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South Africa II: A Report on the Jewish Community, 1986.

SOUTH AFRICA II: A REPORT ON THE JEWISH COMMUNITY

Daniel Jeremy Silver
Sermon of April 13, 1986

A Jew from America will recognize that the history of Jewish settlement in South Africa in many ways parallels his own. The first Jews settled in 1650 in New Amsterdam. The first Jews settled in Capetown in 1652. Both towns were then governed by the Dutch East India Company. The governor of New Amsterdam responded to the arrival of these Jews by trying to expel them. Jan Von Riebeeck, Peter Stuyvesant's counterpart in Capetown, quickly put in a rule that those who wanted to stay had to be members of the Dutch Reform Church.

Organized Jewish life does not begin in South Africa until British authority displaced the Dutch governors in the early years of the 19th century; and then again, as in the United States, immigrants began to come from Central Europe and England. The oldest synagogue in South Africa was established in Capetown in 1841 and is, therefore, only nine years older than our congregation.

The Jewish community there, as here, increased mightily after 1880 as Eastern European Jews fled the pogroms of that part of the world. Most of the Jews who came to South Africa were Litvaks from the area of Vilna. The one great difference in immigration patterns is that while our communities tended to remain centered on ports of entry — New York, Philadelphia, Boston — major portions of the South African community moved away from the Cape area into Transvaal. The reason, of course, was the discovery in the 1850's of diamonds in the area around Kimberley and the discovery of gold in the Rand around Johannesburg in the 1880's. Capetown is the second, not the first, settlement in terms of size. Seventy of the one hundred and twenty thousand Jews of South Africa live in and around Johannesburg, in the interior rather than on the coast.

Another parallel between our communities has to do with the recent concentration of Jews in the major urban centers. As you know, most of the small towns of Ohio had small but significant Jewish settlements in the early part of this century, but as urbanization and industrialization took over, these towns lost their Jews to the cities. At a breakfast meeting with the Board of Deputies in Durban I sat next to a man who told me he would spend the rest of the day driving a hundred or so miles north into the interior. His purpose was to close down a small town synagogue. That synagogue had been built, he told me, to seat 400 people. At one time one hundred Jewish families had lived there. Today two families remain. He would bring to Durban their Torah scrolls so they could be put to use. Jews had gone into such small towns just as Jews had come to the small towns of Ohio, as peddlers. The Afrikaners called these peddlers 'schmauzers.' These men took covered wagons and sold whatever they could sell in villages of the interior. Some opened little stores and settled down. If the village hap-

pened to grow, they grew with it and some became, as here, mercantile princes.

The basic difference, of course, between the two immigration patterns, there and here, derives from the kind of people among whom the Jews found themselves. Both Jewries found themselves among other European emigrants. The white settlers in the United States, like the white settlers in South Africa, were Christians, people who brought with them the traditions of anti-semitism and Christian parochialism which were features of European life. But there the parallel ends. Here Jews found themselves in and among a diversified and divided Christian community: Puritans in New England; Quakers in Pennsylvania; Dutch Reform in New York; Catholics in Georgia and so on. In South Africa one Christian group dominated in a way no group did here. During the seventeenth and eighteenth centuries Huguenots a French Protestant group which had been driven out of their homes by Catholic persecution emigrated to Holland and Northern Germany and from there many came out to South Africa. They came to be known as the Boers. We call them today Afrikaners. Other groups would arrive, but the Boers were there early and in numbers and they had brought with them a special vision, not unlike the one Puritans and Pilgrims brought to New England, to establish in the open spaces of a new world a peaceful society where their ways, language, moral values and doctrine would regulate life.

They sought a life apart, but it was not to be. The English came and the Boers, at least many of them, left the Cape area. In the 1820's and 1830's successive groups of the Boers began what they now call the Great Trek to escape increasing British influence and to find a place where they could lead their own life in their own way. In this way they were much like the Mormons except the Boers moved north and east rather than west. The Mormons found their way to Utah and settled on a piece of land that no one else really wanted, so for half a century they were left alone. The Boers were not left alone. God played them a dirty trick. They settled in the interior in areas which unfortunately were found to contain some of the richest mineral deposits on earth. Diamonds were discovered in the Orange Free State. Gold was discovered in the Transvaal; and prospectors and miners from all over the world rushed there. I'm told that the first person to die in a quarrel over mining rights in Johannesburg was a Jew from Baltimore.

London was not about to allow the Boers undisputed enjoyment of the wealth of God's world. That is not what colonialism was all about. Soon England precipitated a war. The Boers fought courageously for three years, but they were outmanned and outgunned. By 1903 the gold mines were paying taxes to London.

The Boers made their peace with the British. What else could they do? Between the first to the second World War a Union Party which represented cooperative Boers and English settlers dominated politics. Jan Christian Smuts, the leading Boer of this period, formerly the youngest Boer general during the war, counseled cooperation as long as the British didn't interfere with Boer schools, culture and way of life.

But it was not too long before the old separatist vision of the Boers began to reassert itself. During the 1930's the National Party grew stronger. The National Party demanded an end to the further immigration of aliens. No Jews from Europe, thank you. In their minds only those who shared their views belonged in the Afrikaner nation.

As war grew imminent, the National Party became increasingly anti-British. They remembered English concentration camps and Germany found much sympathy among them. In the late 1930's the National party ruled that no Jew could join their ranks. Many National party members were members of groups like the Gray Shirts who openly wore Nazi uniforms and worked for German goals. In 1937 the National Party forced the Union Party to pass the Aliens Law prohibiting future immigration into South Africa, effectively closing the doors to Hitler's designated victims. During these years Jews began voting for whoever opposed the National Party which meant the English-speaking party.

After the war in 1948 the National Party won a national election by reclaiming that small percentage of the Afrikaners who had cooperated with the British. United the Afrikaners represent about sixty percent of the white population. With this majority they were not destined to lose another election.

1948 was a year of wildly conflicting emotions, the year some Jews in South Africa first began to think of emigration. Israel was established and the National Party came to power. Jews looked on the National Party as enemy. The National Party's victory made them feel increasingly insecure. The South African Jewish community has always ardently supported Zionism. The support was granted not only on its own merits but as an acknowledgement that Afrikaner cultural chauvinism made them feel alien.

To this day the Zionist Federation remains the most important Jewish institution in South Africa, far more important than the Board of Deputies, their Council of Jewish Federations and Welfare Funds. The level of contributions by South African Jews to institutions in Israel is proportionately greater even than the vaunted generosity of Cleveland's Jews. They are the most involved and certainly the most Zionist community in the diaspora. Over half

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SOUTH AFRICA: A REPORT (continued)

of their children go to day schools which are beautifully equipped and housed and maintain exemplary academic standards. Any number of Jews, young and old, speak Hebrew fluently. Many more than from here make aliyah. I attended a service in Capetown the last Friday we were there. That night a young couple, who were to be married the following Sunday, came to the pulpit to be blessed. They had already spent two years in Kibbutz Yahel, a Reform Jewish kibbutz in Israel, and would return after they had attended to the marriage and a number of domestic details. Their lives are not all that unusual.

In 1948 the victory of the National Party with its history of pro-German and anti-semitic feelings and acts made Jews wonder whether they had a future in South Africa. But once in power, the National party had to face some hard political facts. All six million whites were needed to manage the government and the economy. The National Party represented three and a half million Afrikaners, not enough to govern a country of thirty million. They needed the help of the other forty percent of the whites. Necessity led to a toning down of the anti-English, anti-Jewish elements in their rhetoric.

Segregation has been part of the way of life in the Union of South Africa from the beginning of white settlement, in the same way as here: but as we know from our own experience, the English approach to segregation was limited by an emerging concern to abolish slavery and by a legal system in which every man was assumed to have rights before the law. The British act which outlawed slavery in 1834 was the catalyst which set the Great Trek in motion. The English were class and race conscious, but their habits of discrimination were based on social traditions rather than theology and this fact ultimately allowed our country to develop a strong abolitionist community and, ultimately, if tardily, to outlaw segregationist policies.

Unlike the British, the Afrikaners were committed to segregation as the will of God. They held dear a vision of a society governed by their cultural, religious and social values uncontaminated by alien values. There would be an Afrikaner national state. The Afrikaners would have their homeland and the other peoples would have their homelands. Apartheid is segregation treated as theology. The belief that it is God's will that every people should live its own life, alone.

To be sure, there was much that was disingenuous and self-serving in this theology. The Afrikaner homeland would include the best part of the country, all of the cities and the mineral wealth. Still, it had its religious rationale. People, they claimed, want to live among their own. Every people should have their homeland. The Zulus should have Kwa-Zulu. The Xhosa should have Transkei and Ciskei. If these groups did see the advantages of cultural and national autonomy, they were blind to their own well being and the Afrikaners would show them the way.

In the Afrikaner homeland, non-whites would not be allowed to own land for they were not to think of themselves as permanent settlers. Entrances by Blacks, Indians and Colored to the white homeland would be limited by influx control. Non-whites were, for the moment, needed, but they would have to live apart from the white community and prove their worth by securing work permits.

To establish apartheid the National Party had, for the moment, to be inconsistent. Although in their theology the English with their Anglican tradition and the Jews, of course, were now culturally or by conviction part of Afrikaner society, but they were, however, necessary for the development of the state and so theology was tailored to practical necessity. All whites would be allowed in the Afrikaner homeland. By 1951 the National Party had dropped its bars against membership by Jews. Few joined, but Jews joined willingly in developing South Africa's national wealth and participated in nearly thirty years of remarkable prosperity.

Relieved, most Jews preferred to go about their work and not to look too deeply at the political situation. Jews were not committed to segregation. Many consoled themselves that prosperity would bring about a more open society. Traditional teachings about human brotherhood was reaffirmed, but Jews, for the most part, stayed out of national politics and did not directly challenge the government's apartheid policies.

Jews played a significant role in commerce, industry and professions and were active in the development of the cities and the country's cultural institutions. On the local level, Jews have occupied every possible communal office. During the last fifty years, every second mayor of Capetown has been a Jew; but on a national level where the policies of apartheid were made, Jews played no role.

Most Jews voted for the Liberal Party, now the Progressive Reform Party, opposition in national elections. Jewish bodies took the position that they opposed apartheid, but could do little about it. The official Jewish bodies spoke out in the most general terms but did not attack the government directly on specific issues. One of the criticisms we heard from the more activist elements in the Jewish community was that until the last two or three years the Jewish Board of Deputies repeated over and over golden words, "how lovely it is for brothers to dwell in unity," but had been silent when it came to specific protests of specific government decisions.

That silence cannot be denied nor can the Deputies' claim that had they spoken up nothing would have happened except that Jews would have brought down on themselves the anger of the government. Still, silence had its price. Today there is little contact between the official bodies of the Jewish community and the United Democratic Front, the um-

rella anti-apartheid organization. Over the years the Jewish community did not go out of its way to cultivate such contacts and so has few talking points. Recently, when the Board of Deputies requested a meeting with the leaders of the United Democratic Front, they were told coldly that these leaders would meet with them provided that the Board of Deputies denounced Zionism. The feeling is strong that given the Third World ideological orientation of anti-apartheid groups, even an active opposition to apartheid by the Jewish community would not have made for close relationships.

Historians of the anti-apartheid movement have pointed out that a disproportionate number of Jews were among the small band of whites who involved themselves with the African National Congress and other anti-apartheid groups. In 1959 a cell of the African National Congress' military arm was uncovered. Seventeen people were tried for treason. Five were white; all five were Jews. In 1963 over one hundred and fifty people in a show trial faced various charges of subversion and treason. Twenty-seven were white; twenty of the whites were Jews. Other Jews worked within the existing governmental system. Helen Sussman for decades has been a courageous, if lonely opposition voice in Parliament detailing the government's arbitrariness and cruelty. But most in the community preferred, or felt it necessary, to accept the idea that they could not make a difference. 'I don't like what I see, but I can't do much about it.' Could they? I doubt it. Jews represent four percent of the white population of South Africa. The much larger English-speaking population, also largely in opposition, has not been noticeably successful in changing apartheid policies.

When the history of the Jewish adaptation to the modern world is written in the next century, I suspect observers will point to a single issue as our ultimate blind spot and South Africa will be used as a classic example of the argument that Jews missed out by failing to see the importance of being a missionary community.

In Greek and Roman times Jews made active and fairly successful missionary efforts, but once the Roman Empire adopted Christianity as a state church, it became a capital crime for Jews to continue this activity. When Islam became the dominant religion in the Middle East and along the southern shores of the Mediterranean, a similar prohibition was enforced. Thus, out of necessity, for over eighteen hundred years Jews have been self-contained and have made little, if any, effort to bring Judaism to the larger world. Today the old prohibitions no longer constrain us, but we have remained uneasy about resuming that process. While we dallied, North America, South America, Africa and Asia continents, largely empty of western religions, became Muslim or Christian but not Jewish.

The blacks of South Africa are mostly Christian. Many of their leaders like Desmond Tutu and Alan Bosack are Christian ministers. So
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SOUTH AFRICA: A REPORT (continued)

you have in South Africa another paradox. Some Christian churches, especially those in the Afrikaaner community, have been, and many are still, centers of apartheid teaching; yet, blacks accept Christianity as God's will. Liberal churches have established close bonds with black leaders. There are churches in Capetown, Johannesburg and Port Elizabeth with racially mixed congregations.

To blacks Christianity is not alien, foreign, totally unknown, but Judaism is. The synagogue services I attended in Johannesburg and Capetown were well attended by lily white congregations. The South African Jewish community has made no effort to bring blacks into the fold. The result is not only human distance but that the Christianization of the black community has led that community to pick up some of the Good Friday, anti-Jewish emphasis of their new faith. To some blacks Jews are not only whites and religiously alien, but condemned as tools of imperialism. Black liberation involves equal parts of the Christian social gospel and Third World prejudices. Bishop Tutu is looked upon by many in America as a man of courage and vision, a deserving winner of the Nobel Peace Prize. The South African Jewish community tends to look upon Bishop Tutu the way many American Jews look upon Jesse Jackson, and for most of the same reasons. Whenever he speaks about liberation, he identifies Palestinian liberation with the liberation of the blacks of South Africa. Jews seem to play a theological role in his thinking, not surprising since he is a Christian. We are different and somehow especially suspect.

Political change in South Africa must ultimately involve an exchange of powers. One man, one vote, the demand of the African National Congress and the UDF assumes the kind of political change which has taken place in Rhodesia-Zimbabwe. When the South African Jewish community looks at Zimbabwe they remember an active Jewish community of some ten thousand people, lively congregations, excellent day schools and they see the skeletal remains of a community of less than two thousand souls largely in Harare. This confirms their belief that the intense Jewish life with which they have been familiar is threatened by such change. The Jewish community in Zimbabwe survives on tolerance. The Jews there do not feel they can express their Zionism openly.

Jews talk a lot about the danger of a one-party government such as they see in most African states. If you interject, as I was sometimes tempted to do, that white South Africa has been, in fact, a one-party state and that their Jewish community has lived on sufferance; they respond: 'yes, but it worked out for us. We've been allowed to manage our affairs and to express support for Israel. That won't happen if the African National Congress takes over. They are all tied up with the P.L.O.'

What you find in South Africa that you do not find here in the United States and, believe me,

these people look familiar - speak our language, tell our jokes, use our Yiddish expressions and our prayerbooks - is an overriding concern with the issue of emigration: to go or not to go. In Durban I had a long talk with a judge who was father to five sons. The oldest son was in the United States. An accountant, he was seeking employment and intended to emigrate with his wife and his young child as soon as possible. The second son, a medical student at Witwatersrand University, was an ardent supporter of the UDF and had no intention of leaving South Africa, but he had a problem. South Africa requires military service of all white males once they finish school. He will refuse to serve, but the law makes no provisions for conscientious objection on non-religious grounds. So he must either go underground or into exile. Obviously, the two young men face radically different futures and this father wonders when and if his whole family will remain a family.

I asked about the other three sons. "We will raise them and they will make their decisions and we will be there when they come back." "Where will there be?" "I don't know. We've talked about Australia."

I tried to get some figures on emigration which, incidentally, is by no means limited to Jews. The only figures I was able to get came from the Zionist Federation. In 1985, 250 South African Jews made aliyah. In the first three months of 1986, 660 made aliyah. The increase is due in part to the political tension, but equally, to the current economic slowdown. Jobs are hard to come by. Someone estimated for me that for every one who goes to Israel, four to five go to Australia, Canada, England or the United States.

It's a community on the move, but paradoxically a community which has not yet lost numbers. When Rhodesia became Zimbabwe most of those ten thousand Jews moved to South Africa. Between fourteen and sixteen thousand Israelis have come. Incidentally, the Israeli Ambassador complained about the way some of these were conducting themselves.

Our first Friday in Johannesburg I went to services at Temple Emanuel. This progressive congregation uses the *Gates of Prayer*. Their music is familiar. The service began at six o'clock and ended at seven. South African congregations have not adopted the American Reform of a late Friday evening service. People normally eat late, and after services on Friday they have shabbas as a family which, incidentally, is not a bad idea.

It was a warm service. The congregation was full. After services I asked the young rabbi if he could arrange for me to meet with five or six couples, maybe a few individuals, for an evening of talk. I wanted to get behind the official presentations and find out what life was really like. Rabbi Mendel was kind enough to arrange just such a meeting the following Sunday.

We met in a modest, comfortable home. Some Jews in South Africa live the way some Jews in Cleveland live, like Caesar; but most live modest middle-class lives. The only difference between these homes and ours is that the front door and sliding glass panels to the back yard were fronted by collapsible, floor-to-ceiling iron gates.

We sat around a dinner table and talked of many things. I discovered that most families are larger than ours; three or four children is not at all unusual. Most school age children go to Jewish Day Schools which have a fine academic reputation. These day schools are nominally orthodox, but not so orthodox that children from Reform homes feel out of place.

Most collegians go to school in their home town and live at home. Colleges have limited dormitory facilities. Family ties are close, some felt too close. One mother told laughingly of her efforts to uproot her twenty-five year old from his comfortable room. Everyone else smiled knowingly. Children tend not to move out until they are married.

There is little intermarriage. I was told that the rate of intermarriage was well under ten percent. In such a family-oriented community the separation of families, attendant on emigration, is particularly difficult. Yet, this is a subject they kept coming back to and know they must face. Not everyone has similar views and several husbands and wives openly disagreed with one another. Usually, it was the wife who spoke of leaving and the husband who talked of the economic and practical costs: one or two of the men spoke with some heat of the possibilities of South Africa's future. Why did the husband want to stay? I'm sure many of the real reasons were not expressed, but, the men were clearly worried about providing for their families. The law provides an emigrant to take out only 100,000 rand. Three years ago the rand was worth about \$1.30. Today it's worth \$.47. It's hard to establish a new home and business in a strange land on \$47,000. Even when there was disagreement about emigration now, most everyone seemed to take it for granted that their children will leave. Parents actively encourage their children to master portable skills so that they will be readily employable.

One man and only one, was absolutely adamant about staying. He argued that after the Soweto riots ten years before many had left and over the decade many came back. Tensions peak and ebb. The emotional cost of family dislocation is high. The situation is not as bad as the papers may seem. No one agreed with him. Most felt that today's situation was different than it had been. Emigration was difficult, but at least you would be alive.

A young man, who happened to be the cantor of the synagogue where I had worshipped, a man of about thirty provided a dramatic illustration of how the situation has changed.

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SOUTH AFRICA: A REPORT (continued)

"I am a high school teacher. When I graduated from the university I felt I had a duty to South Africa. I gladly went into the service. I put two years of service on the borders and served willingly and well. I was protecting my country. I was decorated and promoted. I became one of the few enlisted men to be promoted to officer status. When I was first called back for duty the next year. I went willingly, but I found the nature of army duty had changed. We were no longer sent to the frontiers but assigned to security duty in the townships. My job was to carry out the apartheid mandates of the Nationalist Party. I realized I was not serving South Africa, but the peculiar political agenda of a party whose policies I believed to be immoral." He was leaving for a three month training program in cantorial work in Israel and would soon, I was sure, seek employment outside South Africa.

The people at that table faced problems you and I would be facing if our grandparents had gone south instead of west. What would we do? It's not easy to leave a lifetime of hard won success. A political judgment underlies the decision families are making and no one knew how soon the day of reckoning would come or if it would come. No one can rule out the possibility that the cosmetic reforms of the last two or three years might be enlarged and significant change take place. Those who want a reason to stay point to the proposed annulment of the pass laws and to the newly granted permission to blacks which allow them to have ninety-nine year leaseholds on their homes. They point to the abandonment of the laws which prohibited marriages across classification lines. They hope for more. Those who take the opposing view believes the optimists are whistling in the dark, and that the Afrikaaner government will share power with blacks. They believe that Bertha is more concerned with the thousands of Conservative Afrikaaners on his right than with the millions of blacks who have been left out in the cold.

Most Jews seem to hope against hope, but to "know" there is little real hope. On the plane on which we returned to the United States, I met two family groups. One was a mother, father and two children who were emigrating. He was a physician on his way to Birmingham, Alabama where he had secured a position. The other was a mother and daughter. The girl was on her way to college here. She did not say it, but it was clear the mother hoped her daughter would get an M.D. degree and be able to settle in the United States.

On a shabbas afternoon in Capetown I met with some twenty folk a generation older than those in Johannesburg. Some of you will remember David Sherman who served as an assistant rabbi at The Temple in the early 1940's. David is now 76 and has been the liberal rabbi of Capetown for over four decades. He is still active and busy. He was a kind and thoughtful host and invited a number of people in their sixties, his leadership, to meet me. The day before our group had met with the leadership of the Capetown Board of Deputies.

It had been a rather formal assembly. A head table had been set up at which our group was seated. The locals were arranged in rows in front of us and after some of us made a few comments, they began to ask questions. We had come to learn, not to preach, but we were pressed for judgments. One of our group finally said: 'The bottom line is that the odds are against this thing working out. If I were in your shoes I'd be thinking about leaving.'

A day later at tea in Rabbi Sherman's lovely apartment in Capetown, I was asked the same question. Being a rabbi, I parried the question with a question. "What do you feel about your situation?" We went around the room. Most had lived in South Africa all their lives. With one exception, they said: 'We expect our children to leave.' 'Had they argued with their children?' 'No.' Some were pleased. Others simply resigned.

David and Bertha Sherman have four daughters. Two live in Israel and two in Johannesburg. Bertha hoped the two daughters in Johannesburg would move to Israel. Then, at least the whole family would again be together.

Let me close with what was my most poignant moment in Jewish South Africa. It was the night before the tea. I was a guest at the Sherman apartment. The only other guests were a talented plastic surgeon and his wife. He had been a public figure of some consequence who had worked with Schweitzer at Lambourene, with a relieving medical team, at Hiroshima and in Israel as head of a South African medical team who had gone up to help during the 1973 war. This doctor was one of the few people I met in South Africa who was convinced that South Africa would have a peaceful future. He spoke earnestly, zealously, about how the world press magnifies and distorts their problems.

After dinner we sat around and talked. Bertha brought out a letter which a conservative rabbi in Dallas had written to his congregation. He had written this letter, he said, at the request of a number of South African Jews who had settled in Dallas. They have told him about the important role Jews have played in the economic and social development of South Africa and their efforts to ameliorate discrimination. Those who had come to Dallas had left because the future was not promising and they were requesting their new community to help others leave. 'We can help,' he wrote, 'by seeing if we need people with particular skills in our businesses and offices. If you need skilled people we will forward this information and those in South Africa will try to match up people and jobs. The community there is highly skilled and a job means a whole family can emigrate. You will not have to assume any financial obligation and all information will be kept private. We are eager to make it possible for as many to come as can.'

I asked Bertha what she felt about this letter. 'The rabbi was right to do it,' and then she added: 'I couldn't help remembering the

1930's when Jews here made similar efforts on behalf of the Jews of Germany.'

What's the future? I'm not a prophet. I told you last week that I believe that the major change is further off than the headlines suggest. I am certain that the Jews cannot make a separate peace with the blacks. Whatever happens Jewish life will be insecure and, to some degree, diminished. Some Jews will stay because they are committed to the new South Africa. Some Jews will stay because they are committed to their comforts. Some Jews will leave because they are committed to survival. Some Jews will leave because they are committed to their future comfort. Those who leave will bring to their new community many talents, a high degree of Jewish commitment which emphasizes not only a belonging but the ultimate insecurity of diaspora life.

Daniel Jeremy Silver

THE TEMPLE SENIORS GROUP GALA END-OF-YEAR MEETING

SUNDAY, JUNE 1, 1986

**AT THE MAIN TEMPLE
UNIVERSITY CIRCLE**

(Including a picnic dinner
in Silver Park)

Entertainment and much more
Hours: 4:30 P.M. to 7:30 P.M.

**ALL TEMPLE MEMBERS AND
GUESTS ARE WELCOME**

Watch for mail announcement for
details.

THE TEMPLE MEMORIAL BOOK

The Temple maintains a Memorial Book. Inscribed names are read at the Vesper Service which occurs nearest to the Yahrzeit.

ERWIN BROOKER

Inscribed by his wife, Ruth,
and children, Miriam and Roger
Arnstine.

IN MEMORIAM

The Temple notes with sorrow the
death of:

GOLDIE SCHULTZ

and expresses heartfelt sympathy to
members of her bereaved family.

AMERICAN JEWISH ARCHIVES

AMERICAN JEWISH ARCHIVES

AMERICAN JEWISH ARCHIVES

AMERICAN JEWISH ARCHIVES

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Date April 13, 1986Service no. 3

UP

GOP

(SOLO)

Opening
anthemPiket: Ma tovu

Bar'chu

Trad.

Sh'ma

Trad.

V'ahavta

Braun

Mi chamocha

Ephraim

Tzur

yisraeil

Trad.

Avot

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K'dusha

May the
wordsSulzer
Braun (Choir)~~Anthem/~~
SoloBraun: Ahavat olam

Aleinu

Trad.

V'ne-emar

Trad.

Amen

#1 → TO CONG. (?)

Hymn

Adon olam (Sulzer)

Amen

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REMARKS

TORAH SERVICE NEXT WEEK!

1) The base run correction must be calculated, as shown
 2) next O₂ as needed volume of - 1.54 (ie 2 next Fed -
 2 next fuel tanks as demand pressure of 40 psi - as per
 pressure of ^{the valves} ~~the tanks~~ of 40 inches per foot water head indicates - 24
 lbs demand plus pressure with the base is calculated a
 multiple from there.

and the great time.
~~That~~ — not 5-15 but 10:00 times and 4:15
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(Only) new report regarding such a case against Jim would
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 again A-3 for the

[illegible][illegible]

reduce capital to 200,000,000 and to make over
 the 100,000,000 capital - 5 years - and - and
 all were done - in 100 days and finished great

of capital - the interest on the loan
it is the case
But, the ANC and UDF had seen the full consequences
part of the money. ^{So they can be} ~~part of the money~~ of the trading of the
organised group community used and put results. The deal
you in the - ~~part of the~~ "money" but not "valued" - ~~part~~
file work, but did not necessarily protect the business ~~of the~~
~~part of the~~ money - a ~~small~~ change told me that he had not
once stood in anti-apartheid protest for months - ~~But~~
2 local industrial groups actively - however disputed - ~~needed~~
have not to meet officials.

much of the simple valued of the output - cost
They have been if planned - and the value; and the value in
the value - cost of com. However, several cases of reversal along
lines had been impact - 2 Black cases of house valued
Cost Friday. and the Chief of the SA - - 2 similar
with the value inter value to the of the of the
we have seen, they will concentrate on the value of the
total value in money value as a primary factor -
under cost; it will lead of the with the value of
business cost - when the value of the cost to cost
of SA not cost - the value of the value of the value
value will be forced to value the value of the value
of Cost of the value - the value of the value of the value
the value will be forced to value the value of the value
will be forced to value the value of the value

In S. Africa of the - the value of the value
value - the value of the value of the value

scattered, I met someone in Boston. Under a judge who was
the father of 5 sons. He died, a CPA, was in the U.S. Army for
years and was a... The next day, a married student, was a
active member of UOF who was his father was in post-graduate
S.A. - the father in the military career in computing. ^{the} That was
not true, the my and he simply denied his connection

and the reform was in 5 days was kind enough to change at
my request, an evening with 12 of his employees - 2 were full
members to get to know something about how he decided for his wife.
which was thought about, what was thought about new arguments. Two
of the leaders - people in the U.S. - were talking between the ^{well} and
mean
of English, one was seen a family member S.A. The - is very.
English with your mother. My wife left 10 years ago after the
somebody with her back, you can know your part a year later, then
because never knew where he was, it was at the day. But
what
the ~~one~~ became black 2 articles and later just been " - ^{the} ~~the~~
and felt " we just look of the father, he's seen every body
was full in the day. The president said only days. Right to
behold. I don't need to check out ^{the} " - ~~the~~ and
tried to talk to Zaidan and several others " we seen
12 years not help was, yes there is a day, but the community
don't have any heart to it. There's a response, but as well
just left

was in the military community, not only just, contributed
support, then for reform - including change - was to have
with each party day - one of the years was at an table
in the Thinks' ^{the} ~~the~~ - about twenty - 2nd year he
never lost touch with his 10 years. ^{the} ~~the~~ a day 2'00
not even for: "I went into the army after college and left."

A good idea was in fact to have the early. A day or two more in the
hundred, a second week. I was expected to have a few hundred
more in the hundred to be expected. This was the end and year
a few more of some. A man and a few more, but a few
Thompson, and a second week. I was expected to have a few
several more of some. A man and a few more, but a few
more in the hundred. I was expected to have a few more

[illegible][illegible]

S.N. have been a matter of concern - for the
many men had to leave - The men should - but they had to
go to - but - as you know - they had to go to
would you want to - No friends - but you
may help in a small way -

"What do you think of the idea?"

"Yes! But I wish they would stay - I think
they would stay if they could - but for the S.N. - they
would stay here -

Unhappily, the men are very - for the S.N.
in such a way - but the men are very - for the S.N.
177 from the men - but the men are very - for the S.N.
21 - the men are very - but the men are very - for the S.N.
The men are very - but the men are very - for the S.N.
in such a way - but the men are very - for the S.N.
would help in a small way -

500 men - but the men are very - for the S.N.
The men are very - but the men are very - for the S.N.
in such a way - but the men are very - for the S.N.
would help in a small way -

to visit of it - ~~small~~ - Under 2nd covered to
the ~~country~~ of S.A. does not appear to come in - due to the
annual rule of land and air. - Beyond that - the - covered
small - S.A. - consider - a full of people who need
not understand the actual situation - It is not of the end
of the who really understand, imagine at 2nd -

The pulse rate of a B.A. frog is very fast and
 made a small pulse which is black - The frog
 triggered by an external action by set out instant - ~~but~~
 and which is a very complex for many - Some
 and one out - very small to - This type INDUBIT INITIAL

SA Jerry, concerned in between - "holiday between 2 years"
 Confused ref - 2nd year ref - foreign fact -
 old age here, 2nd ref, 2nd ref - 2nd ref - fact letter
 what can I do in / see year

SUN	MON	TUES	WED	THURS	FRI	SAT
APRIL 13 SERVICE 10:30 a.m. - Branch Rabbi Daniel Jeremy Silver will speak on South Africa II: A Report on the Jewish Community	14 SPRING EDUCATION SERIES 8:15 p.m. - Branch Rabbi Susan Ellen Berman will speak on "What has happened to the American Jewish Consensus?"	15 Adult Hebrew 7:45 a.m. - Branch TWA Activities 10:00 a.m. - Branch TMC Board Meeting 8:00 p.m. - Branch	16 <i>ADON OLAM</i> Adult Hebrew 7:00 p.m. - Branch	17 (Circled) PASSOVER 24 SERVICES 10:30 a.m. - Branch Rabbi Benjamin Alon Kamin will speak on "TEN PLAGUES THEN AND NOW" SENIORS PROGRAM AND LUNCH 12:00 - 2:00 p.m. - Branch SECOND SEDER 6:30 p.m. - Branch	18 SERVICE 5:30 P.M. - Temple Chapel THIRD SABBATH 6:30 - Dinner 7:30 - Services lead by our Temple Youth Group - Branch and Shul-in following	19 BAR MITZVAH Marc Rivitz 11:00 a.m. - Chapel
20 SERVICE 10:30 a.m. - Branch Rabbi Daniel Jeremy Silver will speak on FREEDOM PASSOVER'S TRAGIC BLESSING	21 SPRING EDUCATION SERIES 8:15 p.m. - Branch Rabbi Daniel Jeremy Silver will speak on "The Synagogue I Don't Belong to"	22 Adult Hebrew 7:45 a.m. - Branch TWA Activities 10:00 a.m. - Branch LUNCH WITH THE RABBI 12:00 p.m. The Somerset Inn	23 PASSOVER (Circled) PASSOVER	24 PASSOVER 24 SERVICES 10:30 a.m. - Branch Rabbi Benjamin Alon Kamin will speak on "TEN PLAGUES THEN AND NOW" SENIORS PROGRAM AND LUNCH 12:00 - 2:00 p.m. - Branch SECOND SEDER 6:30 p.m. - Branch	25 SERVICE 5:30 p.m. Temple Chapel	26 BAT MITZVAH Joanna Lynn Martin 11:00 a.m. - Chapel
27 SERVICE 10:30 a.m. - Branch Rabbi Daniel Jeremy Silver will speak on American Jews and the Holocaust Mavo Bar/Bat Mitzvah Program 12:15 - 3:30 Branch	28 (Empty)	29 Adult Hebrew 7:45 a.m. - Branch TWA Activities 10:00 a.m. - Branch	30 PASSOVER SERVICE 10:30 a.m. - Branch Rabbi Susan Ellen Berman will speak on "FREEDOM TO BE YOU AND ME" Lead by members of TOASTY	1 MAY BLOOD DONOR DAY 1:00 p.m. - 7:00 p.m. Branch	2 SERVICE 5:30 p.m. Temple Chapel FIRST FRIDAY 8:15 p.m. - Branch Katja and Corey Cerovsek	3 BAR MITZVAH Jonathan Frutkin 4:30 p.m. - Chapel
4 SERVICE 10:30 a.m. - Branch Joseph Alpher will speak on "Israel's Strategic Problems and Options"	5 (Empty)	6 Adult Hebrew 7:45 a.m. - Branch TWA Activities 10:00 a.m. - Branch YOM HASHOAH HOLOCAUST REMEMBRANCE DAY	7 Adult Hebrew 7:00 p.m. - Branch	8 (Empty)	9 SERVICE 5:30 p.m. Temple Chapel	10 BAR MITZVAH Jason Kaufman 11:00 a.m. - Chapel

Kaddish

Friday _____
Sunday April 13, 1986

Those who passed away this week

JACK BASKIND

Yahrzeits

HELEN K. NATHANSON
FRANK LEITER
LILLIAN BASS
NATHAN FRIEDMAN
PHILLIP J. SPITZ
YETTA FIRTH KLEIN
EVELYN HOLTZMAN SAKS
MARY TOMARKIN
ROSE S. GARSON
SAMUEL S. KAUFMAN
RAYMOND SCHMERTZ
WILLIAM H. SCHWARTZ
GOLDIE SALOVON
MILTON P. ALTSCHUL
GILBERT TRAMER
HERMAN A. JACOBSON
CORA L. NEBEL
NELLYE SHAFARMAN
ISADORE R. LEVY
MAX DAVIDSON
MATILDA SHARLITT
HYLMA I. WALLACH
ALINE S. LIEBENTHAL

MAX PEVAROFF
DR. JOSEPH L. FETTERMAN
MAX FREEDMAN
MELVIN NEUERMAN
MORRIS J. BROWN
CHARLES GRAVER
ALFRED A. FREEDHEIM
ALBERT KLINE
RUTH HAUSMAN
MORRIS H. HAUSMAN

WRHS



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