

J.L.C. Connections

The Jewish Learning Connection's Weekly Newsletter



Yom Kippur

October 11, 2024 / 9 Tishrei 5785

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Candlelighting: 6:34 pm

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

Friday, October 11 EREV YOM KIPPUR

6:40am Selichos & Shacharis

3:00pm Mincha

6:33pm Candlelighting

6:40pm Kol Nidre / Maariv

Shabbos, October 12 YOM KIPPUR

8:00am Shacharis

4:20pm Mincha

7:39pm Maariv

7:50pm Fast Ends (60 minutes)

Sunday, October 13

9:15am Parsha Class
(R. Nisenbaum)

10:00am "613 Mitzvos" – R. Stoll

Monday, October 14

8:00pm Q & As (R. Nisenbaum)

Tuesday, October 15

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

**FULL
SUKKOS
SCHEDULE
AVAILABLE
SEPARATELY**

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

Yom Kippur

Yom Kippur, or as it is often called Yom HaKadosh, the Holy Day, was given to the Jewish people as an opportunity to atone for all their sins. It is a day spent in fasting, prayer, and repentance.

The first Yom Kippur marked the day that Moshe returned from Mount Sinai with the second set of Tablets, the sign that G-d had finally forgiven the people for the sin of the Golden Calf.

From that time on, the tenth day of Tishrei was designated as a day of forgiveness for the sins of the Jewish people. The Satan, who in the Jewish tradition is an angel whose job is to prosecute the sins of the Jewish people before G-d, is relieved of his post on this day. (Actually, the numerical value of the Hebrew word HaSatan equals 364, representing the 364 days of the year that he is at his job, excluding one day, Yom Kippur.)

Although there is an opinion in the Talmud that the mere day itself atones for sins, the generally accepted opinion is that Yom Kippur can only atone when combined with repentance. Maimonides discusses exactly what is needed to atone for different types of sins: For failing to fulfill positive commandments, one need only do Teshuva, or repentance, and he is forgiven.

For transgressing negative prohibitions, one needs the combination of Teshuva with Yom Kippur to be atoned.

Transgressing sins for which the punishment is kareis, spiritual disconnection, and for capital offenses requires not only Teshuva and Yom Kippur, but also one must also undergo suffering to achieve total forgiveness. Sins which involve a desecration of G-d's name can only be atoned by death.

Also, Yom Kippur can only atone for sins between man and G-d. For sins between man and man, besides repenting before G-d one must first ask for forgiveness from the injured party.

During the times of the Temple, the Kohain Gadol, the high priest, would perform a very special service on Yom Kippur in the Temple, while wearing white vestments instead of the regular golden ones. The explanation offered is that the source of Yom Kippur's power of atonement lies in the forgiveness of the Golden Calf. This being so, it would stand to reason that the Kohain Gadol not wear anything made of gold, which serves as a reminder of the Golden Calf, as "the prosecutor cannot serve as a defender".

Q & A

Monday, October 14th at 8pm
with R. Nisenbaum

Pathways To Prayer

New 9-week series with Rabbi
Nisenbaum beginning on Monday,
November 4th at 8pm

Insights: Yom Kippur

Al chet...that we have sinned with arrogance (Liturgy) Rav Eliyahu Dessler describes the foolishness of arrogance and how a person's infatuation with honor will often blind him. A person makes a simcha and the speaker embellishes his praises of the host to all the guests. The host knows that the praises are greatly exaggerated. The speaker, too, realizes that the praises are not at all accurate. The crowd also understands that the praises have little to do with reality. The host even knows that the speaker himself does not believe his own words. And yet, the host sits there basking in the glory of all the supposed praises! In our confession we admit to the folly of our ways.

Did You Know?

The pitum is a little stick-like protrusion that grows from the top of an esrog. The shoshanta is a flower-like piece at the top of the pitum. If the shoshanta falls off the esrog leaving the pitum intact, the esrog may still be used during Succos. Even if the pitum itself broke, as long as part of it remains, the esrog may still be used during Succos. After the first day of Succos, even if the pitum breaks off completely, the esrog may be taken but no blessing is recited on it.

Thought for the Week: Most of us never get beyond the first layer of life. (A Candle By Day)