

R. Kashner

Dear Colleague:

At our meeting at the Fifth Avenue Synagogue on November 11, 1965, the undersigned were asked to prepare a proposed Eruv Proclamation which would incorporate all the recommendations of those who met, and which would be issued by the following (in addition to the undersigned):
Rabbis ^{m.} Kashner, J. Lookstein, H. Lookstein, Goldstein, Reichel, Jakobovitz, Schneier, and Riskin.

We suggest that you study this statement and offer us your comments.

After all these years of struggling with the problem, we seem on the verge of a consensus and solution of our dilemma. With the cooperation of all of us, we may yet succeed in a great Kiddush Hashem.

It was decided at that time too, that our congregations must accept a permanent commitment to finance the Board of Mashgichim. It was tentatively proposed to pay about \$2,000.00 a year for this purpose. Whatever is in excess of this sum from the amounts collected will be used for the publication of a volume containing all responsa on the subject and whatever other publications appear necessary to explain the Eruv to our people and

encourage their observance of the Sabbath.

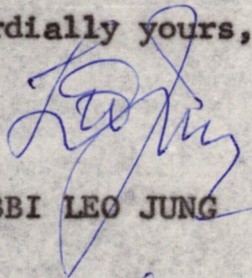
We agreed that the enclosed statement would be announced in identical form on the same Saturday, and only from the pulpit. There is to be no printed announcement or discussion of the subject.

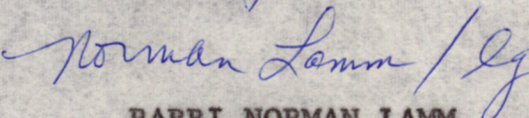
The amounts recommended for each Synagogue are as follows:

The Jewish Center - \$500.00; Congregation Kehilath Jeshurun - \$500.00; West Side Institutional Synagogue - \$250.00; Fifth Avenue Synagogue - \$500.00; Congregation Zichron Ephraim - \$250.00; Lincoln Center Synagogue - ^{100.00}~~\$250.00~~; Congregation Orach Chaim - \$250.00; and if Rabbi Gettinger agrees to join us, the Young Israel - ~~\$250.00~~.

As soon as we have your response, we shall call another meeting of our group to finalize matters.

Cordially yours,


RABBI LEO JUNG


RABBI NORMAN LAMM

NL/lg

Enc.

*100 - first year
+ add 50/yr
to way 250*

SUGGESTED ERUV PROCLAMATION

The following announcement is authorized by the "Committee for an Eruv in Manhattan" which includes, among others, the Rabbis of The Jewish Center, Congregation Kehilath Jeshurun, Fifth Avenue Synagogue, Congregation Orach Chaim, West Side Institutional Synagogue, Congregation Zichron Ephraim, and Linclon ^{Square} ~~Center~~ Synagogue: (??)

The establishment of an Eruv, according to Jewish Law, renders carrying on the Sabbath permissible in a large and populous city as if it were a private domain. An Eruv has been accepted throughout the Jewish world: in Poland, Galicia, Lithuania, Hungary, Austria, and Germany, even in large cities such as Warsaw ^{and parts of Vienna} ~~and Paris~~. In Israel, too, in Jerusalem, Tel Aviv, and several other cities, carrying is permissible on the Sabbath by virtue of an Eruv.

For several years some of the greatest rabbinic authorities in our community have been considering the possibility of establishing an Eruv on the Island of Manhattan. After

a number of brochures, pamphlets, and responses, much study and analysis of the problem, aided by the publication of ~~a special volume and a number of learned articles~~ ^{whose contents are to be reissued in book form}, they have come to the conclusion that such an Eruv should be established. They have received the endorsements of leading Torah authorities, ~~in the United States and Israel~~, among them an emphatic one by the late Chief Rabbi of Jerusalem, Rabbi

25-4 Z.P. Frank, of blessed memory, in a communication to Rabbi Menahem M. Kasher. Although there are also some worthy rabbis who disagree, the rabbinic authorities on whom we rely are sufficiently numerous and authoritative. ^(A) Even amongst those who hesitate about the Eruv, a number maintain that there is sufficient authority in support of the Eruv to allow the observant Jew to rely upon its validity. (2)

We are happy to announce, therefore, that such an Eruv has been established in accordance with all the requirements of Jewish law and conforming to the decisions of eminent and world-renowned rabbinical scholars. ^(B) (3)

¹⁵
Carrying on the Sabbath will henceforth be permitted, in Manhattan, permissible where an Eruv exists with the following reservation with the following reservations:

^{an}
(C) 1. This Eruv applies exclusively to the Island of Manhattan; in all other parts of the city - namely, the Bronx, Brooklyn, Queens, and Staten Island - the prohibition regarding carrying on the Sabbath remains as heretofore; it is also ^{strictly} forbidden to carry from Manhattan to other parts of the city.

1. 2. One may not carry any article whose use or handling on the Sabbath is forbidden, and thus falls under the category of Muktzah; hence, money, tools, an umbrella,

in the exception of a small promenade on the shore of the Hudson River bet. 170-181st

or writing utensils may not be carried even within the area of the Eruv.

An eruv
2.3. The permission to carry applies only to things that are necessary and that do not violate the atmosphere of the Sabbath, such as keys, eye-glass cases, handkerchiefs, books, and infants; and only such handbags as are reserved exclusively for Sabbath and Holiday use,

At all times there were those who imposed upon themselves a greater measure of piety in matters of Jewish law. Therefore, while the Eruv remains completely valid, anyone whose scruples incline him to go beyond the law ought to observe the restrictions on carrying as heretofore. In addition, we recommend to all our people that for pedagogic and psychological reasons they not make indiscriminate use of this permission. Children should be taught about the institution of the Eruv, and yet encouraged to remain conscious of the prohibition of carrying so as not to ignore it when they find themselves in other communities where no Eruv exists.

The above congregations have accepted upon themselves an on-going obligation to appoint ~~two~~ learned rabbis, experts in the laws of Eruv, ^{function as described above.} who will ~~supervise the technical conditions for its continued validity.~~ These experts have

and maintain a Beth din of three

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accepted the responsibility for answering all questions about the Eruv and related matters, and will keep the public informed in case of any unexpected change in the status of the Eruv. sly

Wherever doubts arise as to what is permitted, consult your Rabbi. — *her. 15* (B)

May the establishment of this Eruv enable all the members of our synagogue to keep the Sabbath in accord with the behest of Scripture: "And you shall call the Sabbath a delight."

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