

# J.L.C. Connections

The Jewish Learning Connection's Weekly Newsletter



Parshas Reeh / Mev. HaChodesh  
August 30, 2024 / 26 Av 5784  
Volume 29, Issue 46  
Candlelighting: 7:46 pm

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

## Friday, August 30

6:35pm Early Mincha / Maariv  
7:46pm Candlelighting  
7:50pm Mincha / Maariv

## Shabbos, August 31

8:45am Shacharis @ Yavne  
*Kiddush sponsored by the  
Altose Family (see box)*

6:00pm Pirke Avos  
6:55pm Mincha / Shalosh Seudos  
8:51pm Maariv

## Sunday, September 1

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

## Monday, September 2

8:00am Holiday Shacharis  
~~8:00pm~~ Will resume Sept 9  
(R. Nisenbaum)

## Tuesday, September 3

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

## Wednesday, September 4

8:00pm Nach Still Speaks –  
Tehillim (R. Stoll)

## Thursday, September 5

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

New episodes twice a week!

### 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

## Parshas: Re'eh

Moshe warned the nation that the Promised Land would be given to them on the condition that they remain faithful to G-d, and that they not follow the ways of the

earlier inhabitants who had all been idolaters. They were instructed upon entering the land to totally destroy all the idols and altars from the earlier inhabitants, in order to eradicate any memory of idolatry. Even the names of the idols were to be destroyed. Instead of their proper names they should be referred to by derogatory nicknames.

Although this may seem to be somewhat extreme, the Torah recognizes the powerful lure of alien forms of worship. In order to prevent one from being attracted to heresy it is not enough to present philosophical arguments or even hard evidence. A person must be psychologically repelled from it too. This can only be accomplished by viewing idolatry as a total non-entity or as something ridiculous.

Because of the severity of idolatry, the Torah is extremely harsh in dealing with a person who tries to entice others to serve idolatry. Although he may not have been successful in his efforts, this person is put to death to serve as a deterrent to others. Similarly, if a city in Israel is enticed to follow idolatry, the people are all put to death and the city is destroyed. Even the homes and

belongings are burnt. The city may not be rebuilt, and the rubble stands as a warning to others.

The people were also instructed regarding the sacrificial

order. Service of G-d differs from that of idolatry. Sacrifices could only be brought to the place that G-d designated for them to be brought. Once the Temple was built, people could not offer sacrifices wherever they wanted. Likewise, sacred foods could only be eaten in the area of the Temple.

The Torah cautions the Jew not to be callous to his fellow's needs and to open his hand generously to offer assistance to those in need. We must understand that G-d divided the wealth of the world disproportionately for this very purpose, to allow some people to help others. The money one gives to the poor was not meant for the donor to keep; it was merely entrusted to him to allocate to others. This is the meaning of the word *tzedakah*, which literally means justice, meaning that one gives that which is justly meant to belong to the poor.

However, the Torah also instructs us to be sensitive to the needs of the individual. The obligation to help is expressed as lending the poor. Even if one knows that the recipient cannot repay a loan, it should still be "lent" to him in order to preserve his dignity. True *tzedakah* assists the benefactor as much as it does the recipient.

**Davening at Yavne**  
for Shacharis & Kiddush this week  
in honor of the Altose Bar Mitzvah

### Mazel Tov

Drs. Michael & Brenda Altose  
upon the Bar Mitzvah of their son.

Dr. Scott & Debbie Peters upon  
the birth of a granddaughter

### Condolences

The Marc Joseph family  
upon his passing.

### Sefer HaChinuch

New Series Thursdays at 8pm  
beginning August 29<sup>th</sup> (R. Stoll)

### Art of Forgiveness

New 4-part series Mondays at  
8pm beginning Sept 9<sup>th</sup>  
(R. Nisenbaum)

## Insights: Re'eh

**He will give you mercy and be compassionate to you... (Deut 13:18)** The Ohr Hachaim explains that although there is a mitzvah to wipe out the entire city of idol-worshippers, Hashem will not allow this violence to affect the people's sensitivities. During the First World War, the Chafetz Chaim would cry. He said that Jews have given up their lives willingly to sanctify G-d's Name for thousands of years. However, in this war Jewish blood had become cheapened and they were being killed indiscriminately. The daily newspapers were filled with killings each day. The Chafetz Chaim was concerned that the exposure to so much murder and maiming would coarsen the Jewish People's sensitivity to the sacredness of human life. That concern caused him to cry.

## Did You Know?

It is customary among Sefardic Jews to begin reciting Selichos supplications from the beginning of the month of Elul, whereas Ashkenazic Jews begin reciting them from the Sunday before Rosh Hashana (or the Sunday before that if Rosh Hashana falls on Monday or Tuesday). The Selichos are generally recited after midnight or early morning. If the Selichos are said after one has slept, the blessings for Torah study should be recited before saying the Selichos. If one is praying by himself he may recite all the Selichos besides the thirteen Attributes and final Aramaic paragraphs.

**Thought for the Week: One who is bored when he is not doing anything is not doing anything when he is not bored.** (A Candle By Day)

This week's newsletter is sponsored by Ezra Kay & family  
on the occasion of his daughter's yahrzeit Elana Esther bas Ezra Wolf – 27 Av