

Overview

Siman 550 Seif 3:

If any of these four fasts occur on Shabbos it is pushed off until Sunday. If any of the fasts occur on *erev* Shabbos we read in *shacharis* and *mincha* ויחל. If there is a *chupah* on a fast day that is on *erev* Shabbos the custom is to *daven mincha*, read ויחל and then have the *chupah*.

- ❖ The only fast that will occur on *erev* Shabbos is 10th of Teves. (M.B. 10)
- ❖ The *shaliach tzibbur* reads גואל עננו between רופא and גואל and *tachanun* are not said at *mincha* on *erev* Shabbos. For this reason the Yom Kippur Koton service is not done on *erev* Shabbos; rather it is done on Thursday. (M.B. 11)
- ❖ Since the *chosson* is not permitted to drink the wine it should be given to a child to drink. (M.B. 12)
- ❖ If one of these fasts occurs during one's *sheva berachos* he is obligated to fast but one does not fast for a *yahrtzeit* during *sheva berachos* if either the *chosson* or *kallah* was never married. (M.B. 12)

Siman 550 Seif 4:

- ❖ **On the Shabbos before the fast the *shaliach tzibbur* announces the fast except for the fast of 9th of Av, Yom Kippur and the fast of Purim and a mnemonic is the phrase אכ"ף עליו פיהו.** (The custom amongst Ashkenazim is that they do not announce any fast.)

Stories to Share

Conflicting Obligations

מ"ב ס' תק"ן, ס"ק י"ב: "אבל יארצייט אין צריך להתענות בתוך שבעה ימי החופה"

A certain woman gave birth to a healthy baby boy. When the new father got his bearings he realized that the bris would fall out on his father's *yahrtzeit*. Since the custom was to fast on a *yahrtzeit* he wondered if he was obligated to do so. A bit of research led him to the Mishnah Berurah on today's amud, that a *chassan* need not fast unless both he and his wife has been married before. When he asked the author of the Makom Shmuel about this he confirmed that the father of the baby certainly is not required to fast if the day of the bris falls out on the anniversary of a parent's death. The rav added, "This is permitted l'chatchilah and you need not be *matir neder*."

The father then wondered about other relatives. "What, then, is the *din* regarding my brothers and sisters

Halacha Highlight

Marriage on a fast day

Rema Siman 550 Seif 3

ואם יש חופה ביום התענית בערב שבת וכו'

And if there is a *chupah* on the fast day that coincides with *erev* Shabbos

Rema (סעי' ג') describes the procedure for having a wedding on a fast day that falls on *erev* Shabbos. According to our fixed calendar, the only way this could happen is on the 10th of Teves. The allowance for a wedding on a fast day is specifically when it is held late enough in the day that the celebratory meal and music will be at night after it is already dark. The reason is that eating, music and dancing are prohibited on the fast day but there is no prohibition against having a *chupah* on a fast day (ועי' פסקי תשובות אות ז' והעי' 27).

Generally, a wedding should not be planned on the night before a fast. The reason is that *Poskim* (ע"י מ"ב סק"י ושעה"צ סק"י) mention that a *ba'al nefesh* should begin the fast the night before. Although we are generally not stringent in accordance with that opinion, nevertheless, a wedding or even *sheva berachos* should not be held that night. In a pressing circumstance Rav Shlomo Zalman Auerbach (הליכות שלמה פ"יג סעי' א' העי' 1) of the 10th of Teves since technically there is no prohibition to have a wedding that night, but he would not be lenient the night of the 17th of Tamuz. The reason he was more stringent regarding the night of the 17th of Tamuz was that although the fast does not begin until the morning of the 17th, the period of the three weeks begins on the night of the 17th of Tamuz. Since Ashkenazim do not marry during the three weeks there is no room for leniency. This is in contrast with the opinion of Rav Moshe Feinstein (שו"ת אג"מ אר"ח ח"א סי' קס"ח), who permitted a couple to marry the night of the 17th in a pressing circumstance.

who usually fast on the *yahrtzeit* as well? Surely their eating at my son's bris is a mitzvah. Can they also eat at my bris without a *hatarah*?"

The rav ruled that there is a difference between the *baal habris* and a regular relative. "It is certainly a mitzvah for them to join you in your *simchah* and eat at the festive meal celebrating your son's bris. But other relatives do not have the same halachah as the father of the baby or the *sandek* or *mohel*. Although this fast is not an obligation per se, these relatives still must do *hataras nedarim*. Then they can enjoy the *seudas mitzvah*."

שו"ת מקום שמואל, סי' פ'