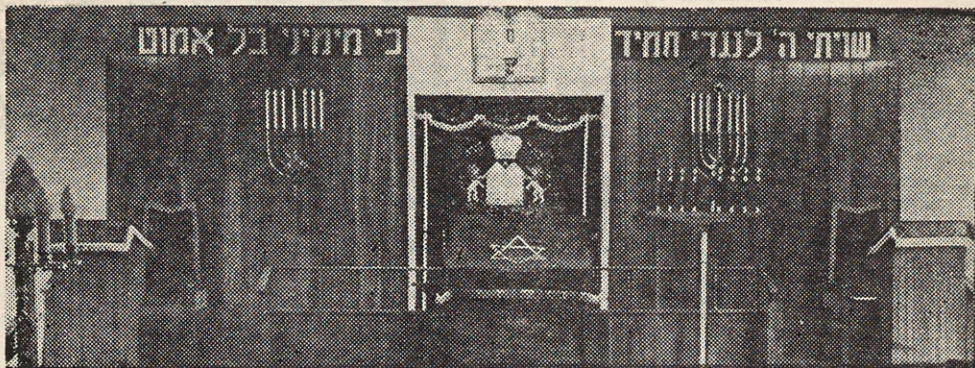


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TISHRI-CHESHVAN-KISLEV 5740 OCT.-NOV.-DEC. 1979 Vol. XXVII No. 141



PRESIDENT'S MESSAGE

Over the many years—decades—of our Kehillo's existence, we have seen a great deal of changes. Children have been born, grown up and become independent. Members have moved to other parts of the city and country. Others have been welcomed into our ranks as they came to our area from other regions.

Modern-day developments, especially in the large cities of America, have caused much of this. We now experience within a few short years more than occurred during our parents' lifetime. But for the Jew in Golus, travel, change, and removal were always a way of life to be taken in stride. Our bitochon in G'd neither left us nor has forsaken us.

We record gratefully, as a major de-

velopment in our community, the joint weekday services with our good neighbor, Congregation Beth Hillel. Ample Minyan attendance at both services, in our synagogue in the morning and evenings at Beth Hillel, are a source of deep satisfaction to us all.

May the coming year bring the blessings of peace, health and prosperity.

In the name of our Congregation, I extend best wishes to our revered Rabbi and Cantor, my colleagues on the Board of Officers and Trustees, all our members, Chevra Kadisha, Sisterhood, Congregation Beth Hillel, and all our friends.

L'SHONO TOVO!

Adolph Heimer,
President.

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Sundays from 10:00 to 12:00

I wish to express my gratitude for the thoughtfulness during my illness to Rabbi Kahn, Mr. Schartenberg, Mr. Heimer, Mr. Hanauer, the Congregation and all my friends.

Leshono Tovo to all of you.

Max Lazar

PERSONALS



Mazel tov to Mrs. Ida Kaufherr on her 90th birthday.

Mazel tov to Mr. Ernst Aufseeser on his 65th birthday.

Mazel tov to Mr. and Mrs. Siegfried Hirsch on the birth of a grandson.

Mazel tov to Mrs. Laura Sonneberg on the birth of a granddaughter.

Mazel tov to Mr. and Mrs. Lothar Brodman on the birth of a grandson.

Mazel tov to Mr. and Mrs. Fred Fuld on the birth of a grandson.

Mazel tov to Mr. and Mrs. Leo Wartelsky on the birth of a grandson.

Mazel tov to Mrs. Jenny Wilson on the Barmitzvo of a grandson.

The Congregation mourns the passing of:
Emmie Seligman (sister of Mr. Max Bermann)
David Stern
Anna Hecht
ZICHROM LIVROCHO

We wish to express our gratitude for the thoughtfulness shown to us, by Rabbi Kahn, Cantor Schartenberg, and the Congregation.
L'shono tovo.

Max Hamburger & Family

With appreciation and many thanks for all the thoughtfulness I received during my recent illness.

Leo Oppenheimer

A hearty L'Shono Tovo to everyone.

Leo & Lore Oppenheimer

HIDDEN — AND YET MANIFEST

RABBI SHLOMO KAHN

No shofar on Rosh HaShono? Almost as inconceivable as Pesach without matzohs, Chanuko without the lights, but from time to time we do experience a shofar-less Rosh HaShono.

יו"ט של ראש השנה שחל להיות בשבת במקדש
היו תוקעין אבל לא במדינה.

When the holiday of Rosh HaShono occurs on Shabbos, they sounded (the shofar) in the Temple but not throughout the country.

(Talm. Rosh HaShono 29b)

Hence on this year's first day, a Shabbos, the shofar will not be heard.

The reason? A rabbinic safeguard:

גזירה שמא יטלנו . . . ויעבירו ד' אמות
ברשות הרבים.

lest a person forget and carry the shofar in the street.

(ibid)

Rather do without the biblically prescribed commandment than risk violating the Sabbath's sanctity by carrying an object in the street.

Without diminishing this cut-and-clear message, the phenomenon of a shofar-less Rosh HaShono opens the windows to other broad and profound vistas.

I

True, the shofar is not sounded, but its presence is unmistakably felt. Abundant prayer references. An entire Musaph section devoted to *shofaros*. Though silent, its sound is clear; though absent, its presence is conspicuous. *Hidden—and yet manifest!*

II

For almost two thousand years our country was lost to us, and yet we were

never without it. Storms of destiny tossed us into far-flung exile, but Eretz Israel remained ever close.

לבי במזרח ואני בסוף מערב

My heart is in the East even while I am in the distant West.

(Judah HaLevi)

Hidden—and yet manifest!

III

How long since we experienced the Temple service? In time, innumerable generations; in our minds, it never ceased! Who is not familiar with *korbonos*, recited every morning? Who does not *feel* the hustle and bustle of the Pesach offering on an Erev Pesach? Who has not *seen* on a Yom Kippur the High Priest entering the sacred Temple halls?

Neither strategy nor scheme, neither statesman nor army will ever dislodge the Jew from Jerusalem. Though he may never have been there, it is his. *Hidden—and yet manifest!*

IV

G'd cannot be physically perceived.
". . . for man cannot see Me" (Exodus 33:20).

אין לו דמות הגוף ואינו גוף לא נערוך אליו
קדושתו.

*He has no semblance—He is bodiless;
Beyond comparison is His holiness*

(Yigdal)

Unseen, veiled in concealment, His voice unheard except for a chosen few, his prophets, yet G'd's existence is an absolute fact; His presence an unqualified reality.

Hidden—and yet manifest!

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To All Our Customers and Friends

CHEVRA KADISHA

With good wishes and prayers, we begin a new year on the Jewish calendar. We fervently hope that it will be a good year for all of us.

Our Chevra Kadisha, which is a vital and important part of the Kehillo, has quietly and modestly performed the traditional tasks for which it exists.

This, of course, was only possible through the participation of our devoted Chevra members, especially the group of dedicated men who put aside personal work and interests for the sake of fulfilling sacred mitzvos. They ask neither thanks nor reward—their work is appreciated.

Join them, if you are as yet not a part of them!

Through the generosity of members and friends, we were able to come to the aid of needy individuals and contribute to worthy causes.

My sincere L'SHONO TOVO wishes to our distinguished Rabbi, Cantor, President and Board, Chevra Board, members of Kehillo, Chevra, and Sisterhood.

Arthur Hanauer,
President.

**PLEASE ATTEND
ALSO REGULARLY
OUR FRIDAY EVENING
AND SHABBOS
AFTERNOON SERVICES!**

SISTERHOOD

As the year 5739 fades, a new year with new hopes and expectations is ahead of us. We look forward to a lasting peace in the world, and hope that the accomplishments in Eretz Israel will lastingly endure.

Once again I wish to express my sincere thanks to the Ladies of the Chevra for their devotion in this great mitzvo.

I would like to wish a L'SHONO TOVO TIKOSEVU to our esteemed Rabbi Kahn, Mrs. Kahn and daughter, our Cantor, Mr. Schartenberg and Mrs. Schartenberg, President Heimer and Mrs. Heimer, our Ladies Chevra and Chevra Kadisha, and all our members and friends.

May we all have a healthy and fruitful
5740.

Edith Weissfeld,
President.

IN MEMORIAM

Our congregation sadly records the passing of the following members during the past year, who are fondly remembered and who will always be honored in our hearts:

Siegfried Mannasse
Leo Stock
David Goldschmidt
Arthur Simon
Herman Nussbaum
David Neuhaus
Gerhard Goldschmidt
Selma Strauss
Nat Wild
Anne Lewy
Fred Reich
David Stern
Anna Hecht

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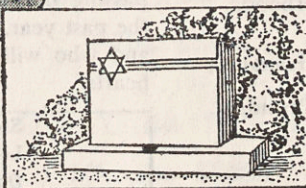
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THE ADVENTURES OF

KUPSIE, THE



KIDDUSH CUP

"Kupsie, I have a riddle for you," said Tassie teasingly, "On which Shabbos is there no Kiddush?"

Kupsie was puzzled. "No Kiddush on Shabbos? How can that be?" but a moment later: "I know! When Yom Kippur falls on Shabbos then there's no Kiddush."

"That's right," admitted his friend rather reluctantly, "but I wasn't thinking of that at all. I had something else in mind. Bet you'll never get the answer."

Kupsie's curiosity was aroused. His smooth silver brow threatened to wrinkle from thinking hard. What's more, old Tumbler, who had been amused by the conversation of the two young Kiddush cups, raised his eye-brows.

"Are you sure about your question, Tassie?" he asked.

Tassie was elated. "Wow! Even Tumbler doesn't know! I've got you both stumped!"

Kupsie was annoyed. "No Kiddush on Shabbos? And it's not Yom Kippur?" he muttered.

"Give us a hint, Tassie," smiled Tumbler.

"No! No hints from you!" cried Kupsie. "I'll get it even if it takes me a whole year—" suddenly he stopped short. "A year! A year! I've got it! A whole year is Shabbos! Shmitta!" and he fairly danced with excitement, warmly applauded by Tumbler and Tassie.

"You almost got me there," said Tumbler admiringly.

"But not me! Not me! I solved it!" cried Kupsie, but soon he was his old complaining self.

"I think it's unfair," he grumbled.

"What's so unfair now?" laughed his friends.

"If the Shabbos which comes after six days has a Kiddush on Friday evening and Shabbos morning and Havdolo on Shabbos night, why, then Shmitta which comes after six years should have a granddaddy of a Kiddush."

"Shmitta is for the land, Kupsie," laughed Tumbler, and went on to explain. "For six years the Land of Israel may be worked but the seventh year is its Shabbos, a year of rest. Land doesn't celebrate with wine."

But Kupsie disagreed. "Woudn't it be marvelous?" he mused with shining eyes. "A giant, gigantic Kiddush for the whole Eretz Israel?"

(Will be continued)

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1st day Rosh HaShono, Sept. 22 ..	6:35	7:30 Sermon	7:00	7:30	5:50	9:35
2nd day Rosh HaShono, Sept. 23 ..	6:55	7:30 Sermon	5:30	7:30		
Shabbos Shuvo, Sept. 29	6:25	8:30 Sermon	6:45	7:20	5:55	9:35
Yom Kippur, Oct. 1 (beg. 6:20) ..	6:55	7:30 Yizkor		7:15		
1st day Sukkos, October 6	6:15	8:30 Sermon	6:35	7:10	6:10	9:40
2nd day Sukkos, October 7	6:35	8:30 Sermon	6:40	7:10		
Shmini Atzeres, October 13	6:00	8:30 Yizkor	6:25	6:55	6:20	9:40
Simchas Torah, October 14	6:25	8:30	6:25	6:55		
Breshis, October 20	5:50	8:30	6:10	6:45	6:30	9:45
Noach, October 27	5:40	8:30	6:00	6:35	6:35	9:50

STANDARD TIME

Lech Icho, November 3	4:30	8:30	4:50	5:25	5:40	8:55
Vayero, November 10	4:20	8:30 Sermon	4:45	5:20	5:45	9:00
Chaye Soro, November 17	4:15	8:30	4:40	5:15	5:50	9:05
Toldos, November 24	4:10	8:30 Sermon	4:35	5:10	5:55	9:10
Vayetze, December 1	4:10	8:30	4:35	5:10	6:00	9:10
Vayishlach, December 8	4:10	8:30	4:35	5:10	6:05	9:15
Vayeshev, December 15	4:15	8:30 Sermon	4:40	5:15	6:10	9:20
Miketz, December 22	4:15	8:30	4:40	5:15	6:15	9:20
Vayigash, December 29	4:20	8:30 Sermon	4:45	5:20	6:15	9:20

SLICHOS

Sunday, Sept. 16	7:00 A.M.
Monday through Thursday	6:15 A.M.
Fri. Erev Rosh HaShono	5:45 A.M.
Tzom Gedalyo, Monday, Sept. 24	
Fast begins	5:40 A.M.
Slichos	6:00 A.M.
Mincho-Maariv	6:30 P.M.
Fast ends	7:25 P.M.
Tuesday through Friday ..	6:00 A.M.
Sunday, Erev Yom Kippur	7:00 A.M.
Mincho	2:00 P.M.
Chol HaMoed Sukkos ..	6:30 A.M.
Hoshano Rabbo Friday, October 12	
Mincho-Maariv (Beth Hillel)	
	6:30 P.M.
Lernen (Beth Israel) ..	7:15 P.M.
Friday Shacharis	6:15 A.M.
Rosh Chodesh Cheshvon, Sunday and	
Monday, October 21 and 22	
Sheni-Chamishi-Sheni, November 12-15-19	
(Shacharis 6:45 A.M.)	
Rosh Chodesh Kislev, Tuesday and	
Wednesday, November 20 and 21	
Tal umotor begins Tuesday evening,	
December 4	

Chanuko, December 15-22

Sunday	8:00 A.M.
Weekdays	6:45 A.M.
Rosh Chodesh Teves, Thursday and	
Friday, December 20 and 21	
Asoro bTeves, Sunday, December 30	
Fast begins	5:55 A.M.
Shacharis	6:45 A.M.
Mincho-Maariv	4:30 P.M.
Fast ends	5:20 P.M.

DAILY SERVICES

Sundays and Legal Holidays	8:00 A.M.
Weekdays	7:00 A.M.
Rosh Chodesh, Tanis, etc.	6:45 A.M.
Mincho-Maariv at Beth Hillel, 571 West	
182nd Street)	
Sept. 24-Oct. 11	6:30 P.M.
Oct. 15-Oct. 25	6:00 P.M.
Nov. 4-Dec. 27	4:30 P.M.

SHIURIM

Ladies Monday	7:30 P.M.
Shir HaShirim .. Tuesday after Maariv	
Mishna Berura . Thursday after Maariv	
Dinim .. Shabbos 45 minutes before	
Mincho	
Gemoro .. Shabbos night after Maariv	

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"POINT OF VIEW"

A Column for the Young Adult

HEINE — GALANTE — AND NEW YORK'S ARCHDIOCESE

When the Roman Archdiocese of New York withheld a funeral mass for slain mobster Carmine Galante last July, Heinrich Heine's unhappy lines from the poem *Gedaechtnisfeier* (Memorial Service) popped into my mind:

*Keine Messe wird man singen
Keinen Kadosch wird man sagen,
Nichts gesagt und nichts gesungen
Wird an meinen Sterbetagen.*
(No mass will they celebrate,
No Kaddish said in memory,
Nothing will commemorate
My death's anniversary.)

Heine's shameful conversion to Christianity, frankly intended as an "admission ticket to European culture," earned him exactly what he deserved; to Jews he was a *meshumod* (apostate), to Christians an insincere turncoat. In the end, he was buried in accordance with his wishes, in a Paris churchyard without religious rites.

What is the halachic view concerning extending burial privileges to criminals?

No mourning rites are to be granted to:

- * criminals executed by Court;
- * those who have excluded themselves from the Jewish community, cutting themselves off from the "yoke of mitzvos" and refusing to participate in the commandments, honoring the holidays and entering synagogues and

study houses;

- * heretics, converts and informers;
- * deliberate premeditate suicides (but leniency is granted if death can be attributed to anguish, distress, etc.);
- * unrepenting excommunicated.

(Talmud Sanhedrin 46a, Rambam Ovel 1, Yoreh Deah 345)

In the Galante case, church officials explained that rather than a judgment on whether "the soul of the deceased person would enter heaven" it reflected "an apparent breach with church law." A funeral mass is not permitted to "notorious apostates, excommunicated persons, suicides not under nervous or mental disorder, those who have died from duelling, and public and manifest sinners."

There is—*lehavdil*—a striking similarity to our Shulchan Oruch. Except when it comes to cremation. Halacha equates that with heresy (by implication a denial of the Resurrection of the Dead) but in Catholicism "a previous ban against cremated persons has been reversed."

We can sympathize with the New York Archdiocese for their decision in denying a religious service for a man whose notorious reputation as a gangster would have made it a mockery. They called it a potential scandal—our term would be *Chillul HaShem*.

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David May	1	Tishri	Mariane Bacharach	20	Tishri
Salomon Katz	3	Tishri	Max Sonn	20	Tishri
Paul Cammnitzer	4	Tishri	Johanna Falkenstein	20	Tishri
Esther Rosenberg	5	Tishri	Adolph Kauffherr	21	Tishri
Wolf Plaut	6	Tishri	Isidor Boettigheimer	21	Tishri
Joseph Oppenheim	6	Tishri	Gustav Kaufman	23	Tishri
Netty Michels	9	Tishri	Meta Lauter	23	Tishri
Kurt Rosenthal	9	Tishri	Fred Goodman	25	Tishri
Cilly Fuld	10	Tishri	Justin Friesner	26	Tishri
Hannelore Fuld	10	Tishri	Mathilde Furcht	26	Tishri
Sally Wallach	10	Tishri	Martha Dreyfus	26	Tishri
Thekla Wallach	10	Tishri	Sol Krell	27	Tishri
Amalie Lauter	10	Tishri	Herman Glauberg	28	Tishri
Lina Goldschmidt	10	Tishri	Dr. David Gross	28	Tishri
Herman Wolf	10	Tishri	Selma Sonneberg	30	Tishri
Richard Wolf	10	Tishri	Max Stuehler	1	Cheshvan
Elisabeth Wolf	10	Tishri	Daniel Baer	4	Cheshvan
Joseph Loeb	10	Tishri	Rachela Wolf	5	Cheshvan
Hilda Loeb	10	Tishri	Sally Rosenthal	8	Cheshvan
Wilhelm Frenkel	10	Tishri	Daniel Rosenthal	8	Cheshvan
Emma Frenkel	10	Tishri	Rudolf Buxbaum	11	Cheshvan
Karoline Stern	10	Tishri	Herman Hirsch	11	Cheshvan
Zadock Strauss	10	Tishri	Jettchen Hirsch	11	Cheshvan
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Ida Gold	10	Tishri	Jacob Stern	15	Cheshvan
Anni Gold	10	Tishri	Else Hess	15	Cheshvan
Jacob Wolffs	10	Tishri	Friederike Goldschmidt ..	17	Cheshvan
Albert Loew	10	Tishri	Joe Issi Kahn	17	Cheshvan
Bertha Loew	10	Tishri	Ludwig Greenbaum	17	Cheshvan
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Meta Textor	13	Tishri	Heinrich Leitner	29	Cheshvan
Siegfried Mannasse	13	Tishri	Herta Nathan	2	Kislev
Rudolf Berney	15	Tishri	Jakob Feuer	3	Kislev
Ricka Hirschheimer	18	Tishri	Siegfried Levy	3	Kislev
			Helen Reichsfeld	4	Kislev
			Emilie Holzer	5	Kislev
			William Goldschmidt	6	Kislev
			Rose Boettigheimer	8	Kislev
			Ernst Heilbrunn	9	Kislev
			Max Stern	11	Kislev
			Mina Hamburger	11	Kislev
			Frida Schwarz	11	Kislev

(Continued on page 13)

The Congregation Reports . . .

. . . that the Sisterhood prepared new, attractive Rosh HaShono cards that were sent to all members for personal use, that generous contributions are welcome, that additional cards are available upon request . . .

. . . that new luchos and wall calendars for the coming year are available in the office . . .

. . . that the Sisterhood will open its season with a lecture by Rabbi Kahn, to be held on Sunday, November 4th, followed by an afternoon with coffee and cake . . .

. . . that for Sunday Chanuka the Sisterhood plans a luncheon for the entire Congregation, details to be announced . . .

. . . that our bazaar is scheduled to take place November 17th, 18th, 19th, that everyone is urged to make a maximum effort to supply merchandise so that the bazaar will be again highly successful . . .

. . . that the Eighth Annual Benefit Concert for Soviet Jewry will take place Shabbos night, December 8th, at Yeshiva University, tickets can be ordered from WHICSJ 562 West 181st Street . . .

. . . that the Tishri issue of the "Rabbi's Newsletter" was donated by Mr. and Mrs. Adolf Mayer, in honor of Sandy and Larry . . .

. . . that the Cheshvon issue of the "Rabbi's Newsletter" was donated by Mr. and Mrs. Meir Baran . . .

. . . that the Kislev issue of the "Rabbi's Newsletter" was donated by Shelly and Lenny Fuld . . .

. . . that additional donations were made by Dr. and Mrs. Herman Blumenthal, Mr. and Mrs. Marvin Lowensteiner, Mr. and Mrs. Leo Oppenheimer, Mr. and Mrs. Werner Loew, Mrs. Edith Weissfeld, Mrs. Kate Philippon, Mr. and Mrs. David Pine . . .

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Karoline Gottlieb	12	Kislev
Max Hirschhorn	13	Kislev
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Dr. Maximilian Klanfer	18	Kislev
Joseph Goldschmidt	19	Kislev
Bertha Goldwein	19	Kislev
Adolph Rothschild	20	Kislev
Herman Kayem	20	Kislev
Adolf Goldwein	20	Kislev
Hedy Price	20	Kislev
Johanna Baer	20	Kislev
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A YEAR OF SHABBOS

The year 5740 is a Sh'mitto year. The following verbal snapshots will highlight the significance of this event which occurs every seven years.

I—INTRODUCTION

"To G'd belongs the earth and its fullness," proclaimed King David (Psalms 24:1). Whenever we recite this Psalm, we affirm G'd's absolute title to all that He created and that emanates from His Creation.

Many are the mitzvos which constantly remind us of this great truth. Toil and time, fame and fortune, child and chattel—all that we are and that we can attain, we owe to Him. But none surpass, in sheer power and persuasion, the impact of the Shabbos.

There are two forms of the Shabbos, Shabbos Breshis, the weekly Shabbos which bears witness to G'd as Creator and Master, and Shabbos HoOretz, the Shabbos of the Land. With clear symmetry the Torah presents them to us:

Six days shall you labor and do all your work. But the seventh day is Shabbos of G'd, your G'd, you shall not do any work, you and your son and your daughter, your servant and your maid and your cattle, and your stranger who is in your gates.

(Exodus 20:9, 10)

Six years shall you sow your field and six years shall you prune your vineyard, and gather in its produce. But in the seventh year shall be a Shabbos of rest for the land, a Shabbos of G'd, you shall not sow your field and not prune your vineyard.

(Leviticus 25:3, 4)

With the clearly stated purpose:

For in six days G'd made the heaven and the earth, the sea, and all that is in them . . .

(Exodus 20:11)

. . . for the land is Mine, for you are strangers and sojourners with Me.

(Leviticus 25:23)

II—THE TEXT

And six years you shall sow your land and gather in its produce. But the seventh year you shall let it rest and lie fallow,

that the poor of your people may eat, and what they leave the beast of the field shall eat. So shall you deal with your vineyard and with your oliveyard.

(Exodus 10, 11)

G'd spoke to Moses at Mount Sinai, saying: Speak to the children of Israel and say to them, when you come into the land which I give you, then shall the land keep a Shabbos of G'd. Six years shall you sow your field and six years shall you prune your vineyard, and gather in its produce. But in the seventh year shall be a Shabbos of rest for the land, a Shabbos of G'd, you shall not sow your field and not prune your vineyard. That which grows of itself of your harvest you shall not reap, and the grapes of your undressed vine you shall not gather, it shall be a year of rest for the land. And the Shabbos-produce of the land shall be for food for you, for you and for your servant and for your maid and for your hired servant and for your stranger who sojourns with you. And for your cattle and for the beasts that are in your land, shall all the produce be for food.

(Leviticus 25:1-7)

At the end of every seven years you shall make a release. And this is the manner of the release: every creditor shall release what he has lent to his neighbor, he shall not exact it of his neighbor and his brother, because a release has been proclaimed for G'd.

(Deuteronomy 15:1, 2)

III—THE LAWS

Together with the biblical texts quoted previously, G'd revealed to Moses orally precise regulations. These, and also the various rabbinic legislations, are discussed in the Talmud and then clearly stated in the Codes of Law (Maimonides, Shulchan Oruch).

A short, concise summary, outlining the Sh'mitto laws, is presented here.

AGRICULTURAL WORK

(a) Biblically forbidden: Sowing, harvesting, pruning (vines), cutting grapes; also planting, plowing

(b) Rabbinically extended to such

(Continued on page 17)

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(Continued from page 15)

other work as weeding, clearing stones, hoeing, watering, applying manure.

CONSUMPTION OF PRODUCE

(a) Biblically, whatever was produced, legally or illegally, is permitted

(b) Rabbinically: fruit of trees is permitted; vegetable sown in the sixth year although it sprouted in the seventh is permitted; what was illegally sown is forbidden;! all aftergrowth is forbidden.

SANCTITY OF PRODUCE

Whatever is permitted for consumption (see above).

(a) must be declared "abandoned"—free for everyone

(b) must not be sold

(c) may be used only for food, anointing, lighting, dyeing—but only in the customary manner

(d) must not be destroyed.

REMOVAL

Whatever is permitted for consumption may be stored and eaten only as long as its kind is available to animals in the field. When no longer available, it must be removed from private possession and declared ownerless.

IV—SH'MITTO NOWADAYS

Needless to say, the laws of Sh'mitto apply only in Eretz Israel. Whether they apply only in Temple times or nowadays too, is a talmudic and halachic controversy.

Three halachic opinions emerge from the talmudic sources:

(a) Sh'mitto nowadays is a full biblical law (N'tziv, Rdvaz, Hirsch, possibly Rambam)

(b) Sh'mitto nowadays is rabbinically ordained (most leading authorities, endorsed by Chazon Ish)

(c) Sh'mitto nowadays is merely a pious custom (R'zo).

Throughout the many centuries when the Land of Israel was chiefly without Jewish agricultural settlers, the question of Sh'mitto observance was mainly theoretical. With the return of Jewish settlers, however, it became an acute problem.

In 1889, a special ruling was suggested whereby the soil would be sold to a non-Jew for two years, work during Sh'mitto only done by non-Jews if at all possible, and it was stipulated that this "hetter"

(permission) would be restricted to that Sh'mitto only. A sharp controversy arose concerning this proposal, Rabbis Mohliver and Spektor agreed to it, Rabbis Soloveichik, Berlin, Hirsch, Gordon, Diskin, Salant rejected it.

In 1896 the "hetter" was largely opposed (confined only to sale of trees). For 1903 the same procedure prevailed.

For 1910, Chief Rabbi Kook renewed the "hetter" but clearly termed it an emergency measure, to be shunned whenever possible, and calling on everyone to generously come to the aid of those who observe Sh'mitto fully. This view was endorsed by Rabbis Kook and Frank throughout the subsequent Sh'mittos. The eminent Chazon Ish, however, leading authority after 1936, rejected the "hetter" completely.

Since the establishment of the State of Israel, Sh'mitto is observed variously:

(a) Some follow the ruling of Chazon Ish and refrain from any agricultural work that is forbidden.

(b) Some renew the "hetter" of Rabbi Kook but carefully arrange a conspicuous Sh'mitto program (either leaving a portion of the field unworked, or devoting lectures and seminars on the laws of Sh'mitto).

Additional ways have been found whereby some of the keen Sh'mitto hardships can be legally overcome, such as a change in the planting cycle, planting under cover or in walled-in spaces, in pots or nylon bags, or most preferably and challengingly, in the field of hydroponics.

V—PROSBOL

The final chapter within the Sh'mitto framework is the release of outstanding debts. This becomes due not at the beginning of Sh'mitto but at the very end. On Erev Rosh HaShono, Sh'mitto's last day (September 10, 1980), all outstanding debts are automatically cancelled and may not be collected.

In order to protect the creditor from a cunning debtor, the Talmud devised a legally sanctioned practice, called Prosbol.

For its full explanation and practical application, a detailed article will appear, please G'd, in the summer edition of this year's HAKOHOL.

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BEGINNING OF YOM KIPPUR

Yom Kippur laws and restrictions begin at 6:20 P.M. (Kol Nidre is scheduled later, at 6:55 P.M., to let Maariv approximate nightfall).

Not only eating, drinking, leather shoes, etc. are forbidden after 6:20 P.M., but also carrying in the street (as on any Shabbos). Whoever wants to bring anything to the synagogue must be there by 6:20 P.M.

Ladies must kindle the lights by 6:20 P.M. They may do so earlier but then the laws of Yom Kippur also start early, with candle lighting. If they wish to carry anything to the synagogue after kindling lights, they must make a silent provision that Yom Kippur does not begin for them with candle lights. In any case, provision or not, Yom Kippur *does* begin at 6:20 P.M.

CONCLUSION OF YOM KIPPUR

Yom Kippur ends at 7:15 P.M. Even after this time, no weekday activity may be done before reciting the Maariv prayer (with *atto Chonantonu* in the *Shmone Esre*).

If necessary, the words *boruch hamavdil beyn kodesh l'chol* may be pronounced after 7:15 P.M. so that work may be done immediately.

Eating and drinking is forbidden until after Havdolo.

P.S.: The once-a-year Yom Kippur and the weekly Shabbos differ in only two ways.

- (1) On Yom Kippur we must fast.
- (2) Shabbos is more important.

THE SHIUR CORNER



Did you know . . .

. . . that it is every Jew's first and foremost duty to study Torah every day, each in accordance with his ability, that seforim are available in translation so that everyone without exception can add to his knowledge?

. . . that the oft-repeated passage "Hashem Hashem Kel Rachum . . ." (in "Kel Melech Yoshev . . .") is the essence of the Slichos prayers which should be recited standing and with proper kavono (but only said with minyan)?

. . . that Lulov and Ethrog are waved in six directions: front-right-back-left-up-down (each time with a *gentle* three-fold to-and-fro motion):

at Hodu, one direction to each word:
Hodu=front, (LaShem no waving) Ki=right, Tov=back, Ki=left, L'olom=up, Chasdo=:down;

at Ono, two directions to each word:
Ono=front and right, (Hashem no waving) Hoshio=back and left, No=up and down.

. . . that every family without exception should have its own set of Arba Minim?

. . . that inconvenience is no grounds for eating Sukkos meals outside the Sukko?

. . . that candy and sweets often contain non-kosher ingredients and that distributing such to children on Simchas Torah (as well as throughout the year) is irresponsible and sinful?

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