In the last 30 years, I have written 20 books on Jewish Law regarding contemporary problems. I earn my livelihood in the business world and am well acquainted with the realities of our youth in today’s world. I have spoken and dealt with a multitude of couples who have intermarried. I therefore am competent from a scholarly perspective, as well as realistic in my appraisal of the situation.

Jewish leaders have turned heaven and earth decrying President Reagan’s visit to Bitburg’s cemetery in West Germany. May 5, 1985, where some 47 SS Nazis are buried. Some have declared a national day of mourning for that same day.

Whatever misinterpretations can arise from such a visit, it is, at most, only symbolic. What is real and not symbolic and what really deserves a national day of mourning and soul searching for Jews is the spiritual holocaust that is decimating the Jewish people right underneath our noses. With a 50% intermarriage rate and zero population growth, how many Jews will be around in another generation?

What is at the root of this tragedy?

The root is a three-letter word that is missing in all the misguided efforts to win the new generation, namely G-D. Some Jews today refuse to acknowledge the root of the problem of assimilation. The root is their insistence on tossing G-D out of Judaism.
Those who preside over the UJA may win a respite to the bitter reality of the number of Jews and “Jews in name only” who contribute. However, the day of reckoning is no more than a generation removed.

There was a time when all Jews, as a result of their lifestyle and being “different” because of the dictates of Jewish ritual, were spared the social plagues and diseases of other people. Now many Jews have been “liberated” and equally share the plagues and misery of non-Jews. Only the wise Jews have insisted on remaining loyal to Jewish Law.

Those Jews who have adopted the convenient way out of marriage, without the burdens of Jewish divorce (Get), now experience a 50% divorce rate and zero population growth.

Those Jews who have ridiculed the many rituals of the traditional Shabbos now experience the same risks of acquiring psychosomatic diseases and heart disease and strokes as the risks experienced by the non-Jewish population because they are not forced to break the tension of weekday activity.

Those who have been “liberated” from the dietary restrictions of observant Jews now lament the incidence of the diseases they are exposed to when eating forbidden food, such as shellfish and tenure solium and echinococciasis when eating pork.

Those Jews who have elected to choose their own sexual lifestyle rather than what the Torah ordains find that their election was pregnant with AIDS and other diseases that can lead to infertility.

Jewish women who observe the laws of family purity have the lowest incidence of cancer of the cervix. Those Jewesses who have different ideas about these practices discover that their risk of acquiring cancer of the cervix equals those of the general population.

In view of all of the above social plagues and diseases the Jew has brought upon himself by adopting the lifestyle of the dominant faiths or the non-religious civil lifestyle, what is the wisdom of all who fight for the right of Jews to adopt such modes of living?

Jewish survival will not come from such practices. Jewish survival can only come from a dedication to the civilization of the Jew, which, in Europe, was nearly destroyed by the Nazis and other anti-Semites who resented the Jews’ competitiveness and intrusion into their lifestyle.

No monuments can bring back the six million martyrs. We can, however, keep alive the ideals to which they were committed. The aim of the anti-Semites is to destroy Judaism by exterminating the Jews. Let us counterattack by marrying, remaining married, having large families, and resolving to observe all the Laws of Judaism, in accordance with the Shulchan Aruch, as Jews have practiced for the past 3,500 years.

The secret for Jewish survival is to accept as truth the 3,500 year conviction of all the Jewish Martyrs: “Our faith was given by G-d at Sinai 3,500 years ago. It was witnessed by millions of Jews and non-Jews. The Laws existing today, of Shabbos, Kashrut, family purity, prayer, marriage, divorce, and conversion, are those Laws transmitted by father and mother to son and daughter. They were practiced by Jews all over the world from the time of Sinai until today and recorded in manuscripts that served as the basis for the Talmud and Shulchan Aruch. That is why we are prepared to live and die for Judaism. “Am Yisroel Chai LeOlam — The Jewish People will live forever.”

Let us hope that all Jews will sincerely adopt Jewish Law, at least in the areas of conversion, marriage, and divorce, for the sake of the survival and unity of the Jewish people.
מתיבתא חודה ודעיה

רב משה בר אברום

רב חסדא ב Kramer

הבר נאום של ראינו

ולך עליה אܒאר תכלה ובשלוח רכמ בﯼו כרחה וברכה באביה

כד יזילא להגדיל חודה והגדילה

עברית לטעמ כל הלוחות ולאחריה ד"ה

ונושה לטעמ כל הלוחות ולאחריה ד"ה
בר האביר פרקח יתעב
מטבעת חילופים, ב.
ורם רstrength חומת חסימה דיווהוהים

כ"ה כשעך ידידייה טרי המלכה איש אברכים ור' מנח''ר העב' משה
והוא לפני ריבוע התורה בחלקה,:"ו' רכשא כל الملكי שד' נא''ר במלא''ך רגא. והוא ררצה
ליכומך IRQballs והסביר המידינין בלשון אנגלית, ורשע כלום רכמת.Port-everDur אינני גמרוד ירש הייל
והוא מחזור תורר שלחן ור' שחרית, רבר תע''י בראבורה עיר אינני גמרוד ירש הייל
ולא רבים סבא, והוא מודע על הרב''ס לפידת המもら עוג manifesto והזר חמר איזווריד ביורה
ואשפת שכרוב בהמה פייצר מיצינו גוזר,rawl החקרים אינמי מקדיש לישיבות ליילמי
והלאו חראת לורודים לעם ג', רברマルג' ור'י', לא מסירה הנפש לילפיד כלочка
ש"ע עם המᗿ, אינני אומרים בין השערת העברות 바ילית מבגרתianne, רברגד
יחי' היבוריד בוררולות ותורבעת המלך והרמות.

"ע''ג" במורי על החותך ירום שמית ושניא שמשג' נלאפי קורייס".
RABBI MOSES FEINSTEIN
220 HENRY STREET
New York 2, N. Y.
Tel. Gramercy 3-5377

פָּסָח מֶּרֶץ מֵעָרָאִים
רַמֶּה יַעַרְבָּה יְרוֹשָׁלַיִם
בֵּית אִיָּחַד

כְּרָשָׁה

RABBI
M. FEINSTEIN
כָּהַן אָדָם

מְחַלֶּה כְּפָרַת בְּנֵי יִשְׂרָאֵל
נֵּלָכֵה שֵׁם גְּדוֹלָה

(הוועז גוועי)
כבוד ידידי תרב"ג תוריה וידידי שמח ב樨 בורודות מרופים מרופים הבא, היינו מקרא

שלוםكم מעלה עלי תלית ב"ירחי רבותם בנלותכם עד מותכם כל

ה洛克 מטרור המלך עלי מלחמה, כי שיבה בךخار ראות להביך ראות נפש

משלח, אותו נחדר מですから, גבגון שלמה עלי כל עליך שיחך עד הלכומ בהמה,

כ RequestMethod בברך. יזויים גיבור ומשודרגת את עודי רובאים מזרז, בורלה ותחי

מרופים רצף עלי עין עניית הלוחמה, בחק, שמיי יציר מתרופים רמי, שיחך עלול

ผลกระทים שגרון מיכר אלא שמה בליעה סיור בּטַשָּך,לורדה בזרעehler לכל יזumper לילמות

שחי מתבעות חירושי רוחף צי בּיר ליילום צי מברך זכר ישיא, בזרעה ל(other).

אמ לאברוס, ידוע לילמרים מזרחי בּנמרות וחרתת מדר.

 форме ידידי תוריש להברך בטחה בך וברות המניין

[חתימה]
אלא בבד נבר המזון الماضي והבארו, כמותו
שלים עאור, ובראשית כעין בבראש.
הנביאים מקדב תקוק בז緩 בו בחנה: שברחתו לירש מבוק
שיב יאצאר מקדם עדר לזרה רorate" שמרותה הקת לערוד אברכים
הדרים קשתות הנותרה: "לא鬆ייעמ ב조건 השבר ברי שֶׁירך
לזיהים בלידزادות התור מתנה הנותר שלא שרדה רדאנא התפרנסה, ושיש
לא לבריד חידות לעבר עצות לחם, ולפייך הנהנה בה לברכה בך
חותך, ברוך צדֵּף, וברך אסף הנגה: מזוין שחלק החומה מגורוה
כשק בישיבתינון, וריה"ך, שירכה לזרה את גזריה חמשון מחפס
המצמה מпередачת ח덟ון שמחה חובה" ביבם כ"ד להבש אבר בֶּש"ם"א

זה מאגניך: 1899
TABLE OF CONTENTS

Approbations .........................................................
Preface ........................................................................
Chapter I: Amniotic Testing and Halachah ......................
Chapter II: Legal Problems of Physicians that Influence their Advice .................................................................
Chapter III: Social and Psychological Effects of Amniotic Testing .................................................................
Chapter IV: Psychological and Halachic Adjustment of a Woman Having Abortions .................................................................
Chapter V: Faith and the Role of the Jewish Woman and Mother: Taharas Hamishpocho .................................................................
Chapter VI: The Halachic Status of the Unborn Child .................................................................
Chapter VII: Conflict of Lives: Surrendering a Fugitive, Organ Transplants, and Removal of a Life Sustaining System ......

Approbation of RAV MOSHE FEINSTEIN

My friend, the very distinguished Rav Moshe is noted and acclaimed widely for his Torah scholarship and erudition. He is a man who possesses wisdom and common sense. Harav Moshe Sender was ordained with the rabbinical degree or semicha by his teachers, the Gaonim at Torah Vodaath,
and also by me some years ago. He is a Torah scholar and one who fears Heaven with integrity and wholeheartedness.

I have known him for the entire period of time since ordination and am familiar with his excellent reputation regarding all matters in regard to his upright and correct conduct as is appropriate for a Torah scholar and one who reveres G-d, who is to be blessed. He has written a very important book in English, the most widely spoken language in this country. He has collected many wonderful concepts and enchanting pearls from Gemorah, Rishonim, Achronim, Shulchan Aruch, and Shealos Uteshuvos (responsa) regarding the prohibition of aborting an unborn child that physicians predict can possibly be disabled. Rabbi...is shown that it is forbidden, and that it is tantamount to murder. May he be congratulated!

The contemporary Gaonim have explicitly prohibited such abortions. And I likewise have explicitly prohibited it; and I consider it tantamount to murder. I therefore support his effort to publish and distribute his book to inform people that such abortions are tantamount to murder. This book will expose the lies and distortions (that advocates of abortion propound). G-d should help us that all decrees harmful to the Jews should be abolished, and that we speedily should merit the coming of our Righteous Messiah.

And on this I have affixed my signature of the 7th day of Tammuz 5739.

Moshe Feinstein

Approbation of
RAV I. I. PIEKARSKI

My friend, our revered teacher, Horav Moshe...is distinguished for Torah knowledge and reverence and widely acclaimed for his scholarship and erudition. And he is one who seeks the good of his people. I have known for sometime that he studies every day Gemora, Tosfus, and Rishonim, etc. and...
כבר רディי החרב בחרו בו כרצונם, העולם ב跟不上ו. قريبים בכל הארץ גבריו המורדים והמרשדים.

שלט הוא על כל חולם ב', זרעים זרעים זרעים נקורטים נקורטים נקורטים.

היו ניסיונות, תקנות, יישובים, קולות, הולכים והולכים, רדאי ו﹢, יוחל והולכים, שחרים ולילה, יום להיום, חמש ימים, שמנים, ששים-

למען יותר ושלל מאחר שהולכים הוולכים וולכים, יוחל והולכים, שחרים ולילה, יום להיום, חמש ימים, שמנים, ששים-

ומברכים, וידומים לילדם מרצים בערים וערים.
Non-salaried Orthodox rabbi seeks to unite all who avoid rabbinic jobs

Mogenstein is an ordained and deeply motivated rabbi and scholar who values independence so highly that he pays for it by laboring as an accountant, specializing in serving medical clients. His free time is devoted mainly to reading and study, but he has found time during the last 21 years to write fifteen books distilling his Jewish learning. Making office and house calls to his clients, he averages about three hours a day on vehicles, subways, buses, taxis and trains. These three hours are writing time.

His sub-speciality of medical accountancy, however, is much more than a means of paying for independence from congregational servitude. Reverting the tradition of Maimonides and the unbroken generational procession of Jews who expressed their Jewish faith in healing the ailing, Moghenstein has delved deeply into the moral and ethical problems of health care.

His latest book, Halachic Perspective: Bio-Medical Ethics, deals with such current dilemmas as abortion and transplanting of organs. He expounds and upholds Halacha but at the same time empathizes with those who have wandered from it or lived without its influence.

No need for quarrel

A firm believer in Orthodoxy, he refuses to reject Reform and Conservative Jews or even the irreligious. Moglenstein sees no need for quarrel between the Orthodox and the non-Orthodox, recognizing that it can be extremely difficult for strictly observant Jews in the modern mechanized, tense world to earn livelihoods and fare well in modern society without bending the rules. Instead of quarreling, Moglenstein points to the alternative that is available within the doctrine that all the words in the Torah and in the commentaries are the words of the Living God.

The alternative to non-observance, he says, is to rely on the sages to find solutions. As an example, he cites the problem of Sabbath observance when it might doom the observant person to utter penury. Such a person can remain observant and solve the economic problem by giving title to his business to a non-Jew, so that the business can continue to serve its customers on the Sabbath. The sages, he says, are magnanimous, not platonic.

Mogenstein says, "I prefer to be a defender of all Jews. The concept of sinlessness, he observes, is fully realized. He therefore values even the person who achieves only a single mitzvah. To illustrate, he relates the anecdote of Itzhak Berditchever who told approvingly of the teamster (balagolo) who unhitched his wagon while wearing his tefillin. The Berditchever approved because he felt that the teamster must have focused more on the tefillin than his chores, which were only his burden.

Viewing the threatening world scene and the increasing rate of assimilation, he observes that the Jewish people cannot afford a harsh attitude towards those who differ from Orthodox.

He was ordained by Rabbi Gedaliah Schorr and Rabbi Moshe Feinstein. He holds a B.S. degree in accounting from Columbia University. Among his fifteen books are three on medical ethics, including Ethics of the Disabled Jew.

Organizing free scholars

Approaching his fiftieth birthday, he is concentrating on forming an organization of rabbis and scholars who share the passion for independence of organizational intellectual burdens. The organization is called Bais Meir Menachem Sendsker Torah Ve-Horahah, and it is addressed to P.O. Box

It will engage in publishing, conducting seminars and a Yeshiva-without-walls. The organization is to be "Orthodox Jewish, governed in all its functions by the Shulchan Aruch and responsa as interpreted by the Poskim (Orthodox arbiters of Jewish Law—Halacha)."
Halacha input seen as valuable in providing guidance in medicine

By Emanuel Rackman

Jewish medical ethics are becoming of major interest to Jews and, increasingly, non-Jews as well. The Jewish people has always had great physicians, many of whom were also rabbis, and an early attention had been given to the rights and what is wrong for doctors. The literature is rich, and the officials of all faiths are pleased that the rabbis have an eye on the possibility of legal actions against them and are not compromised by the possibility of damage.

Rabbi Morgenthau has had much contact with doctors and, while the literature is rich, he believes the patient's welfare is the most important. He feels it is necessary to know that what is often recommended is not necessarily best for the patient, but rather for the patient's protection.

Rabbi Morgenthauhaps the first to point out that doctors must be made aware of their responsibilities. He has stated that it is the duty of the doctors to enable the patient to understand his illness and how it may be treated. The doctors must not only explain the medical treatment, but also discuss the psychological and spiritual aspects of the patient's condition.

Rabbi Morgenthau emphasizes that the patient's welfare is the most important. He feels it is necessary to know that what is often recommended is not necessarily best for the patient, but rather for the patient's protection.

Moreover, there is one aspect of the overall problem to which I believe no one else has paid attention. He raises an issue that frightens. To what extent do doctors yield to the mandates of their hospital directors because the latter also have an eye on the possibility of legal actions against them and are not compromised by the possibility of damage?

Rabbi Morgenthau has had much contact with doctors and, while the literature is rich, he feels it is necessary to know that what is often recommended is not necessarily best for the patient, but rather for the patient's protection.

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Rabbi Morgenthau emphasizes that the patient's welfare is the most important. He feels it is necessary to know that what is often recommended is not necessarily best for the patient, but rather for the patient's protection.
Good Syllabus,

Thank you for

being me my first

cheer.

Love,

[Signature]
February 1, 1999

Rabbi & Mrs. Moses
147-27 75th Avenue
Flushing, New York 11367

Dear Rabbi & Mrs. Morgenstern:

Please accept this as a token of our appreciation for your help, understanding and patience.

Words cannot express how grateful we are for what you have done for our family and for your cooperation with regard to our financial situation. Please know that we will send you the money as soon as we are able and as often as we can.

We hope you will continue to help many other women become free.

With our deepest thanks,
Dear Rabbi Moshe,

Again, thank you for assisting a very happy couple.

Regards,

7/29

[Signature]
Dear Rabbi,

You and your wife are engaged in a most wonderful Mitzvah, a real P's 53/23. I didn't realize how much misery there is in this world, all in the name of the orthodox religion and in the name of God. And some of these other Rabbis, who criticize you, are taking money from these people on the false premise that they have the magical power to convince the horrible husbands to participate in a ket. Each and every husband is getting so much out of not giving a divorce (ket) why should they change their 52 to you. But you must impress on these people as they all pay for a ket from other Rabbis, they have to pay for a ket from you, otherwise your work cannot continue.

Respectfully,

Rabbi B J Elsanet
He is also on the reverse page as the Rev. We can't have any Rush giving out that, just like the Rev. said.

But please talk to Rev. Morganstein and listen to his vast knowledge. He is the Rev. paid in a main. This is not one point in the Rev's article that derive the most learned precon in general to be demeaned.

All good to you and yours.

Respectfully,

Benjamin Joseph Elston
YOUR RABBI ATE PORK — WHAT DO YOU DO?

You are the member of a shul in New Jersey that decided to take a kosher vacation in Orlando or the Louisiana Bayou country. Several hours out of New Orleans your steamboat docks in the Bayou and you embark to a Cajun restaurant where you can at least enjoy the drinks. As you are standing in line waiting for some relief, you are astonished to notice that your cousin's Orthodox rabbi from Michigan is eating a Cajun pork dish. You call this to the attention of members of your group who are in shock. You and your spouse go over and confront the Rabbi, who says so what do I do please on my vacation! Meanwhile, several congregants have snapped his picture.

Upon return to New Jersey you notify your cousin of the incident. A Bet Din is sent to New Jersey to get positive identification from eyewitnesses.

The Bet Din's final verdict is that the Rabbi ate pork. The Bet Din's findings are presented to the membership of the congregation who must vote whether to fire the Rabbi or not.

FOOD FOR THOUGHT

1. What exactly is the nature of the sin that the Rabbi did?
2. Should his congregation get rid of him?
3. In the event that the majority vote to keep the Rabbi, what is the responsibility of the minority membership?

Leaving the question of chilul HaShem aside, the sin of eating pork is Muktot, lashes (Hil. Ma chalot Asurot 2:2). Certainly a Rabbi that has done this is to be "thrown out on his ears" by the congregation, as verified by eye witnesses; which according to the Chachmat Adam includes women who qualify as "yed echad ne'man b'isurin." If the congregation decides to keep the Rabbi by a majority vote then the minority question is to resolve whether they should leave the shul or stay and fight until the Rabbi is thrown out in accordance with "He who has the power to protest and fails to, is held liable to Moo'adot Esroor."

What would be the case if the Rabbi did something far worse then eat chazir and did it publicly in the newspapers or in front of his congregation — a sin for which he incurred excommunication? How much more is this Rabbi that is thrown out and not listened to (E.A. Choshen HaMishpat 8:1). The Jerusalem Talmud (Bikurim 3:3) cites rabbis who disparaged corrupt rabbis and encouraged the people to disbelieve them. "Talit and is 'to be round verbatim in the last Mordechai or Gitlin. He was considered to be among the greatest living Chazirim. He was considered to be among the greatest living Yeshivat. He was considered to be among the greatest living Talmudic authorities. The authorities include Rabbis Emanuel Rabinowitz and Moshe Morgenstern. They have not been working in a vacuum. Their giltin is not the result of a license to scrutinize by other Rabbis including members of our "Gail (the popular word get, is incorrect it is written with a zerei not a segol)" Commission" including Rabbis Moshe Aniselman, Mordechai Friedman, Tzviyahu Gilner, Yisraela Kahan, and Rabbi Michael Steinberger and our Av Bet Din's Rav Rebe 21 (d. 4 Tivet) Naftali Steinberger, Rav of the Bet Knesset HaGadol, Kehovit, and Supervisor of Talmudic studies for the Ministry of Education. He was engaged by Rav Moshe Feinstein in "a" and other G'dolim to create curricula in Talmudic studies in American Yeshivah. He was considered to be among the greatest living Talmudic authorities of our generation; a disciple disseminating the teachings of the Lubavitch Rebbe, Haftor Reuvan Katz, and Rosh HaYeshiva Lomza. In his Sh"ut "Degel Reuven" Rav Katz held HaKarah Ki Kedushin, marriage annulment a valid procedure. Those rabbis who support the giltin in the guise of the libelous "offering the first spec

FOUNDED IN 5735 (1974) BY DISCIPLES OF

RABBI GELDOLAI HATORAH

Why did we place this ad? Because several rabbis have had the chutzpah (being audacious and immoral) to declare that it is forbidden by anyone to dispute the halachic findings of their battle- harden rabbinic authorities. The authorities include Rabbis Emanuel Raskin and Moshe Morgenstern. They have not been working in a vacuum. Their giltin is not the result of a license to scrutinize by other Rabbis including members of our "Gail (the popular word get, is incorrect it is written with a zerei not a segol)" Commission" including Rabbis Moshe Aniselman, Mordechai Friedman, Tzviyahu Gilner, Yisraela Kahan, and Rabbi Michael Steinberger and our Av Bet Din's Rav Rebe 21 (d. 4 Tivet) Naftali Steinberger, Rav of the Bet Knesset HaGadol, Kehovit, and Supervisor of Talmudic studies for the Ministry of Education. He was engaged by Rav Moshe Feinstein in "a" and other G'dolim to create curricula in Talmudic studies in American Yeshivah. He was considered to be among the greatest living Talmudic authorities of our generation; a disciple disseminating the teachings of the Lubavitch Rebbe, Haftor Reuvan Katz, and Rosh HaYeshiva Lomza. In his Sh"ut "Degel Reuven" Rav Katz held HaKarah Ki Kedushin, marriage annulment a valid procedure. Those rabbis who support the giltin in the guise of the libelous "offering the first spec

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FOUNDED IN 5735 (1974) BY DISCIPLES OF

RABBI GELDOLAI HATORAH
To
Rabbi & Mrs. Moshe

Words can say
so little
when someone's done
so much.

Mr. & Mrs.
Dear Rabbi A., Bumin,

It was nice that you wrote to me. Thank you. Allow me to explain my relationship to the "Rav". When I took my Smicha behind him, he was one of the rabbis. The written didn't last more than 35 minutes. There wasn't no thing they asked me that I did not know thoroughly. When I came back in, the Rav was efficient in my praise. He called me the "Rav," when it came to sports, the inside, all the members in group were afraid. He was known to say, "What you want to be a Rabbi? Do learn more, and he would sign." It became known that no other would sign unless the Rav said first. I told the group, "He praise for me was so high, I lost no concern." So, I took my Smicha, my brother, Dora Miller, other others and went to see him. He said praise, warmth was given to me, and he signed me all the other parts I bought with me. My love for him knows no bounds.

Rabbi Fensterman, to Rabbi Itzhak Shelemow and the Rav." (On the same page). It is a very perilous minisfield. I am afraid that there who disagree them could be not learned enough. I don't believe that there is anyone today who thinks more about him than Rabbi Morganstein. "Did you even talk to him?" Did you even hear of his [name] in what way? I heard about it.
Rabbi

Thank you for your help & wisdom.

I really appreciate talking with you & hope to meet you someday.

Please send a copy of your book War On The Jews,

Shalom.
"Simcha" from Acco, Israel.

My husband belonged to the so-called "Russian Mafia." It's been over 14 years since he just disappeared. It's likely that he's dead, murdered by a rival faction. The other rabbis all want conclusive evidence that he's dead before I can remarry, so I'm chained to a dead man.

Rabbi Antelman's Court found a way to free me and now I can marry and live a normal life.

"Habiba" from Tel Aviv, Israel.

My then-husband went off to Canada fourteen years ago, abandoning me and his young children. He still refuses to grant me a gait - a Jewish divorce certificate. Thanks to Rabbi Antelman and the Supreme Rabbinic Court of America, I am now free to remarry and to continue to raise my children properly.

"Dorothy B." from London

My husband was a savage. He used to beat me to a pulp whenever the mood struck him. He raped all of my sisters. At the end, when I couldn't live with him any longer, he threw my down a staircase and almost killed the baby I was carrying.

The local rabbinate said that unless he voluntarily gave me a gait, they couldn't help me!

I thank God for the day I heard about these compassionate rabbis from the Supreme Rabbinic Court who annulled my marriage and freed me from this animal.

"Esther" from Philadelphia, PA

Just ten days after my second husband and I were married, he abandoned me. He had pummeled me severely, and threatened to choke me to death. I knew that he was serious and that some day he would carry out his threat.

He has been diagnosed by a psychiatrist as some type of psychopath - I'm not sure of the technical name.

The rabbinical courts explained that they couldn't do anything unless he voluntarily granted me a gait, which he naturally refused.

Rabbis Rackman and _ _ _ _ _ _ annulled my ill-fated marriage and saved me from certain death. I am eternally grateful to them.

"Hazel" from Brooklyn, NY

My husband changed from a kind man to an alcoholic, compulsive gambler, and finally, a drug abuser. For ten years he claimed he would be able to "straighten himself out," and he went from one expensive rehabilitation center to another.

I finally couldn't tolerate his behavior any longer and refused to allow him back. The established rabbinical courts told me to treat him with love and sympathy so that he could mend his ways - but they didn't have to live with him!

He absolutely refused to consider giving me a gait, because everything, the rabbis had concluded, "was my own fault."

Rabbis _ _ _ _ _ _ _ and Rackman finally liberated me from this nightmare marriage and now I'm free to look for a good man and live the rest of my life in peace.
ting himself to the will of Allah, he insisted that I submit to his demands!

He has since married two Moslem women and has fathered 14 known children. But he demanded that I give our five children to him so that they, too, could be converted to his new faith or he would never grant me a Jewish divorce. Without the gait, I would be deprived of a husband and male companionship forever.

There is no power on earth that could force me to permit my children to abandon their faith, so I was sentenced to a living death.

But Rabbis Antelman and Kuzriel Meir were able to find the halachic religiously acceptable grounds to grant my annulment. Now I am free, "unchained" again. May the Almighty bless these righteous rabbis.

"Lucy" from Brooklyn, NY

My former husband is a psychotic - a manic depressive, I believe that the current term is bipolar disorder - and a convicted felon. He's currently serving an extended prison term. He made my life a living Hell; I can't even begin to describe the physical and emotional abuse I suffered. His second wife was driven to take her own life and if I had been forced to remain with him, I surely would have resorted to suicide as well.

He refused to grant me a gait, a Jewish divorce so that I could live a normal life, unless I paid his blackmail. I was willing to pay any price if I could to be free of him, but his demands changed almost every day - when he was around.

Other rabbis didn't want to help me, but Rabbis Rackman and found a way to annul our marriage. Even if many Orthodox Jews find their procedures flawed in some way, I know that at last I'm free of him and can salvage the rest of my life. I'm sure that God Almighty wants all the other rabbis to treat women as fairly as they do.

"Blondie" from Brooklyn, NY

My ex-husband is a sexual pervert. He engaged in perverted sex acts with other women from the first day we were married. I was so naïve I didn't really know how to handle things.

He's also a compulsive gambler. He regularly ran off to Atlantic City for gambling and to satisfy his abnormal sex needs.

He refuses to support our children and won't agree to granting me a gait unless I pay him a large sum - which I don't have - and perform certain sex acts which are repugnant to me. Although I've been in this situation more than ten years, the rabbis in our local divorce courts say that they can't help me; I should accept it and be a better wife so that he'll treat me better!

Now that I've found these compassionate rabbis who have annulled my marriage, I am free of the threat of blackmail - and can rebuild my life.

"Galila" from Haifa, Israel

My Jewish husband converted to Islam, joined the PLO, and is wanted by the authorities for the murder of 5 Israelis. For twelve years I lived in a purgatory where I had no husband and couldn't marry or even see another man.

Rabbis Antelman, Meir, and found halachic grounds to end my marriage and renewed my faith in Judaism. Now I can legally find a good husband and get married again.
“Shaina” from Long Island, NY.

My husband was a vicious thug who usually neglected me completely. The only time he paid attention to me was when he beat me mercilessly. He told me to go look for other men to satisfy my needs for affection and sexual fulfillment because he didn’t care about what I did.

I was totally depressed and lost all my self-esteem. When I finally summoned the courage to do something, I felt my only choices were suicide or leaving that man.

I made the dreadful mistake of confiding in two prominent “divorce court” rabbis. Instead of maintaining my secrets - as I had thought they were obliged to do - they voluntarily decided to turn this information over to the courts and to make it public. As a result, I lost custody of my children to their depraved father.

Because of the way they had betrayed my confidence, I sued these rabbis for ten million dollars. Somehow, Social Services then received information that I was an abusive parent and I lost visitation rights to my children. It took me almost three months to defend my reputation and to regain the right to see my children.

Rabbi Rackman and Rabbi . .1 succeeded in annulling my unfortunate marriage, but their annulment is recognized by only a minority within the Orthodox community. Shortly thereafter, some “unknown party” broke into my home at 1 AM and beat with a baseball bat. I guess someone hoped to teach me the lesson that rabbis are above the laws of our country and that I should drop my law suit against our venerable “sages.” I was taught, instead, that an open-head wound eventually heals but the scars that our “learned rabbis” inflicted on my soul will remain forever.

But that’s not all. My ex-husband has been spreading rumors that I’m an adulteress. He has received the usual recognized gait - Jewish divorce certificate - but has never authorized the rabbis to deliver the decree to me. Without it I’m still not divorced, according to most religious Jews. This leaves him free to go his way as a divorced man and it makes me - in the eyes of the orthodox Jewish community - an adulteress. Can you believe it?

“Yetta” from Spring Valley, NY.

My ex-husband is a convicted felon and a drug addict who was sentenced to 75 years in prison at the end of 1996. He came close to murdering me when he split my head open with an ax. He has sworn that he will never grant me a gait.

Since he didn’t succeed in his attempt to kill me physically, he is determined to torture me to death emotionally. As a “still-married” woman in the Jewish community, I can’t date other men or get married or have sexual relations with anyone.

The courts had found sufficient justification to issue an “order of protection” to keep my husband from harming me. But the “divorce court” rabbis, siding with the man as they always do, convinced me that if I relinquished the court order, I would receive my gait. When I complied, my husband was able to enter my home and he nearly murdered me, thanks to the meddling rabbis.

Although there are some Jews who refuse to recognize justice and reality, my marriage has now been annulled and I am able to go on with my life.

“Aviv” from Petach Tikvah, Israel

Twenty-nine years ago, my husband decided to return to Morocco and to convert to Islam, the religion of submission. But instead of submit-
“Chava” from Portland, OR

My husband systematically abused me. He practiced psychological and physical terrorism. My body had barbaric marks as a result of his constant beatings. Worse, he made me feel completely worthless. He refused to accept our daughter because she was a female and he wouldn’t visit me in the hospital after her birth.

Then he threw me out of the house because I couldn’t concentrate and failed my comprehensives for acceptance in a PhD program. This meant he’d have to do with less of my money. He never worked, never supported the family. I had to work, to be the provider - in addition to being a housewife, mother, and student doing graduate studies.

After we separated, he refused to grant me a gait so that I could seek happiness in some new relationship. It wasn’t that he wanted a reconciliation; he simply demanded a payment of Five Million Dollars! This terrorism was “negotiated” by rabbis who were supposed to be helping us.

Fortunately, I heard about Rabbis Rackman & the Supreme Rabbinic Court of America. They found a way to grant me a religiously acceptable annulment so that I could get on with the rest of my life. My former husband, his family, and the greedy rabbis were incensed - not that I was finally free of being a victim, but because they couldn’t collect any money. I understand that the “impartial” rabbis were being given a fee of 10% of whatever he could extort from my family through their “mediation.”

“Deena” from Queens, NY

My ex-husband was a brute who never hesitated using his fists and beating me to a pulp. He constantly threatened to kill me and my parents if he did not get his way. He was diagnosed as having a psychotic personality disorder.

I have been told that I’m quite beautiful - when I wasn’t black and blue - but my husband spent more time with his male lover than with me. Eventually he just left me and our children for his homosexual lifestyle. Although he is a prominent millionaire, he refuses to support me and our children. He used the refusal of granting me a gait - a Jewish divorce certificate - as a means of further impoverishing his children and making my life a living hell.

The rabbis of a Queens religious court, to which I turned for help, told me that I should relinquish all monetary demands against him - alimony, child support, etc. - and give up custody and visitation rights to our children, or else I would never receive a gait. My suffering and abuse meant nothing to them. I was the one who would have to sacrifice if I wanted to lead a new life!

These Rabbis of the divorce court must have been paid very well by him to arrive at such a decision. They counseled me to think of myself as a Holocaust survivor who was fortunate to survive with my life and the gait, and to use it to start a new life for myself. Just forget all the suffering, forget my children, forget the years I spent trying to hold a family together, and gift it all to him!

Thanks to Rabbi Rackman and Rabbi my marriage was religiously annulled. Now I am free to date and, maybe some day when the emotional scars have healed, to marry again. Since the rabbinical blackmail is finished, I have the self-confidence to pursue my legal, financial, and custody rights in the courts.

It’s not finished yet, but these rabbis have given me the will and the means to go on living and fighting for my dignity.
There's a feeling of pleasure
in letting you know,
You deserve many thanks
for the kindness you show.
People like you
are so rare and so few,
It's a privilege to know
someone as thoughtful as you!

Thank you
for adding a
new & crucial
source of hope,
light and happiness
for my life.
Bless you all
sincerely.