Shabbat Schedule
Please help make our prayer service more meaningful by refraining from talking during the service.

FRIDAY
6:40 pm: Early Mincha/Maariv
8:00 pm: Pre-Mincha Kiddush
8:15 pm: Late Mincha/Maariv
(Shema should be recited after 9:21 pm)

SHABBAT
Parasha: Page 856 / Haftarah: Page 1189
9:00 am: Shacharit
Mincha Kiddush 6/29 at 8:00 pm)
8:00 pm: Mincha
Seudah Shlisheet is available for sponsorship
9:21 pm: Maariv / Havdalah

Weekday Schedule
SHACHARIT
Sunday: 8:00 am
(Fast of Tammuz begins 4:23 am)
Monday, Tuesday, Thursday, Friday: 6:35 am
Wednesday: 8:00 am (4th of July holiday), followed by breakfast shiur with Rabbi Friedman, “Two Friday Night Minyanim in the Summer: Why is That Allowed?”

MINCHA/MAARIV
Sunday: 7:55 pm
(Fast of Tammuz ends 9:07 pm)
Monday - Thursday: 6:40 pm
Friday: 6:40 pm and 8:15 pm
(Pre-Mincha Kiddush 6/29 at 8:00 pm)

D’var Torah with Rabbi Jonathan Sacks
This is an extraordinary moment in Jewish history, for good and not-so-good reasons. For the first time in almost 4,000 years we have simultaneously sovereignty and independence in the land and state of Israel, and freedom and equality in the Diaspora. There have been times — all too brief — when Jews had one or the other, but never before, both at the same time. That is the good news.

The less-good news, though, is that Anti-Semitism has returned within living memory of the Holocaust. The State of Israel remains isolated in the international political arena. It is still surrounded by enemies. And it is the only nation among the 193 making up the United Nations whose very right to exist is constantly challenged and always under threat.

Given all this, it seems the right time to re-examine words appearing in this week’s parsha, uttered by the pagan prophet Balaam, that have come to seem to many, the most powerful summation of Jewish history and destiny:

“From the peaks of rocks I see them,
From the heights I gaze upon them.
This is a people who dwell alone,
Not reckoning themselves one of the nations. (Num. 23:9)

For two leading Israeli diplomats in the twentieth century — Yaacov Herzog and Naphtali Lau-Lavie – this verse epitomised their sense of Jewish peoplehood after the Holocaust and the establishment of the State of Israel. Herzog, son of a Chief Rabbi of Israel and brother of Chaim who became Israel’s president, was Director-General of the Prime Minister’s office from 1965 to his death in 1972. Naphtali Lavie, a survivor of Auschwitz who became Israel’s Consul-General in New York, lived to see his brother, Rabbi Yisrael Meir Lau, become Israel’s Chief Rabbi. Herzog’s collected essays were published under the title, drawn from Balaam’s words, A People that Dwells Alone. Lavie’s were entitled Balaam’s Prophecy—again a reference to this verse.

For both, the verse expressed the uniqueness of the Jewish people — its isolation on the one hand, its defiance and resilience on the other. Though it has faced opposition and persecution from some of the greatest superpowers the world has ever known, it has outlived them all.

Given, though, the return of Anti-Semitism, it is worth reflecting on one particular interpretation of the verse, given by the Dean of Volozhyn Yeshiva, R. Naftali Zvi Yehudah Berlin (Netziv, Russia, 1816-1893). Netziv interpreted the verse as follows: for every other nation, when its people went into exile and assimilated into the dominant culture, they found acceptance and respect. With Jews, the opposite was the case. In exile, when they remained true to their faith and way of life, they found themselves able to live at peace with their gentile neighbors. When they tried to assimilate, they found themselves despised and reviled.

The sentence, says Netziv, should therefore be read thus: “If it is a people content to be alone, faithful to its distinctive identity, then it will be able to dwell in peace. But if Jews seek to be like the nations, the nations will not consider them worthy of respect.”

This is a highly significant statement, given the time and place in which it was made, namely Russia in the last quarter of the nineteenth century. At that time, many Russian Jews had assimilated, some converting to Christianity. But Anti-Semitism did not diminish. It grew, exploding into violence in the pogroms that happened in more than a hundred towns in 1881.

Learning Opportunities @ the DAT Minyan
• Kitzur Shulchan Aruch: Daily, after Shacharit
• Daf Yomi Shiur (30 min): after Shacharit Sun through Fri and 8:25 am on Shabbat
• Mishnayot: Daily, between Mincha and Maariv
• Halacha Chaburah: Sun, 10:00 am—11:00 am
• “Short & Sweet Talmud Class” (30 min—never longer): Wed, 9:20 am, DAT Minyan offices at BMH-BJ (men only)
• Rabbi Friedman Wed. Night Series (on break for the next two weeks)
• Thursday Evening Mishmar: 8:00 pm
• SHAWL: Shabbat afternoon women’s only study group

DAT Minyan is a dynamic and friendly Modern Orthodox synagogue for all ages and dedicated to meaningful personal spiritual development, community growth, youth involvement, Torah education, and Religious Zionism.

DAT MINYAN NEWS, EVENTS AND LEARNING

The DAT Minyan together with the Jewish Agency for Israel present a special program with Rabbi Chashi Freedman, Director of Education for NATIV: Jewish Heritage Education for Immigrant Soldiers in the IDF, Wednesday, July 11th, 7:30 pm at DAT. Please see the flyer on Page 5 of this Newsletter for additional information.

Have you noticed something different about our webpage? We are in the process of updating and streamlining our website, www.datminyan.org. Please bear with us while we make final adjustments and changes to assure we achieve a great final product.

All able Torah leiners are encouraged to sign-up to lein one or more aliyot for any upcoming Shabbos. The sign-up website, www.datminyan.org/laining, lists all the open slots up to Rosh Hashanah in need of your ability to help us carry out this central segment of the Shabbos morning service. Sign-up takes about 15 seconds, and can be done weeks in advance, giving you plenty of time to prepare. We have also made advance sign-up easy (via the same website) for those interested in participating by chanting a Haftorah, again allowing plenty of time for those who’d like time to brush-up on a Haftorah previously chanted, or to learn one they’ve not done yet. Please contact Steve Hutt with questions or for more information.

Please check the lost and found every month to see if any of your lost belongings are there. It is located right near the main entrance doors. The school donates all remaining items at the end of each month.

The DAT Minyan has a part-time job opening for Executive Director Assistant. A full description of the position is posted online at JewishJobs.com, using the link: https://jewishjobs.com/jobs/view/47997. Interested candidates should apply through the website.

COMMUNITY ANNOUNCEMENTS

The Denver Community Adopt A Kollel program invites you to join us at the Open Houses that will be held Sunday, July 8th. Open Houses will take place on the West Side - 11:30 am at the home of Rabbi Laizer & Mrs. Shulamis Muller, 1678 Vrain Street. A light brunch will be served. In the Southeast - from 7:30 pm at the home of Dr. Effie & Mrs. Simmy Sonstein, 9142 E. Tufts Circle. Light refreshments will be served. For men & women. Come take the opportunity to see how the Denver community, together with over 300 communities worldwide, has helped spread Torah in Israel.

Join ADL for its 2018 Supreme Court Review program on July 10th to watch distinguished legal scholars Erwin Chemerinsky, Frederick Lawrence and Dahlia Lithwick as they discuss live from the National Constitution Center in Philadelphia the most important cases of the term. You do not need to be an attorney to attend! If you have an interest in the important cases of the day, this is a program for you. The speakers will discuss many cases, including the Masterpiece Cakeshop case, challenges to the President’s “Muslim Ban,” and a major redistricting case. They will also discuss continued challenges to the President’s executive orders in the lower courts and what to expect at the Supreme Court next year. RSVP to attend the live screening in person by calling 303-830-2425 or via email to ybendul@adl.org by June 6. The program begins with a light breakfast at 9:30 am and the live screen starts at 10 am. There is no cost to attend. Location information will be provided upon RSVP. If you cannot attend the screening in person, join the program from any computer at 10 am Mountain Time on July 10 at https://www.adl.org/supreme-court-review. Colorado attorneys can earn 2 general CLE credits for attending.

The Ladies Auxiliary of Yeshiva Toras Chaim cordially invites you to spend a delightful afternoon at the Annual Rose Garden Donor Luncheon, honoring as our “Rose of the Year” Mrs. Esther Melamed & her very special family members Chani, Bacha and Shira Melamed with the M’Dor L’Dor Tribute. The “Distinguished Friendship Award” will be presented to Mrs. Dale Sievers. Please join us in honoring these wonderful women on Wednesday, July 11, 2018, at 11:45 a.m. at the Yeshiva Toras Chaim MB Glassman Foundation Community Social Hall. Please call the Yeshiva at 303-629-8200 or email ytcinfo@ytct.edu with your reservation.

Mah Jongg Tournament with LEA Hadassah, August 19th. Registration at 11:30 AM, game starts promptly at 12:00 pm Cost: $36 if registering before Aug 14 ($45 thereafter). Walk-ins not guaranteed a seat or will play at non-competitive tables. Includes competitive or non-competitive entry fee, lunch, and cash prizes for top winners. Proceeds to benefit The Jewish Experience and LEA Hadassah. Call 303-316-6412 or visit www.theje.com/class/summermahj.

JewPro Event (Young Professionals 20’s & 30’s) - August 26th - Just Kitchen, 2-5 pm. Come join your friends as Moishe House and JewPro combine yet again for another round of Just Kitchen cooking! Whether you have been to all Just Kitchen events, one, or none, please come out to make a difference. We’ll be making and then delivering nutritious, Kosher, home-cooked meals to Seniors, the home-bound, and the homeless. There will be a break for noshin’ and schmoozin’. Call 303-316-6412 or visit https://www.facebook.com/events/2159555580726952/.

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These were followed by the notorious Anti-Semitic May Laws of 1882. Realising that they were in danger if they stayed, between 3 and 5 million Jews fled to the West.

It was at this time that Leon Pinsker, a Jewish physician who had believed that the spread of humanism and enlightenment would put an end to Anti-Semitism, experienced a major change of heart and wrote one of the early texts of secular Zionism, Auto-Emancipation (1882). In words strikingly similar to those of Netziv, he said, “In seeking to fuse with other peoples [Jews] deliberately renounced to some extent their own nationality. Yet nowhere did they succeed in obtaining from their fellow-citizens recognition as natives of equal status.” They tried to be like everyone else, but this only left them more isolated.

Something similar happened in Western Europe also. Far from ending hostility to Jews, Enlightenment and Emancipation merely caused it to mutate, from religious Judeophobia to racial Anti-Semitism. No-one spoke of this more poignantly than Theodore Herzl in The Jewish State (1896):

We have honestly endeavoured everywhere to merge ourselves in the social life of surrounding communities and to preserve the faith of our fathers. We are not permitted to do so. In vain are we loyal patriots, our loyalty in some places running to extremes; in vain do we make the same sacrifices of life and property as our fellow-citizens; in vain do we strive to increase the fame of our native land in science and art, or her wealth by trade and commerce. In countries where we have lived for centuries we are still cried down as strangers … if we could only be left in peace … But I think we shall not be left in peace.

The more we succeeded in being like everyone else, implied Herzl, the more we were disliked by everyone else. Consciously or otherwise, these nineteenth century voices were echoing a sentiment first articulated 26 centuries ago by the prophet Ezekiel, speaking in the name of God to the would-be assimilationists among the Jewish exiles in Babylon:

You say, “We want to be like the nations, like the peoples of the world, who serve wood and stone.” But what you have in mind will never happen. (Ez. 20:32)

Anti-Semitism is one of the most complex phenomena in the history of hate, and it is not my intention here to simplify it. But there is something of lasting significance in this convergence of views between Netziv, one of the greatest rabbinic scholars of his day, and the two great secular Zionists, Pinsker and Herzl, though they differed on so much else. Assimilation is no cure for Anti-Semitism. If people do not like you for what you are, they will not like you more for pretending to be what you are not. Jews cannot cure Anti-Semitism. Only Anti-Semites can do that, together with the society to which they belong. The reason is that Jews are not the cause of Anti-Semitism. They are the objects of it, but that is something different. The cause of Anti-Semitism is a profound malaise in the cultures in which it appears. It happens whenever a society feels that something is badly amiss, when there is a profound cognitive dissonance between the way things are and the way people think they ought to be. People are then faced with two possibilities. They can either ask, “What did we do wrong?” and start to put it right, or they can ask, “Who did this to us?” and search for a scapegoat.

In century after century Jews have been the scapegoat for events that had nothing to do with them, from medieval plagues to poisoned wells to inner tensions in Christianity to Germany’s defeat in the First World War to the underachievement of many Muslim states today. Anti-Semitism is a sickness, and it cannot be cured by Jews. It is also evil, and those who tolerate it when they could have protested are accomplices to evil.

We have nothing to apologise for in our insistence on being different. Judaism began as a protest against empires, symbolised by Babel in Genesis and ancient Egypt in Exodus. These were the first great empires, and they achieved the freedom of the few at the cost of the enslavement of the many. Jews have always been the irritable of empires because of our insistence on the dignity of the individual and his or her liberty. Anti-Semitism is either the last gasp of a declining culture or the first warning sign of a new totalitarianism. God commanded our ancestors to be different, not because they were better than others – “It is not because of your righteousness that the Lord your God is giving you this good land” (Deut. 9:6) – but because by being different we teach the world the dignity of difference. Empires seek to impose unity on a plural world. Jews know that unity exists in heaven; God creates diversity on earth.

There is one fundamental difference between Anti-Semitism today and its precursors in the past. Today we have a State of Israel. We need no longer fear what Jews discovered after the Evian Conference in 1938, when the nations of the world closed their doors and Jews knew that they had not one square inch on earth they could call home in the Robert Frost sense, namely the place where “when you have to go there, they have to let you in.” Today we have a home – and every assault on Jews and Israel today only serves to make Jews and Israel stronger. That is why Anti-Semitism is not only evil but also self-destructive. Hate destroys the hater. Nothing has ever been gained by making Jews, or anyone else, the scapegoat for your sins.

None of this is to diminish the seriousness with which we must join with others to fight Anti-Semitism and every other religious or racial hate. But let the words of Netziv stay with us. We should never abandon our distinctiveness. It is what makes us who we are. Nor is there any contradiction between this and the universalism of the prophets. To the contrary – and this is the life changing idea: In our uniqueness lies our universality. By being what only we are, we contribute to humanity what only we can give.

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MORE DAT MINYAN EVENTS AND LEARNING

“How are 3000-year-old words supposed to mean anything to me?”
“If God is Omniscient, why do I have to ask for things?”
“I’ve been praying my whole life... and I have no idea what I’m talking about!”

Sound familiar?
You are not alone.

Rabbi Friedman’s new series, “The Meaning of Prayer,” examines the structure of the morning service from a Kabalistic, Halachic (Jewish law) and Mussar (Jewish ethics) perspective - and is geared towards people of any and every background.

The 5-week series takes place on Wednesdays at 7:30 pm, continuing through June 27th.

Understand prayer as you never did before...

Thursday Night Mishmar

Join us from 8:00 pm to 9:00 pm for an hour of learning - and choose your options:

✦ Tanya Class, led by Rabbi Mendel Popack

✦ Or bring a Chavrusa and learn on your own!

Invitation to All N'Shei DAT Minyan, Women of the DAT Minyan

Join our powerful Mishmeres Shemiras Halashon to make this Tisha B'Av our last! How? The Batei Mikdash (Temples) were destroyed on Tisha B'Av due to baseless hatred and discord among the Jewish People. When we reunite in a spirit of love and kindness, we show HaShem that it's time for Him to end our suffering and bring the Geulah (Final Redemption).

It's as easy as 1-2-3:

1. Sign up for a daily one-hour slot to be "Shomeres," be aware of your speech and communications, ensuring that they are productive and beneficial, not derogatory or damaging.

2. Dedicate the merit of your efforts to a fellow Jew in need of a refuah (healing) or yeshuah (salvation).

3. Choose a method to learn and review the laws of Shemiras HaLashon, proper speech: discounted books, daily email, or phone in to listen to a daily recording.

NO hidden fees! LOTS of hidden benefits! For more information and to join email rivkagross@hotmail.com or call 303.868.8320.

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MORE DAT MINYAN EVENTS AND LEARNING

THE LONG WAY HOME...
IDF Soldiers Searching For Their Lost Identity

The Jewish Agency for Israel and DAT Minyan presents
RABBI CHASHI FREEDMAN, NATIV’S DIRECTOR OF EDUCATION
Denver Academy of Torah, 6825 E. Alameda Ave, Denver CO 80224
Wednesday, July 11 | 7:30pm

Nativ: Jewish Heritage Education for Immigrant Soldiers is The Jewish Agency’s Jewish identity-building education program for soldiers in the IDF who are not halachically Jewish, feel disconnected from their Jewish roots, or wish to learn more about Judaism and Zionism. Most students are immigrants from the FSU or children of FSU immigrants — brave young men and women who may experience feelings of alienation and isolation as a result of their immigration and their lack of knowledge about Jewish culture and history. Each year The Jewish Agency’s Nativ courses in Jerusalem and Zichron Ya’akov work with around 1,700 immigrant soldiers in an enriched 4-5-week program of learning, traveling through Israel, and sharing in observance of Shabbat and Jewish holidays. Nativ provides immigrant soldiers with an affirmative, cross-denominational way to connect to their Jewish roots. After completing the program, many participants choose to pursue an optional extended conversion course.

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The DAT Minyan wishes to acknowledge the following milestones* of our members in the coming week:

- Neil Dobro, Larry Halpern, Jennifer Jacobson, Sruli Jankovic, Rachely Kasztel, Yehudis Kasztel, Sammy Mogyoros, Dalya Penn, Jonah Rascoff, Sara Rotbart, Nechama Rubin, Esther Zalkin, Corina Zaza
- Leora Joseph and Michael Wechsler - 28 years
- Barbara and Mickey Silberman - 25 years
- Hannah Katz and Craig Kornbluth - 17 years
- Jessica and David Zalkin - 12 years

*These details were obtained from the DAT Minyan database, which contains information provided by the members when they joined. We apologize for any omissions or mistakes. For corrections or additions, please log on to your account and update the information, or contact the synagogue office at 720-941-0479.

This Day in Jewish History - 30 June / 17 Tammuz

- **17 Tammuz, 2105 B.C.E.** - 47 days after setting sail in his ark, Noah opens a window and sends out the first of the doves to see if the waters of the Great Flood have receded. But, as recorded in (Bereishit / Genesis 8:9), “The dove could not find a resting place for the sole of its foot, and it returned to him to the Ark, for water was upon the surface of all the earth.” As the Torah continues, Noah would wait a week and send the dove out a second time, when it returned with an olive leaf, and a third time one week later when the dove did not return. It was at that point that Noah knew the time had come to heed Hashem’s words and leave the Ark to begin a new life on earth.

- **17 Tammuz, 1313 B.C.E.** - After forty days and nights, Moshe descends Mt. Sinai with the first stone Tablets, inscribed with the Aseret Hadibrot (Ten Commandments). Upon seeing that the people of Israel have constructed a golden calf that they are worshipping, Moshe becomes angry and throws the Tablets, breaking them. He burns the golden calf, turning it to powder which he scatters on the water and forces the Israelites to drink.

- **17 Tammuz, 1776** - The Declaration of Independence is announced in the "new" country of America promising religious freedom for all. While there were less than 2,500 Jews within the colonies at that time, Jews were a major presence in the American Revolution. Approximately 600 Jews fought in the Continental Army, including 24 officers, among them the great-grandfather of Supreme Court Justice Benjamin Cardozo. Many other Jews helped finance the Revolution and Jewish merchants and arms traders helped funnel arms into the American colonies through the British blockade.

June 30, 2014 - Search teams in Israel locate the bodies of three missing Israeli teenagers in a field northwest of Hebron. The teens, Naftali Fraenkel, Gil-ad Shaer and Eyal Yifrah, had been kidnapped by Hamas on June 12th from a bus stop at the Israeli settlement of Alon Shvut in Gush Etzion in the West Bank. Three months later, on September 23rd, the two suspects in the kidnapping were killed in a shootout. A third member of Hamas was later jailed and is currently serving three life sentences for the murders.

Refuah Shelayma

Please include the following names in your prayers. May each be granted a Refuah Shelayma. Names are kept on the list until the next Rosh Chodesh. Help us keep the list accurate by verifying the necessary details each month on the Cholim Document at [https://goo.gl/seyIG2](https://goo.gl/seyIG2).

- Baruch Getzel ha Cohen ben Esther
- Eliehu Chaim ha Cohen ben Sarah Rifka
- Ephraim ben Henna
- Esti bat Sara
- Michael ben Leah
- Michoel Zisel ben Barbara
- Miriam Tova Chaya bat Chanah
- Mirtha bat Isabel
- Mordechai Lev ben Frumah
- Moshe Feivel ben Rose
- Nataniel ben Elisheva
- Natanya bat Itel
- Noa Shani bat Chaya Bracha
- Pinchas ben Beula Batya
- Raphael Yotam ben Efrat
- Rifka bat Leah
- Rina bat Lea
- Roshka bat Bryna
- Sara bat Chana
- Sarah Shoshanna bat Sarah
- Shabtai ben Sarah
- Shashi bat Tirtza
- Shavua bat Batya
- Shoshanna bat Smadar
- Shoshanna bat Liora
- Shoshanna bat Chaya Elisheva Rivka bat Sarah
- Shiman Shmera ben Miriam
- Shimshon Raphael ben Eliyaa
- Shirley bat Hasia Devorah
- Simcha Shaya ben Leiba Leah
- Tirtza bat Sarah
- Tirtza Chana bat Malka
- Tova bat Nehama
- Tziporah Rut bat Cissie
- Tzvi Gershon ben Shindel Shaina Raizel
- Yakkir Ephraim bat Rachel Devorah
- Yasmine bat Miriam
- Yehuda Mordechai Shrage ben Roiza Feige
- Yehudit bat Leah
- Yisroel ben Chana Pesel
- Yisroel Yaakov Moshe ben Sarah
- Youchanan ben Sarah
- Yona Malka bat Pola
- Yonatan Zeev ben Netta
- Yosef ben Bruria Katrina
- Yosef ben Malka Machla
- Zev ben Yehudis
- Batsheva bat Esther
- Bellot bat Malka
- Boruch ben Eydyu
- Carmel ben Tirtza
- Chaim Tuvia ben Dina
- Chana Yetta bat Bryna
- Channa Bat Henny Rus
- Chaya Chanan Elisha Rivka bat Sarah
- Chaya Miriam bat Shoshana
- Chaya Orah bat Sarah
- Chaya Rochel bas Miriam
- Chaya Sarah bat Tzirel
- Deborah Leah bat Chanah
- Dinah bat Chayala
- Diniel ben Chana
- Dovid ben Laya
- Dovid ben Leah
- Eunice bat Sarah
- Feigie bat Sarah
- Feigie ben Sarah
- Gavriel Yehoram ben Leah Ceci
- Geula bat Chana
- Guy Chaim ben Rita
- Hadassah bat Fruma Rahel
- Hillel Yerachmiel ben Ariella
- Ida bat Esa
- Ilana Dintza bat Ita Mirrel
- Ita Shevia bas Udyah
- Kalia bat Miriam
- Leah bat Sarah
- Leah Devora Kvitlya bat Chaya
- Levick Yitzchak ben Bracha
- Leya bat Sara
- Malka ben Sarah
- Margola Hadassah bat Gitel Sarah
- Mendel Ila ben Frida Miriam
- Michael ben Leah
- Michoel Zisel ben Barbara
- Miriam Tova Chaya bat Chanah
- Mirtha bat Isabel
- Mordechai Lev ben Frumah
- Moshe Feivel ben Rose
- Nataniel ben Elisheva
- Natanya bat Itel
- Noa Shani bat Chaya Bracha
- Pinchas ben Beula Batya
- Raphael Yotam ben Efrat
- Rifka bat Leah
- Rina bat Lea
- Roshka bat Bryna
- Sara bat Chana
- Sarah Shoshanna bat Sarah
- Shabtai ben Sarah
- Shashi bat Tirtza Batya
- Shoshanna bat Smadar
- Shoshanna bat Liora
- Shoshanna bat Chaya Elisheva Rivka bat Sarah
- Shiman Shmera ben Miriam
- Shimshon Raphael ben Eliyaa
- Shirley bat Hasia Devorah
- Simcha Shaya ben Leiba Leah
- Tirtza bat Sarah
- Tirtza Chana bat Malka
- Tova bat Nehama
- Tziporah Rut bat Cissie
- Tzvi Gershon ben Shindel Shaina Raizel
- Yakkir Ephraim bat Rachel Devorah
- Yasmine bat Miriam
- Yehuda Mordechai Shrage ben Roiza Feige
- Yehudit bat Leah
- Yisroel ben Chana Pesel
- Yisroel Yaakov Moshe ben Sarah
- Youchanan ben Sarah
- Yona Malka bat Pola
- Yonatan Zeev ben Netta
- Yosef ben Bruria Katrina
- Yosef ben Malka Machla
- Zev ben Yehudis

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LAWS OF THE THREE WEEKS
Rabbi Joseph Friedman, DAT Minyan

There are four distinct periods during this time of national mourning: The Three Weeks (beginning from the 17th of Tammuz, which is June 30th), the Nine days (which begin on Thursday night, July 12th), the Week of Tisha B’Av (“Shavua SheChal Bo”), and Tisha B’Av (which has three periods: Erev Tisha B’Av, Tisha B’Av before midday, and after midday). This week we begin the Three Weeks.

1. THE THREE WEEKS (applies to Ashkenazic Jews only):

- There is a generally accepted custom that both men and women refrain from both haircuts and shaving during the Three Weeks.
  - It is important to note that Rav Soloveitchik believed that the period of the Three Weeks mirrors the period of twelve months of mourning one observes after the death of a parent. He held (See Nefesh HaRav) that just as it the practice of most people – following Shloshim - to shave regularly during the twelve-month period (after initially allowing a few days of growth), one may do the same during the Three Weeks.
  - It is equally important to note this is not the approach of the majority of Poskim, who maintain the prohibition of both shaving and haircuts applies. However, even those Poskim agree a person may shave if this will cause him a financial loss or create difficulty in his business. However, if it would suffice for him to shave even once or twice a week, he should do so as opposed to shaving every day.

- A married woman, or one of marriageable age (e.g. a girl dating), may shave her legs even during the Nine Days.

- It is an accepted custom to refrain from listening to any music, whether live or recorded during this period.
  - A professional music teacher may teach music during the Three Weeks, even after Rosh Chodesh Av. Similarly, one may learn music and practice during this period of time even if it’s not for one’s livelihood.
  - It is permitted to attend an exercise class, even if there is music playing in the background.
  - Similarly, one may listen to music if the purpose is not the music itself. Examples include: a driver may play music if he is fearful he may fall asleep otherwise at the wheel; a parent may play music in the home if it will reduce tension with little children.
  - Acapella music is not included in this prohibition (according to many poskim).

- One may not get married during this period. However, one may get engaged – even on Tisha B’Av itself. While one should not have a festive meal celebrating the engagement during the Nine Days, such a meal is permitted during the Three Weeks.

- We refrain from reciting the Beracha of “She’hecheyanu.” Therefore, one should not purchase, or wear for the first time, a garment that would require such a brocha (e.g. suits, gowns, etc.). Clothing that does not require a She’hecheyanu (e.g. shoes, socks, shirts, pants, etc.), may be purchased and worn until Rosh Chodesh Av.

- A person should not purchase a new home during this period. However, it is permissible to enter into contract – including remitting a down payment on a house or apartment – during this period.

- This year, since Tisha B’Av is deferred, cutting one nails is permitted up to and including Erev Shabbat before Tisha B’Av.

- General home improvements (as opposed to, say, building an addition) are permitted until Rosh Chodesh Av. In specific cases, please consult Rabbi Friedman.

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