly their messages can speak to all ages.



For those looking for an animated movie, the themes in **Zootopia** are incredibly relevant to the day. Most of the movie takes place in a city, Zootopia, that claims to be the first city where all of its residents live alongside each other peacefully.

Where “predator” and “prey” get along despite their natural inclinations. If you’ve seen this movie already, watch it again, but this time pay attention to all the times that an animal is mean to another, judges another, stereotypes another, to when “predator” and “prey” stop getting along. I believe Sinat Chinam is portrayed throughout the film. Ask yourself, who have you labelled a “prey” or “predator” in your own life? Pause the movie at 01:15:30. How do you think Clawhauser (the cheetah) feels? Why? Zootopia is available to stream on Disney Plus.



For those looking for something that isn’t animated, I can’t recommend **Wonder** enough. Auggie is a boy with a face that looks different from most others. As he starts school with others for the first time in grade 5, he and his family face extreme challenges.

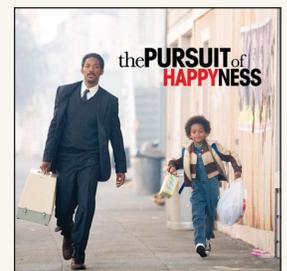
Especially because of bullying. As you watch the movie, ask yourself: What can you do to reduce or prevent bullying in your school or at camp? Do you know someone who doesn’t have as many friends as you that you can try

to include more next time you have the opportunity? Do you know someone who gets bullied that you can stand up for and support? Do you have a friend who bullies, who you can convince to stop? Wonder is available to stream on Netflix.

Gimmel to Mach Hach: The Pursuit of Happiness

By Ben Lando

Tisha B'av is a day of self reflection and improvement. We fast all day to commemorate the destruction of the Beit Hamikdash,



but also pray so that next year we won’t fast and we will be in Israel. Although this is a very serious day and we should try to put all of our efforts into fasting and davening, it can be very hard on a normal day, but when we don’t have food and water it is even harder, especially in the heat of the summer. As a result, at one point in the day, most of us will need to relax. On the other hand, finding something that is both relaxing, spiritual, and slightly mind numbing is really hard.

That is why I recommend watching **The Pursuit of Happiness** starring Will Smith. It is the perfect combination of Hollywood cinematic perfection and a deep meaningful movie. The movie is about a single father, Chris Gardner (Will Smith), who becomes homeless after his wife leaves him and has to find

out how to survive on his own and take care of his son. Through the course of the movie Gardner keeps getting knocked down, but he never fails to get back up.

I feel that his story truly teaches us a lot about how we should behave both spiritually and secularly. The relationship between Gardner and his son is like Hashem and us; everything that Hashem does is to better our lives and he will always protect us no matter what we do. Gardner also teaches us a lot about perseverance. No matter how tough his situation was, he kept going until he finally succeeded. In the end it paid off.

Overall, I highly recommend the movie and I wish everyone an easy fast.

Slow Shira

Im Eshkachech

by Nediva Aspler

In camp on Tisha B'av we sing many meaningful Slow Shira songs. These songs unify us and push us to connect with each other. With every song we sing, we feel more connected. When we start singing Im Eshkachech, the last song before Birkat Hamazon, we feel as if we are one. One unit, one heart, one soul. We are davening for our longing to return to Yerushalayim. On this day, when we feel the loss of Yerushalayim, we know in our hearts that we can always return home.

Acheinu

by Shira Toledano

This song demonstrates that all the Jewish people are brothers and sisters just like at Camp Moshava. More precisely, this song talks about the Jewish people who need to feel like they are brothers and sisters at a time of trouble, and who need to be there for each other. The word "Acheinu" means "our brother" or "our family". If you're at Camp Moshava for a Slow Shira, you will see that we end with Acheinu almost every time, and the whole camp stands on the benches and sings as one big happy family. It's incredible how one song can do so much. The words "אחינו כל בית ישראל הנתונים בצרה ובשבי-ה" mean that Am Yisrael were together in their sad times and happy times just like in how in Camp Moshava everyone is there for each other in times of need and in times of happiness. B'ezrat Hashem we will be able to sing Acheinu together in camp next year!



Slow Shira Story

by Gaby Mamane

There is a story about a Jew in Ethiopia who had heard that the Jews had reconquered the land of Israel. Now, the Jews in Ethiopia had been there for a very long time, even before the second Beit Hamikdash. This Ethiopian Jew, along with many others, was so excited to finally return to his homeland and to the Beit Hamikdash.

When he arrived in Jerusalem, he went to a shop owner and asked, "Where is the Beit Hamikdash?" The shop owner, with a quizzical look on his face, said "Har Habayit? That way," pointing into the distance. The Ethiopian Jew followed the directions he was given, asking more people along the way until he reached a gate. Beyond the gate, a courtyard spread out in front of him in front of a wall that seemed to predate the courtyard by many centuries. Once more, he asked one of the passersby, "Where is the Beit Hamikdash?" only to receive the same response of "Har Habayit? That way," this time pointing straight at the ancient wall. This time, however, he decided to get some answers. "What do you mean this is it? I don't understand." The other man explained to him what we know to be ancient history, but was news for this Ethiopian Jew. Upon hearing of the destruction of his beloved Beit Hamikdash, he cried out in anguish, gripped the shirt on his body and tore it apart.

I always thought that this was the main message of Tisha B'av. Feel the destruction, make it as palpable as can be and feel as sad as possible, but the following occurrence shows otherwise.

Once, there was a counselor in Camp Moshava who had caught a pair of their campers arguing. The counselor got the campers to stop arguing, and then told them to apologize. The campers, to his shock and dismay, refused to apologize, and the counselor said to them, "This is why the Beit Hamikdash is still destroyed"

This is why the Beit Hamikdash is still destroyed.

That's the true meaning behind Tisha B'av. When you have pizza learning at the KTM in Montreal, in the BAYT in Toronto, in the Bnei Akiva of your city in Israel or wherever else you may live, you might be going for the pizza, but you're there for the learning. The same thing happens on Tisha B'av. We have gotten to this point because of the destruction of the Beit Hamikdash, but we are ultimately elevating this day because of what we have to fix. You need to understand and you need to feel at least somewhat sad to realize what needs to be done, but, more importantly, you need to actually do it. Accept the people around you no matter their quirks or shortcomings. Forgive them. Do what you can to make Am Yisrael into one complete, united, unbroken nation again and, one day soon with Hashem's help, we will see the Beit Hamikdash rebuilt.

