

כל המתאבל על חורבנה של
ירושלים זוכה ורואה בבנינה...

Tisha B'Av



All Who Mourn The Destruction of Jerusalem
Will Merit The Celebration Of Her Rebirth...

KCT

5775-2015

תשעה באב

Tisha B'Av

July 25 - 26, 2015 ~ 9 Av 5775

Saturday evening - Sunday

Service: Saturday evening, July 25

מעריב – קריאת איכה

Ma'ariv and Reading of Megillat Eicha

8:45 PM

In the KCT Bet Midrash

Our sages teach that whoever mourns over Jerusalem will merit the future vision of her joy. As it is written in Isaiah (66:10):
"Rejoice greatly with her, all who mourn her."

שאלו
שלום
ירושלים

PRAY
FOR
THE
PEACE
OF
JERUSALEM



Preparation Through Study

*Drawn from various sources, ancient, historic and modern, the following selection of personal study materials is presented by the editors with a view toward stimulating thought, study, discussion, agreement and disagreement, and evaluation approaching and leading into the days of the Three Weeks and Tisha B'Av. **NOTE: . . . The editors of this, and all other holiday booklets, are KCT member volunteers - they could be you.***

Kinot for Tisha B'Av: Recounting the Sorrows

By Lesli Koppelman Ross, a writer and artist who has focused on the causes of Ethiopian Jewry and Jewish education.

Tisha B'Av rituals and practices may use a special prayer book, *Kinot* (Elegies), which contains the prayer services *Ma'ariv*, *Shacharit*, and *Minchah*, the text of *Eicha* (Lamentations), a selection of additional elegies, and the scriptural readings for the day.

Most of the kinot chanted after *Eicha* were composed during the difficult times of the Crusades and the Spanish Inquisition. Describing the transgressions of the Jews and their love for Israel, the most popular ones were written by Elazar Hakallir (the eighth-century liturgical poet), Judah Halevi (1085-1145, the Spanish philosopher also considered to be the greatest post-biblical poet), and Solomon ibn Gabirol (another product of the Golden Age of Spain, 1021-1058).

Embodying a timeless quality that has given them lasting impact in the liturgy, they express the prayers and dreams of a persecuted people who look to G-d for hope. Often in acrostic or altered acrostic form, they frequently draw on imagery from Talmud and Midrash.

Most liturgies begin with a *kinah* of Hakallir, and end with a series known as *Zionides*, which extol the glory of Zion. In a favored elegy, written by Halevi, the poet expands on Jeremiah's vision of the weeping woman identified as the matriarch Rachel (Jeremiah 31:15). He imagines himself walking on Jerusalem's holy ground and encountering Mother Zion, who asks about the welfare of her children throughout the world.

Other *kinot* recited were written in response to tragedies in Jewish history. One commemorates the

public burning of the Torah in Paris, another the massacres of German Jews during the first Crusade, another the slaughter of the Jews of York, and a recent one the annihilation of European Jewry in the Holocaust. **.K.**

What Happened on these Solemn Days?

Shiva Asar B'Tamuz (the 17th of Tammuz, this year on Saturday July 25th), begins a three-week period of semi-mourning which includes the first nine days of the month of Av (referred to as **Bein HaM'Tzarim**, meaning "between the straits", because it says in Eicha (1:3): ". . . and her pursuers overtook her between the straits", referring to the calamitous events that befell the Jewish people during that period), and culminates with **Tisha B'Av** (the 9th of Av). The Mishna describes the tragedies that occurred at various points throughout that calendar period in the times of the two Temples and through our early history, and more contemporary rabbis have extended the categorization of the calamities . . .

Five disasters are described in the Mishna to have occurred on Shiva Asar B'Tamuz:

1. Moshe descended from Mount Sinai, discovered the people worshipping the golden calf, and broke the *luchot* (tablets);
2. During the siege of Jerusalem before the destruction of the first Temple, the *Tamid*, the daily sacrificial offering, was suspended because the Kohanim could not get any more sheep for the sacrifices.
3. In the year 70, the Romans breached the walls of Jerusalem before the destruction of the second Temple
4. Apustumus the Wicked burned a Torah Scroll (in the First Temple; an event described in the Talmud, but we are unsure who he was. Some sources claim that he was a Roman general and that this event occurred just prior to the Bar Kochba revolt. Other sources claim that he was a general of Antiochus and that this event occurred around 168 BCE.)
5. The Romans set up an idol in the courtyard of the Second Temple, thereby defiling the Temple (described in the Book of Daniel, 12:11.)

In more recent times, many more such events occurred on this unique day in the Jewish calendar including these:

In 1239, Pope Gregory IX ordered the confiscation of all manuscripts of the Talmud.
In 1391, more than 4,000 Spanish Jews were killed in Toledo and Jaen, Spain.

In 1559 the Jewish Quarter of Prague was burned and looted.

In 1944, the entire population of the Kovno ghetto was sent to the death camps.

In 1970, Libya ordered the confiscation of all Jewish property.

On Tisha B'Av, five national calamities occurred, described by the Mishna:

1. During the time of Moses, Jews in the desert accepted the slanderous report of the Ten Spies, and the decree was issued forbidding them from entering the Land of Israel. (1312 BCE)
2. The First Temple was destroyed by the Babylonians, led by Nebuchadnezzar. 100,000 Jews were slaughtered and millions more exiled. (586 BCE)
3. The Second Temple was destroyed by the Romans, led by Titus. Some two million Jews died, and another one million were exiled. (70 CE)
4. The Bar Kochba revolt was crushed by Roman Emperor Hadrian. The city of Betar -- the Jews' last stand against the Romans -- was captured and liquidated, with over 100,000 Jews slaughtered. (135 CE)
5. One year later, the Temple area and its surroundings were plowed under by the Roman general Turnus Rufus. Jerusalem was rebuilt as a pagan city -- renamed Aelia Capitolina -- and access was forbidden to Jews.

Other grave misfortunes throughout Jewish history occurred on the Ninth of Av, including:

6. The Spanish Inquisition culminated with the expulsion of Jews from Spain by King Ferdinand on Tisha B'Av in 1492.
7. World War I broke out on the eve of Tisha B'Av in 1914 when Germany declared war on Russia. German resentment from the war set the stage for the Holocaust.
8. On the eve of Tisha B'Av 1942, the mass deportation began of Jews from the Warsaw Ghetto, en route to Treblinka. **.K.**



The Wall

The lawgiver sees
the calf,
sweating gold in the camp.

The Law in his hands
weighs heavy

The letters of stone
take fright -
take flight -

Now stone-free
they fly
back to the top
of the mountain
to the Master.

And the stone-dead weight,
too heavy for the hand of man
crashes down
to the ground.

Just another brick from the wall.

The 17th of Tammuz is a day of fasting which commemorates five tragedies in the history of the Jewish People.

1 - The incident of the golden calf and the breaking of the first tablets of The Law.

2 - The walls of the Jerusalem were breached in the time of the first Temple.

3 - The daily offering in the Temple was discontinued for lack of available sheep.

4 - Apostumus burned the Torah.

5 - An idol was set up in the Sanctuary.

Written by Rabbi Yaakov Asher Sinclair, lecturer in Talmudic logic and philosophy at Ohr Somayach / Tanenbaum College in Jerusalem, and a senior staff writer of the Torah internet publications Ohrnet and Torah Weekly, as well as Seasons of the Moon.

.K.

The Mishna reminds all future generations of B'nai Yisroel that as we increase our joy when the month of Adar begins, so do we diminish our rejoicing when the month of Av begins. We do so by limiting business transactions, and by not building or planting for a joyous purpose. Engagements and marriages are prohibited, as is the eating of meat or drinking of wine until after Tisha B'Av.

The Three Weeks

Generally, during the Three Weeks, although customs vary by community, visiting cinemas, theaters, concert halls or any other place where there is public entertainment is prohibited. With the exception of socks and undergarments, new clothes should not be purchased. Haircuts are forbidden during this time. According to some authorities, men who shave daily for business reasons may shave during this period; others allow their beards to grow.

The Nine Days

The intensity of the three week mourning period increases with the onset of Rosh Chodesh Menachem Av. So, in addition to those items mentioned above, during the days between Rosh Chodesh and Tisha B'Av, we are prohibited from:

* Building or performing alterations in one's home, unless the work is important repair work. This prohibition includes painting, wall papering and other forms of home decorations.

* Eating meat or drinking wine, except on Shabbat, or at a *Seudah Mitzvah*, such as a meal after a *Brit Milah* or a celebration after the completion of studying a section of Talmud (a *Siyum*).

* Giving clothing to or getting clothing back from the cleaners or doing laundry. Children's clothing, especially babies and infants, may be cleaned during this period. Also, this restriction doesn't apply to clothing worn directly against the body which requires frequent changing.

* Weaving, knitting and needle craft work, with the exception of repairing torn clothing, is prohibited during this period.

Tisha B'Av

The observance of Tisha B'Av begins with the ***Seudah HaMafseket***, the last meal before the fast commences. In years when Tisha B'Av falls out on Motzei Shabbat, there is no *Seudah HaMafseket*.

The *Seudah HaMafseket* must be completed before sunset and **resembles the meal that is served to mourners after a funeral**. Thus it is customary to eat foods that are symbolic of mourning, such as eggs and lentils.

At the evening service (Ma'ariv), **the entire congregation sits on the floor and recites the Book of Eicha** (Lamentations) where the prophet Jeremiah weeps because of the destruction, and we weep with him.

The morning of Tisha B'Av is the saddest part of the day. We recite Kinot, and do not put on tefillin at Shacharit, because Tefillin are called "Pe-ar," "Glory," and this is definitely not a day of glory for the Jewish People.

Until Mincha on Tisha B'Av, the custom is to avoid sitting on a chair or bench. Instead, one may stand or sit on the floor, just like a mourner during the Shiva period. Beginning at Mincha sitting on chairs is permitted, and we reduce the intensity of the grief that has pervaded us so far. Also, tefillin are worn and we recite those tefillot that were omitted at Shacharit.

The prohibitions on Tisha B'Av itself are similar to those of Yom Kippur. The fast on Tisha B'Av lasts from sundown to sundown. In addition to not eating or drinking, we are not allowed to wash, anoint oneself or wear leather shoes. Sexual relations are prohibited.

In a prohibition more stringent than on Yom Kippur, because study can bring great joy, the rabbis allowed only certain portions of the Tanach and Talmud to be studied on Tisha B'Av that reflected the mood of the day, such as the Book of Job, parts of the Book of Jeremiah, and sections of the Talmud which tell of the destruction of Jerusalem. **.K.**



When Will You Call?

by Rabbi Yaakov Asher Sinclair

The poison of the Spies:
The lying tongue that feeds the eyes
to see what the mouth predicts.

The Hill of the House is patrolled by foxes,
gold fillings and watches gassed in boxes
but the trains now run on time.

To the East.

The flowers that grow in blood
of seven years of souls.

The garden that Rome planted.

Don Isaac leads the band.
The march of thousands who couldn't dance
to the tunes of Izavel and Ferdinand.

When will we see Your name is called on us?
When will You call on us?
When will You call?

9th of Av

The Spies speak evil about the Land of Israel

9th of Av

Destruction of the First Temple

9th of Av

Destruction of the Second Temple

9th of Av

The massacre of the Jews at Betar

9th of Av

Jerusalem is plowed over

9th of Av

The expulsion of Spanish Jewry

9th of Av

The onset of the First World War

9th of Av

The first train transport of Jews to Auschwitz

Appearing in *SEASONS OF THE MOON* for Av 5756

.K.

WATER FROM THE SOURCE

No blessing is so fervent
as the one over water
fresh from the faucet

adorned with ice cubes
and a quarter of a lemon
at the end of Tisha b'Av.

The crunch of snap peas
cold from the fridge
and sweet as sugar

their texture, crisp
and bright against the tongue
almost brings me to tears.

A day immersed in trauma,
the fallen temple of justice
mothers wailing for their sons --

Our fast can't bring
children back to life,
rebuild what is broken.

But it reminds me
people know this emptiness daily
and have nothing to eat.

And that other hunger
for an end to prejudice,
for a world redeemed...

**G-d, rouse my thirst
for righteousness. Make me
care for this damaged world.**

Written by Rabbi Jay Kelman, founder of Torah in Motion, who lives and works in Toronto, ON.

Judaism places great emphasis on the proper greeting of people. **The Talmudic term for a greeting, a sheilat shalom, invokes a reference to G-d, peace being one of the attributes of G-d.** It is thus forbidden to greet people in the bathhouse or bathroom, such places being inappropriate for the mentioning of G-d's name. **Greetings denote warmth and joy and are thus inappropriate in a house of mourning or on Tisha B'Av.**

The key rabbinic figure of Tisha B'Av, Rav Yochanan ben Zackai, is praised as always being the first to greet people (Brachot 17a). The importance of greeting our fellow man is demonstrated by the Talmudic ruling that one may interrupt the recitation of the shema, in which we accept the yoke of heaven, in order to greet someone. This law was first exemplified by Avraham Avinu who, while being visited by G-d, told G-d to hold on (the original call-waiting) while he went to greet those whom he thought were three idolaters.

It appears quite clear, however, that a perfunctory "Hello, how are you" is far removed from the essence of a greeting. A sheilat shalom means putting time, effort and energy into making the other person feel important. **Refraining from saying hello to people, yet spending ten minutes schmoozing with them after kinnot, seems to be a reversal of priorities. The halacha does allow, at least in some situations, for perfunctory greetings on Tisha B'Av (Orach Chaim 554:20), as they do not interfere with the process of mourning and reflect basic human decency.**

Greetings are the foundation stone of personal relationships and social interactions. Thus, a mourner is absolved from this responsibility. Caught up, as he should be, in his personal grief, he has little energy left to properly interact with people and to demand of him this effort would be disrespectful to his loss.

Modern man has lost the art of greeting people. Identified by a social insurance number, the human side of people often gets lost; and with technological advancements, it has become all too common to lose the personal touch. The internet and email have only exacerbated the situation many fold. Many of us use email not to increase our human contacts but as a

Written by Rabbi Rachel Barenblat, blogging as the Velveteen Rabbi since 2003. Rabbi Barenblat serves as the rabbi of Congregation Beth Israel in North Adams, MA.

.R.

way to avoid actually interacting with people. While all these technical innovations are most wonderful we must ensure that we do, at least occasionally, maintain the personal touch.

The focusing of our efforts on minor details is a common failing of man. A trivial example is the proliferation of *siyumim*, celebrations of the completion of Torah learning, that are arranged to take place during the nine days, allowing the revelers to partake of meat.

On a more serious note, we tend to focus our religious efforts on ritual, on our relationship with G-d. It is relatively easy to be strict in ritual, especially in today's environment where there is almost nothing standing in the way of keeping Shabbat, kashrut and the like.

Much more difficult and thus much less emphasized are the mitzvot between man and man. Not bearing a grudge, not gossiping, respecting those whose views differ from ours, walking away from questionable ways to make money-now those are difficult. As any Olympic athlete can attest, the road to gold (or even just marching in the opening ceremonies) requires long, hard hours spent exercising our areas of weakness.

Long before the original Olympics our prophets focused their exhortations on our weaknesses in the areas of social justice, eschewing meaningless ritual. Just reading the haftarah for Shabbat Hazon (*Isaiah Chapter 1*) is enough to give one the shivers-amongst other things the prophet tells us that G-d actually despises our Shabbat and holidays if our sense of justice is lacking.

"Zion will be redeemed through justice and its returnees by righteousness". Let us keep this in mind the next time we have the opportunity to greet somebody.

.K.



TRY TO PRAISE THE MUTILATED WORLD

Try to praise the mutilated world.

Remember June's long days,
and wild strawberries, drops of wine,
the dew.

The nettles that methodically overgrow
the abandoned homesteads of exiles.

You must praise the mutilated world.
You watched the stylish yachts and ships;

one of them had a long trip ahead of it,
while salty oblivion awaited others.

You've seen the refugees heading nowhere,
you've heard the executioners sing joyfully.

You should praise the mutilated world.

Remember the moments when we were together
in a white room and the curtain fluttered.

Return in thought to the concert where music
flared.

You gathered acorns in the park in autumn
and leaves eddied over the earth's scars.

Praise the mutilated world
and the grey feather a thrush lost,
and the gentle light that strays
and vanishes
and returns.

Written by the Polish poet now living in France, Adam Zagajewski, a recipient of numerous poetry awards including the 2004 Neustadt International Prize for Literature. Translated by Renata Gorczynski.

.K.

Who's Your Daddy?

Written by Elisha Greenbaum, the spiritual leader of Moorabbin Hebrew Congregation and co-director of L'Chaim Chabad in Moorabbin, Victoria, Australia.

If you were naming the months, would you call one of them "father"?



The Greeks and Romans named the months after their gods. The Islamic calendar refers to warfare, weather and camels, among other things. Though the Chinese named their years after various animals, their months are much more pedestrian and are just numbered from 1 to 12. However, in the Jewish calendar we're entering the new month of Av, which is literally translated as "father."

Each name seems to perfectly capture the spirit of that season.

The other months seem to have much more significant name associations. Nissan, the month of nissim (miracles), is when we celebrate our exodus from Egypt. Rosh Hashanah and the High Holidays are in Tishrei, the time of new beginnings (tishrei is the Aramaic word for "let it begin"). And Adar, related to adir ("mighty"), is all about the strength and good fortune that is Purim. Pregnant with meaning and redolent with spirituality, each name seems to perfectly capture the spirit of that season. But what relevance does fatherhood have to this sad month, in which we commemorate the most destructive and terrifying events that have happened throughout Jewish history?

Even if you explain that the father in question is our Father in Heaven, you'd have to wonder why the calendar makers would choose a month of mourning over our national calamities, including the destruction of the Temples in Jerusalem, to memorialize our relationship with G-d.

Firm, But Fair . . .

I was listening to a lecture the other night, warning about the worrying growth of Internet addiction in society. The speaker is an ex-cop currently touring Australia with a message of prevention and

protection. He spoke about Facebook and pornography, and gave advice to parents and guidance to rabbis. It was simultaneously fascinating and terrifying.

During question time, one of the mothers asked him to clarify his advice about putting appropriate safeguards on children's Internet access. She was worried that if she were to insist that her kids "friend" her on Facebook and tell her their e-mail passwords, she'd "upset her children, and they'd see it as a lack of trust."

A family is not a democracy; if anything, it's more like a benevolent dictatorship.

The presenter wasn't buying it. Obviously, he pointed out, each case is different, and each family has to work out its own age-appropriate rules; but he questioned whether she wasn't confusing her role of a parent with that of a friend.

Friends are there for empathy and absolute acceptance. Parents are supposed to provide direction. It is our job, as parents, to lay down clear behavioral expectations and guidelines. A family is not a democracy; if anything, it's more like a benevolent dictatorship.

It's a funny thing, but experience shows that those people who spend all their time and energy trying to buy their kids' love will often end up with neither affection nor respect, while those who exercise authority, in a loving and fair manner, have a far greater chance of maintaining their children's friendship and admiration.

Nobody enjoys doing it, but sometimes you've even got to punish your children for their own good. If a child is convinced that his parents love him absolutely, and have nothing but his best interest at heart, he'll be more willing to accept admonishment. No child enjoys being disciplined, but if the emotional boundaries have been clearly set out in advance, kids will have the wherewithal to acknowledge their parents' perspective on the issue.

It's easy to show love when the kids are behaving, but children have to know that we love them under all circumstances. Saying "yes" to everything buys a child's temporary appreciation, but the true test of parenting is how they react when you've said "no." Do you love your child because he's happy, or is he happy because you love him?

This is the month of Av, when we, the Jewish people, misbehaved and were duly punished for our mistakes. The Temples were destroyed as

punishment for our immorality and misbehavior. Because of our sins we were exiled from our Land. We disappointed Him, and he responded in (un)kind, but He always remained our Father. No circumstance or sin will ever break the essential connection between Jew and G-d, because a real parent remains a parent forever.

The other months are full of fun and laughter. G-d created our world and saved us from Egypt; He's gracious and constantly giving: what's not to like? But it is during this month of Av, when we let Him down so badly and He laid down the law of diminishing returns, that He truly shows himself to be our Father, and we, in turn, submit to His loving authority. **.K.**

The Day After Tisha B'Av

Extracted from the writings of Rabbi Yirmiyahu Ullman, a lecturer at Ohr Somayach International.

The limitations of the "Three Weeks" and the "Nine Days" continue until midday of the 10th of Av. This includes the prohibition of music, haircuts, meat and wine, laundering and bathing.

When Tisha B'Av was observed on Sunday, Havdallah is recited over a cup of wine (or grape juice) or beer but no spices are used.

When this Sunday was the 10th of Av (for example the 9th was Shabbat and observance of Tisha B'Av was postponed to Sunday the 10th), haircuts, laundering and bathing are permitted Sunday night, the 11th of Av. However, meat and wine are prohibited until Monday morning.

When Tisha B'Av is on Thursday so that the 10th of Av is on Friday, in honor of Shabbat, laundering may be permitted Thursday night; haircuts and bathing Friday morning; and music in the afternoon.

The custom is to sanctify the new moon the night after Tisha B'Av, preferably after having eaten something. When Tisha B'Av is on Thursday, the custom is to wait until Saturday night when the service can be said with greater joy.

In the merit of mourning properly over Jerusalem, may we be rewarded to rejoice in its rebuilding!

.K.

THE HOUSE OF RACHEL

When Nebuchadnezzar goose-stepped his armies
And the gas chambers were filled by Pharaoh
Angels crawled, they said,
And kissed fleshy toes.

When the steely bayonets of Babylon
Carved Jew-stained days
And swastikas streaked the sunburnt pyramids.
Rachel's womb was barren, they said,
Barren as the untuned dunes.

But there were trying times,
And they learned by the light of the flashing
bayonet,
And built a Beis-Medrash in the hollow of a
pyramid.

And while armies, sterile as steel
Hostile as time, rusted in the sun,
The warm sweet sounds were heard.

Heard by the unborn born,
On concrete continents with push-carts woodenly
clacking
On Jew-hawking streets,
Where mothers were stooped so their sons could
climb from their backs,

They heard.
They heard and they came,
They came and they courted,
They courted and they loved,
The sons, and suitors of Rachel.

And out of her womb, she bore sons.

Written by Rabbi Nota Schiller, the Rosh Yeshiva of Yeshivat Ohr Somayach in Jerusalem, and an influential figure in the Ba'al Teshuva movement.

.K.

THE SIEGE

On the tenth day of Tevet, 850 years after Joshua led the Jewish People across the Jordan into the Land of Israel, Nebuchadnezzar, the king of Babylon laid siege to Jerusalem. Three years later, the Holy Temple and Jerusalem were razed to the ground, and its population led to Babylon in exile . . .

They surrounded her with
silent towers and wait
for her stones to starve.

She sits alone, the faithful city,
the princess of provinces,
her tears become a rivulet,
running dry.

All her walls are guarded now,
and her stones reflect
the sadness of broken promises,
of so many prophets' warnings ...

Outside and within
we are a nation living under siege.
Who can we turn to, when You are away?

Bring us back to You,
and we will return.
Make new our days
as before.

Written by Rabbi Yaakov Asher Sinclair.

KCT Dedicatory Opportunities Expand

We are delighted to note that the Kehillah provides a range of dedicatory opportunities for those wishing to ensure the programmatic and fiscal health of the Kehillah, both in the short-term and long-term views, both quietly and more noticeably. While more evolve constantly, the exciting opportunities include

a holiday service

a special Kehillah mailing

the annual High Holiday mailing

a scrumptious Shabbat or Yom Tov Kiddush

a Shabbat or holiday Scholar-in-Residence

the KCT website, listserv, library, podia . .

Please ask about these and other exciting possibilities for your generous support!

.K.

**Please ask about arranging for
Memorial Plaques
in the KCT Memorial Alcove**

REMEMBER . . .

The *Minyan* Depends on You!



5775

JULY - AUGUST

SCHEDULE
OF
SERVICES

KEHILLAT
CHOVEVEI
TZION

SHABBAT BALAK

FRIDAY	JULY 3	6:30 PM	8:10 PM
SATURDAY	JULY 4	9:00 AM	

SHABBAT PINCHAS

FRIDAY	JULY 10	6:50 PM	8:07 PM
SATURDAY	JULY 11	9:00 AM	

ROSH CHODESH AV

THURSDAY EVENING - FRIDAY JULY 16 - 17

SHABBAT MATOT - MASEI

FRIDAY	JULY 17	6:45 PM	8:04 PM
SATURDAY	JULY 18	9:00 AM	

SHABBAT DEVARIM

FRIDAY	JULY 24	6:45 PM	7:58 PM
SATURDAY	JULY 25	9:00 AM	

TISHA B'AV

SATURDAY	JULY 25	8:45 PM	
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*(The fast begins at 8:15 PM and ends Sunday evening at 8:46 PM.
Sunday Tisha B'Av services available at neighboring synagogues).*

SHABBAT VA'ETCHANAN

FRIDAY	JULY 31	6:35 PM	7:52 PM
SATURDAY	AUG 1	9:00 AM	

SHABBAT EKEV

FRIDAY	AUG 7	6:30 PM	7:44 PM
SATURDAY	AUG 8	9:00 AM	

SHABBAT RE'EH (ROSH CHODESH ELUL)

FRIDAY	AUG 14	6:25 PM	7:35 PM
SATURDAY	AUG 15	9:00 AM	

SHABBAT SHOFTIM

FRIDAY	AUG 21	6:15 PM	7:24 PM
SATURDAY	AUG 22	9:00 AM	