

## WHAT'S NEW AT THE KOLLEL

As the Kollel begins its 27th year we are excited to share the new staff, roles and programs that are being introduced this year.

The Rosh Kollel, Rabbi Minster, will be leading a new chabura every morning from 9-11 am in the study of Choshen Mishpat/monetary law. The chabura is comprised of community members and Kollel support staff. Rabbi Minster will also continue to lead the afternoon seder which will begin meseches Chullin after Sukkos.

Rabbi Chaim Heinemann will now be assuming the position of Rosh Kollel. In this role he will lead the Kollel's yungeleit in their morning seder learning of Yoreh Deah/kashrus. He will also continue to lead community learning, programming and offering halachic guidance.

Rabbi Spetner will assume the title of Rosh Mosad/President continuing to lead the Kollel's spiritual, physical and financial direction. Ronald Wilhelm will continue as the chief lay officer in the role of Kollel Board Chairman.

Rabbi Preis in his role of Director of Outreach will

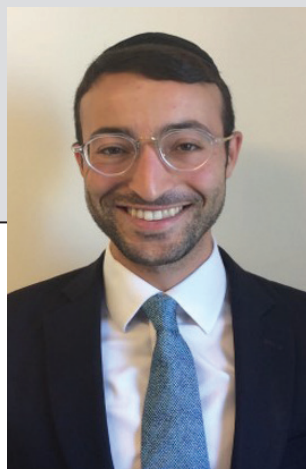
continue to guide the Kollel's growing outreach activities. These include Campus Outreach now led by Rabbi Akiva Yanez; YJP & Women's Outreach led by Mrs. Soroka & Mrs. Minster & the new Kollel affiliated program Cincinnati Jewish Experience - led by Rabbi Seth & Lisa Cook. CJX and the Cooks look forward to collaborating with organizations and synagogues throughout Cincinnati.

Rabbi Moshe Tzvi Crystal will be keeping the Kollel humming on all fronts as the Kollel's new Director of Operations.

Joining our current Staff Scholars Rabbis Ephraim Skolnik and Nosson Wiggins are Rabbis Yitzchok Ze'ev Heigh and Yehuda Levi who will now be full time with the Kollel. Rabbi Yaakov (Chaya) Marchuck arrived last week. Joining the Kollel after Sukkos will be Rabbis Mordechai (Adina) Berinstein and Yehuda Leib (Zehava Dalia) Hendeles.

With our freshly painted Main Beis Medrash (The Yoshon), newly renovated Annex (The Alumni), state of the art coffee machine and most important, an incredible team of talmidei chachomim, we hope you will join us for a dynamic year of learning Hashem's Torah!

## NEW AND SOON-TO-JOIN YUNGELEIT



MORDECHAI BERINSTEIN



YAAKOV MARCHUK



YEHUDA LEIB HENDELES

## Mazal Tov to

to soon to join Kollel family Rabbi Yehuda Leib and Zahava Dalia Hendeles on the bris of their son Yisroel Mendel!



Sponsorship & feedback:  
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## A LESSON FROM THE PARASHA

### This I Confess

When we think of confession, we associate it, especially this time of year, with a wrong having been perpetrated, and someone making a clean breast of it. When we come to a part of our *parasha* that is described as well as a confession, it would seem puzzling then why it is described as a confession. At the end of the three-year cycle of tithing (of which there are two in every *Sh'mittah* cycle) a person would make a declaration before Hashem stating that all of the rules of the tithing were followed properly with all of the different tithes being taken off in the right order, treated in the right way, and given where they were supposed to go. Rashi calls this declaration a *vidui*, a confession. Rambam as well states regarding the laws of this declaration that

the action the person is required to do is *v'tzarich l'hisvaados*, that he needs to confess, not *v'tzarich lomar*, that he needs to say something. How both of these cases can be called a confession would seem a contradiction in terms. On one hand it describes a person stating that they have wronged, and in our *parasha* it is being used to describe where things were done all right. Rabbi Yerucham Levovitz, famed *Mashgiach* of the Mir Yeshiva, although not answering this question points out that *vidui*, in the common use of the word, is a term that describes a situation where even though something is known, mentally, the Torah requires it to be spoken out. The act of speaking, of using our mouths to give expression to something within our mind, somehow transforms that thought into something with more

potency, even though the spoken word in a confession that does not represent a feeling within is meaningless. Even if we've resolved not to do something again, the speaking of it strengthens our resolve so that it is truly something of the past. Where is this *vidui* of *ma'aser* in our *parasha* going to be making an impact then? This confession of fulfilling responsibilities precedes a prayer for divine blessing. We ask that G-d look down favorably from His heavenly abode. This prayer is being given a special oomph by adding to it that merit of following Hashem's command which we speak out. Even though Hashem knows as well as we do if we've fulfilled his directives, the spoken word, the *vidui*, can create a greater merit than we previously had. 🕯️



### A SHINING EXAMPLE

Rabbi Fishel Shachter was once asked by a community organization to visit the home of a family where the mother was terminally ill and entertain the children with a story to help brighten their day. When he entered the house with the volunteer who had asked him to visit, he was struck by the smell of freshly baked challah emanating from the house. "Wow," he remarked, "people are really taking good care of this family. They're even baking them fresh challah!" "Not quite," said the volunteer, "the mother

insists on making all the Shabbos food herself. Every week two women come to help her get around the kitchen so she can do her preparations." Duly impressed, Rabbi Shachter went in and told the children a story. The father of the family came home while he was telling the story and walked Rabbi Shachter out. "Your wife's dedication to your family is superhuman," Rabbi Shachter told the husband, referring to the Shabbos preparations. "You know what she tells someone who tells her to take it easy? This might be my last Shabbos. I'm not resting

for my last Shabbos!" And do you see this these stairs," the husband said, pointing out the stairs near the door that went up to the second floor. "My wife is helped down these stairs every day to see the kids off to school. When we try to dissuade her, she says, 'As long as I'm living, I am going to see my children off to school!'" Rabbi Shachter relates how he thought he was the one who was going to be giving to the family, but when he left, he was the one inspired by the heights one can reach in the dedication and caring one person can have for another! 🕯️

## THE FALSE MESSIAHS OF JEWISH HISTORY

RABBI NOSSON WIGGINS

### THE FRANKISTS (PART V)

Recap: Bishop Dembowski and his court ruled in favor of the Sabbatians in Podolia and their anti-Talmudic stance, thereby jeopardizing the vitality of the Orthodox communities of Southern Poland. In response, the rabbis declared a public fast day to beseech Hashem to have mercy and revoke the evil decree of the bishop.

On November 9, 1757, just a few weeks after Dembowski's ruling was announced, the Almighty heeded the cries and prayers of the righteous Podolian Jews. Bishop Dembowski suffered a stroke and died three days later! Even the Catholic clergy of Dembowski's office admitted that their leader was struck down for burning the Talmud and attacking the rabbis. Upon Dembowski's death, the Podolian Sabbatians were vulnerable to the revenge of the rabbis and their supporters. According to Frankist reports, eighteen Sabbatians were murdered and over thirty were wounded in violent riots that followed Dembowski's death. The Sabbatian leader – Yehuda Leyb Krysa – was nearly beaten to death by angry mobs. A few weeks later, in January, 1758, four chief Sabbatian leaders escaped Podolia and arrived in Ottoman territory where they donned turbans and converted to Islam. By May, 1758, the entire Podolian Sabbatian cult, many of whom had gone into hiding following Dembowski's death, had relocated to Turkey. Thus, by late spring of 1758, it seemed that Podolia had cleansed itself of Sabbatian heresy.

However, the story in Turkey was quite different. The Podolian Sabbatians were reunited with Jacob Frank, who had since converted to Islam and went by the name Ahmed Frank. Frank promised to protect his followers and announced that the cult would remain in Ottoman territory, where they would be able to freely practice their religion and pray at the gravesites of the students of Shabbtai Tzvi. Frank assured them: Even if we won't be reaccepted into Judaism at a later time, we will always be welcomed into the religion of the Ottomans instead. 🕯️