



MAY YOU
BE SEALED WITH OUR
KEHILLAH
FOR A GOOD AND
SWEET NEW YEAR



YOM KIPPUR 5775

— A MESSAGE FROM OUR FOUNDER —



As Aharon Hakohen did in the Kodesh Hakodashim, we daven on Yom Kippur for ourselves, for our families, and for our community.

Incredibly, over 1,500 households, members of 30 shuls, have united to support Chicago-area day schools through the Kehillah Jewish Education Fund so far. The Kehillah Fund's mission is founded on halacha and is endorsed by 50 Chicago-area Rabbonim and yeshiva leaders.

Baruch Hashem, our kehillah has been growing stronger over the past year, and today we raise our voices together and ask for continued success in our individual and joint endeavors. As we celebrate the tenth anniversary of the Kehillah Fund, our collective support reaches \$7 million. Our eleven schools and 2,600 students rely on monthly support from our communal program.

At this time especially, joining together to make sure that every child can receive a quality Jewish education shows that we are one people and that we deserve our special relationship with Hashem. We invite everyone to join with us in the holy cause of our community's continuity, and we look forward to sharing this responsibility and this zechus with 100% of our friends and neighbors.

With warm wishes for a year of strength, success, and unity,

Joseph A. Walder
Dr. Yosef Walder

— ON ACCOUNT OF OUR CHILDREN —

Rabbi Henschel Plotnik, Rov of Congregation Bais Tefila

אבינו מלכנו חמור עלינו ועל עוללנו וטפינו
"Have pity on us, our children and
our babies."

Throughout the
Aseres Yemei Teshuva
we recite the Avinu
Malkeinu prayer twice

daily. We beg Hashem for His mercy and attention to our meritorious deeds. One of our requests is "אבינו מלכנו חמור עלינו ועל עוללנו וטפינו" "Have pity on us, our children, and our babies." What is the nature of the sequence in this prayer?

Rabbi Boruch HaLevi Epstein writes that this request follows a sequence that instructs us how to elicit a positive response for our tefilos. We first ask on the basis of our own merit, for it is we who are praying. If our merits are insufficient, we ask on the basis of our children's merit, who study Torah and observe mitzvos with pure souls (Baruch she'Amar). Indeed, the Midrash Tanchuma specifically mentions the great merit of the children's study of the Korbanos, the sacrificial rites, as akin to their offering in total purity.

Rabbi Simcha Zissel Ziv, the Alter of Kelm, explains that even if our own merits fall short, Hashem should have mercy on us for our children's sake -- and, by extension, even more so our babies' -- since they are in great need of our care, nurturing, and guidance. The Alter teaches that one who is providing for and is needed by others can merit life for this reason alone. The more we impact and support the lives of others, the greater the cause for Hashem to grant us life.

Upon the outbreak of WWI, **Rav Isser Zalman Meltzer**, the Rosh Yeshiva of Slutsk and a great Torah leader, determined that he needed a special merit so that he be spared. He undertook the care of a young man in whom he saw potential for Torah growth. Rav Isser Zalman saw to his every personal need. This young man was Eliezer Menachem Shach, who providentially became his nephew by marriage.

The Rov invited the needy bochur to lodge in his home, encouraged him to study, and even wrote notes in the margins of the young man's Torah insights. Despite the Rov's personal accomplishments, he still discerned that nothing would compare to the merit of supporting Torah scholars and ensuring their success.

As we beseech Hashem this Yom Kippur, we have the opportunity to renew our commitment to support our children's education along with that of all of the children in our schools.

The Kehillah Fund provides ongoing stipends to our schools to ensure that scholarship needs are met for all children. If Gedolei Yisroel felt that there is no merit greater than supporting Torah and its future leaders, can we do less? Would we not all want to plead for life in this manner in case our own merits fall short?

Let this support serve as a zechus for us and for all of Klal Yisroel for a year of life, peace, and our final redemption.

"The Rema (in Choshen Mishpat 163) says clearly that as part of the community, you have an achrayus to support the community schools. The Kehillah Fund is the wonderful vehicle to achieve this end."

-Rabbi Shmuel Fuerst

"Every member of the Kehillah is responsible for ensuring that each child be educated. The Kehillah Fund affords us all the opportunity to participate in funding our children's chinuch."

-Rabbi Zev Cohen

"Do you have a monthly subscription to a newspaper or magazine? Subscribing to the Kehillah Fund means helping many of our Jewish day schools each month. The budget of every Jewish home should include an ongoing commitment to the future of the Jewish people through Torah education."

-Rabbi Zvi Engel

A person should take part in every communal mitzvah initiative, for the reward is incalculable. The Gemara (Chagiga 9b) states that a person whose fellows have joined together to perform a mitzvah, but he abstains, misses out on an opportunity that cannot be replicated.

Peleh Yoetz

Rabbi Elimelech of Lizhensk teaches that it may be possible to find defects in individual Jews, but when they join as a single whole, they are fixed in their holiness and their image is engraved before Hashem. The individual should therefore be bound to the community.

Noam Elimelech

— DEVEIKUS: CLEAVING TO THE COMMUNITY AND TO HASHEM —

Rambam in Hilchos Teshuva (3:9) states that community-oriented action is of particular relevance during the Aseres Yemei Teshuva:

נהגו כל בית ישראל להרבות בצדקה ובמעשים טובים מראש השנה עד יום הכפורים, יתר מכל ימות השנה.

"It is customary among all of Israel to increase charity and loving-kindness... from Rosh Hashana to Yom Kippur, more than the rest of the year." **Rabbi Meir Simcha HaKohen of Dvinsk** explains that we do this in order to root ourselves in the greater community of Israel, which, unlike the individual, is always close to Hashem. (Meshech Chochma, Vayikra 8:7)

Paradoxically, by being more involved in the human community, a Jew actually becomes more singularly connected to Hashem. If one views Klal Yisrael as a big family, it is easy to imagine that staying involved with our siblings – helping one another through our actions and our financial means – makes us feel closer to our parents. As a nation, we have the zechus to do the same with regard to Avinu Shebashamayim (our Father in Heaven).

Rabbi Eliyahu Dessler expands on the dual themes of deveikus (cleaving

and achdus (unity) on Yom Kippur. He writes that observing Yom Kippur brings about the maximum distance from worldly affairs, enabling us to cleave to Hashem alone. In this state of deprivation, man is reconnected with his fundamental root as a divine soul, and can be aroused to the highest form of teshuva.

Rabbi Dessler asserts that to experience this deveikus with Hashem, one must be unified with other members of Klal Yisrael, an idea that he credits to the writings of the Ramak, **Rabbi Moshe Kordovero**, on the necessity of rectifying aveiros bein adam lachaveiro (sins involving interpersonal relationships) in order to be able to atone at all, including for aveiros bein adam laMakom (sins between man and Hashem). Conciliation and unity with one's fellows and community is fundamentally necessary for the Day of Atonement to achieve its intended goal. (Michtav M'Eliyahu, Vol. 3 p. 263)

As we immerse ourselves in the experience of the Yamim Nora'im and Yom Kippur, we can enhance our achdus and our deveikus through our united efforts to provide a quality Jewish education for all of the children of our community.

**OVER 1500 HOUSEHOLDS PARTICIPATING, OVER \$60,000 MONTHLY ALLOCATIONS
\$7 MILLION ALLOCATED TO DATE SINCE 2004**



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