

The Month of Elul

The month of Elul: A month before Rosh Hashanah, this year Sunday, August 19, 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 midnight service on Saturday night, September 8.

Recycle Sale

We need you to help out at the Rummage/ Recycle sale. The dates of the sale are July 15, 16, & 17. Set-up will be Sunday morning, July 15, @ 8:30 am. Remember that many hands make light work. We will also need help for clean up on Tuesday, July 17, starting at 11:30 am.

Please call me, Marlene Serkin, at 729-3235, to tell me you will help us out.

Thank you,
Marlene

Contributions

General Fund from:

Michael & Saba Wiesner to Marlene Serkin in honor of the birth of your great grandson, Amichai Yaakov

Dora & Steve Feuer to Susan & Gerry Hubal on your special anniversary

Steven & Wendy Greenspan to Susan & Michael Wright in honor of the birth of your grandson Yaakov Noam

Bernard & Ilana Segal to Aaron & Miriam Alweis in honor of Michael & Malka's marriage

Thanks

Thanks to all who have sent cards and mazel tov's in honor of Danny's graduation from Yeshiva University.

Also, *todah rabba* to all who have wished our family mazel tov and other good wishes in honor of Michael's marriage to Malka Lebovic.

-Aaron and Miriam Alweis

Lily and Herman Wolf want to say thank you for the cards and good wishes received on the occasion of Michael and Malka's marriage.



Mazel Tov to our Graduates

Brian Miller from Hillel Academy
Anna Lewis from Hillel Academy
Maxwell Feinberg from Hillel Academy
Jillianne Foster from Hillel Academy
Emily Lewis from Binghamton High School
Lily Choi from Johnson City High School
Ahi Adamit from Yeshiva University
Danny Alweis from Yeshiva University
Esti Tuchman from Bais Yaakov of Lower East Side (Sasnowitz granddaughter)
Meir Sommer from Yeshiva Bais Hillel (Sasnowitz grandson)
Leora Feder from Jewish Foundation School (Silber granddaughter)
Yael Feder from Jewish Foundation School (Silber granddaughter)
Alexander Preus from SUNY Upstate Medical School
Gideon Shiffman with an MBA from Wharton School (Ladenheim grandson)

Customs and Practices for the “Three Weeks”, 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 should 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.

When: The 3 weeks begins on 17 Tammuz, which occurs on Shabbat, July 7, and continues (*this year since 9 Av occurs on Shabbat*) through 10 Av, which occurs on Sunday, July 29.

The fast of 17 Tammuz: Since 17 Tammuz occurs on Shabbat, the fast is postponed until Sunday, July 8. This day is observed as a fast day, with the fast beginning in the morning at 4:24 am and ending at nightfall, at 9:24 pm.

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 (Friday, July 20) 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 those clothes during this period, even for use after the 9 days. Swimming and bathing for pleasure is likewise forbidden. Bathing for hygienic and health reason 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, and is forbidden on the fast day of 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 8:27 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 Saturday, July 28. 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 Tefillin 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 Tefillin 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."