



Beth David
SYNAGOGUE

Welcome to Beth David Synagogue

Schedule of Tefilot

Shabbat, July 20 (Parshat Balak)

9:30 am - Shabbat Tefilot

Dvar Torah by Rabbi Steven Chatinover

CANCELLED - Robert Kreger Class in Isaiah

7:55 pm - Minchah / Seudah Shelishit / Maariv

9:03 pm - Havdallah

Sunday, July 21 (Fast of Tammuz observed)

8:30 am - Sunday Morning Shacharit

7:50 pm - Minchah

7:55 pm - Fast Ends

Week of July 22

6:30 am - Weekday Morning Shacharit (M-Fr)

8:05 pm - Minchah/Maariv (M-Th)

Friday, July 26 (Erev Shabbat)

6:30 pm - Minchah/Kabbalat Shabbat/Maariv)

7:58 pm - Candle lighting

Shabbat, July 27 (Parshat Pinchas)

9:30 am - Shabbat Tefilot

6:45 pm - Robert Kreger Class in Isaiah

7:45 pm - Minchah / Seudah Shelishit / Maariv

8:57 pm - Havdallah

"The Three Weeks"

Every summer is marked by a period of three weeks wherein Jews around the world mark two major calamities that befell our people in ancient times. These three weeks are inaugurated by the Seventeenth of Tammuz, and they conclude on the Ninth of Av. Historically, the first date was when the city of Jerusalem went under siege. The city of Jerusalem fell three weeks later, on Tisha B'Av. The schedule this summer is -

Shiva Asar b'Tammuz (observed Sunday, July 21) -

Fast begins - 4:22am

Morning Tefilot - 8:30am

Afternoon Prayers - 7:50pm

Fast ends - 8:54pm

Tisha B'Av Eve (Shabbat, August 10) -

9:00am - Beit Medrash

9:30am - Shabbat Tefilot

12:00pm - Kiddush and pre-Tisha b'Av Study

Minchah - 1:30pm

Fast begins - 7:58pm

Shabbat ends - 8:44pm

Maariv and Reading of Eichah - 9:00pm

Tisha B'Av (observed Sunday, August 11)

Shacharit & Kinot - 8:30am

Minchah - 2:00pm

Maariv - 8:00pm

Fast ends - 8:31pm

Kiddush Fund Contributors

The Beth David Synagogue members and community wish to say goodbye and l'hit-ra-ot **להתראות** (see you again) to these members of our congregation who are leaving the Greater Hartford community this summer. The Perlmutter-Schneider family is moving to Toronto, while the others are making aliyah to Midinat Yisrael--the State of Israel: Yahel and Michael Gutman; Atara and Liel Harari; Nathan Schachter; Ofzerna Zahfire; Karen Putterman and Daniel; Schneider; Kitra and Roxie Putterman-Schneider

Special Honor Contributors

Daniel & Jennifer Klau

L'hitraot to all of you. Your presence in the community will be missed. Thank you for all you have done for Beth David and for what you will do to strengthen your new communities

Ofer & Elana Doron

in honor of our wonderful friends that are relocating, you will always be a part of our family. Safe travels!

Jonathan & Pam Schachter

in honor of our son, Nathan Schachter, making aliyah Aug.13, 2019

Joel & Alyssa Norwood

in honor of the Schneider/Puttermans, the Gutmans, Ofzerna Zahire and Nathan Schachter's love, strength and presence in the Beth David community

Jacob & Danna Saidon

in honor of Michael & Yahel Gutman, Atara and Liel Harari, and Nathan Schachter moving to Israel

David & Marianna Eckstein

in honor of the Gutman family

Donna Wolf; Jonathan & Galya Greenberg; Lorraine Pinsky; David & Hilary Silver; Sam & Lisa Kassow; Henry & Connie Smilowitz; Bonnie & Joel Wolfe; Helga Allweiss; Jerry & Karen Benjamin; Michael & Jean Selinger; Selma Schein; Martin & Sharon Freilich; Boris & Masha Stambler; William Gamzon; and Adam & Allison Gamzon

Other Contributors

Mikhail & Bella Klebanov

in memory of Yitzchok Klebanov

Roselle Weiner

Refuah shleimah for Harry Weller

A Dvar Halachah / A Tefilah Tidbit

As a general rule, when the word "tefilah" appears in halachic text, it is referring to Amidah. Amidah takes many forms - weekday, Shabbat morning, Shabbat Musaf, Shabbat Minchah, Yom Tov Shacharit, Yom Tov Musaf, Rosh HaShanah, etc. While every Amidah is constructed around a common template, each is unique to its day, its time and its purpose. Nonetheless, regardless of the prayer occasion, Amidah can be an expression of closeness of our souls to God when it might hopefully be at its strongest. "Deveykut" is the concept of seeking closeness with God. A hope is that everything in a prayer service that comes before the Amidah is intended to prepare us to maximize the potential embedded in the Amidah experience. We face the front of the shul, utter our words in silence or a soft murmur, endeavoring to muster a sense that God is listening and that we are being heard. Let us not overlook an equally important component of Amidah, and that is the voice we can reflexively give to ourselves when we allow our words to enter our own hearts. Amidah is not only about what we are trying to say before God, it is also - and maybe even more - the spiritual message that we are trying to instill within our own existences. Remember that the Hebrew word "lhitpalel" (to pray) is a reflexive verb. This suggests that prayer should be as inwardly focused as it can be heavenward directed. As we strive to bring God into our lives, we also endeavor to bring synchrony to the shared human experience of body and soul. Within the poetic silence of the Amidah there can be expressed multiple soulful calls about every value a person embraces. Some of the calls can be answered only by God. Others of the calls are really ours to own and to find our own answers. Through Amidah, we give ourselves the opportunity to distinguish between the two and to go forth with a positive and constructive direction.