

J.L.C. Connections

The Jewish Learning Connection's Weekly Newsletter



Rosh Hashana

September 11, 2026 / 29 Elul 5786

Volume 31, Issue 46

Candlelighting: 7:24 pm

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

Friday, September 11

6:15am Selichos

1:23pm Midday

7:24pm Candlelighting

7:25pm Mincha

8:25pm Maariv

Shabbos, September 12 Rosh Hashana Day 1

7:45am Shacharis

Shalosh Seudos @ Home

7:00pm Mincha

8:23pm Maariv

>8:41pm Candlelighting

Sunday, September 13 Rosh Hashana Day 2

7:45am Shacharis

~11:00am Shofar

7:05pm Mincha

8:30pm Maariv

Monday, September 14 Tzom Gedalia

5:53am Fast Starts

6:15am Selichos / Shacharis

7:00pm Mincha

8:05pm Maariv

8:28pm Fast Ends (50 min)

Tuesday, September 15 – Thursday September 17

6:30am Selichos / Shacharis

Torah Podcast

Listen to Rabbi Nisenbaum's
"Torah Podcast" at Spotify, Apple
Podcasts, iHeartRadio, and more,
or download at
www.clevelandjlc.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: Rosh Hashana

Rosh Hashana, the Jewish New Year, marks the anniversary of the creation of the world. Although the Torah refers to Rosh Hashana as the first day of the seventh month, the Talmud has a tradition that the world was created in the month of Tishrei.

(Actually, Adam and Eve were created the first day of Tishrei; the world was created the last five days of Elul. Rosh Hashana is called the birthday of the world because the human being was the crown jewel, the ultimate purpose, of creation.) The Torah's reference to the seventh month refers to the Jewish calendar, beginning with the birth of the Jewish nation after the Exodus from Egypt.

Rosh Hashana is celebrated very differently than the secular New Year. Rather than a day of frivolity, Rosh Hashana is a day of introspection. On Rosh Hashana all mankind is judged on their actions of the previous year. In the same manner that a business owner will take inventory each year, to make sure the business is running profitably and smoothly, G-d, too, takes inventory each year, examining the deeds of each person to see if he or

she is accomplishing what they should in the overall scheme of creation. If the person is found to have been productive by fulfilling his mission, he is judged favorably. If, however, the person's actions have been remiss, he will be judged harshly.

Yet, despite the serious nature of the judgment, the spirit on Rosh Hashana is one of optimism. People greet each other with warm wishes that they should be inscribed for a sweet New Year. Sweet foods and drinks are served, and no mention throughout the service is made of sin. The reason for this is because G-d grants the human being the opportunity to do teshuva, repentance. Even if a person may have been remiss so far, if he or she commits to improving his or her behavior, G-d is forgiving, and is willing to give another chance. Rosh Hashana is the day that we put our focus on how we plan to improve to fulfill our mission.

This is also the theme of the prayers on Rosh Hashana. We re-accept G-d's Kingship over the world, committing ourselves to fulfill His wishes. This is also the message of the sounding of the shofar, the ram's horn. It is a wake-up call for us to improve our behavior, thus incurring G-d's favor.

Mazel Tov!

Geller Family on the
engagement of their son

Linetsky Family on the
engagement of their son

High Holiday Schedule

Available in the office

Additional Shofar

R. Nisenbaum's home,
2362 Milton, at 2pm

Insights: Rosh Hashana

...May we be at the head and not at the tail... (Rosh Hashana blessing) Rav Yosef Shalom Elyashiv wonders what it means that we should be at the head. After all, Pirkei Avos teaches that one should rather be a tail among lions than a head among foxes, which would imply the opposite? He explains that a person often feels stuck in his ways, assuming that the coming year will follow the past year without much change. We offer a prayer that this year should not merely come on the tail of the past year, but it should rather be the head of a new year with a fresh start. Rosh Hashana is the day man was created, and as such it is conducive for re-creating ourselves anew as well.

Did You Know?

It is customary to annul one's vows before a beis din, a court of three adult males, before Rosh Hashana. Although relatives may generally not serve on a beis din together, for this type of beis din it is permitted. A relative may also serve on the beis din to annul any family member's vows besides those of his wife, since a husband and wife are considered a single entity. The person seeking annulment stands before the beis din, who are sitting, and recites the request. If he does not understand Hebrew, the request may be said in any language. One may not send an agent to have his vows annulled, except a spouse who can annul the oaths of his or her spouse, again, because they are considered a single entity.

Thought for the Week: *What we call "love of company" is often dread of ourselves (A Candle By Day)*