

Hammond responded that "I have always thought it a settled matter that I lived in a Christian land! And that I was the temporary chief magistrate of a Christian people. That in such a country and among such a people I should be, publicly, called to an account, reprimanded and required to make amends for acknowledging Jesus Christ as the Redeemer of the world, I would not have believed possible, if it had not come to pass".

pg 46

Journal of Halacha & Contemporary Society XXX

While I do not know whether Rabbi Soloveitchik had turkey for dinner that night or whether he called it a Thanksgiving dinner, it was well known that on the day that is marked on the calendar as Thanksgiving, Rav Soloveitchik started *shiur* much earlier than usual, in order to end earlier than usual and catch the plane back to Boston, to have a festive meal, etc. However, it is of interest to note that while Thanksgiving appeared to be of sufficient importance to change the fixed time for *shiur*, it was not sufficient to end *shiur* if the Rav had not completed what he wanted to understand. On Thanksgiving 1976, there was the famous Thanksgiving *shiur* where the Rav spent about five hours (most of it in silent thought) working through one Tosafot. After the second or third time the *shamash* passed him a note about the flight [back to Boston], the Rav turned to him and said "no one can leave here until we have understood what it is that Tosafot is saying!"

Letter of Dr. Avi Feldblum, published electronically in mail.jewish, volume 5, issue 20 available in archives at mail-jewish@shamash.nysernet.org.

Rabbi Feinstein states:

On the question of celebrating any event on a holiday of Gentiles, if the holiday is based on religious beliefs [by the Gentiles], such celebrations are prohibited if deliberately scheduled on that day; even without intent, it is prohibited because of *marit ayin*²² . . . The first day of the year for them [January 1]²³ and Thanksgiving are not prohibited according to law, but pious people [*ba'alei nefesh*] should be strict.²⁴

On the issue of joining with those who think that Thanksgiving is like a holiday to eat a meal: since it is clear that according to their religious law books this day is not mentioned as a religious holiday and that one is

not obligated in a meal [according to Gentile religious law] and since this is a day of remembrance to citizens of this country, when they came to reside here either now or earlier, halacha sees no prohibition in celebrating with a meal or with the eating of turkey. One sees similar to this in *Kiddushin* 66 that Yanai the king made a party after the conquest of Kochlet in the desert and they ate vegetables as a remembrance.

Nonetheless it is prohibited to establish this as an obligation and religious commandment [*mitzvah*], and it remains a voluntary celebration now; in this manner — without the establishment of obligation or religious commandment — one can celebrate the next year too with a meal. But, I think, nonetheless it is prohibited to establish a fixed day in the year for the celebration and it is only in the first year of the event, like when Yanai conquered, and then they had a party, and not for permanence. There is also a problem of adding commandments . . .²⁵ Even though one can question the source, it is still a real prohibition.²⁶

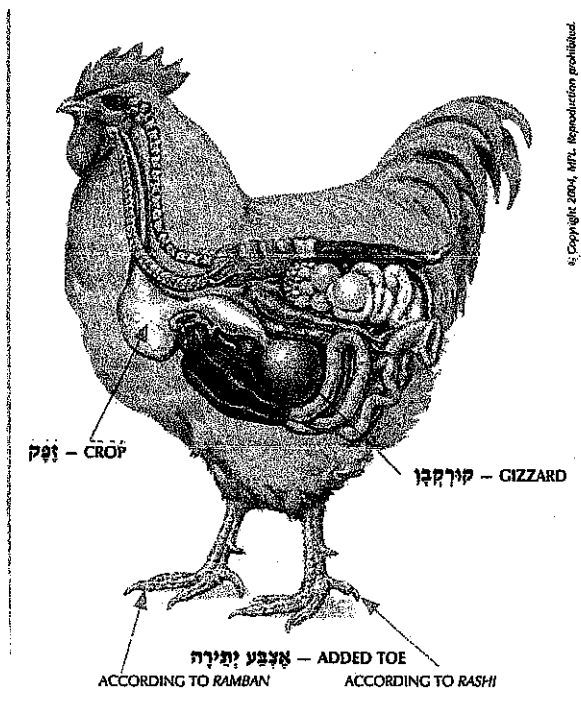
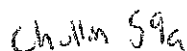
pg 50, 51

pg 54

pg 57

5

כל – Any bird that claws is nonkosher.^[65] כל עוף הדרוס טמא – The Sages, however, said: – אכל אמרו חכמים – and whose gizzard can be peeled, – וקורקבנו קלף – and has a crop, – וזקן – any [bird] that has an added toe – שיש לו אצבע ותיקרה – R' Elazar the son of R' Tzadok says: – קורר – is kosher.^[66] כל עוף החולק את רגליו טמא – Any bird that parts the toes of its feet is nonkosher.^[67]



The primary nonkosher sign for birds is "clawing,"¹⁰⁶ meaning that any bird that claws is invariably nonkosher.¹⁰⁷ עוף הדורס לעולם טמא בי התורה

For the Torah kept [the clawing bird] away from us by forbidding it because its blood is heated due to its cruelty, as well as being dark and thick, and it gives rise to the blackish, burnt humor in the body¹⁰⁸ and instills cruelty in the heart of one who consumes it.

Number 1671
11:13