

The Three Weeks

AND

TISHA B'AV

5779/2019



YOUNG ISRAEL OF WEST HARTFORD
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THREE WEEKS SCHEDULE

Fast of 17th of Tammuz – Sunday, July 21

Fast Begins	4:22 am
<i>Shacharit & Selichot</i>	8:15 am
<i>Mincha & Maariv</i>	7:50 pm
Fast Ends	8:52 pm

Erev Tisha B'Av – Shabbat, August 10

Shabbat Afternoon Class	5:15 pm
<i>Mincha</i>	6:00 pm
Regular <i>Seudah Shlishit</i> to be completed by	7:57 pm
Fast Begins	7:58 pm
Shabbat Ends	8:44 pm
Maariv & Eichah	9:00 pm
<i>Please remember to wear non-leather shoes</i>	

Tisha B'Av - Sunday, August 11

<i>Shacharit and Kinot</i>	8:30 am
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Following our local recitation of Kinot, we will be connecting to the YU live stream of Kinot and their discussion presented by Rabbi Dr. Jacob J. Schacter

<i>Chatzot (Midday)</i>	12:55 pm
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Tisha B'Av Film Presentation

NO PLACE ON EARTH

4:00 pm – 5:30 pm

WHO WILL WRITE OUR HISTORY?

5:35 pm – 7:00 pm

<i>Mincha (with Tallit and Tefilin)</i>	7:15 pm
<i>Maariv</i>	7:56 pm
Fast Ends	8:27 pm

Tisha B'Av Afternoon Films Presentations

Sunday, August 11

FREE AND OPEN TO THE PUBLIC



NO PLACE ON EARTH

4:00 – 5:30 PM

In October 1942, Esther Stermer, the matriarch of a Jewish family in the Ukraine, leads her family underground to hide from the pursuing Nazis - and stays nearly a year and a half. Their harrowing story of survival living in near total darkness in two cold, damp caves is one like no other ever told. It was life...like No Place On Earth.

WHO WILL WRITE OUR HISTORY

5:35 – 7:00 PM

In November 1940, days after the Nazis sealed 450,000 Jews in the Warsaw Ghetto, a secret band of journalists, scholars, and community leaders decided to fight back. Led by historian Emanuel Ringelblum and known by the code name Oyneg Shabes, this clandestine group vowed to defeat Nazi lies and propaganda not with guns or fists but with the ultimate weapon: the truth.



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LAWS AND BASIC INFORMATION REGARDING THE THREE WEEKS AND TISHA B'AV

I. FAST OF 17TH OF TAMMUZ - SUNDAY, JULY 21

A. HISTORICAL SIGNIFICANCE OF THE FAST OF TAMMUZ

The Fast of the Seventeenth Day of Tammuz commemorates....

- ▶ The breaching of the wall around Jerusalem
- ▶ The cessation of the daily offerings during the siege of the first Temple
- ▶ The burning of a Sefer Torah by *Apostomos*
- ▶ The placing of an idol in the Temple
- ▶ The breaking of the tablets by Moshe

II. THE THREE WEEKS: AN OVERVIEW

From the 17th day of Tammuz until the Ninth of Av, Sunday, August 11th, we commemorate the destruction of Jerusalem, the Temple and the fall of the Jewish Commonwealth in Israel. These experiences are not just events of the past, rather they created the Diaspora existence that we currently experience. For this reason, it is appropriate that we continue to commemorate these events and understand their roots to the many tragedies that have befallen our people.

The Three Weeks begin with the Fast of the Seventeenth of Tammuz and end on Tisha B'Av. It is a period of gradually intensified mourning. This period can be subdivided into two smaller groupings: (1) From the 17th of Tammuz until Rosh Chodesh Av (July 21st – August 1st); and (2) from Rosh Chodesh Av until Tisha B'Av (August 2nd – August 11th). This latter period is commonly referred to as “The Nine Days.”

Rabbi Joseph Soloveitchik famously explained that these two periods of mourning are constructed to mimic the different stages of mourning following the loss of a parent. Thus, the initial Three Weeks period mirrors the 12 months of mourning for a parent.

A. LAWS APPLYING TO THE ENTIRE THREE WEEKS

1. One may not get a haircut or shave.
 - a. Like the 12 months of mourning, shaving would be permitted for necessity and professionalism.
 - b. One may certainly shave for Shabbat.
2. One should not wear new clothing or new shoes.
 - a. A sale item which will not be available after the three weeks may be purchased, but cannot be used until after Tisha B'Av.
3. Weddings or any other social parties are forbidden.
 - o A simple gathering of 2 or 3 families in a restaurant would not be considered a celebration.

- A larger gathering, however, would be prohibited during this time period.
 - While the general example of a larger gathering is weddings, any party would be prohibited during the 3 weeks.
- 4. One should not attend any musical events.
 - R. Aharon Lichtenstein permits functional use of recorded music, e.g. to keep you awake while driving or to motivate you during exercise.

B. LAWS APPLYING TO THE NINE DAYS (AUGUST 2 – AUGUST 11)

Similarly, according to Rabbi Soloveitchik, the Nine Days, beginning on Rosh Chodesh Av (August 2 at nightfall), mirrors the period of *Shloshim*, the 30 days that follow the burial of a loved one. As such:

1. One should not wash clothing, as it is not in consonance with the spirit of mourning.
 - a. It is prohibited to give adult clothing to a non-Jewish launderer, even if the clothing will be returned after Tisha B'Av.
 - b. It is permissible to give clothing to a non-Jewish launderer before the Nine Days, even if the clothing will be washed during the nine days. However, one should not wear that clothing until after Tisha B'Av.
 - c. Washing of clothes for the sake of a mitzvah is permissible. Therefore, if one must wash clothing for Shabbat, one may do so on the Thursday prior or Friday.
 - d. One may wash children's clothing.
2. One should also not wear freshly laundered clothing.
 - a. One may wear laundered undergarments.
 - b. One may wear laundered clothes on Shabbos
3. During the Nine Days, it is our custom not to bathe for pleasure. However, showering for hygienic reasons is permitted.
 - a. A woman may wash for the sake of her ritual immersion during this time.
4. No shaving is permitted.
 - a. If one's business will be compromised by not shaving, one may shave until the week in which Tisha B'Av occurs.
5. Swimming is prohibited during this period.
6. One may not eat meat or chicken, or drink wine, with the exception of Shabbat.
 - a. If possible, Havdalah should be drunk by a child. However, if no child is available, the one reciting the blessing may drink it.
7. Meat may be eaten and wine drunk at a feast in honor of the performance of a mitzvah, such as at a circumcision, a pidyon haben (redemption of the first-born), or the completion of a Talmudic tractate.
8. The *shahacheyanu* blessing is not recited during the Nine Days, even on Shabbat.

III. EREV TISHA B'AV – SHABBAT, AUGUST 10

1. Because the 9th of Av is actually Shabbat this year and its observance is delayed until Sunday, on Shabbat itself the Tisha B'Av abstentions are permitted except for marital relations (unless Friday night is the night of immersion).
2. The *Seuda Hamafseket* (the Meal before the Fast) is omitted since it is Shabbat; instead a regular Shabbat meal is eaten (*Seudah Shlishit*) and regular *bentching* may be said with a *zimun* (quorum of 3).
2. One must be careful to stop eating before sunset (7:58 p.m.)
3. One must either carry their Tisha B'Av shoes to shul before Shabbat and change them after Shabbat is over and before Ma'ariv, or one can change their shoes at home after Shabbat is over (recite *baruch Hamavdil* first) and then come to Shul for Maariv. (We will have a short break before beginning Maariv and Eicha on Saturday night)

IV. TISHA B'AV – SUNDAY, AUGUST 11

A. HISTORICAL SIGNIFICANCE OF TISHA B'AV

While Tisha B'Av has become a day of collective Jewish mourning for ages of tragedies that have befallen the Jewish people. The actual day of Tisha B'Av commemorates

- ▶ The day the spies returned poisoning the Jewish people's attitude towards the land of Israel and causing a communal panic and cry. This led to 40 years of wandering in the desert as well as a decree of the Almighty that for generations Tisha B'Av would be a day of crying and misfortune for the Jewish People.
- ▶ The First Temple was destroyed by the Babylonians and Nebuchadnezzar
- ▶ The Second Temple was destroyed by the Romans in 70 CE
- ▶ The Romans crushed the Bar Kokhba revolt and destroyed the city of Betar, killing over 500,000 Jews in 135 CE.
- ▶ The Roman commander Turnus Rufus plowed the Temple mount and surrounding areas.

Other calamities continued to pile on.

- ▶ The Jews were expelled from England on the 9th of Av in 1290.
- ▶ The Jews were expelled from France on the 10th of Av in 1306.
- ▶ The Jews were expelled from Spain on the 7th of Av in 1492.
- ▶ SS commander Heinrich Himmler formally received approval from the Nazi Party for "The Final Solution" on the 9th of Av in 1941.



B. THE FIVE ABSTENTIONS

Note: One must bear in mind that, starting from Saturday (sunset 7:58 p.m.), all the laws of Tisha B'Av remain in effect until nightfall of Sunday (8:27 p.m.).

1. Eating and Drinking
 - i. Eating and drinking are prohibited on Tisha B'Av, same as on any other fast.
 - i. Females above the age of twelve years and one day and males above the age of thirteen years and one day are obligated to fast.
 - ii. Any ill person, or pregnant/nursing woman who feels severe discomfort and may need to eat and/or drink should speak to Rabbi Brander.
2. Washing
 - i. Showering or bathing in either hot or cold water is prohibited.
 - ii. The following is permitted:
 - a. In the morning upon arising one should wash fingers only.
 - b. During the day, if one's hands become soiled, one may wash them in order to clean them.
3. Anointing
 - i. Applying any kind of ointment, lotion, etc. is forbidden.
 - ii. For medicinal purposes, it is permitted.
4. Wearing Leather Shoes
 - i. Wearing shoes made wholly or partially of leather is forbidden.
5. Marital Relations
 - i. Marital relations are forbidden on Tisha B'Av.
 - ii. In addition, at night, a couple should observe the separations of niddah.

C. OTHER PROHIBITIONS

1. Learning Torah
 - a. The learning of Torah is forbidden, as it serves to gladden the Jewish soul.
 - b. One is permitted to study the following, as they are appropriate to the mood of Tisha B'Av:
 - i. The book of Iyov (Job)
 - ii. The prophecies of evil in Jeremiah
 - iii. Eicha and Midrash Eicha (Lamentations)
 - iv. The account of the destruction of the Temple in Sanhedrin (104a-b)
 - v. The third chapter of Moed Katan.
 - c. The same laws apply to teaching children.
 - d. The above laws of learning apply only to Tisha B'Av up to midday (12:55 p.m.).

2. One does not greet a friend on Tisha B'Av, even to say "Good Morning." If one is greeted, return the greeting in a low tone.
3. One should not walk for enjoyment on Tisha B'Av and one should be careful in spending time so as not to come to jest on Tisha B'Av.
4. One should deprive oneself of some comfort when one sleeps on the night of Tisha B'Av, e.g. if one usually sleeps with two pillows, one should use only one.
5. Work which takes time to complete, whether it is skilled work or unskilled work, is forbidden Tisha B'Av night and during the day at least until midday (12:55 pm). The same applies to business dealings.
 - a. It is preferable to refrain from any kind of work or business transaction during the whole day.
6. One should not prepare food for the break fast until after midday.
7. One may not sit on a chair until midday (12:55 p.m.). Instead one must sit on the floor or on a low Shiva stool.

D. TISHA B'AV MAARIV/NIGHT SERVICE

1. Tisha B'Av night, the congregation recites Maariv slowly and in a weeping voice, while sitting on the floor or on low stools.
2. In the Shmoneh Esrei of Maariv, one inserts the paragraph of Ata Chonantanu said every Saturday night.
3. After *Kaddish*, the congregation sits on the floor (or on low stools) and *Eicha* is read slowly, in a wailing voice.
4. The light is reduced to a minimum, sufficient to follow the reading of *Eicha* and the *Kinot* (lamentational prayers).
5. At the end of *Eicha*, the passage of *Hasheveinu* is recited by the congregation and then repeated by the reader.
6. During the recitation of *Kinot*, it is forbidden to converse.
7. *Veyehi Noam* is not recited at Maariv.
8. Havdalah over a cup of wine and the blessing over the spices are not recited. The blessing over light should be made before the reading of *Eicha*. *At the end of the Fast (Sunday night), Havdalah is recited over a cup of wine, but the blessings over light and spices are omitted.*

E. TISHA B'AV DAY DAVENING/SERVICE

1. In the morning, neither *tefillin* nor the *talit gadol* (prayer shawl) are put on. The *talit katan* (the smaller four-cornered garment) is donned without reciting any blessing.
2. Three males are called up for the reading of the Torah, which is from Deut. 4: 25-40. The third one chants the *haftora* from Jer. 8:13- 9:23 in the same melody as *Eicha*.
3. *Kinot* are recited in the morning after the Torah reading.
4. The following are omitted from the *Shacharit* prayers:
 - *Korbanot*
 - *Birkat Kohanim* in the Chazan's repetition of the Amidah.
 - *Tachanun*
 - *Kayl Erech A'payim*

- *La'Mi'Na' Tzay'ach*
 - Parts of *U'vah L'Tziyon* and parts of *Kaddish*
 - Psalm of the day
5. For Mincha, *tefillin* and *talit gadol* are worn.
 - One who doesn't wear a *talit gadol* should now touch the *tzitzit* of the *talit katan* and recite the blessing.
 6. At Mincha, *Korbanot* and the Psalm of the day are said.
 7. At Mincha, the Torah and the *haftora* reading is the same as that of any other fast day.
 8. At Mincha, *Nachem* is inserted in the paragraph of *Boneh Yerushalayim* (14th Blessing).
 9. At Mincha, *Aneinu* is inserted by all those fasting.

V. THE DAY AFTER TISHA B'AV – MONDAY, AUGUST 12

1. At the end of the Fast (Sunday night), Havdalah is recited over a cup of wine, but the blessings over light and spices are omitted.
2. Partaking of meat and wine and listening to music is still prohibited on Sunday night after the fast.
3. However, because Tisha B'av actually falls on Shabbat and its observance is delayed until Sunday, many things are permitted immediately on Sunday night. These include: doing laundry, getting a haircut, shaving, and reciting the shehecheyanu.



כל המתאבל על ירושלים זוכה ורואה בשמחתה
**ALL WHO MOURN OVER JERUSALEM,
 MERIT AND SEE ITS HAPPINESS**

May we merit to partake in the final rebuilding of Jerusalem speedily in our days!