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# THE JEWISH ADVOCATE

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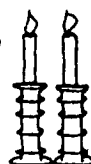
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## AWAKEN! FOR A GOOD 5749



Illustration by Aleta Goldstein-Devork

### Draft-Dodging Payoff Involving Hundreds Shocking to Israelis

By Hugh Orgel

TEL AVIV (JTA) — Shock waves continued to reverberate through the military and civilian establishments as authorities searched for Israelis suspected of complicity in the illegal draft-dodging operation uncovered Monday.

Border police at all airports and seaports were notified of hundreds of names of people suspected of paying bribes, reportedly ranging from \$1,000 to \$10,000, to get out of army service. The military and civilian police intend to round these people up and press charges against them.

Police on Monday arrested 16 civilians and army officers, some of them holding high rank in the Israel Defense Force, in connection with the bribery ring.

The Petach Tikva Magistrates Court on Tuesday ordered the 16 held without bail. They are accused of accepting bribes and services in return for certificates exempting the bribe-payers from reserve or regular army service, both of which are

mandatory in Israel.

The newspaper Haaretz said Tuesday that the number of those arrested is actually far higher than has been reported and that at the present time, there are more than 200 people involved.

Among those suspected of affiliation with the network are well-known doctors working in high-ranking positions at hospitals around the country, business owners who previously had no police record and very high-ranking army officers, including reserve officers.

These individuals have not yet been arrested, but the investigators have acquired an extensive amount of information

and evidence concerning the working of the network. According to Haaretz, many involved with the network earned tens of thousands of dollars.

(Continued on Page 26)

### Repentance: 'Back to the Future,' the Jewish Way

By Nehemia Polen

The High Holiday season abounds with talk of *teshuvah*, repentance. It is said that all sins vanish when faced with the power of *teshuvah*, and that the sincere penitent stands higher in paradise than the righteous individual who never sinned. Yet the institution of *teshuvah* engenders

(Continued on Page 23)

### Local Rabbis Tell of Spiritual Preparations for High Holidays

By Judith S. Antonelli  
Advocate Staff

This year, instead of the usual annual article on the philosophical themes and messages which local rabbis are preparing for their High

Holiday sermons, the *Advocate* decided to take a new twist. Forty rabbis from the Greater Boston area were asked to describe their personal preparations for Rosh Hashana and Yom Kippur, focusing on their internal and spiritual processes rather than their external, synagogue-related duties. Their answers are as follows.

Rabbi David Abramson  
Temple B'nai Abraham, Beverly:

I review the Machzor and secondary sources on the liturgy.

Rabbi Seth Bernstein  
Temple Sinai, Worcester:

I ask for forgiveness for my wrongdoings and study traditional texts regarding

(Continued on Page 25)

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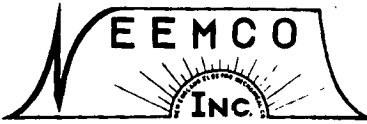
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### This Week In The Advocate

**Of Special Interest**  
Secure Jews Not Voting  
See Page 3  
Treating Jewish  
Addicts  
See Page 5  
Vanessa Redgrave  
vs. BSO  
See Page 9

Along North Shore 20  
Arts—On Film 5-Sec. 2  
Celebrations 16, 17, 18  
Classifieds 24, 25  
Editorials 8  
Features 9  
Financial Page 15  
Garber's Grandstand 14  
Letters to the Editor 2  
Obituaries 23  
Thinking Out Loud 7  
Singles Column 18  
South Shore Events 21  
Synagogue 10, 11  
Young Reader 3-Sec. 2

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## Repentance: Jewish Way

(Continued from Page 1)

ders profound puzzlement: if a sin or crime was committed, how can it be changed? We may be in charge of the present, and can hope to affect the future, but how can the past be made over?

Logic seems to affirm the validity of the words that Shakespeare has Lady Macbeth say: "Things without all remedy should be without regard: What's done is done." Travel back in time is a stock feature of science fiction stories, but such activity is precluded in the real world. Yet if our sinful past cannot be changed, then how is *teshuvah* possible?

In a striking passage, the rabbis of the Talmud grappled with this question. *Yerushalmi Makkot* 2:6 states:

They asked of Wisdom: What shall be the fate of the sinner? Wisdom replied: "Evil pursues sinners." [i.e., there is no remedy for the sinner whatsoever.] They asked the same question of Prophecy. Prophecy replied, "The person who sins must die."

They asked the question of Torah, and Torah replied, "Let the sinner bring a sacrifice and find atonement."

Finally, they asked G-d Himself, and G-d replied, "Let the sinner repent and thereby find atonement."

"Wisdom," or human rational thought, cannot understand how an evil act can be undone: how can a mere expression of regret, a promise to do better, change the reality of what has happened? Prophecy too, caught in the unbending categories of righteousness and justice, cannot envision a future for the sinner except in death. Even the Torah can offer little more than the formalized sacrificial rites detailed in the Priestly Code of Leviticus. It is only the Blessed Holy One, the creator of all humanity and the entire universe, who can erase sin, with all its ramifications and cascading sequelae, thereby restoring wholeness to the soul and the world.

But this suggests that *teshuvah* is not a natural process at all, but rather a miracle, an eruption of divine light into human-made darkness, a movement of creative rebirth and heavenly healing. Perhaps this is what the rabbis mean when they say that *teshuvah* was created before creation itself (*Pesachim* 54a): the possibility of repentance, of return (the literal meaning of the word *teshuvah*) must stand behind the world, must precede it, must constitute its inner secret. Otherwise the world would not be possible; it could not exist.

When a person has wronged another, repentance does not discharge the obligation of making restitution; on the contrary, the process of *teshuvah* is not complete until the unfair profit has been returned, the bruised feelings assuaged, the friendship restored. But when repentance is completely sincere, when it is done "out of love," as the Talmud puts it, then, we are taught, one's sins are not merely forgiven — they are transformed into *mizvot*, good deeds.

Some writers on the theme of *teshuvah* suggest that repentance is an all-or-nothing proposition, a complete abandonment of one's former self and rejection of one's past. There is a beautiful midrashic text, however, which compares the process of repentance with the taking of two broken boards, sanding and polishing them to a perfect smoothness, and finally joining them together so that they fuse together into a single beam of great strength (*Vayikra Rabbah* 3:3).

This suggests that the *ba'al teshuvah*, the penitent, need not always see every aspect of his past as repulsive and objectionable, but rather, in a process of growth and integration, may come to unite the fragmented pieces of a scattered life into a newly meaningful unity. *Teshuvah* can be understood as an act of reinterpretation, not of changing the facts of one's life but gaining a new perspective on them, of restoring one's sense of wholeness and completeness. Perhaps the ultimate step in this direction was taken by the hasidic masters, such as Rabbi Zadok ha-Cohen of Lublin, who speaks of *teshuvah* as a healing, a return to the inner sanctum of divine grace, a yielding of one's entire life, with all its errors as well as successes, to the restorative place of G-d's knowledge, Will, and Self.

No, we cannot change the past; what's done is done. But we can change how we see that past, what it means to us in the context of our present vision of ourselves, our world, our G-d. The psychoanalyst Allen Wheelis once wrote that the way we understand the past is determined by the future we desire. *Teshuvah* is a divine gift which enables us to quite literally go "back to the future," to turn ourselves around in the most far-reaching sense, to reach that place from which we came, and to which we will one day return.

There is a poem of Robert Frost called "West-running Brook," in which a husband and wife, watching a certain stream, notice "how the brook in that white wave runs counter to itself," how the flow of the water, like the flow of existence,

... spends to nothingness — and unresisted, save by some strange resistance in itself, Not just a swerving, but a throwing back, As if regret were in it and were sacred. It has this throwing backward on itself So that the fall of most of it is always Raising a little, sending up a little. ... It is this backward motion toward the source, Against the stream, that we most see ourselves in, The tribute of the current to the source. It is from this in nature we are from. It is most us.

It is indeed that turning back to our Source, which we call *teshuvah*, which makes us "most us." May we be moved, at this High Holiday season, to make that turning.

Rabbi Nehemia Polen, Ph.D., is Rabbi of Congregation Tifereth Israel of Everett, and assistant professor of Jewish Thought at Hebrew College, Brookline.

## Gulf Ceasefire

(Continued from Page 8)

U.S. Indeed, he declared publicly in April 1986, six months before the "Irangate" affair, that Iran would buy American arms and spare parts "in any place we can get them."

Says Menashri: "Those who favored rapprochement with the United States were not a small bunch of dissidents, but people at the center of the Iranian government. Right now, there is a better environment for building a bridge between Teheran and Washington. I hope that the United States won't make the same mistake it made three years ago and turn the hostage issue into the main issue of negotiations."

He also believes that there may be a new Iranian opening to Israel. "That will take much longer, but there are some basic strategic realities that bring the two together."

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## Cornell Honors Deceased Alumna

ITHACA, N.Y. (JTA) — The Cornell University Jewish Student Appeal has renamed a scholarship fund in honor of Alex Singer, a recent alumna who was killed last year while on army patrol duty in Israel.

The two-year-old scholarship fund, now called the Alex Singer Memorial Fund, provides financial aid to Cornell students studying in Israel.

Singer, upon graduating from Cornell in 1984, emigrated to Israel and joined the Israel Defense Force.

As an undergraduate, he had participated in Cornell's College Scholar Program and wrote an honors thesis on Jewish history, combining research in Jewish history with letters he wrote to his family from Europe, the Soviet Union and Israel.

Singer's thesis included some of his reasons for moving to Israel. Singer became a lieutenant and a platoon commander of the Givati Brigade, having remained in the Army for officers' training after serving the one year of military duty required of immigrants.

But on Sept. 15, 1987, while on patrol along the Lebanese border, Singer's platoon was ambushed, and he was killed trying to help his wounded commanding officer.

A funeral service for Robert Dreben, 90, formerly of Chelsea and Swampscott, will be held in the Stanetsky-Hymanson Memorial Chapel in Salem.

Mr. Dreben, of Bay Harbor Islands, Fla., died in Mount Auburn Hospital, Cambridge, after a brief illness.

Mr. Dreben was the

## Bonn Nazi Won't Talk

By David Cantor

BONN (JTA) — Accused Nazi war criminal Anton Malloth remained silent under questioning by State Prosecutor Klaus Schacht last week, refusing to answer charges against him or offer any information relative to them.

Malloth, a former SS officer, served at the Kleiner Festung prison, part of the Theresienstadt concentration camp, during World War II. According to witnesses, he murdered more than 10 inmates, most of them Jews.

Malloth, 76, was wanted in West Germany after the war and in the Soviet Union, where he was sentenced in 1948 to death in absentia for war crimes.

Malloth hid out in Italy for 40 years, until he was expelled a month ago. The West German prosecution declined initially to question him on grounds of insufficient evidence, but it reversed itself under pressure of public opinion and negative reporting in the press.

Malloth was confined to a Munich hospital after being brought to West Germany. Questioning began last week after doctors informed the prosecutor that the suspect could undergo cross examination, although for no more than two hours a day.

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## Thelma Shriber

Thelma (Finkelstein) Shriber, 69, of Walpole, died August 27, at the Norwood Hospital, Norwood.

She is survived by her husband, Arnold L., and their children Allan of Worcester, and Louis of Norwood; her brother, Dr. Nissim Finkelstein of Wilmington, Del., and 5 grandchildren: Todd, Deborah, Joshua, Benjamin, and Stephanie.

Mrs. Shriber, born in Boston, was active in the management and sales promotion at the Alice Ames Co., distributors of advertising specialties to major manufacturing and industrial companies.

She was a Life Member of the Hebrew Rehabilitation Center of West Roxbury; was past president of Milton Post 696 Jewish War Veterans, U.S.A. Ladies Auxiliary. She was a Life Member and a member of the Board of Directors of the Sisterhood of Temple Shalom of Milton. She was a recipient of the "Light of Torah" award from Temple Shaare Tefilah, Norwood.

Services were held Monday, August 29, at the Temple Shaare Tefilah, Norwood, with interment at Sharon Memorial Park, Sharon, Ma.

Expressions of sympathy in her memory may be donated to Temple Shaare Tefilah, 556 Nichols St., Norwood, Ma. 02062.

Arrangements by the Schlossberg-Goldman-Solomon Memorial Chapels, 824 Washington St., Canton, Ma.

## Susan Sock

Susan Sock, 40, of Framingham, died at her home on Sunday, September 4, following a short illness.

Born in Boston, she was a graduate of the University of Massachusetts, class of 1969, receiving her B.A. degree in Psychology. She received her Masters in Education and Counseling from Boston College in 1977.

Mrs. Sock was the director of Career Services at the Center for Continuing Education at the Assabet Valley Regional School. She was also an instructor at Northeastern University and worked for the Metro West Chamber of Commerce as a career counselor for the Framingham North High School.

She was a member of Temple Beth Am of Framingham and its Sisterhood and was a member of the National Association of Certified Counselors.

Mrs. Sock is survived by her husband, Dr. Harold Sock, by two daughters, Dana Elizabeth and Jessie Shwom Sock, by her father, Abraham Shwom, and by two sisters, Mrs. Sydney Lois Felleman and Mrs. Roberta Niss, both of Needham.

Services were held at the Stanetsky Memorial Chapels, 1668 Beacon Street, Brookline on Monday, September 5. Rabbi Donald Splansky of Temple Beth Am, Framingham officiated. Interment follows at the Sharo T'Filo Cemetery, Baker Street, West Roxbury.

## Robert Dreben, 90

founder and proprietor of the Ledkote Galvanizing Co. of Everett. He retired in 1970.

He was one of the founders of Temple Israel of Swampscott and was a former vice president, board member and member of the brotherhood at the temple. He was a 32nd degree Mason and a member of the Everett C. Benton Lodge A.F. and A.M.

An ardent supporter of the Jewish federations of Boston, the North Shore and Florida, Mr. Dreben also supported the Jewish Community Cen-

ter of Swampscott, the Jewish Rehabilitation Center for the Aged of Swampscott and the Combined Jewish Philanthropies.

Mr. Dreben endowed a lectureship at the Center for Jewish Studies at Harvard University, and he was a founder of Temple Emmanuel in Chelsea.

He leaves two sons, Burton of Belmont and Arthur of Marblehead; four grandchildren; and a great-grandchild. Burial was at Temple Israel Cemetery, Peabody.

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## OBITUARIES

### Yiddish Singer Yaldati Dies in East Berlin

AMSTERDAM (JTA) — Lin Yaldati, an Amsterdam-born singer of Yiddish songs, has died in East Berlin at the age of 76, it was reported here Monday.

Yaldati was married to the German conductor Eberhard Rebling, a non-Jewish anti-Nazi whom she met in Amsterdam during the war.

She and husband were couriers for the Dutch Resistance, and also gave illegal concerts of Yiddish and anti-Nazi music. Yaldati was in Bergen-Belsen with Anne and Margot Frank, and claimed to have helped bury the girls.

The couple settled in 1952 in East Berlin, where Rebling was appointed director

of the East Berlin Conservatory. They had two daughters, Yalda and Kathinka, both performers.

Yaldati and her family performed her Yiddish repertoire in East Germany and Western Europe. The entire family gave a concert tour of the American Northeast in November 1986 as guests of the Anne Frank Center in New York.

The couple recorded several Yiddish record albums, and their Yiddish songbook, "Es Brent, Brider, Es Brent," has gone through three editions.

The Reblings were called "East Germany's only Yiddish theater," and were awarded a special commemorative award for that distinction.

### Maurice Goretsky

Maurice Goretsky, 88, of Waban, died Sept. 3, at the Newton-Wellesly Hospital after a long illness.

Born in Russia, son of the late Joseph and Bess Goretsky, he emigrated to this country at the age of 6.

Retired from Metropolitan Life Insurance Co., after a long career as manager and N.E. Regional President, he was for many years a volunteer at the Beth Israel hospital.

An active member of the Brotherhood of Temple Ohabei Shalom, he was a founder of the Knights of Pythias Kiddie Camp and a long time Mason. He was a supporter of the Boston Jewish Aid to the Blind and a life member of the Hebrew Rehab. Center for the Aged. Survivors include his wife, Celia (Green) Goretsky; daughters

Rosalyn Weiss of Waban and Marcia Rosenwald of Wayland; grandchildren Betsy and Robyn Rosenwald, Bernard, Julie, and Emily Weiss; brothers Abraham Goretsky of CA and Louis Goretsky of Brookline and sister Betty Singer of Westwood. He was also the brother of the late Samuel Gore, Ida Libon, Pearl Libon, Rae Kaplan and Fannie Goldenberg.

Services were held at the Levine Chapel, 470 Harvard St., Brookline on Monday, Sept. 5. In lieu of flowers donations may be made to the Hebrew Rehab. Center for the Aged, 1200 Centre St., Roslindale, MA 02131 or the charity of your choice.

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