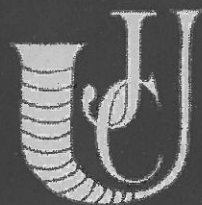


# The Shofar

July/August 1993



## Trustees Set 'Visionary Plan' in Motion *Leaders act to establish 'Community Center' separate from Synagogue to serve wider needs*

In their clearest public statement yet on long-term objectives, Trustees told Jewish Club members in June of their plans to create a Jewish Community Center separate from Ohel Leah Synagogue to 'serve the educational, social and religious needs of all our [Community] members.'

Trustee Michael Green, reading the annual report of The Incorporated Trustees of the Jewish Community of Hong Kong at the Jewish Club's Annual General Meeting, defined Ohel Leah Synagogue as the Trustees' 'first responsibility.' He sought to clarify the Trustees' view, however, that 'The Club is not [sic] the organ which controls the Synagogue. It is the Trustees who are responsible for the Synagogue.' [More recently, the Trustees have appointed a panel of 'wardens' for three-year terms to administer Synagogue affairs, expressing the view that those with a demonstrated, long-term commitment to Hong Kong who actually use the Synagogue should be in charge of its activities].

As for the new Jewish Club under construction, Mr. Green said the Trustees had 'consulted all the relevant parties such as the JWA [Jewish Women's Association], UJC, Chabad group, etc. as to their desired needs' and that 'all requirements have been incorporated into the new Centre.'

The Trustees further proposed 'that a working group should be formed of Community members and Trustees to plan for the new Community Centre.' According to latest projections, the Club or Center will be ready for occupancy in mid-1995.

A report from Trustees' chairman Lord Kadoorie read by Mr. Green sought to spell out the legal underpinning for the Trustees' role and intentions. Referring to consultations with their lawyers, the report said 'much work had gone into studying the Trust, the needs of the wider Jewish Community of Hong Kong and the clear understanding of our responsibilities to the Ohel Leah Synagogue.'

The report made a careful distinction between the 'Trust property' and 'Ohel Leah Synagogue Charity'. This

distinction was cited by Mr. Green as well as Trustees Victor Zirinsky and Robert Dorfman in replying to questions from the floor challenging the use of funds deriving from the Trust to advance non-orthodox interests such as those of The UJC.

The 'Trust Property', his report said, consists of the land, Synagogue, and mikvah at 70 Robinson Road, accumulated income and profit from the property, contents of the Synagogue and Jewish Club, and the cemetery at Shan Kwong Road. 'The duties of the Trustees are to hold and administer the Trust Property for the benefit of the Ohel Leah Synagogue Charity.'

'The objects of the Ohel Leah Synagogue Charity' were listed as, among others, 'to advance the Jewish religion for the benefit of the Jewish Community of Hong Kong by providing one or more places of worship or religious education, a residence and salary for the Rabbi and other religious officers as required in the opinion of the Trustees.' Among other objects of the Charity listed by the report was 'to make donations for other charitable purposes in Hong Kong including the Jewish Women's Association.'

The Trustees enjoyed the power, according to Lord Kadoorie, 'generally to do whatever appears to the Trustees to be incidental or conducive to the fulfillment of the objects of the Charity.'

The Trustees' report called for 'revised, modern rules governing membership of the Jewish Club so it would be open to membership by all Jews living here' and spoke of their intention 'to establish a clear distinction between the religious aspects of the Community... and the social aspects of the Community.'

'We have had hours of discussion over the last twelve months to come up with what we hope is a visionary plan which will bring all Jews in Hong Kong together in harmony and which will set the direction of the Community for years to come.'

## Community Gets More Flats at Robinson Place

Another 35 flats in Robinson Place Tower Two will be offered to the Jewish Community in the second-phase private sale. Priority will be given to the 51 members whose applications were not successful in balloting for the 28 flats offered in the first-phase private sale in June. Those whose bid is again unsuccessful will be given another opportunity in the private sale for Tower One apartments several months later in phase three.

In effect, everyone among the 51 who wants to buy a Robinson Place flat will be given the opportunity to do so by private sale, although the priority will be readjusted with members of the Ohel Leah Synagogue and Jewish Club accorded a higher ranking in the selection process.

Twin, 47-story residential towers are going up on the site of the former Jewish Recreation Club. As part of the redevelopment contract with Swire Properties, the Community gets a new Club of over 40,000 square feet, 33 apartments, and several hundred million dollars in 'super-profit' as a share of sales revenues from over 600 apartments in the complex. Sports facilities in the new Center including squash courts, gym, and all-purpose hall will be shared by tenants and Community members. The developer will pay fitting-out costs but upkeep expenses will be shared. The Center will also be the home of Carmel School with classes scheduled to begin at the new location in fall, 1995.

Swire has not announced the date of the second-phase private sale in an effort to curb speculation. Sales in the first phase were greatly over-subscribed. Those participating in the private sale are legally prohibited from re-selling until occupancy permits are issued late next year. Those obtaining flats in the public sale are not bound by this restriction and a number of speculators reportedly re-sold soon after the first-phase sale at premiums of ten percent and more. As a result, it is expected that prices in the second phase will be ten percent higher or more.

## Mazel Tov!

**Mark and Vered Regev**, on the birth of a daughter, Danielle, 3.24 kilograms, July 17

**Jason Krieger**, son of Robin and Jason Krieger, on his Bar Mitzvah July 17 in Cincinnati, Ohio, conducted by Rabbi Samuel K. Joseph

**Bethami Joseph**, daughter of Dori and Rabbi Samuel K. Joseph, who will celebrate her Bat Mitzvah August 14 at Plum Street Temple in Cincinnati, Ohio

**David Kowitz and Sarah Gorman**, on their marriage in June, in England

**Basil Marcus** on winning Champion Jockey of the Year Award for the second successive year and for 'the incredible feat in its own right', in the words of Les Isaacs, 'of bringing in five winners on each of two meetings during the racing season'.

**Allen Kanter**

on his new job with Architects Pacific

## Welcome

**Rabbi Samuel K. Joseph, Mrs. Dori Joseph, Rachel and Bethami**, arriving August 20

**Rabbi Shmuel (Shelly) Lopin** (Rabbi for Ohel Leah Synagogue) and **Mrs. Hannah Lopin**, arrived July 15

## and new members

**David Kowitz**

**Jeremy and Katina Levy, Davina and Ian**

**Horst and Katherine Geike and Johanna**

**Timothy and Lisa Lindon, Emily and Julia**

**Daniel R. Mintz and Susan S. Huang**

**David and Felice Spivack**

**David Lester**

## Farewell

**Rabbi Benzion Lopian and Mrs. Lotte Lopian** (Jerusalem)

**Rick and Kathy Goeld and family** (Scottsdale, Arizona)

**Gene and Anne-Marie Marans and family** (Washington D.C.)

**Stan and Sheila Austin** (and congratulations on Stan's promotion with Liz Claiborne)

**Joseph Ryant and Shar Reid** (sabbatical's over, back to Canada)

**Brenda Goldstein** (Denver)

**Alex Daniel** (Harvard University, to study for an MBA)

**Mark, Vered, and Danielle Regev** (August 28, for Beijing)

Those who wish to stay in touch with any of the above may contact Amy DaSaro at The UJC office for new addresses, if available

## Thanks!

**Fortuna and Rafael Bejar** (friends of Al and Sharon Fine) for donating videotapes of Abba Eban's newest documentary series *Pillars of Fire*

## From the chairman . . .

The transient nature of Hong Kong is both its strength and weakness. While we enjoy a constant influx of talented new arrivals, we regularly lose some of our most valuable members. There can be no better illustration than what is seen by a glance at the list on the left of those leaving this summer and fall. Think for just a few seconds of where The UJC and our Community would be without their contributions and support.

In an organization run largely by unpaid volunteers, it is help which, in the truest sense of the word, is priceless. There's no real value we can ascribe to the time Kathy Goeld spent turning Purim into a magical experience for our children — all the hours spent preparing, putting the play together, getting the decorations and menu right, etc. And Purim was just one of the many events she helped organize for The UJC as a member of the Executive Committee.

Will Mark Regev be sending us a bill for the various lectures, film series and other educational evenings he presented? I don't think so. And if he did, it would be way beyond our ability to pay. Because the fact is, there are very few institutions who can match, with dollars, the depth of Mark's knowledge, skills as a teacher, and abundant good will.

How much do we owe Anne Marie and Gene Marans, a family who opened their hearts and home to The UJC and gave so generously to our fund-raising efforts. How do we value the new dimension Anne Marie brought to our services with her music? Certain parts of the ritual, beautiful melodies, will always be associated in my mind with Anne-Marie, long beyond her departure. We're further indebted to the Marans' for introducing the talented Robyn Helzner who served as cantor for High Holiday services last year and will again this year.

How do we measure the insights brought to our retreat, adult education, and basic Judaism classes by Joseph Ryant and Shar Reid, their contributions as teachers, their companionship, and their generosity in housing Golan Ben-Chorin during his stay in Hong Kong?

The value of these contributions, however incalculable, can nevertheless be seen in the most tangible way. It is seen in the footprints of our 272 members. It will be seen in the footprints of the hundreds of residents and visitors who attend our High Holiday services in September and in the footprints of Rabbi Joseph. None would have been visible without the contributions of the Reids, Ryants, Marans', Regev, Goelds and the many others who came to Hong Kong for a few years only, yet left behind, with The UJC, indelible footprints of their own.

## Members' interest queried Nailing Down New Year's Eve

Planning is underway for what promises to be The UJC's social event of the year (or rather, end of the year) — the first annual UJC New Year's Eve Party.

If it all comes together, members and friends will be able to celebrate with a shabbat service, catered buffet, music, champagne and stunning view of Hong Kong for around \$500.00 each.

Mel and Paulette Bazerman, residents in Dynasty Court on Old Peak Road, have booked a semi-enclosed recreational floor in their building for the evening at no cost to the Congregation. An ad hoc organizing committee consisting of the Bazermans, Allen Kanter, Nancy Pyatt, and Al and Sharon Fine have put an enormous amount of work and time into meeting with hotels and caterers to plan the menu, decorations, and logistics. The head of the committee, Al Fine, will make a presentation of the group's recommendations at a forthcoming meeting of the Executive Committee.

A number of congregations in the U.S. celebrate New Year's Eve with parties and it is hoped that this will become an annual event for The UJC as well. Although it is still many months away, members of the ad hoc and Executive committees need input from the Congregation to determine the level of interest and if they are on the right track.

## Magazine Plans to 'Spotlight' UJC

Some 300,000 families in the U.S. and Canada will be reading about The UJC later this year in *Reform Judaism*. The magazine, issued quarterly, is the official voice of the Union of American Hebrew Congregations.

Interest in The UJC was spurred by Executive Committee member Robert Meyer's talk at the international conference of the World Union of Progressive Judaism this spring in Jerusalem. In response to a request from the WUPJ, the Congregation will be sending photos depicting UJC activities to be used in connection with the article. The assignment has been undertaken by the Congregation's 'official' photographer, Sharon Fine, assisted by her husband Al Fine. Although the article will only be a half-page spotlight instead of a major feature, it is expected The UJC will be seeing more visitors as a result.

## Persistence Pays Off for Janet Golden, Al Fine Venues Found for Services, Retreat

Things were getting a little desperate after eight months of searching for a place to hold High Holiday services. After four years in the China Fleet Club (CFC), now under renovation, The UJC had gotten a little spoiled by the reasonable fees and convenient location. Only the ever-vigilant air conditioning monitors led by Carol Betson ever had cause to complain, but the lack of thermostat controls at the CFC was indeed only a minor problem.

Leading the search for new sites, Executive Committee member Janet Golden went down a number of hot and dusty trails investigating various hotels, churches, and schools. For reasons of comfort, convenience, expense, and available dates, all were found lacking in one respect or another.

Finally, through a referral from Ira Kaye to John Pain, director of the Hong Kong Arts Centre, the Congregation learned that Shouson Theatre would be available — but for only three of the four dates needed. The best choice, it seemed was an auditorium in Caritas Centre on Caine Road, and a booking was made.

Then, only a few days later, the Congregation was told that due to a cancellation, Shouson Theatre would be available after all for all four dates.

After Committee consideration, The UJC paid what was in effect a cancellation fee to Caritas with a donation to one of the organization's charity events and opted for the venue which would be easiest for both residents and visitors in terms of location, parking, and transport — Shouson Theatre. Providence had played a part, it seemed, assisted perhaps by Mr. Kaye.

### Retreat Package Okayed

Al Fine brought years of experience to the table in negotiating a contract that brings the UJC down from the mountain to the comforts of a first-class hotel for the Congregation's second annual retreat September 18-19.

Although Michel and Susan Millodot may miss the sound of dogs barking all night, one of the unadvertised features of last fall's retreat in the scenic but spartan hilltop monastery, the belief that craven comforts are not incompatible with religion and spirituality heavily influenced the decision to book the Regal Riverside Hotel in semi-rural Shatin. The package put together by Mr. Fine includes buffet-style meals and an overnight option in large, luxurious rooms that, it is hoped, will not inhibit the contemplative process by which members enhance their understanding of Jewish heritage and traditions.

## Test of Faith

It is not always true that Jewish camps make endurance a test of faith. But if that were the case, then we may be sure that Rabbi Sam Joseph is coming to Hong Kong with unshakable beliefs.

'I am presently in the second week of a two-week stint at the Reform Camp for the midwest, Goldman Union Camp, in the Indianapolis area' he faxed The UJC on July 6.

'The camp (and program) is terrific . . . this is my 10th summer on faculty. The 100 degree heat, 100% humidity, and NO air conditioning is getting to me this year.'

The next day, he wrote: 'Have a warm day. . . it is 90 plus today, mold growing on our clothes. Is this getting us ready for Hong Kong?'

Written across the bottom of the stationery of The Myron S. Goldman Union Camp Institute, as it is officially known, is the camp's motto, 'For The Time Of Your Life!'

### The United Jewish Congregation of Hong Kong

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Vice-chairman . . . Dr. Carol Betson  
Treasurer . . . Victor Falk  
Secretary . . . Martha Josephson  
Membership . . . Dr. Mark Michelson  
Children's Ed. . . . Veronica Frankenberg  
Financial . . . Peter Kaminsky  
Fund-raising . . . Karen Handmaker  
Religious/Ritual & Legal . . . Robert Meyer  
Publicity . . . Martha Josephson  
Community Service . . . Mollie Blaum-Sherbin  
Liaison . . . Tomas Frankenberg  
Charles Monat  
Social/Planning . . . Janet Golden  
Adult Education . . . Jacqueline Blinderman  
Mollie Blaum-Sherbin

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## strength in diversity?

## One Jew, Two Organizations

By NATAN SHARANSKY

In 1986, just after I was released from prison, I received several commandments from my wife Avital on how to deal with the Jewish world. One of the most important was to try to abstain from fundraising for Jewish organizations. Once you help one, she said, you start to alienate the rest.

For several weeks I strictly observed this prohibition, which wasn't easy in the face of the pressure various organizations began to apply. But one morning, charmed by a sweet-talking rabbi, I agreed to accept the Wiesenthal Center's special award for human rights without realizing the 'award' is a word for fundraiser.

Over a year passed between that day and the ceremony in Los Angeles. During this time, I received a lot of letters, documents, and articles from individual and organizations, aimed to demonstrate how the Wiesenthal Center was nothing more than 'a bunch of crooks and swindlers.'

The evening only added to my uncertainty about whether I was doing the right thing by accepting the award. Jane Fonda was seated by my side, sexy song-and-dance numbers were interspersed with interminable speeches, and donors pulled me aside and put a price-tag on me, announcing things like: 'I gave \$100,000. But now, in the presence of this great hero, I will add another \$25,000.' The 1,000 guests all received a luxurious souvenir booklet including telegrams from the world's leaders congratulating me, and the Wiesenthal Center, on this occasion.

All of this seemed embarrassing and tasteless. As in the good old days of facing the KGB, I had to muster all my resources not to take the surrealistic surroundings too seriously. The next morning, when I was triumphantly informed that this dinner had brought in over \$1 million for the Center, I felt a little ashamed, a little surprised, a little amused and a little abused.

Not surprisingly, then, over the years I maintained a certain distance from the Center, keeping that evening in my mind as the Mother of All Dinners. But recently, the Center finished its *raison d'être*, the Beit HaShoah/Museum of Tolerance, and I have heard only wonderful things about it. So maybe I should not be embarrassed but proud of my contribution to that evening, and its contribution to the museum.

Along with many others, I once believed that Jewish causes would be better served if all the separate organizations were combined. With time, I have come to realize this will never happen. It simply won't work. Telling American Jews to cut down on the number of organizations to save money and send it to Israel goes against their nature as Jews. No one can tell them how many organizations to have, just as we cannot tell them how many, or which, opinions to hold.

Jews need organizations that they can join, and others that they can't stand, or order to be loyal to our own mentality. This need is so deep that Jews are willing to pay for it. Every evening in New York there are several dinners like the one I described, hosted by distinct and sometimes rival groups. If this is the way U.S. Jews choose to part with their money, becoming in the process the most charitable group in the world, I cannot force them to do otherwise.

In fact, I faced the problems of dealing with a variety of competing organizations in the early 70s, during my in-

volvement in Zionist and human rights movements in the Soviet Union. Advocacy groups for Soviet Jewry, begun by radical organizations like the JDL [Jewish Defence League] in the mid-60s, rapidly mushroomed, starting with student organizations, then other grass-roots groups, and finally to establishment organizations.

With very few noble exceptions, these groups competed bitterly. From the outside it looked like there was one united Jewish family. But from the inside, I found that sometimes, even when there was a risk involved, the same piece of information had to be smuggled out twice, since there was no way two rival organizations based in the same U.S. city would share it.

Looking back and seeing the powerful and effective impact the movement had as a whole, from the grass-roots demonstrations to lobbying the White House, I realize that diversity had a positive effect. In the end, they did speak in one voice, even if it was accompanied by internecine fighting. Maybe our never-ending civil wars are a necessary condition of our survival.

I believe that organizational fertility is an intrinsic part of Jewish life, going back to our Talmudic method, in which every opinion is enriched by a counter-opinion. Rabbis can keep raising doubts about the Jewish identity of the Ethiopian immigrants and officials can keep raising

alarming questions about the percentage of non-Jews among the immigrants from the former Soviet Union, but the immigrants' undefeatable Jewish genius is shining through: To what other nation could the 50,000 Ethiopians, who have generated 52 distinct organizations during passage from the Middle Ages to modern Israel, belong? What other people could the 460,000 former Soviets, who manage to create a new organization at least once a week, be a part of?

I'm trying hard to justify the situation today in what was the Soviet Union along similar lines — attempting to look at all the Jewish organizations from abroad who are competing there in a positive light. But it isn't easy.

In Russia alone, the competition ranges from the Jewish Agency to the Israeli government liaison office to the Joint Distribution Committee, and from Chabad to Reform. The groups function almost like missionaries, each claiming its own turf.

Maybe this is all just a necessary stage in the Russian Jews' reclaiming their identity. Still, it's one thing when we have dialogue among ourselves and an entirely different ball game when each group speaks to government officials with a different voice.

Some years ago, Soviet officials viewed the Jews and Israel as an important bridge to the West, and looked at us as one, united 'Elders of Zion'-style entity. This, ironically, worked in our favor. Now they can merely pick from the conflicting opinions the one which best suits them on every specific question, instead of addressing common interests. This time, given how much is at stake in the former Soviet Union for all of us, we unfortunately can't comfort ourselves with our diversity.

reprinted from *Jerusalem Report*, July 1, 1993

submitted by Prof. Michel Millodot

**Jews need organizations that they can join, and others that they can't stand, in order to be loyal to our own mentality. This need is so deep that Jews are willing to pay for it.**

## two views *Torn by loyalties, a new bride bucks her husband's boy's club synagogue* Soulmates, Except on Shabbat

By EVE JACOBSON KESSLER

It is Friday afternoon. We have cooked, cleaned, showered, set the timers for the lights, and turned on the electric water urn. At 18 minutes before sundown, I bless the candles. My husband and I descend the steps, walk to the corner, and kiss goodbye. We are going to welcome the Sabbath. In our separate synagogues.

Like Bill and Hillary Clinton, who worship separately at Southern Baptist and Methodist churches, respectively, ours is a family that, in a twist on the old saw, hopes to stay together, but doesn't pray together. Traditionalists will fulminate that our arrangement, like the Clintons', is a sign of debased, feminist, anti-family modern times. I say our pluralism is the wave of the future.

Like many committed Jews today, my husband and I married in our 30's, long years of synagogue attendance behind us. We each had cultivated distinct rich spiritual lives, and neither had any desire to adopt the other's style of worship. He considers himself modern Orthodox, davening amid a familiar throng of men in a highly traditional service. I pray in an egalitarian *chavurah*, a warm, participatory environment where I count as part of the quorum of prayer, with full access to the Torah.

With due respect, we each disdain the other's choice. For him, my Conservative congregation consists of 'unserious' people lacking in *yer'at shamayim*, or fear of heaven. For me, his shul is a boys' club, a strange, primitive place where I am superfluous with no identity other than as his wife. I very seldom go there, to his synagogue, with its old-style architecture where I sit upstairs in the mildewed women's balcony, craning my ears to listen and hanging over a brass rail to see.

Even when visiting his relatives who attend recently-built modern Orthodox synagogues that are more accommodating to women, I still feel profoundly ill at ease. The men in these congregations often offer apologies: 'The women on the building committee made sure that the *mechitzah* was only 60 inches high, and that there's a line of sight from every seat in the shul to the Torah.'

So? Do the women ever see the Torah's finials like the plumes of exotic birds, or handle and kiss the scroll, as precious as a child? I am equally unimpressed that the women chose the mauve carpeting.

Women have made it to the decorating committee, but are still excluded from the ritual committee. Women's *tefilah* services go unrecognized. Even though the women's prayer circles stick to the letter as well as the spirit of *halacha*, they remain beyond the pale for putatively liberal modern Orthodox Jews.

I am defensive about our family's unorthodox choice to daven in different places, in part because I feel ambushed by the muscularity of the modern Orthodox movement. I live in New York, where the parade of chic Orthodox women in flamboyant Shabbat hats prompted a much talked about article in New York magazine a couple of years back about how fashionable it was to become Orthodox. Their well-attended shuls, the burgeoning day schools are signs that the

modern Orthodox cheerleaders hold up to make their point that the trend to Orthodoxy is the wave of the future.

'Only Orthodox Judaism Will Allow the Jewish People to Survive' was the title of a recently published article by the British scholar Jonathan Sacks, in *Moment Magazine*. Rabbi Sacks argues that Orthodoxy should become 'co-terminus' with Judaism, that 'there is no alternative route to Jewish survival.' Such sirens sound convincingly to many Jewish people when the Jewish community seems to be in such trouble.

The truth is, neither modern Orthodoxy nor my sweet family-oriented *chavurah* has the sole answer for staunching the loss of faith among American Jews. My minyan — learned, engaged, and participatory as it is — demands so much of its individual members that as a community it doesn't do much outreach to the un- or under-affiliated. It's a Judaism of quality, not of quantity.

But I say that it offers an answer for larger number of Jews than does any brand of Orthodoxy, because it speaks more to current needs and realities.

Traditional Judaism's ideology of separate spheres for men and women — giving men all the public roles and relegating women to the home — simply doesn't wash with most younger Jewish women who, like me, were raised in Conservative or Reform suburban households. For most American Jewish women, whether the traditionalists like it or not, modernity, with its ethic of egalitarianism and individualism, is the natural state of affairs; indeed, for those of us whose grand-

parents were ardent socialists, Zionists, Bundists, and Yiddishists, modernity is the tradition. While some of the women I grew up with might embrace traditional certitudes, most will never see any reason to hallow the social arrangements of a distant past. (The *Ba'al Teshuvah* movement, visible in the cities, is an over-romanticized fringe phenomenon.) For it is Jewish women, even more than Jewish men, who have benefited educationally, materially, and even spiritually from modernity and emancipation.

I thought for a while that it might be nice for my husband to come to shul with me more often, but the few times he came I found that I enjoyed services less worrying that he might be put off by my minyan's customs. I do daven at his shul on special occasions, but he's reluctant to drag me into a world where I'd have to compromise my sense of justice. As for the children, who are at this point theoretical, we intend to follow the model of several of our contemporaries who have allowed their children the choice to daven with whichever parent they please.

So off we go, on Friday nights and Saturday mornings, to thank God for all of our blessings. My husband, ensconced in his happy male throng, doesn't notice, I'm sure, that at this shul the women's prayers can't be heard over the hum of the men chanting downstairs in the sanctuary. At my shul, the sound of women praising God soars up to the heavens.

reprinted from *Forward*, May 7, 1993

Ms. Jacobson Kessler, a writer and editor, recently moved to San Francisco.

**For him, my Conservative congregation consists of 'unserious' people lacking in *yer'at shamayim*, or fear of heaven. For me, his shul is a boys' club, a strange, primitive place where I am superfluous with no identity other than as his wife.**

## World of finance

**Dues Due, Campaign Extended**

Bills for 1993-94 dues (July 1 to June 30) were mailed to members in mid-July. This represented another monumental effort on the part of treasurer Victor Falk working largely on his own in the absence of staff and Committee members away on vacation or home leave.

As pointed out in letters enclosed with the bills, there has been no increase in dues from last year to enable as many members as possible to enjoy the benefits of belonging. Members were asked, however, to make generous contributions to the Rabbi Fund to help finance what promises to be the busiest year in the Congregation's short history starting with the arrival of Rabbi Samuel K. Joseph next month.

The *Lamed Vav* (Righteous 36) Campaign to honor the biggest donors has been extended to October 31 to enable those away on summer vacation and new members to qualify for special recognition. So far, The UJC has received nearly HK\$930,000 in the drive to raise \$1.5 million. Members are reminded that contributions are deductible for either Hong Kong or U.S. tax purposes and urged to send in their checks as soon as possible.

**UJC CALENDAR****Friday, August 13, 6:30 P.M., Shabbat Service**

The American Club, Exchange Square II, 49/f  
followed by Italian buffet supper

Dinner for members, \$125.00 adults, \$75.00, children  
under 12; non-members, \$140.00 and \$90.00

**Mon., August 23, Lecture**

The Jewish Club, 7:30 P.M., Melbourne Plaza  
Prof. Chiara Betta of Shanghai on

'Silas Hardoon as a Sino-Judaic Cultural Intermediary'  
preceded by cash bar and snacks from 6:30 P.M.

**Friday, August 27, Shabbat Service**

venue, time to be announced

**Wed., Sept. 1, Lecture (to be confirmed)**

The Jewish Club, 8:00 P.M., Melbourne Plaza  
Dr. Enuid Sprinzak, Hebrew University  
topic, details to be announced

**Friday, Sept. 3, Shabbat Service**

venue, time to be announced

**Friday, Sept. 10, Shabbat Service**

venue, time to be announced

**Wednesday, Sept. 15, Rosh Hashanah Eve**

Shouson Theatre, Hong Kong Arts Centre  
time to be announced

**Thursday, Sept. 16, Rosh Hashanah Day**

Shouson Theatre, Hong Kong Arts Centre  
times to be announced

**Friday, Sept. 17, Shabbat Shuvah**

venue, time to be announced

**Saturday, Sunday, Sept. 18-19, Retreat**

Regal Riverside Hotel, Shatin  
times, program to be announced

**Friday, Sept. 24, Kol Nidre**

Shouson Theatre, Hong Kong Arts Centre  
times to be announced

**Saturday, Sept. 25, Yom Kippur Day**

Shouson Theatre, Hong Kong Arts Centre  
times to be announced

**Rabbi Sam Goes South**

South Islanders will get a new neighbor August 20 when Rabbi Sam Joseph arrives with his family to take up the rabbinical post. Rabbi Joseph's wife Dori went flat-hunting with UJC members Veronica Frankenberg (Executive Committee) and Nancy Remme (Pacific Properties) during a June visit and found a large, three-bedroom, furnished flat in Repulse Bay Gardens on Bellevue Drive in Repulse Bay suitable for the family of four and the occasional entertaining the Josephs plan to do.

**Although almost everything required is in place, The UJC is still sourcing kitchen utensils, glassware, dinnerware, cookware, bed linens, towels, table lamps, videocassette player, computer, office equipment and other accessories that may be required. Those UJC members who can assist in this process or donate any of these items are urged to contact Amy DaSaro at 802-0012 or Bob Green at 735-3037.**

**Sports****Gold for HK at 14th Maccabiah**

Tel Aviv, July 7. Alan Frishman, Master's Division runner for the minuscule Hong Kong Maccabiah team, took the gold medal in the 100 meters sprint.

'We are delighted to learn of Alan Frishman's victory last night,' Robert Dorfman faxed delegation head and team manager Dennis Leventhal on behalf of the Trustees and Community. 'Congratulations to Alan and you on a superb performance.'

Mr. Frishman, who competed in the 13th Maccabiah four years ago, is managing director of Plexchem Asia. He was also entered in the 200 and 400 meter events in this year's events.

Also competing for Hong Kong was UJC member David Leventhal, 17, holder of the Hong Kong junior record in javelin throwing and champion for the last three years in the Junior Division. He enters his senior year this fall at Hong Kong International School.

'It's really great to have the opportunity to enter international competition for the first time,' Mr. Leventhal said before leaving for Tel Aviv. 'I'm looking forward to being able to measure myself against other athletes outside of Hong Kong, even though I know I can't expect to achieve one of the top places given my age and experience.'

The Games, also known as the 'Jewish Olympics,' attract Jewish sportspeople from around the world. This year, more than 5,000 athletes from 56 countries competed in 32 sports.

Frishman's feat is considered all the more remarkable in light of the size of Hong Kong's team — only 2 members compared to Israel's 1,200, the U.S. with 639, and the 400-member contingent from South Africa. Australia and Argentina each sent more than 300 athletes. 'I don't think we'll be a major competitive threat to, say, the American team,' team manager Dennis Leventhal had said earlier, 'but we should get honors for being the most exotic entry.'

The theme of the games was immigration, expressed as *Maccabiat Ha'aliya*. 'We want the thousands of athletes and tourists who accompany them to see that Israel is full of life, and richer with all the new immigrants from the Diaspora, mainly from the former Soviet Union and Ethiopia,' Arye Rosenzweig, organizing Committee chairman, told the *Jerusalem Post*.