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Israel's Cultural Rift: Ashkenazim and Sephardim, 1985.

ISRAEL'S CULTURAL RIFT:
ASHKENAZIM & SEPHARDIM
Daniel Jeremy Silver
December 15, 1985

Nearly 70 percent of the Jewish citizens of Israel belong now to a category which is really what demographers and sociologists call the adut ha-mizrahi, the communities of the east. It's actually because of the geography which suggests such a strange term. The largest group of the adut ha-mizrahim are the Jews whose origins are in Morocco and everyone of them was born west of the entire continent of Europe. And there's also something condescending about the term. There is no corresponding term. No one uses a term adut ha-maravi, the western communities which would be the appropriate term for those Jews whose origins, whose roots lie in Europe; whether or not they were subsequently moved to North America or to South America. We call those Jews simply Ashkenazi, the Jews who come out of the great central European heartland, the German Jews. And therefore, I really think we ought to call the Jews of the adut mazrahi simply Sephardim, the Spanish Jews, because what we are talking about is not east-west differentiation but one between the north and the south, one between those Jews who've lived in an environment where the basic host culture was Christian and European and one who have lived in an environment whose basic culture is Islamic and Arabic. And these are the Jews, the Sephardii, from North Africa, from the southern shores of the Mediterranean, from the Middle East, from India, Southeast Asia, the Phillipines whose lives have been led, at least for the last thousand years, largely within a culture permeated by, dominated by Islamic forms of political organization, of law, and of culture. And what is unique about the Sephardim is that though they represent but a minority outside of Israel, as I suggested in my opening statement they represent

by far the majority, a growing majority within the state.

If we were to take a census of origins of the Jewish community of Cleveland, I doubt that we would find more than several hundred families whose origins go back to this Sephardi world. Most of us are Ashkenazim whether our roots are in ^{some} central European country or eastern European country and we've really taken for granted that there is something natural, right and proper about being Ashkenazic because this is the way Jews should be. But if we look back over time, look back, say, to the year 1000, we would discover that at that point 97 percent of all the Jews in the world were Sephardim, there was only a very small minority of other Jews. And it wasn't until the seventeenth century that there came to be population parity between Ashkenazim and Sephardim and that during the eighteenth century the Ashkenazic population grew by 50 percent; the Sephardic population of the world remained fairly constant; and then we suffered or endured or enjoyed our own population explosion in the nineteenth century when Ashkenazic Jewry quadrupled in numbers and Sephardic Jewry remained essentially as it had been. And the reasons, of course, go to the basic systemic changes which were taking place in Europe at the time. This was a Europe after the age of discovery, after the age of the enlightenment. This was the Europe of the Industrial Revolution. This was the Europe in which medicine was beginning to take hold. This was the Europe which had become the dominant force in our world all the while the Arab lands, the Islamic lands, slumbered on in what really was a continuation of medievalism. The great explosion of Islamic culture had been in the 9th, 10th, 11th, 12th, 13th centuries and then, for whatever reasons, they had not been able to move technology, science, invention

and civilization ahead and they had fallen back into a kind of medieval sleepiness from which they've only begun to emerge in our own times.

And so by the end of the nineteenth and the beginning of the twentieth century, Ashkenazic Jewry represented by far the dominant force in world Jewry, probably 80 percent plus of the Jews of the world were Ashkenazim, and our forms, our ideas, our experiences have shaped us and made us, for better or for worse, what we are. And, of course, the facts of the general Jewish world population can be replicated within the history of Israel itself. Until the middle of the nineteenth century, the control of Israel, the Jewish population of Palestine, was Sephardi - the Hashambashi, the chief rabbi of the Sephardic community was a representative of those Jews of Suvat and of Jerusalem to the Ottoman Court and it wasn't until the age of imperialism, until the middle of the nineteenth century, when Ashkenazic money and Ashkenazic yeshivot began to descend in large numbers upon the holy cities of Palestine because of the backing which they enjoyed in Europe and they became the dominant force that Ashkenazic life began to make an impress on Palestine. And then shortly thereafter, of course, there was the arrival of the first aliyah, the young 18, 19, 20, 21-year old Jews of Russia, Poland, Eastern Europe who, motivated by a series of socialist ideas, pioneering ideas, began the modern Zionist resettlement of the Holy Land.

Now, it was the resettlement, of course, which brought to Israel this great Sephardic immigration. The Sephardim seemed fairly well rooted in their environment. There was no corresponding movement among the Sephardim to Zionism among the Ashkenazic.

Zionism emerged, in part because of the immemorial love of Zion which is so elemental in our approach to our religious tradition; and in part because of anti-semitism; in part because the promise of emancipation could not be, was not fulfilled in Europe and the Jews of Europe felt frustrated. They wanted to join the forces, the new. They shared many of the ideologies of the Reformist, the radical forces of Europe, but they found that anti-semitism was endemic on the left as on the right, among the revolutionaries as among the Czarist forces, and so there developed quickly among Jews a recognition that we would have to have our own homeland and our own place and they set out to recreate that place and to create in Zion an entirely new social order. And so these were Jews who came to create Zion. They were Jews who came without the burden or the blessing of the religious tradition. They were mostly socialist, ideologues, convinced atheists or agnostics, who looked upon religion, as Marx had, as a kind of opiate, a deadening of the forces of activism in this time and place. They came because in Europe there was no hope. You had to get the Jews out of Europe and Europe out of the Jews and they would create in Zion a new home. And they created in Zion a new home, but, in doing so, unexpectedly and, really, without having thought the consequences of what they were doing, they unsettled the Jews of the adot mahrazi, the Sephardic Jews of the Islamic world. The lives of these Jews was not a happy one. They were tolerated. They were not citizens. In many places they lived lives under the control and sometimes being actively oppressed by the dominant majority, but a modis vivendi had been more or less established in most parts of the Sephardic world and now, because some were moved by Zionist and messianic

hopes, because others were removed forceably from their homes by the passionate anti-israel, anti-Jewish attitudes which developed as the state was coming into being in Egypt, in Iraq, in Syria and Libya and places like that, a great outpouring of Jews from the Sephardic world descended upon Israel in the years '49 through '56 and unlike the Ashkenazic Jews who came there, these Jews not only moved from their ancient home to Israel, a geographic movement, but they moved in time from a world which was for most of them largely medieval into a world which was modern or post-modern. It was a difficult adjustment, integration always is, but when in addition you have to adjust to new forms, new institutions, new attitudes, new ideologies, for most the adjustment is almost beyond the human achievement.

And so these Jews came. When the Ashkenazim came, whether they came before the second World War or were the survivors of the Holocaust, they came to a society not that unlike the society they left behind. They found in that society relatives, distant or close, and many moved as soon as they could close to those to whom they were related. When the Sephardim came they found no one from their families. They found themselves in a world of democratic institutions. They found themselves in a world where the state could be trusted. You were the state and the state was you. They found themselves, however, also in a world which could not provide for them the kind of cultural and social integration which might have eased the change. They came at a time of desperate economic need for Israel. You remember the late 40's and early 50's was the era of the mabarot, of the great camps into which these immigrants were placed. There was almost no employment for them. They came

as extended families and it was very difficult for Israel to adjust to the kind of housing needs that they had. And so instead of integrating them into the society at large, the decision was made largely to move them from the mabarot as soon as possible into what were called development towns, Dimona, Farsaba, places like that, new communities which sprung into being out of nothing and because they came into being out of nothing could provide very little in the way of culture and less in the way of employment, or at least high level employment, for these people. And so these people were, in a sense, in Israel but not of Israel, and the Israelis looked to their educational system and to the army, which is in Israel part of the educational system, to integrate the Sephardim into the larger culture. Now, those who came were an interesting cross section of the Sephardim. The Sephardic community as it developed in the nineteenth century in Egypt and in the Middle East and in North Africa had been a two-class community. There had been those who had quickly appreciated what the colonial powers were doing in terms of bringing new instrumentalities of finance and merchandising, commerce and manufacture, and had become in a sense the agents of the colonial French, the Dutch, the Germans, the English in these countries and had prospered with them. And these people who had had a generation or two or three to adjust to western ways, by and large, when they were forced to leave their homelands left for Europe or for North America while those who came were the village Jews, the proletarian Jews if one can use this term, to describe the urban impoverished of these countries, the people who lived in the mellas, and these are the ones who came and they came without a great deal. They had been craftsmen. They had been

small-time shopkeepers. Each had had his very specific skill, but they had very little by way of the knowledge required to adjust to a modern technological state. So Israel was faced with a problem of integration, a problem that communities came without their natural leaders, if you will. It faced a problem which it tried to adjust to largely by demanding that the Sephardic immigration become Israeli which meant Ashkenazi, which meant European. Israel made all of the mistakes that the United States made during the early part of the century.

Remember when the great immigration waves of which most of our grandparents and great grandparents came, the dominant theory was that America was to be a melting pot, and those who talked of the melting pot really did mean that somehow each group would give to the whole the best that it had to give. It meant that the distinctiveness of the individual group, of the Poles, of the Slavs, the Italians, the Germans, the Jews, the Irish and so on would be melted down and out of that somehow would become people who replicated the characteristics of the white Anglo-Sax Protestant who had dominated the American cultural scene for the past century.

In Israel the same assumptions occurred. They looked at these impoverished people, they looked at these people who came out of a medieval environment and they said, we've got to make Israelis out of them, we've got to make Europeans out of them. And they worried in a very arrogant kind of way about what would happen to Israel if they didn't succeed in this process.

Abba Ibn, you all know him, his Oxford educated speech has impressed endless American audiences, but he has all the arrogance, the instinctive arrogance of the west. And so in the late 60's we

find him saying:

One of the great apprehensions which afflict us when we contemplate our cultural scene is the danger lest the predominance of immigrants of Oriental origin force Israel to equalize its cultural level with that of the neighbouring world. So far from regarding our immigrants from Oriental countries as a bridge toward our integration with the Arab-speaking world, our object should be to infuse them with Occidental spirit, rather than to allow them to drag us into an unnatural Orientalism.

And Golda Meir, the great grandmother figure to American Jews, wondered aloud:

Shall we be able to elevate those immigrants to a suitable level of civilization?

Now, if you go to Amsterdam and you look at the synagogues of Amsterdam, you'll be shown the great Sephardi synagogue, the synagogue which is as large and as glorious as Jews have created around the world and you'll hear the great Sephardic community of its contributions to the creation of North America through the West Indian company. You'll hear about Spinoza. You'll hear about Ariel de Costa. You'll hear of Menasem ibn Israel. And if you go to the records of our Supreme Court you'll hear about Benjamin Kardoza, the Sephardic Jew. If you go to New York you can visit Sherit Yisrael, a Sephardic congregation, one of the oldest congregations in America, a congregation whose membership numbers among the elite of our ancestors here in this country. Sephardic Jewry has a long, proud history. Moses Maimonides was the Sephardic Jew. The great golden age in Spain which was one of the greatest moments of cultural efforescence our people has ever known was all

created by and the creation of Sephardic Jews. The Sephardim have, and have always had, a high level of culture, but it's different than the Ashkenazic culture.

Now, one can understand how Mr. Eban, looking down from his Oxford background, looked upon these impoverished people with their extended families, some of them still practicing polygamy, many of the women particularly illiterate, and how he would wonder if they could become part of an Israeli modern society.

And Golda Meir's problem was more, I suspect, political than cultural. because as the numbers of Sephardim grew, since Israel is a democracy, inevitably this had significant consequences for the political scene, first in the development towns and later in the society at large, the Sephardim began to demand their place in the sun. Now, the Sephardim brought with them an entirely different cultural and historic experience than the Ashkenazim. When the Sephardim came to Israel they knew nothing about the concept of class war, class struggle. They knew nothing of socialism, Marx, Engels and nothing of the Zionist socialists, Moses Hess and Borachev and men of that kind. They came out of an environment in which they were, for the most part, satisfied with a mercantilist economy. They were much less political activists in the sense of believing that one could achieve with one's own efforts a totally new kind of social order. They more patiently awaited the coming of the messiah. They looked upon Ashkenazic Jewish life with a degree of disdain.

You know, it's interesting, if you read the literature of those who rebelled against the Jewish background you find certain themes run through it, certain themes which spoiled the American

novels ten or twenty years ago, the Philip Roths and others who rebelled against the Jewish background. What did they rebel against? They rebelled against over-emotionalism. They rebelled against vulgarity. They rebelled against the noisiness of the synagogue, the lack of piety. They rebelled against the lack of dignity within the context of the family. And it's precisely those qualities which Sephardic Jewry has always emphasized. If you go to a Sephardic service in Morocco or in Israel, you go into a service not unlike our own where there's quiet and dignity, where everyone is saying the same prayers at the same time, where there is a quality of aesthetic decorum throughout all that takes place. And if you go into a Sephardic home, no matter how impoverished that home may be you are walking into an extended family where the ties are close and where they are intimate and where each person treats the other in the home with the utmost respect. There is none of the children telling their parents how they should live and what their values should be, and where the parents treat the grandparents, however old, with utmost respect. These are, in a sense, reflexes of values which are implicit in Islamic society generally, but they are certainly values which the Jews of the Islamic world have picked up and made their own over a long period of time.

Now, how did the educational system, how did the Army try to integrate these Jews? By making them more Israeli than the Israeli. They did nothing in the school system except open the school system to them, insist that they come, provide them the wherewithal to come. the problem is that when the young Ashkenazi boy went home or girl went home and asked their parents for help with a hebrew lesson or some science lesson, the parents generally could help them.

And when the young Sephardi went home and asked for help with a Hebrew lesson, his parents who spoke Arabic or some Judeo-Persian or Lidino combination of Spanish and Arabic and Hebrew could not help them, much less with the modern sciences. And so, inevitably, over the 50's and the 60's the paths of these children as they passed through the school system diverged. Israel requires what is called bagrut, a certificate of matriculation in order to enter into the universities; but, by and large, the Sephardic community which is growing larger and larger in terms of its numbers in the school system, they continued to have the very large families, these children were being diverted. They never got to the point where they could take the bagrut examination. Israel then decided to take a vocational school system, parallel to the regular system, and most of the Sephardim fell into that system which was essentially a dead end for blue-collar, menial kinds of jobs. And so by 1970, though the number of the Sephardim in the schools equaled by this time the number of the Ashkenazim in the school, only seven percent of the university population was, in fact, of Sephardic origin.

Now, by 1982 and '83 that number had risen to twenty percent. The number of the Sephardim in the school was now over 70 percent and so there is still that imbalance, of numbers who are not being given the extra kind of help and work required.

In the middle 1960's the school system began to try and provide some of this, what we would call remedial education, some of the supportive kinds of education, but it has not been easy. And over the years, because they have been shunted into low level jobs, because they have been kept apart in these development towns, everyone has insisted that they be Israeli, Ashkenazi, European

rather than simply Israeli Jews of Sephardi origin. The Sephardim have become more and more separate and more and more angry about what has happened to them. As a matter of fact, a certain kind of racism seems to have developed in parts of the Israeli society. There's an association of the Sephardim with color. After all, they come from the Arab world, their skins are a little darker, more semitic if you will, than are those of Ashkenazic Jewry.

A friend of mine, Raphael Israeli, who is himself a Sephardic Jew was born in Morocco but is very light skinned, told me this story once. He was in a grocery store in Jerusalem and two Ashkenazic Jews of the old school were having a violent argument over something in Yiddish. Now, an Israeli has no idea of what Yiddish is all about, but these two men were blocking the aisle. There was nothing you could do but stand there and listen and finally, one of the men who had been arguing so violently ran out of steam and turned to the Israeli and made the whole case, whatever it was, again in Yiddish. And what you can do. The Israeli nodded and nodded along to the whole thing and instinctively this man had assumed that he was a fellow Ashkenazi and as soon as he ran out of steam he made all of his points, he reverted to Hebrew and he said to Israeli, where did you learn to speak such a perfect Yiddish?

When I was a chaplain in the Far East during the Korean War, there was a phrase which was used about the way some of the missionaries went about their work. They were what were called rice Christians. Rice Christians were those children of very poor Japanese families who were enticed to the missions by the promise made to the families that they would clothe them, feed them, shelter children who otherwise could not be taken care of. Interestingly, in Israel

over the last twenty years there has developed something which I guess we could call Homus Jews. An inordinate amount of money has been given by the Jewish Agency and also been given by Jews around the world to the Ashkenazic yeshivot in Jerusalem and elsewhere. And what these yeshivot have done is to go out and to find poor Sephardi families and to promise these families that they will take in their son and provide them with food, clothing and shelter and then the family really has no alternative and these Homus Sephardi yeshivot students are taken into the yeshivot where they're taught in Yiddish, the Ashkenazic way, the medieval ways of our ancestors a few hundred years ago on the European continent. And one of the tragedies which is afflicting Sephardic life in Israel is that it has not had the opportunity to develop its own natural traditional leadership. Now, notice I use the word traditional rather than orthodox. The Sephardim never went through the emancipation. They never went through the battles that western Jewry has gone through between those who are defiantly anti-religious and those who affirm the old tradition. Therefore, there is no orthodoxy among them. There is simply a universal respect for the tradition. It's almost unanimous among the Sephardic population, but it's a respect of a particular kind. It is not the anger at modernity that you see in Telshe Yeshivah. It is not the denial of the modern world that you can see among the neuteric carta in Jerusalem. It is, rather, an acceptance of the world and a natural acceptance of traditional Judaism that is somehow bridged and the great figure in this is Maimonides who, in the twelfth century, taught the Sephardim that one could live with the best cultural teachings of the host culture and one could live with the best practical and intellectual teachings of one's culture and that

there was no essential difference between truth, if truth be truth. It's called the double faith theory and if one analyzes truth, that is truth must be one, and therefore one looks for the best in one's own culture, one looks for the best in the host culture and one somehow welds these into a single unit.

The kind of militant orthodoxy which is warring today in Israel against everyone else in the Jewish community who does not see it its way, is unfamiliar as an attitude among the Sephardim. And yet, because of these homus young yeshivot students, a generation is being trained up in Israel which I'm afraid is going to lead its own people, if they can be led, to adopt this kind of belligerency which is so unfortunate in creating such divisions among us.

What really concerns Ashkenazi Israel about the Sephardim? Certainly, not that they're poor. Most Israelis came poor. Certainly, not that they have been culturally deprived. The generation that came through the Holocaust came having had years taken away from their lives when they weren't in school, couldn't have the advantages of culture. It has to do with this whole historical attitude. The Ashkenazi Jews came to Israel, created the kibbutzim, created histadrut, created universities, created all the institutions which they felt expressed the best of their vision and they now feel that somehow this flood of Sephardim will undercut all that they have established. They don't want to give up their authority. And particularly in politics and everything in Israel, is political, particularly in politics. There's an old boys' network at work which sees to it that the sons and the grandsons and daughters and granddaughters of the founders somehow retain the

positions of power in all the institutions that count.

Now, all this has been simmering for a long time and exploded in national concern after the election of 1977, that famous election in which the Likud under Menahem Begin, for the first time, unseated the Labor Party from control of the government in Israel since the very founding of the State. And those who analyzed the election made it very clear that the basis of Begin's success lay in the fact that the Sephardim had largely voted for him. Now immediately, those who feared Begin and his non-socialistic economics and also his political and foreign policies, immediately they assumed that the Sephardim had voted for Begin because they shared his militancy about Judeans, Samaria, were concerned with a foreign policy which started with the base line, you'll never trust the Arabs, therefore, you can never negotiate with the Arabs. The assumption was that because the Sephardim had lived in the Arab world they knew completely that the Arabs were untrustworthy and, therefore, no negotiations would ever be meaningful and the word went out that this new majority, the Sephardim, if allowed, really, to come to power would make it impossible for Israel to remain a modern western-oriented state. Unfortunately, the facts or, fortunately, the facts belie these concerns. If one looks at the zealots of the Gushemanim that went out and founded the illegal settlements in the West Bank, if one looks at the zealots who tried to plant bombs in the mosque at the top of the Temple Mount, if one looks at the followers of Meir Kahane with his racist anti-Arab policies, who does one see? Sephardim? Jews from the mellas of North Africa? Jews from Yemen? Jews from Iraq? Not at all. We see young Jews from America. We see Jews who come out of our own com-

munity, largely, and some who come out of western Europe who are moved by zealotry born partially of the return to fundamentalism of our time, born partially out of a feeling that the Holocaust could happen again, we trust only ourselves. Whatever be the reason, they are our children, not Sephardi children. They are children of the 20th century, not children of the 16th century. The Sephardim do not appear in any significant numbers among these zealots. They are our children. And one looks for the reasons at the vote in 1977 and again in 1981 for the Likud by the Sephardim, we find that the basis is economic and also that it was among the Likud, it was Begin's glory that he recognized early on, twenty years before 1977, the potential of the Sephardic community and he welcomed the best and brightest among them to his councils and to his party. While the Labor group was denying entrance to David Levy who applied to be a Labor Party official, Likud was willing to welcome these people and to work for the causes which they felt were economically, socially, and culturally necessary for them. And so in the last three elections there has come into being a concerted Sephardi political force and they know that they have the votes and they are trying to find the ways to achieve what they think is necessary for them to enter in a complete way into the body politic, into the governance of Israel.

Since everything in Israel is political, unless you have what Israelis call protectia, unless you can get to a politician and have him accomplish something for you, you're not going to get your apartment, you're not going to get your job, you're not going to even be able to establish a sports team, and so this is an absolute requirement for the Sephardim that they get political

authority and the Israelis having difficulty adjusting to this. Some of it is cultural. Some of it is a fear that when these people come they will transform the western oriented agencies into something quite different than the founding fathers intended them to be, and they probably will have an impact upon them. But if you look back into history, you find two things. The first is that among the most unbecoming of Jewish traits, it's a human trait actually, is that we look upon those who are different than us, even if they be Jews, as somehow inferior. How long ago, after all, was it that if a German Jew had a child who said, I'm bringing home a girl, who is she? Well, she's from this Polish Jewish family, that family would say, you'd better think twice, that's an intermarriage. The Austuden, the eastern Jew, the Polish Jew, the Hungarian Jew, the Roumanian Jew, was a threat to the German Jew and looked down upon and held in contempt and there was a pecking order. You went from Germany to Poland, from Poland to Hungary, from Hungary to Roumania and, God forbid, you were a Bulgarian Jew, that was the bottom of the line.

Somehow, whoever we call eastern is somebody worth looking down. Oriental is a pejorative. The Chinese have had a civilization for longer than Jews have had a civilization, but somehow they're looked down on. Well, the Sephardim are going to make changes in Israel, but as I look at Israel some changes would be quite welcome. Most of the institutions that the Israelis created were created with a kind of anger against the tradition which is unbecoming and unnecessary in a Jewish state. Many of the institutions are purely dehumanizing, technical, mechanical and the Israeli society is adjust to the Israeli school system. Literacy is becoming universal

certainly not one which one would call gracious or civilized in the sense of being mannerly. It's argumentative, highly individualistic, without any strong sense of the family. Certainly, in these areas something can be learned from the Sephardic world. If you go back over time you'll find that in time each of the great areas of Jewish life has contributed something to the wonderful tapestry which is Jewish history.

I came across a reference in Josephus the other day. Josephus, of course, was a Palestinian Jew who was a traitor and then became part of the court of the Roman Emperor and speaking with all of the arrogance of the westerner, he talked at one point of the Jews of Parthia, which means the Jews of the east, as barbarians. ^{Austuden} Now, these are the Jews who are about to create the Talmud. These are the Jews who are about to create the basic substance of rabbinic Judaism, but to Josephus they were barbarians. And that kind of attitude which precludes our seeing the positive, and in the case of what's going to happen in Israel, the inevitable, precludes us from taking advantage of the best that the culture has to offer. The Sephardim in Israel need education. They need the opportunity to compete on equal terms which means certain kinds of help that the normal family might give to a student which their families at this point cannot always give. Interestingly, there's an international Sephardic education committee which is now giving fellowships and scholarships to about a thousand or two thousand of the best and brightest Sephardim each year to study in the great universities outside of Europe. More and more, the Sephardim are being coached in way or another so that they can adjust to the Israeli school system. Literacy is becoming universal

among them and they are adjusting to the modern ways which a society like Israel requires. I hope in that adjustment they'll not lose their distinctiveness because I think we will all benefit from it. there is a becoming sense of modesty, of human relationships, of the aesthetic, in the Sephardic world which the Ashkenazic community has never really seen.

I remember a Shabbat in Jerusalem. I went first to an Ashkenazic synagogue, not one in Meyasharim. I didn't go to see the animals in the zoo. I went to worship and there was hubbub, it was chaos, long, everybody was at his own pace, racing through the service. Some were obviously caught up in it. Most were not. Most, the minute the reading of the Torah began they went out to talk on the steps of the shul.

The next week I went to a Sephardic synagogue, a synagogue of Moroccan Jews. It was a gorgeous service. It began with someone ascending the pulpit. Everybody was quiet. It was Kabbalat Shabbat, Friday night, and one by one, from one corner or another, it was a little synagogue, a man would stand up and chant one of the chapters of the Song of Songs, one, another, third, fourth, fifth, sixth, absolute quiet. It was lovely, the most perfect opening for a Jewish service you can imagine. And there was a sense of the sanctity of the holy which at least was satisfying to me and, I suspect, would be to you in that service throughout. Much of what makes a service of our own have meaning grows out of its Sephardic roots. Why do you think it is that so many of the Reform Temples of the 1890-1930 period were made to look Sephardic, were made to look like buildings of the so-called Oriental world? Because that was the world which had a sense of high culture which the

Reformers of an earlier time wanted desperately to emulate.

Are the Sephardim good or bad for Israel? They're there. Will they contribute to Israel? they will. Will Israel be different because of their presence? It will. Will the Israelis always like what's happening? It depends on who the Israelis are. The Sephardim will love their new power, abuse it and use it well. The Ashkenazim will find it difficult to share power, but that's the way of the world, and in many ways I look forward to one thing out of all of this. I believe that the spirit of tolerance which has been traditional in the Sephardic world, may ultimately be the solution to the religious problem which threatens to break Israel in two and break the Jewish people into many parts. Ashkenazic Jews of a certain right wing orthodox persuasion are fanatics. Everybody must do it their way. The Sephardim are traditional, prepared to make the adjustments as they've had to make for a thousand years to life, and if that spirit can become the dominant one because of numbers in the traditionalist world, then certainly all of us can find ways of accommodating to the sense of the unity of Israel. But if the fanatics have their way and they turn the Sephardim into Ashkenazim, then, as I suggested to you in the past, we're in for a very difficult passage.

Kaddish

Friday

Sunday DECEMBER 15, 1985

Those who passed away this week

Yahrzeits

ROBERT A. GRAY
NELLIE STEUER
DAVID C. HABER
MYRTLE M. BERGER
DR. SAMUEL HANTMAN
LESLIE JOYCE HAAS
LINDA JOAN HAAS
EDWIN A. STRAUSS
SOL R. BING
BEN ROSENWATER
JOSEPH LEHMAN WITTE
IRMA GROSS GREEN
RACHEL SEIDMAN UNGER
CELIA W. BIGELSON
ESTHER SUGARMAN
ISADORE D. WERTHEIMER
SENTA R. BERGER
ARTHUR J. MILLER
JUDGE ALFRED L. STEUER
SAMUEL L. AUB
ETTA BONOFF
STEPHEN L. KRAUS
BENJAMIN MESHORER

DR. JOSEPH H. GOODMAN
JOSEPH HAYS
SAMUEL KANGISSER
BERNARD A. RUBIN
HERMAN V. MARKMAN
JEROME JAMES NEWMAN
SADIE PRICE
ANNA ALTSHULER

important. Some. cases of money and not sympathy - (5)
Finally, having some sympathy last winter to the end, the
people agreed with them & recorded money & kept
^{collect}
~~the~~ some records and cases - Many to
had learned to speak such for collect child etc

It was believed that the people were depressed, but
did not know it well - many were stopped placed
immediately in the development center where they
^{effected}
were, and spent for the whole country and were so
in their meaningful employment, based on different
needs ⁱⁿ - ~~the~~ of the people - need of the people -
B.B. wanted that they be given to some a center - but
one was - one at the end could help another
Hence a new ^{center} ~~center~~, must be built & run under
new conditions where just that the people had to
be brought into the new center ⁱⁿ ~~the~~ new center
through a process. This effort was made to give up
public education opportunities to the new center
center.

The results were in 1970 only 5% of
the people were employed in the new center
where new center was intended to be new center
that was a year up 1.0 center to 20% but the
people were employed 40% of the new center -
in 1970 the new center was new center new center
because the new center of the new center new center
new

the September we now could be true - and the challenge for

the constitution and university institutions -

by? ^{most of the September} ~~Frontier~~ ^{institutions} ~~part~~ do not alone the constitution
renewal of the ~~frontier~~ and power - by now with constitution
the renewal ^{class} values of the democratic institutions - with
law for renewal - university values renewal university
university, and do not understand the renewal of constitution
system. - by now university university university university
now university university - to university university university university
There university - university university university university university
university university university university university

But the university university university - university university university
university university university university university university university
university university university university university university university
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university, some university university university university university
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university university university university university university university

The university university university - university university university
university university university university university university university

interrogation, and during the session Lord Gold tried to discuss the
judgment under various phases - English law and law interpreted by
the San Diego National - from which we distinguish between
the various institutions and the support for European justice
under the system, in 1927 the two sides are
English - one is the plaintiff, the other is the defendant
question is under your hypothesis - is the change English
law and law is the defendant is one of the many English
lawyers.

It was after the day of the conference, and the
message is also more of course to the English, and
has now published various books for English law
and the English - in fact in English is covered
and in the English is the will admitted on the
word Gold and just yet in English law conf.
and you need the same in English and the
support for the U. S. Capital market, but there is English
in English market for the U. S. market for
- for your law for the U. S.

In the same admission of justice and justice -
with the and the market is covered in English
justice - various books and the English law and the
the admitted law and the English law and the
and market and the market. The English law and the
and the U. S. market and the English law and the
English and the market - covered and the market
English, covered and the market and the English law and the
to the U. S. market and the English law and the

(6)
The number was purchased - furnished a duplicate
subject - the subject home letter subject June - July under -
begin the first the subject August and 4 0 Sept, October, &
subject - covered a diary - - November / December subject
played as September Form - - and one of the
subject subject of the subject about the subject
subject of the subject and subject subject subject
and subject subject subject -

~~Tynges~~ is 1937 Golden Era, let his offspring
~~never mind~~ + "not even we can do without it"
~~admission~~

Silver Era

There is no need to be in "mass" as I am afraid
 how old it would be - we are only men & men
 cannot expect to be with ^{young} people and we need
 a certain ~~balance~~ ^{balance}, but highly good for such a
young group - that is of men & that is the
 same and a man of high age and men
 but older & younger - more for the future
 1965

First number given is - 30-387
 - 30-387 1st population, language is common
 word and language is common to all
 2nd part of language is language
language is language of the
language is language of the
 1st language is language of the
 2nd language is language of the

and light - and more can more -
spirit and the spirit - and more
the body, and the, over and over -

inside, and light - and more more
to and more - and more -

Gravest



In 1969, Abba Eban, former foreign minister of Israel and at one time minister of education and culture, reportedly said the following about the Orientals:

One of the great apprehensions which afflict us when we contemplate our cultural scene is the danger lest the predominance of immigrants of Oriental origin force Israel to equalize its cultural level with that of the neighbouring world. So far from regarding our immigrants from Oriental countries as a bridge toward our integration with the Arab-speaking world, our object should be to infuse them with Occidental spirit, rather than to allow them to drag us into an unnatural Orientalism.¹⁶

GOLLA MEIR

SHALL WE BE ABLE TO ELEVATE THOSE
IMMIGRANTS TO A SUITABLE LEVEL OF CIVILIZATION

SUN	MON	TUES	WED	THURS	FRI	SAT
DECEMBER 8 SERVICE 10:30 a.m. MAIN TEMPLE A Chanukah Celebration Rabbi Daniel Jeremy Silver will speak TRS 10:30 - Main Temple TOASTY meeting 11:00 a.m. - Main Temple TMC/TYA Chanukah Lunch 12:00 - Main Temple	9 <i>Rock of Ago</i>	10 Adult Hebrew 7:45 a.m. - Branch TWA Activities 10:00 a.m. - Branch Temple Board 8:00 p.m. - Branch	11 TWA Board 10:00 a.m. - Branch Adult Hebrew 7:00 p.m. - Branch	12	13 SERVICE 5:30 p.m. - Temple Chapel THIRD SABBATH SERVICE Honoring New Members 7:30 - Branch	14 Shabbat Celebration 9:30 a.m. - Branch Bar Mitzvah HARLAN FRIEDBERG 11:00 a.m. - Chapel TOASTY Dance-a-Thon 7:30 p.m.
15 SERVICE 10:30 a.m. - Branch Rabbi Daniel Jeremy Silver will speak on Israel's Cultural Rift: Ashkenazim & Sephardim MAVO Program for Bar/Bat Mitzvah Students 12:15 p.m. - Branch	16 <i>P92</i> <i>2 versions</i>	17 Adult Hebrew 7:45 a.m. - Branch TWA Activities 10:00 a.m. - Branch TMC Board meeting 8:00 p.m. - Branch TRS Board meeting 8:00 p.m. - Branch	18 College Homecoming 3:30 p.m. - Temple Museum Adult Hebrew 7:00 p.m. - Branch	19	20 SERVICE 5:30 p.m. - Temple Chapel	21 Shabbat Celebration 9:30 a.m. - Branch
22 SERVICE 10:30 a.m. - Branch Rabbi Daniel Jeremy Silver will speak EDUCATION <i>Do our schools educate</i>	23	24	25	26	27 SERVICE 5:30 p.m. Temple Chapel	28 Shabbat Celebration 9:30 a.m. - Branch TOASTY New Year's Party
NO TEMPLE RELIGIOUS SCHOOL						
29 SERVICE 10:30 a.m. - Branch Rabbi Daniel Jeremy Silver will speak	30	31	JANUARY 1	2	3 SERVICE 5:30 p.m. - Temple Chapel	4 Shabbat Celebration 9:30 a.m. - Branch
NO TEMPLE RELIGIOUS SCHOOL						

THE TEMPLE CHOIR

SUNDAY MORNING SERVICE
The Temple Branch--10:30 am

Bruce Shewitz
Music director

Date December 15, 1985 Service no. 3 U GOP (SOLO)

Opening
anthem

Marcello: Maoz tzur

Bar'chu

Trad

Sh'ma

Trad.

V'ahavta

Braun

Mi chamocho

Chamicalah

Tzur

Trad.

yisraeil

Avot

Dymont

C. SMITH

K'dusha

Sulzer

May the

Rossi

words

~~TOP SECRET~~

Candle blessings (1+2 only)

Anthem/

Variations on "Mapz tur"

Bruce

Sale

Aleinu

Trad.

V'ne-emar

Trad.

Amen

#1 → TO CONG

Hymn

Rock of Ages (2 vss. in English)

★★

REMARKS