

# Thanks to everyone who made our Annual Dinner a success!

May 17, 2015



Rachel Bell and Gary Bell



Aaron Alweis and Harry Wiesel



Marlene Serkin,  
Reuven, Nossan and Gavriel Bell,  
and Harold Kohn



Lil Sommer and Honoree Marilyn Bell



Honoree Marilyn Bell and Arie Ullmann

## Good times at the combined Mother's and Father's Day brunch

June 7, 2015



## Funds and Phone Numbers Please Clip and Save

Fund	Minimum Donation	Contact
Mitzvah Fund	\$2.50	Toby@ 754-4297
Shul Beautiful	\$5.00	Toby @ 754-4297
Library Fund	.....	Shul Office-722-1793
Discretionary Fund	.....	Shul Office-722-1793
General Fund	.....	Shul Office-722-1793
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Chumash	\$60.00	Shul Office-722-1793
Gemorrah	\$75.00	Shul Office-722-1793
Shabbat Luncheon	.....	Shul Office-722-1793
Seudah Shlishit	.....	Rabbi Adamit-773-8980
Shabbat Kiddush	.....	Meryl @ 797-5458
To schedule use of kitchen	.....	Hadassah @ 772-8410
To schedule use of Mikvah	.....	Susan @ 772-8576

# Customs and Practices for the Nine Days” and Tish’a B’Av

**Background:** The three-week period from 17 Tammuz through 9 Av was a time of tragedy for the Jewish people. Many calamities happened on these specific days and during the time between. The catastrophic events surrounding the Holy Temple in Jerusalem that occurred on those specific days resulted in the long exile, which is still ongoing. On the 17<sup>th</sup> of Tammuz the walls of Jerusalem were breached during the period of the second Temple, and the 9<sup>th</sup> of Av marks the day on which both the first and second Temples were destroyed. For that reason it was ordained that this period of three weeks shall be observed as days of mourning by the entire nation. Some mourning practices begin on 17<sup>th</sup> of Tammuz and they increase in severity as we approach the 9<sup>th</sup> of Av.

We discussed the customs of the beginning of this period in the last *ChaiLine*. Now we will mention the customs observed after Rosh Chodesh Av.

**When:** The 9 days begin on Rosh Chodesh Av, which occurs on Friday, July 17, and continues (*this year since 9 Av occurs on Shabbat*) through 10 Av, which occurs on Sunday, July 26.

**Mourning practices:** During the entire three-week period we do not conduct weddings, we refrain from haircuts, and we avoid listening to live music. During the nine days beginning on Rosh Chodesh we refrain from eating meat and drinking wine (or grape juice), and from wearing freshly laundered and ironed clothes. Freshly laundered undergarments are permitted. None of these restrictions apply to Shabbat. We may also drink the wine or grape juice used for Havdalah, even though it is no longer Shabbat, however it is preferable that a child drink the wine or grape juice. We also do not launder or dry clean clothes during this period, even for use after the 9 days. Swimming and bathing for pleasure is likewise forbidden. Bathing for hygienic and health reasons is permitted. Purchasing “items of joy” should be avoided unless their cost will be higher, or the item will not be available, after Tish’a B’Av. Shaving is avoided during the 9 days, or at least the week in which Tish’a B’Av occurs, and is forbidden on Tish’a B’Av itself – Saturday night and Sunday.

**Tish’a B’Av which occurs on Shabbat:** Shabbat is celebrated as usual and no mourning takes place on Shabbat. We are permitted to eat meat and drink wine, sit as a group and on regular chairs, even at *Seudah Sh’lishit*. The customary *seudat hamafseket*, the last meal before the fast commences, is not observed in honor of the Shabbat. Special care must be taken to complete all eating and drinking before sunset, which this year is at 8:30 PM. After this time no food or drink may be consumed and the other Tish’a B’Av restrictions (see below) apply. Many authorities permit regular Torah study during all of Shabbat. Havdalah is **not** to be recited after Shabbat, since the fast has already begun. However, the blessing on the candle is recited when one sees a lit candle. Changing to non-leather shoes is not permitted until after Shabbat, as is doing any labor prohibited on Shabbat, and after a verbal recitation

of Havdalah – *baruch hamavdil bein kodesh l’chol* – *blessed is He who differentiates between holy and regular days* – is recited.

**Tish’a B’Av** is observed for the full 24-hour period, beginning at sundown on Shabbat, July 25. All the restrictions of Yom Kippur apply: It is prohibited to eat and drink; we are not allowed to wash, anoint oneself, wear leather shoes or engage in marital relations. If you need to take medication or consume food or drink due to health reasons, please consult with the rabbi. It is also customary to sit on a low chair or on the floor, as during Shiva, until Mincha on Tish’a B’Av.

**Ma’ariv service:** After the evening service we read the book of *Eicha* (Lamentations), followed by several *kinot*, poetic dirges which recall the destruction of the Temple.

**Shacharit service:** We do not don Tallit or Tefilin and following the service many *kinot* are recited which recall the many tragic events that occurred on this day.

**Mincha service:** We wear our Tallit and Tefilin and the traditional service for a fast day is recited.

**After Tish’a B’Av:** After Ma’ariv we recite Havdalah over a cup of wine or grape juice, but we do not use spices or a candle. The b’racha of *Hamavdil* is recited and the wine or grape juice may be drunk by the adult reciting the Havdalah. It is customary to recite *kiddush l’vanah* – the blessing over the new moon – before eating. Some of the restrictions of Tish’a B’Av continue until the next day. It is customary not to eat meat or drink wine or grape juice (except for Havdalah, as noted above) until Monday morning. It is permissible to wear leather shoes and bathe immediately after the fast, and also permitted to wash clothes, get a haircut and shave immediately after the fast, since the fast day was delayed because of Shabbat.

*Our sages teach that whoever mourns over Jerusalem will merit the future vision of her joy. As it is written in Isaiah (Chapter 66, verse 10), “rejoice greatly with her, all who mourn her.”*

## The Month of Elul

**The month of Elul:** A month before Rosh Hashanah, this year Sunday, August 16, we begin preparing for the Day of Judgment. We blow the *shofar* each weekday morning, with the exception of Erev Rosh Hashanah, and add Psalm 27 into our prayers each morning and evening, in order to begin awakening within us feelings of repentance.

**Selichot:** Penitential prayers are recited each weekday morning until Yom Kippur. We begin reciting these prayers at a special service on Saturday night, September 5.