



CONGREGATION TIFERETH BETH DAVID JERUSALEM

# Sukkot Bulletin

א' - ז' דסוכות  
טו - כב תשרי ה'תשפ"א

Sukkot 5781

October 2 -10, 2020

Please print this bulletin before Shabbat.

Rabbi  
Yechezkel Freundlich

Chazzan Sheini  
Rev. Amiel Bender

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**Shabbat Shalom v'Chag Sameyach!**

**Sukkot 5781 is from Shabbat, October 3 to Shabbat, October 10**

*Minyanim at TBDJ on Sukkot are restricted to those who have pre-registered. When davening at home, it is preferable to do so at the same time as the rest of the community.*

Friday, October 2

4:00pm Musical Kabbalat Shabbat  
on Facebook with Rev. Bender  
5:19pm Plag Hamincha  
6:10pm Mincha and Maariv  
6:10pm Minha suivi de Arvit de Yom Tov -  
Minyane Sépharade  
6:13pm Candle Lighting  
6:31pm Sh'hiah

Shabbat, October 3 / 15 Tishrei 5781

Sukkot - Day One

*Haftara: Zecharya 14:1 - 14:21*

7:00am Shacharit  
8:45am Shahrit/Hodou-Minyane Sépharade  
8:50am Shacharit  
9:49am Sof Zman Kriyat Sh'ma  
10:40am Shacharit  
5:10pm Early Mincha  
5:17pm Plag Hamincha  
6:10pm Mincha and Maariv  
6:15pm Minha et Arvit-Minyane Sépharade  
6:30pm Sh'hiah  
7:12pm Candle Lighting

Sunday, October 4 / 16 Tishrei 5781

Sukkot - Day Two

*Haftara: Melachim Alef 8:2 - 8:21*

7:00am Shacharit  
8:45am Shahrit/Hodou-Minyane Sépharade  
8:50am Shacharit  
9:49am Sof Zman Kriyat Sh'ma  
10:40am Shacharit  
5:10pm Early Mincha  
5:16pm Plag Hamincha  
6:10pm Mincha and Maariv  
6:28pm Sh'hiah  
6:30pm Minha et Arvit-Minyane Sépharade  
7:12pm Havdala

**For the rest of the Sukkot Schedule,  
see the back page.**

Rabbi Freundlich's *Step by Step Guide to Sukkot*  
can be found on pages 2 and 3.

## COMMUNITY NEWS

Condolences to **Anne Pinchevsky** and her family on the loss of her beloved husband **Ronnie Pinchevsky z"l** who passed away on Saturday, September 26. Funeral was held on Tuesday, September 29. Shiva has been observed.

Condolences to **Leon Serruya**, Jean Serruya and Liliane Serruya and their families on the loss of their beloved stepmother Fortunée Serruya z"l who passed away on Sunday, September 27. Wife of the late Salomon Serruya z"l. Funeral was held on Wednesday, September 30.

Refu'a Shleima to **Yitzchak ben Sheindl**

## SPONSORSHIPS AND THANK YOUS

**We thank all of our tent sponsors who are helping us set up comfortably for outdoor minyanim and shiurim.**

**Fri., Oct. 2 / Erev Sukkot:** Georgette & Raphaël Cohen, in honour of their son Dr. Eric A. Cohen, Director of AIDS Research at the Montreal Clinical Research Institute, who was recently named Vice-Dean of the Faculty of Medicine at L'Université de Montréal

**Fri., Oct. 2 / Erev Sukkot:** Shoshana Samuels and family, "in honour of Rev. Amiel Bender for his kindness and in honour of the TBDJ community for their inclusiveness"

**Shabbat, Oct. 3 / Sukkot Day 1:** Jessica & Alex Benmergui and family, in honour of Jessica's mother Marcia Kovitz and Alex's mother Loly Benmergui "with heartfelt gratitude for their love and devotion. May Hashem keep them happy and healthy for many more years"

**Shabbat, Oct. 3 / Sukkot Day 1:** Dida Berku & Jack Kincler and family, in honour of Rabbi Freundlich and the entire TBDJ team "for their tireless efforts and devotion to making these holidays meaningful and safe"

**Shabbat, Oct. 3 / Sukkot Day 1:** Roz & David Guttman, in honour of Rev. Amiel Bender "for his services to TBDJ. He does everything in such a pleasant and joyful way, and always with a smile. We enjoy his very informative Tuesday Tfillah Shiur. Loved also the class given by Cheryl. Thank you both!"

**Sunday, Oct. 4 / Sukkot Day 2:** Lawrence Kaplan, in memory of his parents Gertrude & Simon Kaplan z"l

**Monday, Oct. 5 / Chol Hamoed Sukkot:** Carole & Mayer Diamond, in memory of Carole's mother Bernice Blais Spector z"l

**Monday, Oct. 5 / Chol Hamoed Sukkot:** Lawrence Kaplan, in memory of his parents Gertrude & Simon Kaplan z"l

**Monday, Oct. 5 / Chol Hamoed Sukkot:** Leonard Mintz and family, in honour of Mariam's birthday - "Happy Birthday, Mariam!"

**Tuesday, Oct. 6 / Chol Hamoed Sukkot:** Allan Schachter, Mark Schachter, Jack Schachter and Steven Schachter and their families, in memory of their parents Bluma & David Schachter z"l

**Wednesday, Oct. 7 / Chol Hamoed Sukkot:** Sylvia & Ted Quint, in memory of Ted's parents Jean & Isadore Quint z"l

# STEP BY STEP GUIDE FOR SUKKOT – 2020/5781

## PREPARED BY RABBI FREUNDLICH

### Friday, October 2nd, Erev Sukkot

- Candle lighting is at 6:13pm (sunset is 6:31pm)
- The beracha should conclude **להדליק נר של שבת ושל יום טוב**. *Shehechyanu* is recited.
- An abridged Kabbalat Shabbat is recited that begins with the first two and last two stanzas of *Lecha Dodi*, followed by *Mizmor Shir*. *BaMeh Madlikin* is omitted. Both **ושמרו** and **וידבר** are recited before the Amidah.
- The shmoneh esrei for Maariv is for Yom Tov (p 660 Artscroll) with proper insertions for Shabbat and Sukkot. (*Vayechulu* is recited after the Amidah)
- Kiddush should be recited in the sukkah after nightfall, 7:13pm. The Kiddush text is for Yom Tov with proper Shabbat and Sukkot insertions. The bracha *Leishev BaSukkah* is then recited, followed by *Shehechyanu* (for those who did not recite it at candlelighting).

### In the event of rain on the First Night:

If possible, one should wait an hour or two for the rain to stop in order recite a complete Kiddush. (This waiting period is only required on the first night and with slight variations on the second night – see below. On any other occasion, if it is raining one may immediately begin the meal inside.) If the rain does not stop, one recites Kiddush in the sukkah without making the bracha of *Leishev* and then eats a *k'zayit* of bread in the sukkah. The rest of the meal continues in the house. If one has an opportunity to eat in the sukkah after the rain stops, even after the meal has concluded, one should return to the sukkah to eat some challah, and recite the bracha of *Leishev BaSukkah*. (This is also only true on the first night; on all other occasions once one has begun a meal inside due to rain, even if the rain stops one may conclude the meal inside.)

### Shabbat, October 3rd – First Day of Sukkot

- Latest time to recite Shema is 9:49am
- The shmoneh esrei for Shacharit is for Yom Tov with the proper insertions for Shabbat and Sukkot.
- The lulav and etrog are NOT taken on Shabbat.
- Full Hallel is recited.
- The Torah reading for the first day is Vayikra 22:26-23:44, the maftir is Bamidbar 29:12-16 and the haftarah is from Zechariah 14:1-21.
- The shmoneh esrei for Mussaf is for Yom Tov with proper insertions for Shabbat and Sukkot.
- Hoshanot can be recited without a minyan. One remains in place (without circling the bima) when reciting Hoshanot on Shabbat (both in shul and when reciting without a minyan at home). On the first day, **אום נצורה** is recited.
- Mincha shmoneh esrei is for Yom Tov with the proper insertions for Shabbat and Sukkot. Mincha and seudat shlishit should be completed before 6:30pm (sunset). Ideally, seudat shlishit should be eaten earlier in the afternoon so as not to spoil one's appetite for the Yom Tov meal later.
- Preparations for the Second Day may not begin until 7:12pm (nightfall), at which time the candles may be lit. The bracha is **להדליק נר של יום טוב**. *Shehechyanu* is recited again.
- Ma'ariv shmoneh esrei is for Yom Tov with insertions for Sukkot and including **ותודיענו** for Saturday night.
- Kiddush for Yom Tov includes the additional paragraph for Havdalah: *Meorei Ha'Eish* on two candles held together, Havdalah, *Shehechyanu* and then *Leishev BaSukkah*

# STEP BY STEP GUIDE FOR SUKKOT – 2020/5781

## CONTINUED

### In the event of rain on the Second Night:

It is preferable to wait a short amount of time for the rain to stop. There is no requirement to recite kiddush in the sukkah in the rain as there is on the first night. One can start the meal indoors. At some point during the meal, if the rain has not stopped, one should eat a *k'zayit* of bread in the sukkah without reciting *Leishev BaSukkah*.

If the rain stops, one should go out to the sukkah, recite *Leishev baSukkah* and eat some bread.

For all other meals during Sukkot, if it is raining, one may immediately move inside and complete the meal there regardless of the rain stopping or not.

### Sunday, October 4th, Second Day of Sukkot

- Latest time to recite shema is 9:49am
- Shmoneh esrei for Shacharit for Yom Tov.
- The four species are taken before Hallel. Two berachot are recited: *Al Netilas Lulav* and *Shehechiyanu*. Before reciting the beracha, the etrog is held upside down in the left hand. The lulav, hadasim and aravot are held in the right hand. The beracha is recited and then the etrog is turned to the upright position. One then shakes the lulav. (General Ashkenazi practice for shaking the lulav is as follows: one faces east and moves the four species back and forth three times in front of him. One then repeats this (in a clockwise direction) shaking three times towards the right, behind him, to the left and then up and down. Others have the custom to start to the right, then to the left, in front, up, down and to the back.)
- An individual reciting Hallel at home shakes the lulav at the first Hodu one time, two times at Ana Hashem, and then two times at the ending Hodu.
- Full Hallel is recited.
- The Torah reading for the second day is Vayikra 22:26-23:44, the maftir is Bamidbar 29:12-16 and the haftarah is from Melachim I 8:2-8:21.
- Mussaf shmoneh esrei for Yom Tov with proper insertions for Sukkot.
- Hoshanos can be recited without a minyan. One remains in place when reciting Hoshanot without a minyan. On the second day, **למען אמיתך** is recited.
- Mincha shmoneh esrei for Yom Tov with proper insertions for Sukkot.
- Yom Tov concludes at nightfall at 7:12pm
- Weekday shmoneh esrei for Ma'ariv should be recited including *Atah Chonantanu* and *Ya'aleh V'Yavo*.
- Havdalah is recited without a candle or spices. It should be recited in the sukkah. If one isn't planning on eating in the sukkah after Havdalah, *Leishev BaSukkah* should not be recited.



## Sukkot Schedule continued

Monday, October 5 / 17 Tishrei 5781

Chol Hamoed Sukkot

6:30am Shacharit  
8:00am Shacharit  
5:14pm Plag Hamincha  
6:05pm Mincha / Maariv  
6:26pm Sh'kiah

Tuesday, October 6 / 18 Tishrei 5781

Chol Hamoed Sukkot

6:30am Shacharit  
8:00am Shacharit  
5:13pm Plag Hamincha  
6:05pm Mincha / Maariv  
6:24pm Sh'kiah

Wednesday, October 7 / 19 Tishrei 5781

Chol Hamoed Sukkot

6:30am Shacharit  
8:00am Shacharit  
5:11pm Plag Hamincha  
6:05pm Mincha / Maariv  
6:22pm Sh'kiah

Thursday, October 8 / 20 Tishrei 5781

Chol Hamoed Sukkot

6:30am Shacharit  
8:00am Shacharit  
5:10pm Plag Hamincha  
6:05pm Mincha / Maariv  
6:20pm Sh'kiah

Friday, October 9 / 21 Tishrei 5781

Hoshana Raba

6:15am Shacharit  
8:00am Shacharit  
5:08pm Plag Hamincha  
6:00pm Candle Lighting  
6:19pm Sh'kiah



Calling on all TBDJ kids who are ready to take on a real

# SUKKAH CHALLENGE

Do you want to be rewarded with candy and a special sukkot treat?  
Get ready to work your minds and creativity!

Sign up today to answer and learn some questions, you'll never know when you may need them!  
We will come make a surprise appearance and if you get answers right you will get a special prize!

You must register by Monday October 5th by 8pm  
[tbdj.org/sukkahchallenge](http://tbdj.org/sukkahchallenge)

## A THOUGHT FOR SUKKOT FROM REV. AMIEL BENDER

### We Don't Want to Leave

We are in the midst of a glorious season on our Jewish calendar. On Rosh Hashanah we proclaimed Hashem's majesty in our world. On Yom Kippur we spiritually cleansed ourselves and raised ourselves to the heights of prayer, exalting Hashem on privileged levels of holiness through physically bowing and falling on our faces during the majestic prayers of עלינו and the עבודה. The latter gives us a taste of past rituals in our Holy Temple where we read about the sacrificial rite and the complex services of the כהן גדול - the High Priest - on Yom Kippur. Now we usher in the joyous, uplifting, holiday of Sukkot, the ultimate epitome of holiday - שמחה. Living in the Sukkah, using our ארבעת המינים, rejoicing daily in our prayers with Hallel, eating good food, enjoying song, and even dancing in an unoffending COVIDikeh way is an amazing way to cap our ימים נוראים.

For 23 meaningfully intense days of spirituality, from the first until the 23rd day of the Hebrew month of Tishrei, our High Holiday season affords us the privilege of being close to Hashem in the most unique way. The fact is, though, that we, בני ישראל, aren't the only beneficiaries of this closeness. In three places in the Torah, Sukkot is described as a seven-day holiday (Vayikra 23, Bemidbar 29, Devarim 16). Yet the verses add that the eighth day, will be "atzeret," literally "a stopping" or "a gathering," to be celebrated as a festival. What is the nature of this eighth day, Shemini Atzeret? Why is Sukkot described as lasting seven days, if it seems to actually last eight?

While there are several answers to this question, Rashi in his Torah commentary (Vayikra 23:36) cites the following words of Hashem: "I have stopped you with Me, like a king who invited his sons to a meal for a certain number of days; when the time came to part, he asked his children: "Please stay with me one more day, קשה עלי פרידתכם - your departure is difficult for me." According to this understanding, all of Sukkot is a holiday for Hashem to enjoy with His children, the Jewish people. At the end, however, Hashem adds Shemini Atzeret because it is so difficult for Hashem to see us go. Shemini Atzeret is simply a moving expression of Hashem's desire for us to stay with Him, that we delay our departure.

The word used for departure - פרידתכם - is Hashem telling us that it is hard to see us go. That we are leaving. An alternate word could have been used פרידתנו, which would imply that both Hashem and ourselves are taking leave. We know that is not the case. The Almighty is always with us. What does the word פרידתכם come to teach us? It is a hint that the only disconnect between ourselves and our Creator would be on our part, our doing. The word פרידתכם implies that we are capable of doing an "about face", that we have the ability to turn away after the majestic spirituality of the High Holiday season which emphasizes our special relationship with Hashem. We may take a "step down" from the exalted level of holiness and spirituality that we were on. We know, unfortunately, that there are many ways for a Jew to turn away. In fact the Torah warns us in several places about forgetting Hashem. It seems reasonable that Hashem wants us to have an extra day with Him. It is in a sense a חיזוק for us, a chance to add that extra touch of holiness and closeness, that even one extra day in Hashem's exalted יום טוב presence will inspire and ignite our souls and keep us spiritually warm as we take leave of the High Holiday season.

Though this idea applies to Sukkot, I would apply it to the High Holiday season in general. Not only does Hashem not want us to leave, we want to stay as well! Who wants to come down from a three week spiritual high? We yearn for the holiness to stay with us, to take the closeness of our High Holiday season relationship with Hashem and maintain it throughout the year. It is natural to feel down at the end of the wonderful holiday season with the onset of the long winter break and the five-month wait until the holiday of Purim. This is comparable to a wonderful vacation with our loved ones coming to an end. We don't want to leave, but there is comfort in the thought that the eternal love between us and our loved ones is there to strengthen us until we are close again. The love, commitment and devotion that characterizes the relationship between Hashem and ourselves makes parting difficult on both sides, but we know that we are always close to our Creator, as our Creator is to us – אני לרדודי ורדודי לי.

It is an easy concept to understand. When I was growing up, I treasured my grandparent's visits to our home. As they lived in Israel, their visits to us were quite lengthy. When the time of their departure drew near, we would beg them to "please stay another day..." When it worked out, even that one extra day was a taste of heaven for us! "One more day with Bobbe and Zaida!" As we are now, Baruch Hashem, blessed with grandchildren, I recently mentioned to my wife that when we visit them, we should tell them that we are leaving a day or two earlier than our actual departure. This way, when they ask us to please stay one more day, we can smile and say "OK!" This will give them the benefit of the thrill of extra time with us.

A few years ago, as the holiday of Simchat Torah came to a close, I felt the usual "end of High Holiday season blues." The Simchat Torah Mincha-Maariv minyan with its smaller attendance always indicates that we are back to our normal routine. The holidays are over. The crowds are gone. The foreboding winter is upon us. As the minyan dispersed, I stayed in shul and began working on my normal post holiday tasks. Those present offered to stay and help me do my work of changing the Torah covers from High Holiday white to their regular dressings and more. I politely declined. פרידתכם - קשה עלי - your departure is difficult for me... I needed that extra moment in shul alone with my Creator. I wasn't ready to leave. The sound of silence not only in the sanctuary, but in the whole building was overwhelming. The same building which over a three-week period was a divine spiritual home to well over 5000 people coming and going, praying, singing, dancing and feasting on wonderful kiddushim - was now eerily quiet. Later that evening I sat at my computer in the synagogue office and I wrote about the "quiet". I sat for an hour pouring out my thoughts. How privileged are we to have a G-d, a King, a Creator who loves us to the point of asking us for that one extra day?! I needed to give Hashem extra time as well.

The sounds of silence. The title of an incredible song that many of us grew up with. You can hear quiet! This year there is silence as well.....COVID-related silence. The High Holidays offered us davening options with social distancing in the sanctuary and in tents. The building and the minyanim were bereft of children. It was and will continue to be quiet until a vaccine will be available and the restrictions of gathering are lifted. With all of the pain of davening inside a near-empty synagogue, the davening arrangements in the sanctuary and our tents actually contributed to a peacefulness that was quite positive - the situation created spiritual spaces where only prayer was heard. Under normal circumstances, we can walk up to each other and chat quietly. This year, no one dared to chat out loud to a friend or family-member who was sitting six feet away! We had quiet in our tents of prayer!

I won't lie to you and not lament the loss of synagogue noise. As I was leading נעילה services in the Applewood Street tent on Yom Kippur, I was overjoyed to hear the sound of children playing in the adjacent park. Indeed, I miss the energy of kids running in shul. While there is always an abundance of what to pray for, during this pandemic our prayers have intensified in their earnest supplications. The quiet lends itself to a higher level of prayer than what I am used to - a level that I pray will stay with me when, please G-d, we see the end of this pandemic.

Among the different and varied ways that we approach Hashem on Rosh Hashanah and Yom Kippur, we pray:

our Father, our King

This is what our true relationship with Hashem is – a relationship that parallels a parent's feeling for a child. It is the love of the Master of the universe for his children. In truth, we are not going anywhere. The energy of the 23 glorious days of closeness with our Creator is enduring and gives us strength and inspiration to stay close to Hashem throughout the year.

Chag Sameach!

Rev. Amiel