



CONGREGATION TIFERETH BETH DAVID JERUSALEM

# Shabbat Bulletin

בס"ד

הושענא רבה  
שמיני עצרת / שמחת תורה  
כא, כב, כג תשרי ה'תשפ"א

Hoshana Rabbah  
Sh'mini Atzeret / Simchat Torah  
October 9 & 10 & 11, 2020 / 5781

Rabbi  
Yechezkel Freundlich

Chazzan Sheini  
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Jonathan Gal

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## Shabbat Shalom v'Chag Sameyach!

**Hoshana Rabbah: Friday, Oct. 9 / Sh'mini Atzeret: Shabbat, Oct. 10 / Simchat Torah: Sunday, Oct. 11**

*Minyanim at TBDJ 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 9 / 21 Tishrei 5781

Hoshana Rabbah

6:15am Shacharit  
8:00am Shacharit  
3:45pm Musical Kabbalat Chag on Facebook with Rev. Bender  
4:00pm Yizkor Service on Zoom  
4:00pm Daf Yomi on Zoom  
5:08pm Plag Hamincha  
5:50pm Mincha and Maariv  
6:00pm Minha suivi de Arvit - Minyane Sépharade  
6:00pm Candle Lighting  
6:19pm Sh'kiah

Shabbat, October 10 / 22 Tishrei 5781

Sh'mini Atzeret

Haftara: *Melachim Alef 8:54 - 9:1*

7:00am Shacharit  
8:45am Shahrit/Hodou-Minyane Sépharade  
9:00am Shacharit  
9:53am Sof Zman Kriyat Sh'ma  
11:00am Shacharit  
5:07pm Plag Hamincha  
5:40pm Kriyat Sefer Kohelet  
5:45pm Minha et Arvit suivie des Hakafot - Minyane Sépharade  
5:50pm Mincha and Maariv  
6:17pm Shkiah  
7:01pm Candle Lighting  
7:30pm Late Maariv and Stationary Hakafot

Sunday, October 11 / 23 Tishrei 5781

Simchat Torah

Haftara: *Yehoshua 1:1 - 1:18*

7:00am Shacharit  
8:15am Shahrit Korbanot et Hodou - Minyane Sépharade  
9:00am Shacharit  
9:54am Sof Zman Kriyat Sh'ma  
11:00am Shacharit  
5:05pm Plag Hamincha  
5:20pm Early Mincha  
5:50pm Mincha/Maariv  
6:00pm Minha et Arvit-Minyane Sépharade  
6:15pm Shkiah  
6:59pm Havdala  
8:00pm Daf Yomi on Zoom

Rabbi Freundlich's  
*Step by Step Guide to*  
*Sh'mini Atzeret and Simchat Torah*  
can be found on page 2 of this bulletin.

## COMMUNITY NEWS

Mazal Tov to **Annie & Gerry Cartman** on the birth of a grandson on Monday, October 5. Proud parents are Hila & Kevin Fuks. Sharing in their simcha are the baby's siblings Layla and Jordan, his paternal grandparents Rosa Kroiter and Michael Fuks, and many delighted aunts, uncles and cousins.

## SPONSORSHIPS AND THANK YOUS

This Shabbat Bulletin is sponsored by **Sylvia & Ted Quint** in memory of Ted's beloved parents Jean & Isadore Quint z"l (Sheina bat Osher - Tishrei 19 and Yitzchak Meir ben Todres - Tishrei 22).

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

**Thursday, Oct. 8:** Judith & David Grunbaum and family, in honour of Rabbi Freundlich, Rev. Bender and Jonathan Gal

**Shmini Atzeret, Oct. 10:** Roz & David Guttman, in honour of "Brian and Tatyana for the extra effort in keeping the office going since Joyce retired, and in honour of Yakov who always tries to make the shul (and the tent) look better and more comfortable"

**Shmini Atzeret, Oct. 10:** Sylvia & Ted Quint, in memory of Ted's father Isadore Quint z"l, who passed away 50 years ago on Shmini Atzeret

**Shmini Atzeret, Oct. 10:** Rosette & Baruch Solnica

**Simchat Torah, Oct. 11:** Baila & Jerrold Aspler, in memory their parents Rita & Sholem Aspler z"l and Chaya & Reuven Salit z"l

**Simchat Torah, Oct. 11:** Rochelle & Jeffrey Rein and Michaella & Cyril Weintraub, in memory of Rochelle and Cyril's father Joseph Weintraub z"l

**Mon., October 12:** Jack Felder, in memory of his father Hersh Felder z"l

**Wed., October 14:** Natalie & Jonathan Gal, in honour of TBDJ's Executive, Board of Directors, clergy, staff, lay leaders and members "with our profound gratitude for the love and sport shown to us over the last three years."

## IMPORTANT REMINDER:

**Annual General Meeting of Congregation Tifereth Beth David Jerusalem  
Wednesday, October 14, 2020 at 7:00pm on Zoom**

All adult members of TBDJ are invited to attend our next Annual General Meeting for the purpose of electing a new Board of Directors and a new Executive Committee.  
This meeting will take place online through Zoom.

If you previously registered for the meeting that was postponed in September, there is no need to re-register. If you have not yet registered, send an email to [brian@tbdj.org](mailto:brian@tbdj.org). Those who have registered will receive an email from Zoom containing the link to join on Wednesday, October 14. If you can not join in by internet, please call the office at 514-489-3841 and press #3 to leave a message with your telephone number.

# STEP BY STEP GUIDE FOR SH'MINI ATZERET AND SIMCHAT TORAH

## PREPARED BY RABBI FREUNDLICH

### Friday, October 9th, Erev Yom Tov

- Zoom Yizkor Service at 4:00pm. Those who recite Yizkor on Zoom need not repeat it on Shabbat morning.
- Candle lighting is at 6:00pm. The beracha should conclude **טוב ושל יום שבת נר של להדליק**. 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 L'Yom HaShabbat. BaMeh Madlikin should be omitted.
- Both **ושמרו** and **וידבר** are recited before the shmoneh esrei, which is Yom Tov Amidah with insertions for Shmini Atzeret and Shabbat.
- In the Diaspora, the Shemini Atzeret meals take place in the Sukkah. One does not recite Leishev BaSukkah on Shemini Atzeret.
- Kiddush for Yom Tov with proper Shabbat and Shemini Atzeret insertions. Shehechyanu is recited.
- In the event of rain, one may eat indoors. There is no special requirement to wait, recite Kiddush or eat bread in the sukkah when it is raining.

### Shabbat, October 10th: Shemini Atzeret

- Birchot Keriat Sh'ma for Shabbat (**הכל יודוך**).
- Shacharit shmoneh esrei for Yom Tov with the proper insertions for Shabbat and Shemini Atzeret.
- Full Hallel is recited.
- Kohelet is read. It does not require a minyan, and no blessing is recited.
- The Torah reading for Shemini Atzeret is Devarim 14:22-16:17, the maftir is Bamidbar 29:35-30:1 and the haftarah is from Melachim I 8:54-9:1.
- Yizkor can be recited without a minyan. One should make sure to pledge money to tzedakah before reciting Yizkor. One who recited it on Zoom on Friday need not repeat it.
- At Mussaf of Shemini Atzeret we begin reciting **משיב הרוח ומוריד הגשם**. While not required, an individual davening at home may recite Tefillat Geshem. However, the switch to **משיב הרוח** does not take effect until the congregation recites Tefillat Geshem. Therefore, an individual davening at home should wait to recite Mussaf until at least one of the minyanim in the community has reached Mussaf (which will take place by 8:30am). At that point, an individual should recite **משיב הרוח** during Mussaf.
- Mussaf Amidah for Yom Tov with proper insertions for Shabbat and Shemini Atzeret.
- Mincha Amidah for Yom Tov with the proper insertions for Shabbat and Shemini Atzeret. Mincha and seudat shlishit should be recited before 6:18pm. It is preferable to eat the third meal a little earlier in the afternoon so as not to spoil one's appetite for the night time Yom Tov meal.
- Preparations for the second day may not begin until nightfall - at 7:01pm

### Saturday Night

- Candle lighting must be performed after nightfall, 7:01pm. Shehechyanu is recited.
- Ma'ariv for Yom Tov with insertions for Shemini Atzeret, and include **ותדיענו** for the end of Shabbat.
- We do not eat in the Sukkah on Simchat Torah.
- Kiddush for Yom Tov includes Meorei Ha'Eish on a candle, Havdalah and Shehechyanu. One may not strike a match on Yom Tov, but one can light a candle from a pre-existing flame, stove top or oven element that had been left on from before Yom Tov.

### Sunday, October 11th, Simchat Torah (Second Day of Shemini Atzeret)

- Birchot Keriat Sh'ma for weekday (**המאיר לארץ**).
- Shacharit Amidah for Yom Tov with proper insertions for Shemini Atzeret.
- Full Hallel is recited.
- On Simchat Torah, we complete the Torah by reading V'Zos HaBeracha. We then begin the new cycle with Bereishit 1:1-2:3, the maftir is Bamidbar 29:35-30:1 and the haftarah is Yehoshua 1:1-1:18.
- Traditionally, Hakafot are recited amidst celebration and dancing to mark the completion of the Torah. While conditions do not allow for that this year, our feelings of love for the Torah should still express itself throughout the day with song, learning and candies for the children!
- Mussaf Amidah for Yom Tov with proper insertions for Shemini Atzeret.
- Mincha Amidah for Yom Tov with proper insertions for Shemini Atzeret.

### Motzaei Yom Tov

- Yom Tov concludes at 6:59pm.
- Weekday Amidah for Ma'ariv including Atah Chonantanu.
- Havdalah consists of two berachot: *HaGafen* and *HaMavdil ben kodesh l'chol*. No beracha is made on besamim spices or on a candle.

# From the website of Rabbi Jonathan Sacks: “Taking Responsibility - Bereisheet 5781”

If leadership is the solution, what is the problem? On this, the Torah could not be more specific. The problem is a failure of responsibility. The early chapters of Genesis focus on two stories: the first is Adam and Eve; the second, Cain and Abel. Both are about a specific kind of failure. First Adam and Eve. As we know, they sin. Embarrassed and ashamed, they hide, only to discover that one cannot hide from God:

The Lord God called to the man, “Where are you?” He answered, “I heard you in the garden, and I was afraid because I was naked; so I hid.” And He said, “Who told you that you were naked? Have you eaten from the tree that I commanded you not to eat from?” The man said, “The woman you put here with me—she gave me some fruit from the tree, and I ate it.” Then the Lord God said to the woman, “What is this you have done?” The woman said, “The serpent deceived me, and I ate.” (Gen. 3:9-12)

Both insist that it was not their fault. Adam blames the woman. The woman blames the serpent. The result is paradise lost: they are both punished and exiled from the garden of Eden. Why? Because Adam and Eve deny personal responsibility. They say, in effect, “It wasn’t me.”

The second story is tragic. The first instance of sibling rivalry in the Torah leads to the first murder:

While they were in the field, Cain attacked his brother Abel and killed him. Then the Lord said to Cain, “Where is your brother Abel?” “I don’t know,” he replied. “Am I my brother’s keeper?” The Lord said, “What have you done? Listen! Your brother’s blood cries out to Me from the ground.” (Gen. 4:8-10)

Cain does not deny personal responsibility. He does not say, “It was not me,” or “It was not my fault.” He denies moral responsibility. In effect he asks why he should be concerned with the welfare of anyone but himself. Why should we not do what we want if we have the power to do it? In Plato’s Republic, Glaucon argues that justice is whatever is in the interest of the stronger party. Might makes right. If life is a Darwinian struggle to survive, why should we restrain ourselves for the sake of others if we are more powerful than they are? If there is no morality in nature, then I am responsible only to myself. That is the voice of Cain throughout the ages.

These two stories are not just stories. They are an account, at the beginning of the Torah’s narrative history of humankind, of a failure, first personal then moral, to take responsibility – and it is this for which leadership is the answer. There is a fascinating phrase in the story of Moses’ early years. He grows up, goes out to his people, the Israelites, and sees them suffering, doing slave labour. He witnesses an Egyptian officer beating one of them. The text then says: “He looked this way and that and saw no one” (vayar ki ein ish Ex. 2:12, or more literally, ‘he saw that there was no man’). It is difficult to read this literally. A building site is not a closed location. There must have been many people present. A mere two verses later we discover that there were Israelites who knew exactly what had happened. Therefore, the phrase almost certainly means, “He looked this way and that and saw that there was no one else willing to intervene.”

If this is so, then we have here the first instance of what came to be known as the “Genovese syndrome” or “the bystander effect,”[1] so-called after a case in which a woman was attacked in New York in the presence of a large number of people who all knew that she was being assaulted but failed to come to her rescue. Social scientists have undertaken many experiments to try to determine what happens in situations like this. Some argue that the presence of other bystanders affects an individual’s interpretation of what is happening. Since no one else is coming to the rescue, they conclude that what is happening is not an emergency.

Others, though, argue that the key factor is diffusion of responsibility. People assume that since there are many people present someone else will step forward and act. That seems to be the correct interpretation of what was happening in the case of Moses. No one else was prepared to come to the rescue. Who, in any case, was likely to do so? The Egyptians were slave-masters. Why should they bother to take a risk to save an Israelite? And the Israelites were slaves. How could they come to the aid of one of their fellows when, by doing so, they would put their own life at risk?

It took a Moses to act. But that is what makes a leader. A leader is one who takes responsibility. Leadership is born when we become active not passive, when we do not wait for someone else to act because perhaps there is no one else – at least not here, not now. When bad things happen, some avert their eyes. Some wait for others to act. Some blame others for failing to act. Some simply complain. But there are some people who say, “If something is wrong let me try to put it right.” They are the leaders. They are the ones who make a difference in their lifetimes. They are the ones who make ours a better world. Many of the great religions and civilisations are based on acceptance. If there is violence, suffering, poverty and pain in the world, they accept that this is simply the way of the world. Or, the will of God. Or, that it is the nature of nature itself. They shrug their shoulders, for all will be well in the World to Come.

Judaism was and remains the world’s great religion of protest. The heroes of faith did not accept; they protested. They were willing to confront God Himself. Abraham said, “Shall the Judge of all the earth not do justice?” (Gen. 18:25). Moses said, “Why have You done evil to this people?” (Ex. 5:22). Jeremiah said, “Why are the wicked at ease?” (Jer. 12:1). That is how God wants us to respond. Judaism is God’s call to human responsibility. The highest achievement is to become God’s partner in the work of creation. When Adam and Eve sinned, God called out “Where are you?” As Rabbi Shneur Zalman of Liadi, the first Lubavitcher Rebbe, pointed out, this call was not directed only to the first humans.[2] It echoes in every generation. God gave us freedom, but with freedom comes responsibility. God teaches us what we ought to do but He does not do it for us. With rare exceptions, God does not intervene in history. He acts through us, not to us. His is the voice that tells us, as He told Cain, that we can resist the evil within us as well as the evil that surrounds us.

The responsible life is a life that responds. The Hebrew for responsibility, *achrayut*, comes from the word *acher*, meaning “other.” Our great Other is God Himself, calling us to use the freedom He gave us, to make the world that is more like the world that ought to be. The great question, the question that the life we lead answers, is: which voice will we listen to? Will we heed the voice of desire, as in the case of Adam and Eve? Will we listen to the voice of anger, as in the case of Cain? Or will we follow the voice of God calling on us to make this a more just and gracious world?

Shabbat Shalom

Rabbi Jonathan Sacks

## DAILY SCHEDULE: OCTOBER 11 - 16

SUNDAY	MONDAY	TUESDAY
<i>For Simchat Torah Schedule, see front page.</i>	Shacharit 6:50 & 8:00am	Shacharit 7:00 & 8:00am
	Mincha 5:50pm	Mincha 5:50pm
	Shkiah 6:13pm	Shkiah 6:11pm
WEDNESDAY	THURSDAY	FRIDAY
Shacharit 7:00 & 8:00am	Shacharit 6:50 & 8:00am	Shacharit 7:00 & 8:00am
Parsha Class 12:15pm	Mincha 5:50pm	Mincha 5:50pm
Mincha 5:50pm	Shkiah 6:08pm	Mincha-Sefardic 5:35pm
Shkiah 6:10pm		Candle Lighting 5:48pm
		Shkiah 6:06pm

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## A THOUGHT FOR SH'MINI ATZERET FROM REV. AMIEL BENDER

### *Glorifying Hashem in Sukkot and in Tents*

The first mitzvah that we read about in the Torah portion of Ki Tavo details the bringing of the first fruits to the Kohen. The Jew's gift of the first fruits to the Kohen symbolized that he dedicated everything that he was fortunate to have to Hashem. It didn't matter how much work was put into his success, this mitzvah emphasized gratitude for the tremendous gift of success from above. Our ancestors made their pilgrimage to Yerushalayim, their first fruits in hand, accompanied by musical instruments and song, flowers and decorations. It must've been an awesome sight! Chanan Porat wrote that this teaches us to pay attention to aesthetics. In order to enhance our experience of observing and identifying with something meaningful, it is necessary to invest time and effort in the external beauty of the product. As Sivan Rahav Meir, noted Israeli journalist and writer, comments: Torah commentators over the years have taught that, with regard to mitzvot, when something is important to you and dear to your heart, you will obviously internalize the mitzvah and its meaning, but you will also give of yourself to it in an external way as well.

External beauty enhances the mitzvot by appealing to the senses. Agreeable sounds, fragrances, tastes, textures, colors, and artistry contribute to human enjoyment, as well as enhancing religious acts and rituals. The principle of enhancing a mitzvah through aesthetics is called *Hiddur Mitzvah*.

The concept of *Hiddur Mitzvah* is derived from Rabbi Ishmael's comment on the verse וְאֵלֶי אֲנֹכִי וְאֲנִי אֶגְדָּלֶנּוּ – "This is my G-d and I will glorify him" (Exodus 15:2) "Is it possible for a human being to add glory to his Creator? What this really means is: I shall glorify Him in the way I perform mitzvot. I shall prepare before Him a beautiful lulav, a beautiful sukkah, beautiful tzitzit, and beautiful tefillin." (Midrash Mechilta, Shirata). The Talmud (133b) adds to this list a beautiful shofar and a beautiful Torah scroll which has been written by a skilled scribe with fine ink and fine pen and wrapped in beautiful silks.

The Midrash in שיר השירים – The Song of Songs, suggests that not only are mitzvot enhanced by an aesthetic dimension but so is the Jew who observes them. The Jew becomes beautiful as he/she performs a mitzvah and "Israel 'beautifies' G-d by performing the commandments in the most 'beautiful' manner..."

Rabbi Ishmael's above list includes the sukkah. The sukkah is unique in its beauty and charm. While there are elaborate sukkot out there which include couches, carpets, heating components and other wonderful amenities, a sukkah may be simple and still radiate tremendous beauty and charm. Be that as it may, the Mitzvah of Sukkah is a beloved mitzvah for one and all. By inviting the exalted Ushpizin to join us at our meals, we surround ourselves with ultimate holiness and elevate an otherwise mundane meal experience to a lofty spiritual level. Sitting in the sukkah invokes feelings of divine protection. I find that my Torah learning and even my ability to compose Jewish music is enhanced when I am in the sukkah. The sukkah, any sukkah, provides a special atmosphere that is difficult to describe, it is a "feel-good" thing that engulfs you.

How strong is our connection to the sukkah? We say a special prayer upon exiting the sukkah on the final day of the holiday: "May it be Your will, Hashem our G-d and the G-d of our fathers, just as I fulfilled the mitzvah and sat in this sukkah, so may I merit next year to sit in the sukkah of Leviatan's skin. Next year in Jerusalem." It is a prayer of hope that we will soon be in Yerushalayim with the coming of Mashiach.

Prior to saying this prayer, many have the custom to sit for a while in the sukkah, and some have something to eat and drink. Some attribute these practices as demonstrations of our love of the mitzvah. By taking advantage of "one more chance" to sit in the sukkah, we show our enthusiasm for performing the mitzvah, and our sadness about its conclusion. Some sources even cite a custom to kiss the sukkah upon leaving it.

Rabbi Moshe Isserles (the Rama 1530-1572) wrote that a person should give special consideration to mitzvot that are upon us once a year, and respect and love those mitzvot at the time of observance to the point that his mind is preoccupied by those mitzvot. The Rama writes that he saw people express their fondness of mitzvot: kissing the matzah and maror on Passover, kissing the sukkah upon entering and leaving it, as well as kissing the lulav and its components. All of this is an expression of love for the mitzvah.

In his book נפש דוד, Elijah David Rabinowitz-Teomim (the Aderet 1843—1905) describes how he takes leave of the sukkah and his lulav in a special and touching manner. He writes that he would discretely kiss the wood of the sukkah on Shmini Atzeret, as Jews in exile still sit in the sukkah on that day. He could not express in words the sadness in his heart as Shmini Atzeret ebbed away - mindful of the fact that he had to take leave of this beautiful and unique mitzvah for a whole year. On Hoshana Raba, he took his lulav and its components and gave heartfelt kisses to them, one by one with tears in his eyes accompanied by a short prayer that he will see them again and keep the mitzvah again in the year to come...

I find these expressions of fondness for the sukkah particularly interesting and intriguing in light of the pandemic we are battling this year. For months following the onset of COVID-19, we were denied a place to daven. TBDJ was closed and we had to satisfy our need for a semblance of communal prayer with hi-tech solutions such as "Zoom". Three months into the pandemic restrictions, on Shabbos June 20th, we started davening as a minyan in the parking lot, complete with Torah reading. Two weeks later, for the Shabbos of July 4th, a tent was finally put up - and we have been davening in that tent ever since. Adjustments to the tent have been made in the past three and a half months, and in preparation for the Holiday of Sukkot we now each have our own bridge table for our siddurim and lulav sets and more, making the tent a very comfortable place to daven in. Our temporary place of prayer resembles a sukkah for davening, where the divine presence rests among us in a most special way. It isn't elaborate or even beautiful, but it has charm and warmth.

Like a sukkah, our tent has protected us from rain and from heat. And just like our yearly exodus from the sukkah, there will come a time when we will have to finally disassemble the TBDJ Tent. How will leaving the tent stand up to the idea of leaving a sukkah? I don't know. I am fond of my place of prayer, albeit temporary. I find that I am inspired in prayer even under these dire circumstances and I look forward to being in my place of prayer, even as the temperature gets colder. Our tent has the magic of the sukkah and though we will exit it eventually without a prayer, or a kiss upon its poles, this special tent of meeting will be fondly remembered in the years to come.

"This is my G-d and I will glorify Him." Even in our sukkeleh/tent, TBDJ's community has maintained the beauty of performing mitzvot. And we are beautifying Hashem by continuing to perform our shul-related mitzvot in the most significant and heartfelt manner under uniquely-challenging circumstances.

Chag Sameach,

Rev. Amiel