

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 17th of Tammuz the walls of Jerusalem were breached during the period of the second Temple, and the 9th 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 3 weeks shall be observed as days of mourning by the entire nation. Some mourning practices begin on 17 Tammuz and they increase in severity as we approach the 9th 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, August 5, and continue (*this year since 9 Av occurs on Shabbat*) through 10 Av, which occurs on Sunday, August 14.

Mourning practices: During the entire 3-week period we do not conduct weddings, we refrain from haircuts, and we avoid listening to live music. During the 9 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 8:06 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, August 13. 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, September 4, 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 24.

Note From the Adamits

Packing up 18 years of living into a shipment for our future in Israel is almost a military operation! Push here! Tape this! Lift! Every box is like a puzzle to try and fit all the pieces into a square box. We Adamits never did fit into a definable box! What a shlep! I really want just the basics and minimal stuff.

Minimal stuff but lots of people. Good people. Like the people we know in Binghamton. The people in Beth David don't fit into a definable box either. And that was a perfect fit for us! As our bodies were aching from the physical activity of packing, we took a break and in between boxes we went to the Beth David annual dinner. For me, it felt like a wedding! It was a beautiful time for me and my family. Then we went home, got dressed in our work clothes and packed some more!

We don't know how it will all work out in the new phase of our lives. Ami and I are workers. We will probably apply the same work ethic to our third act. (I prefer not to use the word retirement.) We will miss this Synagogue and this particular congregation. It has been the best time of our lives. I hope the next part of our journey is as good as it was here. We can't ask for anything better. It's a beautiful community. I wish you all health and success.

Please keep in touch with us.

LOL (lots of love) Sarah Lynn and Ami Adamit

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Marilyn Bell to thank Marlene Serkin for her work on rummage sales

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Rhonda Levine and Arie Ullmann in appreciation of Marlene Serkin's 45 years of organizing and laboring on the rummage sales

Give Double Chai

I hope you are all enjoying your summer. There is no rest for the weary and we have to start thinking about the coming year and all that it encompasses in relation to our shul. YOU are needed to help with daily and Shabbat minyans, the Shabbat luncheons, the Shul calendar, Shabbat and holiday kiddushim, attend meetings, etc.

We are a busy group and we can always use more volunteers for all facets of our doings. Minyans especially need more participation. Please keep that in mind

Sponsors are always needed for the ChaiLine. Be a sponsor to commemorate a simcha, or a yahrtzeit. Or for any reason or just because you want to help us out.

For a donation of \$36 you can be a regular sponsor; for \$180 you are a Special Sponsor. An \$18 donation covers the cost of a thank you note. Send your message, along with your check made out to Beth David Synagogue to the shul before the next deadline, September 18, 2016.

I would like to thank all past, present and future donors to the ChaiLine.

Marlene Serkin

Thanks to our sponsors:

Steve & Rika Katz in honor of the birth of their

granddaughter, **Gabriella Haviva**, daughter of Tamar and Eitan Banks

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Marlene Serkin to say thank you for the cards, gifts and donations made in honor of my birthday, and for everyone's help through the years on the Rummage Sales

Special Sponsor

Melvin Rozen is a **Special Sponsor** in loving memory of his late wife, **Rita Rozen**

Shul Calendar Note

If you have any additions or corrections for next year's Shul Calendar, please send them to the following email address:

bethdavidbinghamton@gmail.com

Work is starting on doing the updates. Thank you. If you do not receive the calendar and wish to receive it, or do receive it and wish to cancel, please notify mserkin@stny.rr.com.