

J.L.C. Connections

The Jewish Learning Connection's Weekly Newsletter



Parshas Lech-Lecha
October 31, 2025 / 9 Cheshvan 5786
Volume 31, Issue 3
Candlelighting: 6:04 pm

Waxman Torah Center · 2195 S. Green Road · University Heights, OH 44121 · (216) 691-3837 · www.clevelandjlc.com

Friday, October 31

6:04pm Candlelighting
6:05pm Mincha

Shabbos, November 1

8:45am Shacharis
*Kiddush is sponsored by
Gershon & Haddasah
Ickowicz on the occasion
of Gavriel Heller's
yahrzeit*

5:55pm Mincha / Shalosh Seudos
7:11pm Maariv

Sunday, November 2

9:15am Parsha Class
(R. Nisenbaum)
10:00am "The 613 Mitzvos"
(R. Stoll)

Monday, November 3

8:00pm Topics in Mussar -
Joy and Sadness
(R. Nisenbaum)

Tuesday, November 4

8:00pm Tanna d'vei Eliyahu
(R. Stoll)

Wednesday, November 5

8:00pm Nach Still Speaks -
MISHLEI (R. Stoll)

Thursday, November 6

8:00pm Sefer HaChinuch: R. Stoll
10:15pm Parsha Class
(R. Nisenbaum)

Torah Podcast

Listen to Rabbi Nisenbaum's
"Torah Podcast" at Spotify, Apple
Podcasts, iHeartRadio, and more,
or download at
www.maverickpodcasting.com

Weekday Minyanim

7:00am Shacharis (M-F)
8:00am Shacharis (Sun)
10:00pm Maariv (Sun-Th)

Class Connection

R. Nisenbaum:
425-436-6200 #352171
"The Torah Podcast" weekly
at all podcast locations

R. Stoll:
Zoom: 876-619-3551
Audio: 669-900-9128

Parsha: Lech-Lecha

In the story of the Jewish people, Abraham is considered to be the first Jew because he recognized G-d on his own accord. Despite being scorned by the rest of society, and at great personal risk to his life, Abraham shared and spread his knowledge with everyone he met. It is for this reason that he was called "Avraham Ha'Ivri", or "Abraham of the Other Side." This would become the eternal role of the Jew, to spread the ideals of monotheism and morality throughout the world, despite great opposition.

Abraham and his wife Sarah had to endure ten challenges to prove, and to develop, their faithfulness to G-d. The Torah describes the various challenges at great length.

One of Abraham's challenges was to uproot his family, leave his homeland, and travel to an unknown land, which would only be revealed to him later. This was meant to develop his complete trust in G-d, and also to allow him to make a total break from his past environments and influences.

Shortly after reaching Canaan, a famine struck the land. Abraham and Sarah were forced to leave and travel to Egypt, where Pharaoh abducted Sarah.

Afterwards, Abraham's nephew, Lot, parted ways with his uncle, choosing to live in Sodom, among people whose ideology was the very antithesis of Abraham's. Yet when Lot was captured in war, Abraham risked his life to protect his nephew. Despite all these difficulties, Abraham and Sarah did not become disillusioned and maintained their faith.

Abraham and Sarah were childless for many years—despite G-d's promise to Abraham that he would father

a great nation. This was also a challenge to Abraham's faith. Another one of Abraham's trials was the mitzvah of circumcision, which was given to him at the age of ninety-nine years old. G-d made a covenant with Abraham that if he walked perfectly in His ways, G-d would bless him with children and give him the land of Canaan for his children. G-d commanded Abraham to seal this covenant on his body through the circumcision.

This mitzvah was given for all future generations too. Every Jewish male must be circumcised as an eternal sign between G-d and the Jewish people of His covenant with Abraham. Circumcision has remained the hallmark of the Jew, distinguishing him from the rest of the world.

Mazel Tov

Rabbi and Mrs. Moshe Stoll upon
the birth of a granddaughter

Josh Murdakhiev and family
upon his marriage

Fall Back...

This motzei Shabbos remember to
set your clocks back an hour

Insights: Lech-Lecha

I will make you a great nation... (Gen 12:2) A troubled man tried to push his way in to see the great Chozeh of Lublin. He called to the gabbai, "Please let me enter, I am related to the Chozeh!" He then explained how he was distantly related. The Chozeh overheard the man and remarked that such a distant relation is not really a relation. Rav Naftali of Ropshitz interjected, "If so, how do we pray every day to the G-d of Avraham, Yitzchak, and Yaakov? That is even a more distant relation!" The Chozeh smiled in agreement and let the man in. When the Brisker Rav heard this story he smiled and said, "I believe there is a difference between the two. A distant cousin may not be much of a relative, but a father, no matter after how many generations, is still a father."

Did You Know?

A married couple is generally given the honor of bringing the baby boy to the room for circumcision, and to return the child to his mother afterwards. This honor is referred to as the kvattren. The greatest honor at the bris is the sandek (from the Old Greek word *suntekos*, or companion of the child) who holds the child on his knees during the bris. Tradition compares the role of the sandek to the role of the Priest in the Temple who offered the incense offering. In many places it is customary not to honor the same person to act as sandek for two brothers in the same family. Some authorities explain this custom was established in order to spread the reward to more than one person. Others suggest kabbalistic reasons for the custom.

Thought for the Week: Some things are easier done than said. (A Candle By Day)