



Weekday Services July 12-16

Sun. 8:00 am • Mo-Th 6:30 am
Sun-Th @ CBI: 8:15 pm

Scholar-in-Residence Dr. Meesh Hammer-Kossov



Dr. Hammer-Kossov teaches Talmud and the Social Justice Track at Pardes. Originally from Washington, D.C., Meesh has a B.A. in Near Eastern and Judaic Studies from Brandeis University, and a M.A. and Ph.D. from New York University. Her dissertation explored the courageous manner in which the rabbis of the Talmud created a new criminal

punishment system. In 2015, Meesh completed her studies at Beit Midrash Har'el and received ordination from Rabbi Herzl Hefter and Rabbi Daniel Sperber. Meesh is also a graduate of NATIV, Pardes, Midreshet Lindenbaum, MaTaN, Drisha, and ATID. She has received many fellowships including Lady Davis, National Foundation for Jewish Culture, Memorial Foundation and ATID. She has also taught at NYU, Drisha and Midreshet Lindenbaum. Despite having written her dissertation about criminal punishment in the Talmudic period, Meesh is known by her husband and three children as a lover of mercy and kindness.

Friday Evening, July 10th

Mincha & Kabbalat Shabbat @ CBI..... 7:00 pm
Northside Minyan..... 7:00 pm
1209 Shattuck Ave. (east side of the street, past Oak Park, near Eunice)
Candle Lighting 8:15 pm

Saturday, July 11th

Morning Service.....9:15 am

Board Member: Jo-Ellen Zeitlin

Torah & Haftarah Reader: **Uriel Sudikoff**

Educational Programming11:00 am

Yeladim: **TBD**

Talmidim A & B: **David Hartman**

Sermon by Dr. Meesh Hammer-Kossov: *The Daughters of Zelofchad and the successful negotiation of the teenage years*

Pre-mincha class with Dr. Meesh Hammer Kossov: *Restoring our Days as of Old: Exile and Voluntary Exile. Perspectives of National Mourning and the days between 17 of Tammuz and 9 Av.* 6:55 pm

Many of us are familiar with the old (and perhaps misogynistic) Jewish joke: "How many children does it take to change a Jewish mother's light bulb?" Yet something about the joke does ring true. We all sometimes do chose to sit in the dark, and even perhaps create darkness for ourselves. It turns out that this natural tendency has deep Talmudic roots. Through an exploration of the Talmudic passages about voluntary exile, we will gain a historical context for ourselves. Why do we do it? Can we change it? Should we?

Shabbat Mincha 7:55 pm

Seudah Shelishit..... 8:10 pm

Ma'ariv, Havdalah & Shabbat ends after 9:19 pm

KIDDUSH SPONSORS

Ben and Jo-Ellen Zeitlin in honor of Ben and Simon's birthdays and Jo-Ellen and Ben's wedding anniversary.

Congregation Beth Israel in honor of Dr. Hammer-Kossov

HACHNASSAT ORCHIM

Doreet & Jeff Stein

ROSH CHODESH AV

Thursday night & Friday, July 16th – 17th

Shacharit 6:30 am

Beth Israel Classes

TUESDAY

Tuesday, July 14, 7 PM

A Guide to Shivas and Comforting Mourners

Maharat Victoria Sutton

Comforting mourners is an important communal mitzvah. A misplaced comment, although well-meaning, can undermine one's desire to provide comfort and support at this most sensitive and vulnerable moment. A practical guide for appropriate conversation in a house of mourning.

WEDNESDAY

Book of Eicha with Maharat Victoria Sutton: In the weeks leading up to the Ninth of Av, we will look at the book of Eicha. Attributed to the prophet Jeremiah, it is a hauntingly beautiful elegy for the people and city of Jerusalem at the time of the Destruction of the Temple.

Maharat Victoria Sutton — Wednesdays July 15 & 22 @ 11:00 am

THURSDAY

Open Sources: Beit Midrash

**Co-sponsored by Congregation Beth Israel and Kevah
On summer Break!**

FRIDAY

Talmudic Wisdom: Join us for a weekly class that explores key *sugyot* (talmudic units) that discuss major Jewish questions of practice and thought.

R. Yonatan Cohen - Fridays, 9:00 a.m.

Three Weeks and Nine Days

The 17th of Tammuz, commemorating the fall of Jerusalem prior to the destruction of the Temple, marks the beginning of a three-week national period of mourning culminating with the 9th of Av. Our rabbis referred to the time period between the 17th of Tammuz and the 9th of Av as "*Bein Hamitzarim*," between the straits, based on the verse, "All her oppressors have overtaken her within the straits." (Lamentations 1:3) On Shabbat during the Three Weeks, the Haftorot focus upon the Temple's destruction and the exile of the Jewish people.

The five events which we mourn on the 17th of Tammuz are:

- Moshe broke the tablets at Mount Sinai, in response to the sin of the Golden Calf.
- The daily offerings in the First Temple were suspended during the siege of Jerusalem, after the Kohanim could no longer obtain animals.
- Jerusalem's walls were breached prior to the destruction of the Second Temple in 70 CE.

Please refrain from wearing perfumes or scented products as there are congregants for whom these products are an irritant due to allergies or as a result of chemotherapy or other medical treatment. Thank you.

- Prior to the Great Revolt, the Roman general Apostamos burned a Torah scroll, setting a precedent for the burning of Jewish books throughout the centuries.
- An idolatrous image was placed in the Sanctuary of the Temple.

Aspects of mourning during the three weeks

- We do not get married, but one may get engaged.
- We avoid public celebrations, especially those which involve singing, dancing and musical accompaniment.
- We do not enjoy live music. This prohibition however does not apply if you make your living as a musician or teacher, or if you are a student practicing but not performing.
- We do not get haircuts. A person who usually shaves daily and would suffer business or financial loss by not shaving may continue to do so.

Aspects of mourning during the nine days

The period commencing with Rosh Chodesh Av is called the Nine Days. During this time, a stricter level of mourning is observed, in accordance with the Talmudic dictum, “When the month of Av begins, we reduce our joy.” (BT Taanit 26)

- We don’t eat meat (including poultry) or drink wine. These foods are symbolic of the Temple service, and are generally expressions of celebration and joy. (Meat and wine are permitted on Shabbat. This also applies to any other seudat mitzvah, for example, at a Brit Milah, Simchat Bat or at the completion of a tractate of Talmud.)
- We do not bathe for pleasure, but one should continue to bathe for daily hygiene in a manner that is somewhat less enjoyable. Those taking swim lessons or who swim for medical reasons may continue to do so.
- We avoid purchasing any items that bring great joy, but one may buy things if they will be difficult to find after the 9th of Av, or even if they will be more expensive later. If possible, one should refrain from using or wearing these items until after this period. Purchases necessary for one’s livelihood are permitted.
- We do not say the *She-hechyanu* on new food or clothes, except on Shabbat.
- We postpone starting home improvements or the planting of trees and flowers until after the 9th of Av, as it would seem inconsistent to focus upon home decor as we mourn the destruction of God’s house.
- If one has the option, it is preferable to refrain from wearing newly laundered exterior garments, except on Shabbat. (If the “freshness” has been taken out of a garment prior to the Nine Days —by having worn it for even a few moments—it may be worn. For this reason, it is advisable to put on, however, briefly, any exterior garments you wish to wear during this time, prior to the Nine Days. The clothing of small children, which gets soiled frequently, may be laundered and worn in a normal fashion.)

The Ninth of Av, history and laws

On the 9th of Av, we remember and mourn tragedies which occurred to our people throughout history. The following events are said to have transpired or started on this very day:

- The sin of the spies caused God to decree that the Children of Israel who left Egypt would not be permitted to enter the land

of Israel.

- The first Temple was destroyed.
- The second Temple was destroyed.
- Betar, the last fortress to hold out against the Romans during the Bar Kochba revolt in the year 135, fell, sealing the fate of the Jewish people.
- One year after the fall of Betar, the Temple area was plowed.
- In 1492, King Ferdinand of Spain issued the expulsion decree, setting the 9th of Av as the final date by which not a single Jew would be allowed on Spanish soil.
- World War I, which began the downward slide to the Holocaust – began on the 9th of Av.

The central component of the day however is not only sadness and loss but also the hope for teshuva and the betterment of ourselves.

There are five major prohibitions (all of which are rabbinically ordained) that help create and reflect our sense of loss and introspection on the 9th of Av.

- We do not eat or drink. (Individuals who are ill, pregnant or nursing should in no way harm themselves.)
- We do not bathe even parts of our bodies. If part of the body becomes soiled, one may wash that area. After using the restroom and after waking up, one washes his or her hands up to the knuckles.
- We do not anoint our bodies with oils. This include creams, cosmetics, cologne and perfume.
- We do not wear leather shoes.
- Marital relations are prohibited.

Other traditions include:

Greeting: We do not greet each other at all, because mourning is an introspective process, not a social one. One should be careful not to offend another person who may be unaware of this law. There is an added custom to minimize speech in general, at least until midday (known as *chatzot*, which falls precisely between sunrise—*neitz*—and sunset—*shkia*. See the *zmanim* chart for details).

Torah study: We do not study Torah, as it offers us our greatest joy. However, elements dealing with the destruction of the Temple or the laws of mourning should be studied.

Sitting on the floor: We sit on the floor or on a low chair until chatzot. One may also stand or lie down. There is an added custom to remove a pillow from one’s bed, or to place a stone beneath the pillow.

Tallit and tefilin: Are not worn in the morning, but are worn for mincha. Our tradition teaches that the process of redemption will also begin on the 9th of Av.

EVENTS/ANNOUNCEMENTS

In Beth Israel

Donate your car/boat/vehicle to Beth Israel/Midrasha. Full tax write off. Beth Israel/Midrasha share proceeds from sale. Contact David: 510-849-0961 or Midrasha: 510-843-4667.

In the Community

Israel Innovations Fair, Sunday, August 30, 10 AM – 5 PM, at the David Brower Center, 2150 Allston Way, Berkeley. The fair showcases the

ways that Israeli innovation and technology have contributed to humankind. The speakers will educate the attendees about the innovative spirit of Israeli society. The fair will feature many exciting speakers and exhibitions with the latest developments in Israeli technology including solar energy, irrigation systems, medicine, environmental issues, as well as art and fashion. For more information: elliottlavey@aol.com.

Kosher Sandwiches @ UC Berkeley: Freshly made kosher sandwiches will be available at 11:30 am Monday through Fridays at the following locations: Crossroads at the Den (Channing & Bowditch), Golden Bear Cafe, and Cafe Ramona. Choices available: one meat, one poultry, and an egg salad. For any questions, contact Avraham Burrell avraham@mindspring.com.