

J.L.C. Connections

The Jewish Learning Connection's Weekly Newsletter



Parsha Haazinu / Shabbos Shuva
September 18, 2026 / 7 Tishrei 5787
Volume 31, Issue 47
Candlelighting: 7:12 pm

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

Friday, September 18

6:30am Selichos

7:12pm Candlelighting
7:15pm Mincha / Maariv

Shabbos, September 19

8:45am Shacharis
Kiddush is available for sponsorship

5:15pm Drasha for women
@ 2362 Milton
6:00pm Drasha
7:00pm Mincha / Shalosh Seudos
8:19pm Maariv

Sunday, September 20 Erev Yom Kippur

7:40am Selichos

3:00pm Mincha
7:09pm Candlelighting
7:15pm Kol Nidre
8:10pm Maariv

Monday, September 21 Yom Kippur

8:00am Shacharis

8:15pm Maariv
8:25pm Fast Ends (60 min)

Sept 22 – Sept 24

7:00am Shacharis
10:00pm Maariv

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: Haazinu

This week's portion is actually written as a poem in the Torah. It is written in two lengthy columns, rather than with the usual paragraphs.

Moshe called upon Heaven and Earth to serve as eternal witnesses of the rewards that await those who will observe the Torah, and the punishments for those who will not.

Moshe reminded the nation of G-d's faithfulness and justice, how He had nurtured and protected the nation since its birth. He also reminded them of their own disobedience and corruption. He encouraged them to carefully study their history and learn from the lessons it could offer them. History tends to repeat itself. Those who fail to learn from the lessons of the past are often forced to repeat those lessons.

The people were also encouraged to seek and heed the advice of the elders. Aside from their scholarship, the elders also have the advantage of experience and hindsight. This, too, is the reason the Torah places such an emphasis on giving the proper respect to the elderly.

The poem also describes the cycle of Jewish history—both past and present. It tells of how the nation will conquer and then inhabit the Land, enjoying its great bounty. However, this indulgence could, and would, lead them astray from following G-d's commandments, thus incurring G-d's wrath.

G-d promised to bring punishments upon the Jewish nation, and foretold that they would fall into the hands of the other nations. The other nations, however, will sin even worse. Eventually G-d will bring the Great Redemption, and the glory of the Jewish people will be restored.

Ramban sees in this poem a complete foretelling of Jewish history throughout time, ending in the future redemption. It is the guarantee of Jewish survival, despite their many sins and punishments. The Ramban is reported to have said that every individual's personal destiny is also alluded to in the poem.

Moshe reminded the people how G-d had discovered the Jewish people in the wilderness and

encircled them to protect them. The Midrash sees this as a reference to the Clouds of Glory that surrounded the people as they traveled through the desert, protecting them from the elements and dangers.

Shabbos Shuva Speech

5:15pm – Women only
@ 2362 Milton Rd
6:00 pm - JLC

New Series

"The Foundation of a Nation" – 10 part series on Patriarchs and Matriarchs
Mondays at 8:00pm
starting Oct 5

Mazel Tov!

Bryan and Julie Rubinstein
upon the birth of a grandson

Chaim and Julie Leeson
upon the birth of a granddaughter

Insights: Yom Kippur

We are guilty, we have betrayed Your trust... (Yom Kippur liturgy) The Baal Shem Tov once heard about a chazzan who sang the vidui confession on Yom Kippur to a joyous tune. He asked the chazzan how he could sing the solemn vidui in such a joyous manner. The man replied, "Rebbe, a servant who merits to clean the king's chamber from the dirt that has accumulated there—shouldn't he rejoice with that opportunity?" The Baal Shem Tov was impressed with the man's answer. Together with the trepidation of judgment, a person should rejoice over the opportunity to cleanse his Divine soul from sin.

Did You Know?

When the first day of Yom Tov falls on Shabbos, one must wait until after nightfall to light the second night's candles. Even then, one must first say Baruch Hamavdil bein kodesh l'kodesh, to distinguish between the sanctity of Shabbos and that of Yom Tov. The candlesticks may be cleaned out with a knife from the first day's wax before placing the new candles in them. However, the bottoms of the candles may not be melted in order for them to fit better. When Havdala is recited during the second night's Kiddush, some authorities permit putting two flames of the Yom Tov candles together for the blessing on the fire. Others, however, say that one should merely gaze at the candles and not hold them together.

Thought for the Week: Before you start bemoaning your fate and condemning the world, see if your shoe is not too tight (A Candle By Day)