The Shul
at the Lubavitch Center
6701 Old Pimlico Road
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www.chabadshul.org

July 4, 2026 **Pinchas** **19 Tammuz, 5786**

What Are the Three Weeks?

Art by Sefira Lightstone

The Three Weeks is an annual mourning period that falls out in the summer. This is when we mourn the destruction of the Holy Temple and our launch into a still-ongoing exile.

The period begins on the 17th of the Hebrew month of Tammuz, a fast day that marks the day when the walls of Jerusalem were breached by the Romans in 69 CE.

It reaches its climax and concludes with the fast of the 9th of Av, the date when both Holy Temples were set aflame. This is the saddest day of the Jewish calendar, and it is also the date that many other tragedies befell our people.

Observances:
There are various mourning-related customs and observances that are followed for the entire three-week period (until midday of the 10th of the Hebrew month of Av, or—if that date falls on Friday—the morning of that day). We do not cut our hair, purchase new clothes, or listen to music. No weddings are held.

The 17th of Tammuz
17 Tammuz is a fast day, on which we refrain from eating and drinking from dawn to nightfall. The fast commemorates five tragic events that occurred on this date, including Moses breaking the Tablets and breaching of the walls of Jerusalem.

The Nine Days
The final Nine Days of the Three Weeks are a time of intensified mourning. Starting on the first of Av, we refrain from eating meat or drinking wine, and from wearing freshly laundered clothes.

The 9th of Av
Nine Av is a more stringent fast than 17 Tammuz. It begins at sunset of the previous evening, when we gather in the synagogue to read the Book of Lamentations. Besides fasting, we abstain from additional pleasures: washing, applying lotions or creams, wearing leather shoes, and marital relations. Until midday, we sit on the floor or on low stools.

The Inner Message
There is more to the Three Weeks than fasting and lamentation. Our sages tell us that those who mourn the destruction of Jerusalem will merit seeing it rebuilt with the coming of Moshiach. Furthermore, through learning about the structure, function and significance of the Holy Temple at this time of year, it's as if we are actually rebuilding it.

May that day come soon, and then all the mournful dates on the calendar will be transformed into days of tremendous joy and happiness.

(from www.chabad.org)

"May Hashem, Elokim of the spirits of all flesh, appoint a man over the assembly ... and let the assembly of Hashem not be like sheep that have no shepherd." (26:16-17)

Rashi z"l explains: Why is the expression, "Elokim of the spirits," used? Moshe said to Hashem, "Master of the Universe! The dispositions of everyone are known to You, and You know that they are not like one another. Appoint a leader for them who will bear each person according to his disposition." [Until here from Rashi]

R' Yissachar Shlomo Teichtal z"l Hy"d (1885-1945; rabbi and Rosh Yeshiva in Pieštany, Czechoslovakia) writes: A rabbi's primary responsibility is to the masses and the children, for the learned congregants will figure out on their own how to fear Hashem and observe the Torah. The unlearned are the "sheep" of whom Moshe speaks in our verse, as we read (Yechezkel 34:31), "Now, you are My sheep, the sheep of My pasture, you are man." Commentaries explain: Now, when you are unlearned in Torah, you are like sheep, but in the future, when (Yeshayah 11:9), "The earth will be as filled with knowledge of Hashem, as the water covering the seabed"–then you will be "man."

Naturally, writes R' Teichtal, a Torah scholar would rather keep company with people like himself. In contrast, it is hard for a Torah scholar to find common ground with an unlearned person. How can he succeed? If he can "bear each person according to his disposition," i.e., if he can lower himself to his audience. We read (Tehilim 29:4), "The voice of Hashem [comes] in power," and Midrash Rabbah notes that it does not say "His power." Rather, the Torah can be understood on each person's level, and so a teacher of Torah must speak.

R' Teichtal adds: We read (Shmot 34:29-34), "Moshe did not know that the skin of his face had become radiant when He had spoken to him. Aharon and all Bnei Yisrael saw Moshe ... and they feared to approach him. Moshe called to them ... he would command them regarding everything that Hashem had spoken to him on Har Sinai. Moshe finished speaking with them and he placed a mask on his face. When Moshe would come before Hashem to speak with Him, he would remove the mask until his departure; then he would leave and tell Bnei Yisrael whatever he had been commanded. When Bnei Yisrael saw Moshe's face, that Moshe's face had become radiant, Moshe put the mask back on his face." Moshe's level was much higher than Bnei Yisrael's, and his mask was a reminder of the vast gulf between them. By removing his mask until he finished speaking to Bnei Yisrael, he indicated that he wanted to speak to them on their own level. (Mishneh Sachir)

(by Rabbi Shlomo Katz from Project Genesis at www.torah.org)

Rebbetzin Leah Kaplan is sponsoring Kiddush this Shabbat in commemoration of the Yahrzeit this Shabbat of her father **Mordechai Shraga Ben Tova Leah Kestenberg**.

Yahrzeits This Week:

Ariel Goodman	22 Tammuz - Monday night / Tuesday	for father	Kalman Chaim ben Avraham HaLevi
Dr. Bruce Blumenthal	23 Tammuz - Tuesday night / Wednesday	for mother	Sara bas Avraham HaKohen

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DAVENING AND SHIURIM SCHEDULE

Friday - "Independence Day" , 7/3 — 18 Tammuz
Shacharit — 8:00 a.m.
Minchah / Ma'ariv — 7:00 p.m.

Shabbat, 7/4 — 19 Tammuz
Shacharit 9:00 a.m.
Sof Z'man Kriat Shema — 9:25 a.m.
Minchah — 8:05 p.m.
Shiur — after Minchah
Shkiah — 8:37 p.m.
Ma'ariv — 9:25 p.m.

Sunday, 7/5 — 20 Tammuz
Shacharit —8:00 a.m.
Minchah / Ma'ariv — 8:20 p.m.

Monday, 7/6 — 21 Tammuz
Shacharit — 6:50 a.m.
Minchah / Ma'ariv — 8:20 p.m.

Tuesday, 7/7 - 22 Tammuz
Shacharit— 7:00 a.m.
Minchah / Ma'ariv — 8:20 p.m.

Wednesday, 7/8 — 23 Tammuz
Shacharit — 7:00 a.m.
Minchah / Ma'ariv — 8:20 p.m.

Thursday, 7/9 — 24 Tammuz
Shacharit — 6:50 a.m.
Minchah / Ma'ariv — 8:20 p.m.

Friday, 7/10 — 25 Tammuz
Shacharit — 7:00 a.m.
Shabbat Candles — 8:16 p.m.
Minchah / Ma'ariv — 7:00 p.m.

בס"ד

DEAR LADIES

I AM PLEASED TO BE STARTING A SHABBOS SHIUR THIS SHABBOS IN MY HOME :

PARSHAS PINCHAS

- FIND OUT HOW LEADERSHIP IS A TRAIT THAT EVERYONE CAN DEVELOP
- FIND OUT WHY KORACHS SONS WERE SAVED FROM GEHEINIM AND WHY THE TORAH ONLY TELLS US ABOUT THIS NOW
- AND WHAT ALL THIS HAS TO DO WITH THE TANYA OF SHABBOS?

5509 DEANCROFT 5:30PM
COME AND ENJOY REFRESHMENTS AND SOCIAL TIME WITH OUR COMMUNITY