

## Meet and Greet

Excerpted and adapted from a *shiur* by Dayan Yaakov Rappaport

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[https://baishavaad.org/wp-content/uploads/2023/10/BER72\\_10\\_Miketz\\_Halachic\\_Ramifications\\_of\\_a\\_Legal\\_Holiday.mp3](https://baishavaad.org/wp-content/uploads/2023/10/BER72_10_Miketz_Halachic_Ramifications_of_a_Legal_Holiday.mp3)

The Shulchan Aruch (Y.D. 148:5) says that on the holiday of an idol (*yom eidam*), one may neither send a gift to nor accept one from someone who celebrates it. If someone being offered a gift is concerned about *eivah*, he may accept it and later dispose of it.[2] The Shulchan Aruch also says (Y.D. 148:8) that if the giver celebrates the holiday only due to the influence of the culture and not as a believer, one may send him a gift.

The Shulchan Aruch says (Y.D. 148:9) one may not go out of his way to greet an idolater on his holiday, but he may offer a greeting if he encounters him on the street. Many even allow him to say “happy holidays.”

The Shulchan Aruch says (Y.D. 147:2) that one may say the name of the holiday, but he should pronounce it a bit differently from the way believers do (e.g., “Kreitzmach”) so as not to accord it respect.

R’ Moshe Feinstein (Igros Moshe E.H. 2:13) writes that it is best not hold a bar mitzvah celebration or wedding on the holiday due to *mar’is ayin*. He also says (Y.D. 3:85) that schools should not give the day off, even though it would allow parents who also have the day off to spend time with their children.

[1] The Rama (O.C. 156:1) writes that one may form a partnership with a Christian, because believing in Christianity does not constitute *avodah zarah*. But the Noda Bihudah explains that the Rama holds that Christianity is in fact *avodah zarah*, and what he meant is that although a business partnership could result in a dispute in which the partner will swear by his god, the Jew does not violate an *issur* thereby, because a non-Jew is not prohibited from swearing with *shituf* (by the true G-d and also by a false god).

[2] The Rama (Y.D. 148:12) offers additional leniencies in cases of *eivah*, especially because some *Rishonim* maintain that today’s idolaters are not considered *ovdei avodah zarah*.