

## Why? Because

By Rabbi  
Samuel S. Fox

**QUESTION:** Why does a Jew greet a fellow Jew with the expression "Shalom Aleichem"?

**ANSWER:** This expression has erroneously been translated as "Peace to you." Actually it means "God be with you." The source for this expression comes from the Book of Ruth where we find that Boaz greeted his countrymen with a similar expression when he assembled them in order to clear the way for his marrying Ruth. The term Shalom is one of the names used to refer to the Almighty. The implication of the greeting is that if the Almighty is with a person he will be protected from danger and will be blessed with goodness. Very religious Jews would thus object to using the word Shalom by itself since it does not convey the meaning of the greeting.

**QUESTION:** Why does the person who responds to the greeting invert the greeting and say "Aleichem Shalom"?

**ANSWER:** This is done in order to prevent any misunderstanding on the part of a passerby after the initial greeting is made by the first person but before the response is offered by the second person. Thus, if the second person would offer the greeting of "Shalom Aleichem" it might be mistaken as the initial greeting and thus no response would be heard. He would thus think that the second person is impolite and perhaps not friendly. Judaism always paid careful attention to the peace of human relations. Peace between one human and another is a paramount concern of Jewish attitudes. Friendship and peace are to be spread and expanded and not cut off or threatened. Perhaps this is also the reason for using the name Shalom as the name of the Almighty. This displays that friendship and brotherhood are symbolic of the will of the Almighty; the absence of friendship is an affront to the Almighty. The Psalmist thus said: "How good and how pleasant it is for brethren to dwell together in unity."



AT ISRAEL BOND RECEPTION hosted by Robert and Helene Feingold, guests were briefed on the current situation in Israel and the Middle East. In conjunction with the event, urgently needed investment funds were raised for the economic development of the State of Israel through the sale of Israel Bonds and other financial instruments. In attendance were: (seated, left to right) Associate Chairman Arnold Zaltas; hostess Helene Feingold; host Robert Feingold; Rabbi Harold Kushner, spiritual leader of Temple Israel of Natick; (standing, left to right) Assistant Rabbi David Klatzker; Susan Bruslow; Greater Boston Israel Bond General Chairman Ralph Kaplan; guest speaker Howard Stone; Harriet Kaplan; Reception Chairman and Israel Bond Chairman of Temple Israel Joel Kamer; and Temple Israel President Kurt Linden.



THE CHORAL GROUP of the Hebrew Rehabilitation Center for Aged in Roslindale, comprised of 24 residents of the 725-bed long-term care facility, recently entertained the residents of the neighboring Star of David Nursing Home. The group, conducted by volunteer Dorothy Rosenberg, is the only choral group in New England with members aged 80 to 94. Shown in photo, HRCA resident Eva Miller Barone plays piano as the choral group performs.

## Model Seeks Injunction Against Beth Din

JERUSALEM (JCNIS) — Anabel Tamir, one of Israel's top models, has petitioned the High Court to reverse a Beth Din decision annulling her marriage. The Tel Aviv rabbinical court issued an annulment order of her marriage to Eli Tamir on the grounds that she was not

Jewish and decreed that he was free to marry again. Tamir has been living with Miss Hanna Gat, better known as Ilanit, among Israel's top vocalists entertainers, and had sought the rabbinic's support in his bid to marry her. The Beth Din action was taken on the grounds that Mrs. Tamir is not, by her own admission Jewish, and that she had misled the local religious authorities by presenting herself as a Jewess so that the couple could marry in 1976.

In her petition, Mrs. Tamir asserts that her husband, an attorney, was fully aware of

the fact that while her father is Jewish her mother was Catholic. He advised her to alter her name from Cheplo to Cheplovsky and to present a bogus certificate attesting to her Jewishness. Such a certificate was said to have been obtained from Dov Weinberger, a rabbi in Brooklyn.

The couple were duly married in Tel Aviv seven years ago but separated two years later.

Earlier this year Mr. Tamir sought annulment of the marriage on the grounds that since his wife was not Jewish their marriage was not binding. In her petition to the High Court Mrs. Tamir who came to the country originally from France maintains that the Beth Din judgement "undermines the foundations of law and violates her civil rights."

The couple have one daughter over whom Tamir is also seeking custody. The court issued a temporary injunction forbidding Tamir to marry Ilanit in the 30-day period during which the Beth Din must substantiate its annulment of the marriage.

## The Sayings of Our Rabbis

### In Search of the Spirit

By Nehemia Polen

**Editor's Note:** Rabbi Nehemia Polen is Rabbi of Congregation Tifereth Israel of Everett. The author of *A Blessing for the Sun* and a number of scholarly and popular articles, he is currently continuing his study of Rabbi Kalonymos Shapiro, an Hasidic master noted for his teachings during the Holocaust period.

One of the profound tragedies of Jewish life in our century is the loss of some of our most spiritually sensitive and perceptive souls. I am not now referring to the physical destruction of the Holocaust; rather, I speak of the abandonment of Jewish life and thought on the part of just those individuals who might have contributed the most. The example of Simone Weil (1909-1943) comes to mind: a brilliant, spiritual and idealistic French Jew, she found sustenance, if not a home, in the tradition of Christian mysticism.

Sadly, she knew almost nothing about Judaism. What she did know seems to have come, in large measure, from a superficial reading of the "Old Testament." Without a sense of the power and beauty of the rabbinic tradition, she not only abandoned Judaism, but felt an active hostility to it. Might things have been different had she received any exposure to authentic and vibrant Jewish teachings? Of course we cannot say; yet we are left to wonder.

Contrast the example of Franz Rosenzweig (1886-1929): once again, a brilliant, spiritually sensitive and idealistic Continental Jew, raised with a broad knowledge of Western culture, but almost no contact with Judaism. On the threshold of abandoning Judaism for Christianity, he attended a Yom Kippur service at a small Berlin synagogue which evidently shook him to the very core of his being. Because of this one encounter with true prayer, Rosenzweig decided to remain within the Jewish community, began to study Torah and lovingly adopt Jewish observance. He went on to become one of this century's most creative and influential Jewish thinkers.

There are youngsters today with the same spiritual yearnings that stirred the heart of Rosenzweig. When they walk into our religious, fraternal and communal institutions, do they find the sustenance they seek? Do they receive a hint of the inner resources and richness that Judaism has to offer the spiritual searcher? Those who do not find it will surely look elsewhere, and the loss will be ours as well as theirs.

Rabbi Abraham Isaac Kook, among others, taught that the ancient prophetic spirit still beats within the Jewish soul, waiting to be awakened. That spirit yearns for inwardness, devotion and fervor in religious expression, as well as a sense of authenticity and commitment. While our community, quite legitimately, struggles to ensure the physical survival of our people, we must also strive to invite the Presence into our hearts and homes, which alone grants meaning to our temporal existence and satisfies the hungry in spirit.

## Inter-Agency Volunteer Project Plans Underway

Finding a suitable volunteer opportunity within the Jewish community can sometimes be like navigating through a maze. The individual with special interests or skills is oftentimes unaware of where those talents are most needed, while the agencies in need of volunteers just as often don't know exactly what volunteers have to offer, what they seek and how to meet those needs.

Because of this dilemma, in addition to the realities of federal cutbacks and a dwindling volunteer pool, agencies are realizing the need for a centralized, cooperative volunteer service program.

The proposed Inter-Agency Volunteer Project of the Combined Jewish Philanthropies may be just what is needed to help the agency make the most of that invaluable resource — the volunteer.

Proponents of the Inter-

Agency Volunteer Project believe a cooperative program will assist agencies in implementing realistic volunteer programs. Under the direction of a professional volunteer administrator, the Project would help agencies review needs and design volunteer programs; recruit, screen and refer prospective volunteers; advertise volunteer opportunities; and institute a system of volunteer recognition.

In order to generate support for the fledgling Inter-Agency Volunteer Project and to publicize the volunteer opportunities that exist in Boston's Jewish community, committee members, with the help of volunteers from various agencies, are preparing to staff a display booth at CJP's Super Sunday fundraising phonathon Jan. 15, where information and listings of volunteer opportunities will be available.

## Children's Duty to Parents Subject of New HRCA Study

The Social Gerontological Research Department of the Hebrew Rehabilitation Center for Aged in Roslindale has just been awarded an \$80,000 grant to study the

implications of a new interpretation by the Health Care Financing Administration (HCFA) that children can be held responsible for contributing towards the payment for nursing home care for their parents.

Entitled "The Responsibility of Children for Financing Institutional Care: Potential Response and Possible Adjustments," the grant will run from November, 1983 to February, 1985.

Principal Investigator John N. Morris, associate director of HRCA's Social Gerontological Research Department, says that Department staff will interview some 900 parents and 400 children selected at random from all over Massachusetts. They will determine the health care and financial resources available to the parents and children, their attitudes towards the possible responsibility of the children for their parent's care, and the willingness of either parents or children to purchase insurance to cover nursing home services.

Before this new interpretation by HCFA, the states were not empowered to pass legislation requiring children to participate in providing the necessary reimbursement for their parents' institutional care.

Although the new interpretation was made in the spring of 1982, so far only one state, Idaho, has passed the

## For The Young Reader

By Bea Stadler

### THE WEDDING THAT SAVED A LIFE

Esti Hirsch was living in Switzerland during the years of the Holocaust, but she was a German citizen, and Switzerland wanted to ship her back to Germany. That was the last place Esti, as a Jewess, wanted to go. Her sister, Lore, living in Palestine, arranged for a young man to come to Switzerland and marry Esti. If she were married to a British subject (Britain had the mandate over Palestine at this time), she could return to Palestine with him.

At the end of January this young man, Wolf Pick, came and he and Esti went straight to the city hall to inform the authorities that they were going to be married, and then she would be a British citizen. However, only three days remained until her visa expired and she could not arrange the wedding in three days. Her visa was extended until the 21st of May.

Then Esti and Wolf went to get the marriage license. At the License Bureau an old man took care of them. This was the first time he heard that a German minor (in Germany one did not become of age until 21) and a Palestinian man wanted to marry. He took out many heavy old books and looked through them. Finally he said, "You have to have documents. You must have the agreement of your parents because you are a minor and also the official of the city hall in the German town where you were born must agree that you may marry this young man in Switzerland."

That was not so difficult. Esti's parents were still in Coburg, Germany, at the time, and so they immediately gave their consent. Then Mr. Hirsch went to the city hall. The people in Coburg's city hall knew and liked Mr. Hirsch. What was happening in their country was making them uneasy. So Esti and Wolf received the necessary papers quickly.

Again they went to the License Bureau. Again the official said "no." Now he explained the agreement had to come from the Palestine registration bureau. But there was no such thing. So once again Esti cabled Lore, her sister in Palestine. Lore learned there was no registration bureau in Palestine, so she went to the Chief Rabbi. He did not care if an Esti Hirsch was marrying a Wolfgang Pick in Switzerland, but he refused to sign a document. Finally, though, with a little pressure, the Chief Rabbi drew up a document and gave it to Lore. She was so happy to have the document she did not even look at it, but sent it immediately to Lausanne.

In the meantime, Esti's parents came from Coburg, stayed a short while and had to leave in early March. They brought with them Esti and Wolf's tickets to Palestine. When Esti and Wolf opened the document, they found it was written in Aramaic, an ancient Semitic language with some similarities to Hebrew. The city hall in Lausanne insisted that a notary public verify the translation in one of the three accepted languages of Switzerland.

Esti, in desperation, turned to Rabbi Schumann, the Rabbi of Lausanne. He was very kind. He went to the city hall and asked if it was acceptable if he could find someone to translate the document into Hebrew and then to French. They agreed. It was translated into Hebrew, and then Rabbi Schumann translated it into French and notarized it.

Finally, they set the date for the non-religious ceremony. They all went to city hall with Esti's landlady and then to the British Consulate. But the officials at the Consulate informed the young couple that the civil or non-religious marriage may be recognized in Britain, but in Palestine they would have to have a religious ceremony.

Once again, Esti phoned her uncle, who was an Orthodox Rabbi in Switzerland and who had turned down her request to vouch for her so that she could stay in the country. He refused to tell a lie, even for the sake of saving a life. He said he was going on vacation anyway, and Rabbi Schumann could conduct the religious ceremony. They went back to Rabbi Schumann, who did not ask any questions except when they wanted to marry. They explained that it had to be soon since Esti's visa would be expiring in a month or so.

In late March the religious ceremony took place. Esti's landlady even bought flowers and put them around the room and there was a minyan (10 men) of the kehilla (community).

Wolf, in the meantime, was living on the third floor of the apartment house while Esti lived on the first floor. After the wedding, Wolf's landlady came to Esti's landlady and suggested the two move together. Esti's landlady, who knew exactly what was going on, said since she loved Esti very much, she wanted to keep her until the two left Switzerland.

Esti and Wolf decided to leave a little early and travel through Italy, which they did, and as soon as they landed in Palestine, Esti's family whisked her away, and she and Wolf were divorced.

Esti's father had quite a hard time learning modern Hebrew, even though he knew Biblical Hebrew very well. But he went to study at a kibbutz Ulan. The kibbutz members are not too friendly to outsiders, and he was lonely. One evening he sat down at the piano and began softly singing German folk songs. Before he knew it, there was a group of people — all German Jews — around the piano and they were all singing.

Mr. and Mrs. Hirsch went to work at a children's home in Pardes Hanna. It was owned by a lady who had had a children's home in Germany and had brought all her children with her to Pardes Hanna. Now she was getting old and needed a director and a bookkeeper. So Esti came along to serve as the bookkeeper. After this she held a number of jobs, and then, since she had a certificate for teaching music, she began doing this. In the meantime, her mother moved the school to Nahariya, a northern city in Palestine which was mainly populated by German Jews, but before the move, Mr. Hirsch died. The children were moved, and though they lived at home, they went to school in town.

One day Esti went to visit Lore in Tel Aviv. Her sister told her that the Adloyada (the Purim carnival) was going to be held soon. Esti thought it would be a good idea if she brought her band of about 30 children to the Adloyada from Haifa where she was teaching music. The organizer of the Adloyada thought it was a good idea and even offered her 300 pounds. When she returned to Haifa, she convinced her director that they had been invited and should participate. He agreed, but when the time came, Esti became uneasy. On the bus going to Tel Aviv, she told the director, "I told you a big lie. We weren't invited. I invited myself. Let's go back." He refused and assured Esti everything would be all right.

Esti's marching band was the hit of the Adloyada. They marched together and looked great in their uniforms. Every one was making so much noise you could not hear the music anyway, and so they became a big hit immediately. After that they were invited to many kinds of events and more adloyadas.

Esti had married Gideon Hirschfeld when he came to work as a bookkeeper in the children's home in Nahariya. She worked as a music teacher for many years until her vocal chords became so inflamed she could no longer do this. But she still lives in Nahariya with her husband, Gideon, and has two children and a grandchild.

Ruth and Bob Forchheimer showed one kind of courage during the frightening events that took place during the Holocaust and Esti Hirsch showed another kind of courage.

enabling legislation. Other states are expected to follow suit.

The issue of insurance coverage of nursing home payment is one of interest across the country, according to Morris. While a number of insurance companies nationally offer coverage for long-term community services, such as home care, the provision of nursing home coverage represents a different approach

to involving the private sector in providing for the care of America's frail elderly.

Morris says that the first year will be spent in collecting data, and the second portion of the grant period will be devoted to writing the conclusions. In addition to Dr. Morris, others involved in this analysis include Drs. Sylvia Sherwood, Claire Gutkin, and Clarence C. Sherwood.

### TEMPLE EMANUEL

385 Ward Street  
Newton Centre  
Tel. 332-5770

### KABALAT SHABBAT

Fri., Dec. 30  
at 6:30 P.M.

### SHABBAT MORNING

Sat., Dec. 31  
at 6:45 A.M. & 9:30 A.M.  
Mincha at 4:15 P.M.

Mornings at 7:00 A.M.

Evenings at 7:30 P.M.

Sunday morning at 8:00 A.M.

Rabbi Samuel Chiel  
Rabbi Mark D. Friedman  
Cantor David Myers  
Gabriel Hochberg, Cantor Emeritus  
Martin Segal, Ritual Director

ALL ARE WELCOME

### Hebrew Calendar Sabbath Candles Lighting Time December 30 3:59 P.M.

### TEMPLE REYIM

1860 Washington St.  
Newton

Shabbat Service  
Sat. Morn., Dec. 31  
at 9:30 A.M.

Torah Interpretation  
Rabbi Philip Kieval  
Cantor Martin Robbins

ALL ARE WELCOME

### Cong. Mishkan Tefila

300 Hammond Pond Pkwy.  
Chestnut Hill

### KABALAT SHABBAT SERVICE

Fri., Dec. 30  
at 6:15 P.M.

Sat., Dec. 31  
at 6:30 A.M.

Babysitting available  
Mincha at 4:00 P.M.

DAILY SERVICES

Sunday & Holiday mornings  
at 8:00 A.M.

Mincha at 4:00 P.M.

Weekdays—7:00 A.M.—7:00 P.M.

ALL ARE WELCOME

Rabbi Richard M. Yellin  
Cantor Gregor Shelton  
Dr. Israel J. Kazis,  
Rabbi Emeritus  
Rev. Michael Domb, Sexton

### TEMPLE SHALOM OF MILTON

180 Blue Hill Avenue  
Milton, MA 02186

Rabbi Jerome Weistrop, D. Min.  
Cantor Irving Kischel  
Sylvia Pittol, Music Director

Fri., Dec. 30

Services at 8:00 P.M.

Sat., Dec. 31

Services at 9:30 A.M.

Mincha at 4:15 P.M.

Sunday, Jan. 1

Services at 8:30 A.M. & 7:30 P.M.

Daily Services

7:00 A.M. & 7:30 P.M.

ALL ARE WELCOME

## TEMPLE ISRAEL

Longwood Ave., and Riverway,  
Boston

Fri., Dec. 30

Qabbalat Shabbat  
at 5:45 P.M.

Sat., Dec. 31

at 9:30 A.M.

Torah Study  
at 10:30 A.M.

Shabbat Service

All Are Welcome

Rabbi Bernard H. Mehlman  
Rabbi Jeffrey Perry-Wars  
Cantor Ray H. Eisen  
Rabbi Ronne Friedman,  
Temple Educator  
Reinald B. Gittelsohn, Rabbi Emeritus

### Cong. Kehillath Israel

384 Harvard St., Brookline

RABBI MANUEL SALTZMAN  
CANTOR MOSHE WEISS  
REV. FELIX KAHN, SEXTON

Fri., Dec. 30

Kabbalat Shabbat

4:30 P.M.

Sat., Dec. 31

6:30 & 8:45 A.M.

Sun., Jan. 1

8:00 A.M. only

Monday, Jan. 2

8:00 A.M. only

Daily Services

Mornings (Tues.-Fri.)

7:00 & 8:00 A.M.

Mincha 4:00 P.M.

Maariv 4:30 P.M.

ALL ARE WELCOME

### TEMPLE BNAI MOSHE

1845 Comm. Ave., Brighton

Dr. Allen Lazaroff, Rabbi  
Theodore Schneider, Cantor  
Beryl Chelitz, Sexton

SHABBAT

Fri., Dec. 30

at 4:15 P.M.

Sat., Dec. 31

at 8:45 A.M.

Sat. Mincha at 3:50 P.M.

Daily Services

Mornings at 6:45 A.M.

Sunday Morning at 8:30 A.M.

Mincha at 4:15 P.M.

ALL ARE WELCOME



## PHYSICIANS TEAM

Dr. Lewis Millender, Chairman

• Pledges totaling \$121,000 were made at the annual health professions breakfast, including 55 new gifts, representing a 31% increase, card for card.

• Close to 400 health care professionals attended the November 20 breakfast, co-chaired by Dr. Peter A. Banks and Dr. Murry Awrach, and listened to Dr. Robert J. Lifton speak on "Doctors of the Holocaust."