



CONGREGATION TIFERETH BETH DAVID JERUSALEM

Rosh Hashanah Bulletin

ראש השנה תשפ"ב
Rosh Hashanah 5782
Sept. 7-8, 2021

Rabbi
Yechezkel Freundlich

Chazzan Sheini
Rev. Amiel Bender

President
Josh Orzech

6519 Baily Road, Côte Saint-Luc, Québec H4V 1A1 Canada • 514-489-3841 • www.TBDJ.org • director@tbdj.org

שנה טובה - כתיבה וחתימה טובה

Rosh Hashanah is on Tuesday, September 7 and Wednesday, September 8
Tzom Gedaliah is on Thursday, September 9 / fast begins at 5:08am, ends at 7:48pm

SCHEDULE

Erev Rosh Hashanah

Monday, September 6 / 29 Elul

7:00am Selichot
8:00am Shacharit
9:00am Shacharit (no Selichot)
9:37am Sof Zman K'riyat Shma
7:00pm Mincha/Maariv - Sanctuary & Tent
7:05pm Candle Lighting
7:23pm Sh'kiah

First Day of Rosh Hashanah

Tuesday, September 7 / 1 Tishrei

7:30am Shacharit - Tent
7:30am Shacharit - Social Hall
8:45am Shacharit - Main Sanctuary
9:38am Sof Zman K'riyat Shma
7:30am Shacharit - Social Hall
10:30am Shacharit - Tent
10:30am Shacharit - Social Hall
7:00pm Mincha/Maariv - Sanctuary & Tent
7:22pm Sh'kiah
8:07pm Candle Lighting

Second Day of Rosh Hashanah

Wednesday, September 8 / 2 Tishrei

7:30am Shacharit - Tent
7:30am Shacharit - Social Hall
8:45am Shacharit - Main Sanctuary
9:38am Sof Zman K'riyat Shma
7:30am Shacharit - Social Hall
10:30am Shacharit - Tent
10:30am Shacharit - Social Hall
7:00pm Mincha/Maariv - Sanctuary & Tent
7:20pm Sh'kiah
8:05pm Havdala

Thursday, September 9 / 3 Tishrei

Tzom Gedalia

5:08am Fast Begins
6:10am Selichot
6:50am Shacharit
8:00am Shacharit - (Selichot time is TBD)
9:38am Sof Zman K'riyat Shma

IMPORTANT

- Registration and check-in is required for each minyan.
- Seats are set up in blocks. Please take a seat block according to the number of people in your party.
- Mask Policy:
 - Main Sanctuary: Masks must be worn at all times.
 - Tent: Masks must be worn at all times.
 - Social Hall: Masks may be removed while seated or standing at one's seat.

A MESSAGE FOR ROSH HASHANAH / REVEREND AMIEL BENDER

אם יתקע שופר בעיר ועם לא יחררו

When a ram's horn is sounded in a town, Do the people not take alarm? (Amos 3:6)

The answer to this question seemingly presented in the book of the prophet Amos is... Yes! For thousands of years the sound of the Shofar has pierced our very existence. Its sound is alarming, its sound is thought provoking and its sound is different from any instrumental sound that we know. Though the sound of the Shofar varies with the Ba'al Tokaya and the actual Shofar itself, the blasts are the same around the world: Tekiah, Shevarim, Teruah, Tekiah... The sound is a horrifying and shocking sound which is meant to arouse us and bring us to remorse and repentance. When the Shofar is blown the Shul is quiet... you can hear a pin drop. The sound fills the room and implants within us a feeling that cannot be put into words. We refer to the sound of the Shofar as a wakeup call but it is more than that. The chills that go through our bodies with hearing the sound of the shofar every year anew are reflections of the effect that the sound of the Shofar has on us as we beseech Hashem for

repentance and pray for Klal Yisrael as well as for ourselves and for our families.

The unique sound of the Shofar brings with it a message from heaven. While we hear the Shofar sounds collectively as a group, each sound brings with it an individual message as well as a communal one.

In his commentary to the above verse, the Metzudat David teaches that at times of war a scout was appointed to watch and advise of the approach of the enemy. As the enemy would draw near the Shofar would be blown to warn the people.

We have an ongoing battle going on within ourselves between our good inclination and our evil inclination. The sound of the Shofar serves as a constant warning for us to heed our good inclination and to stamp out evil.

Cheryl and my family join me in wishing you a Shana Tova, a year of good for our nation, our community and for Klal Yisrael.

Rev. Amiel

My Dear TBDJ Family,

This is the second year, particularly for those who are not able to join us again, where we will miss having everybody together. While totally understandable, it leads to the big question I'm asked over and over again, both by rabbinic colleagues, and by many members. They want to know, will they come back? Will all of our members, who now for the second year in a row will not be able to be here- are they going to come back? To me, it's not even a question. Of course they're going to come back. I'd like to share why I feel so confident about that. I hope it won't be irreverent to quote a baseball film in a Rosh Hashanah message, but so it goes.

Field of Dreams. A classic 1989 film, fantasy drama, has been back in the news this summer. Major League Baseball decided to build an actual 8,000 seat stadium in Iowa, right next to the field that had been constructed for the film back in 1989, in order to host a major league game between the Yankees and the White Sox. But the drama that took place this past summer doesn't really reflect the drama in the original film. For those not familiar with the film, it follows a character in Iowa, a farmer by the name of Ray who was played by Kevin Costner, who begins to hear mysterious voices in his cornfields: "If you build it, he will come."

Ray follows these mysterious voices and with support of his wife plows over his cornfield and builds a baseball diamond. The ghosts of old, the baseball players from 1919 come from out of the cornfields to play baseball in his backyard, in his cornfield. As the film reaches its climax, Ray discovers that one of the players, a kid hidden behind the catcher's mask, is none other than his father. But not as father as the washed up 40-something old ball player that Ray remembered as a child. He meets his father as a 24-year old young, good looking young man, strong and with a full life ahead of him.

One of the most nostalgic scenes at the end of the film is when Ray introduces his young father to his current wife and child. Ray's father then turns to head back into the cornfield. Ray calls out, "Do you want to have a catch?" And as the film fades off, the two of them are brought back together having a catch. But there's something else that weaves its way through the film. The question of why did the ballplayers themselves return from the great beyond to play. They never make any grandiose statements. They don't try to save the world. They literally just come back simply to hit a few, to field a few, and to remind us of a good and innocent time. And that idea is at the center of one of the most beautiful speeches

in all of baseball cinematic history by the great James Earl Jones, playing one of the main characters in the film. As Ray is about to go bankrupt and foreclose on this farm as his can't pay his mortgage, James Earl Jones walks up to the field and says to Ray, "Ray, people will come to this field. They'll come to Iowa for reasons they can't even fathom."

Ray continues on, "The one constant through all the years, Ray, has been baseball. America has rolled by like an army of steamrollers. It's been erased like a blackboard, rebuilt, and erased again. But baseball has marked the time. This field, this game -- it's a part of our past, Ray. It reminds us of all that once was good, and it could be again."

It reminds us of all that once was good and could be again. Take out all the references to baseball and insert your shul in its place. And our shul has all of those components. Our shul is the place you don't have to have these earth-shattering statements. It's just a place to hit a few and field a few and to sit back to schmooze with some friends, daven, to remind ourselves of what was good and what could be good again. It's the place where memories were created, where we see the past. We live in the present and we see the future, with the kids running around, of what could be. It's the place to which we come to say Yizkor on Yom Kippur and other Yom Tovim, in which we can touch the memories of loved ones gone by. We can remind ourselves of what it was like to sit next to them in shul, to be able to show them our own nachas, our own families that are growing.

All of that takes place in this room in which many of us will be and all of us know and love. A room in which we're reminded of those times, in which we create the new memories, in which we look into the future. People will come, I say. People will come as soon as it is again safe to return.

This is the place where the memories have been created, and future memories will be created. Life marches on around us, but the constant in our life, our spiritual life, our shul, our ability to connect wto Hashem, to daven, to connect to our friends in a social setting- all of that happens right here, in shul.

Yes, people will come, Ray, oh indeed. People will come.

Rifki and I cannot wait until that day when everyone will be back. In the meanwhile, we wish you a wonderful, safe, and healthy Shana Tova. A year of blessings and good things. May all your wishes and dreams indeed come true. Shana Tova.



כאיש אחד, בלב אחד
One people. One heart. One mitzvah.

The TBDJ community is supporting the farmers of Israel and partnering in the mitzvah of Shmitah this year. Over \$16,000 has been raised and sent to Israel already!

For project information and to participate, please visit [TBDJ.org/Shmitah](https://www.tbdj.org/Shmitah).

See firsthand accounts of how we are helping farmers and their families in incredible ways!