

The Shofar

October/November, 1991



UJC to Celebrate Chanukah with Family Service, Dinner, and Party in Repulse Bay Clubhouse

Also Coming Up . . . Shabbat Services at Homes in Repulse Bay, Mid-Levels

Services begin at 8 p.m., followed by an Oneg Shabbat. To help the hosts plan, please call the home numbers listed below if you plan to attend.

November 22

Where: David and Jacqueline Blinderman
Address: B28, Repulse Bay Apartments, 12/F,
101 Repulse Bay Road
Parking: Guest parking available
Tel. 812-6991

December 20

Where: Henry Goldstein, Carol Betson
Address: Estoril Court, Block 2, Apt. 40D
Parking: Guest parking available
Tel. 726-7337

Planners Expect Big Turnout for December 6 Celebration

Dreidels will be spinning and candles burning bright in the poolside lounge of The Repulse Bay Club when members and friends of the UJC get together to celebrate the Festival of Lights.

Committee member Robin Krieger began planning for the event several months ago by shopping for Chanukah decorations in San Francisco, searching for a venue, and working out details of the menu with the Club manager and staff (including arrangements for potato latkes!). One of her acquisitions was 40 dreidels which will be handed out to the first 40 children to arrive.

The evening will begin with a Shabbat/Chanukah service at 6:30 p.m. conducted by Robert Meyer and Jonathan Kriegel, followed by a buffet dinner. Committee member Kathy Goeld has also been trying to arrange some after-dinner games for the children.

The Club is located behind The Repulse Bay (the blue apartment building with the hole in the middle) at 109 Repulse Bay Road. There's lots of guest parking but with only limited seating available, members are advised to get their bookings in early.

Prices for dinner are \$210 for adults and \$165 for children 3—12. There is no charge for children under three.

TO BOOK FOR DINNER, PLEASE FILL OUT THIS FORM AND MAIL BY DECEMBER 1 TO:

**Robin Krieger, 25A Harston, 109 Repulse Bay
Road, Repulse Bay, Hong Kong**

Name _____
Address _____

Tel. _____

I have enclosed a check for \$ _____
for _____ adult(s) and _____ children (3-12),
made out to: The United Jewish Congregation of
Hong Kong. (See prices above).

Social Action Committee Schedules First Meeting

UJC vice-chairman Carol Betson volunteered to head up a social action committee at the October General Committee meeting. UJC members Barbara Holbert, Dayna Bender, and Jackie Rund will also serve on the committee. Any other members interested in getting involved in community welfare activities should contact Carol at 726-7337.

Host a Serviceman for Thanksgiving dinner

Make your Thanksgiving celebration more meaningful this year by sharing it with a U.S. serviceman or woman. Every year, the American Women's Association, in conjunction with the Servicemen's Guides Association, help sponsor American Thanksgiving dinners for visiting members of the military. To extend an invitation to one or more servicemen, get in touch with Pat Patterson (528-0921), Dawn Prinsell (813-2013) or Carol Webb (735-2770).



The UJC extends its congratulations to Seth and Ann Maerowitz on the birth of a son November 2nd at Matilda Hospital. Members of the congregation are invited to join the family on Sunday, November 10 at their home for a circumcision (brit) and naming ceremony, beginning at 11:30a.m. The address is Parkview, Tower 12, Apt. 1969. Please RSVP by calling Seth or Ann at 730-5507.

And Welcome to Our Other New Members

Brenda Goldstein
Sonia Park
Martin Day
Roda Mushkat
Miron and Roda Mushkat
Eli Schwartz
Leonard and Dianne Patsiner
David and Lucinda Patsiner
David Ruben
Marian Schneps and Janice McKay
Susan Frankle
Michael Dauerman
Robert Berkowitz
Jean Eric Salata
Victor Fieldgrass
Lowell Goldsmith
Herb Moskowitz

Rabbi to Lecture on Judaism

The Jewish Club has announced details of a four-week course open to all who would like to know more about Judaism. The sessions, conducted by Rabbi Lopian, will meet on Thursdays at 8:30 p.m. at The Jewish Club as follows: **November 14 — Laws of Shabbat; November 21 — Laws of Kashrut; November 28 — Laws of Family Purity; December 2 — Ask the Rabbi.**

The charge for each session is \$25 including refreshments. Those interested may attend all or any of the classes.

Jews by Choice Aim for January Start for Study Program Order Syllabus, Readings Now!

A 15-session study course designed by Rabbi Sam Joseph for group study by those interested in conversion will begin in January. It will be based mostly on readings from *The Jewish Book of Why, This Is My God, The Complete Book of Jewish Observance, Nine Questions*, and *Jewish Lexicon*. Rabbi Joseph has also supplied a course syllabus.

Although it is expected some members may not be able to attend all 15 sessions, arrangements will be made to provide minutes of each meeting to help participants keep up with course work. The meetings will be at approximately two-week intervals.

To obtain the books well in time for the course to begin by January, it's necessary to order them now from the Hebrew Union College bookstore in the U.S. The cost is HK \$770 for the five books and syllabus, including postage.

We need to determine how many members wish to be included in this **serious**, structured study and discussion program. Interested members are therefore requested to complete the enclosed form without delay. Deadline for ordering books is November 30.

■ Martha Josephson

SIGN UP AND ORDER FORM

Name _____

Address _____

Phone _____

Fax _____

Please check (✓) :

____ Enclosed is HK \$770 for the study program's books and syllabus.

____ I will be joining the course.

____ I am ordering the materials only and will not be joining the group study effort.

Return with payment to Martha Josephson, 15 Peak Gardens, 18 Mount Austin Road, The Peak, Hong Kong.

Take a Sunday excursion with The Travelling Storyteller

Join us at The Jewish Club on November 17 for a delicious family buffet lunch, followed by a journey around the world with Joel Ben Izzy, a professional storyteller from the U.S.A. He will take you (and your children) on a trip that starts with the Maccabees over 2,000 years ago (remember, Chanukah is coming), stops off in various countries where Jewish people have lived over the centuries, and ends up in modern-day Israel. Through his voice, you will hear the stories of the Hasidim and other East European Jews, Sephardic stories, and the words of famous Jewish writers like Shalom Aleichem and I.B. Singer. If you like, skip lunch and come for the performance only.

Sunday, November 17

Buffet Lunch

12:30 p.m. – 2:30 p.m.

Adults, \$90 Children, \$75

(No surcharge for non-members)

Travelling Storyteller

2:30 p.m.

Adults, \$50 Children, \$40

(No surcharge for non-members)

The Jewish Club

Melbourne Plaza, 4/f
Queen's Road Central
Hong Kong



Jointly sponsored by The Jewish Club

characters

'The Jewish people have always told stories. For us, they combine entertainment and education. The stories I tell are ones I've gathered from great Jewish books, from my travels and from living my life as a Jew. My repertoire includes Yiddish tales, Chelm stories, holiday stories, Israeli folktales, Biblical tales and Jewish folklore from around the world.'

**Joel
Ben
Izzy's
got a
lot of
characters
he'd
like
to tell
you
about**



RECENT PERFORMANCES AND WORKSHOPS

Kol Yisroel Radio • Hebrew University, Jerusalem • Livnot U'Lehibanot, Safed Beit Ticho House of the Israel Museum, Jerusalem
The Israel Center, Jerusalem • Hebrew Union College, Jerusalem • Zionist Confederation House, Jerusalem • CAJE 13, Jerusalem
American International School in Israel, Kfar Shmaryahu • Association of Americans and Canadians in Israel, Haifa

Athens College, Athens • American International School, Zurich • University College, Cardiff • BBC Radio, Wales • 'Shakespeare & Company' Paris • British Council School, Madrid • Spanish Foreign Radio, Madrid • American International School, Tokyo

Northwest Storytelling Festival, Seattle • CAJE 14, Seattle • Loussac Theatre, Anchorage • KAKM Television, Anchorage
KGO Television, San Francisco • Jewish Television Network, Los Angeles • San Francisco Israel Independence Day Celebration
BAJE Conference, Berkeley • University of Judaism, Los Angeles • San Francisco JCC • Sacramento JCC • Marin JCC • Contra
Costa JCC • Berkeley • Richmond JCC • SF State Hillel • UC Santa Barbara Hillel • UC Santa Cruz Hillel • UC Berkeley Hillel
USC Hillel • Kallah Western Region Hillel Retreat, Berandeis Institute • Lehrhaus Judaica, Berkeley • Tehiyah Day School, El Cer-
rito • Leo Baeck Temple, Los Angeles • Temple Beth Ami, Reseda • Temple Isaiah, Lafayette • Congregation Epanu El, San Ber-
nardino • Congregation Beth El, Berkeley • Congregation Beth Emek, Livermore • Congregation Sherith Israel, San Francisco
Congregation Kil Shofar, Tiburon • Temple Aliyah, Woodland Hills • Temple Beth Abraham, Oakland • Temple Beth Hillel, Rich-
mond • Temple Emanu-El, San Francisco

Chanukah

Source of Light

Abridged from *Jewish Family Celebrations* by Arlene Rossen Cardozo, St. Martins Press, New York, 1982

The Festival of Dedication, which celebrates Jewish refusal to assimilate into a majority culture, is considered a minor Jewish festival in that it is not prescribed in the Torah. However, for over 2,000 years, it has been a major source of light to Jewish families the world over during the long, dark winter.

While the backgrounds of many of the older Jewish festivals are scant with origins open to a variety of interpretations, Chanukah commemorates a documented historical event: the rededication of the Second Temple in 165 B.C.E., when, against all odds, a small band of Jews overcame the mighty Syrian oppressors who sought to obliterate Jewish belief and convert all Jews to the ways of Hellenism.

The Syrian-Greek attempts at Jewish conversion did not occur overnight, but rather began with seduction and ended years later in violence. In the initial years some Jews — particularly those of the upper economic classes — were converted through their attraction to Greek culture and national life, of which the Greek religion was a part. Later, Syrian ruler Antiochus charged that those Jews who hadn't willingly become Hellenized would become so unwillingly. His targets were Jews who had clung tenaciously to Mosaic principles, refusing to substitute homage to Zeus and the pantheon for monotheism.

Those Jews, spurred into action first by Mattathias and later organized by his son Judah Maccabee, though much fewer in number than the Syrians, successfully battled them and regained the Temple which the Hellenizers had defiled.

The oldest source books dealing with Chanukah are the Books of Maccabees, in which it is stated that after the Maccabean victory, the warriors scrupulously cleansed the Temple, then rededicated it with a joyous celebration.

Candle-lighting

The main Chanukah ceremony is candle-lighting; one flame is kindled each night for a total of eight nights. Because there is nothing about candle-lighting in the Books of Maccabees, scholars have searched for a historical explanation for the custom.

According to folklorists, Chanukah candle-lighting derives from nature celebrations having to do with the seasons. In interpreting it along these lines, they explain that for centuries prior to the Maccabees there must have been a winter festival having to do with fire and light where people fearful of the long, dark winter

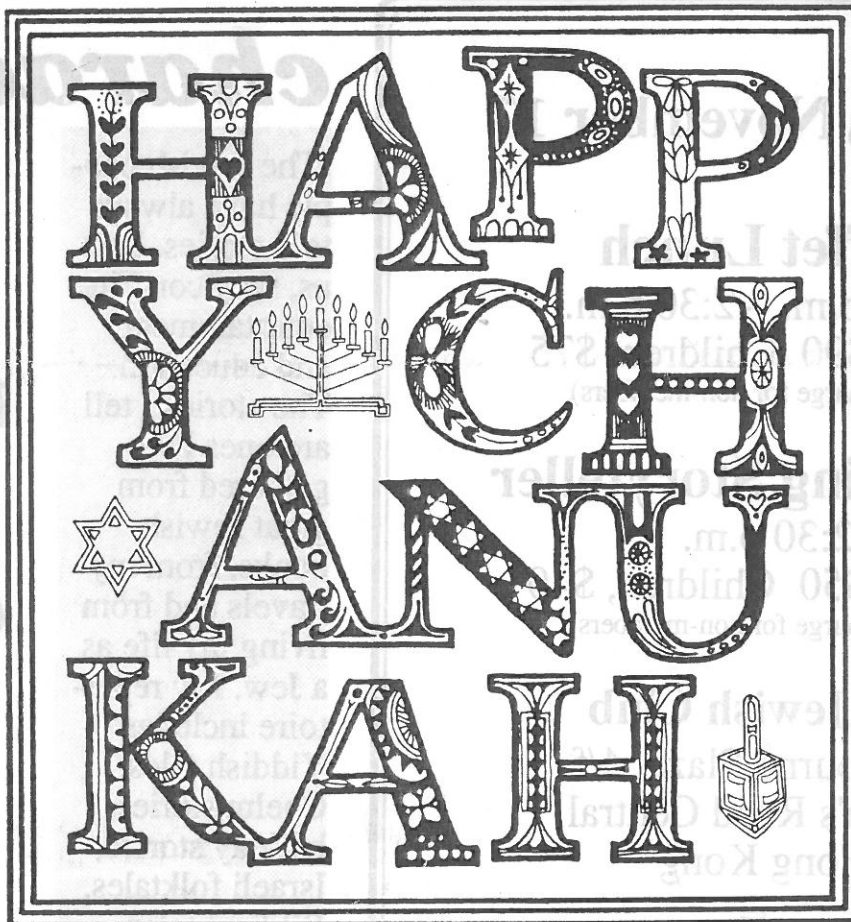
days lit bonfires, not only for warmth, but to propitiate the sun to return to them. After the Maccabean victory, when the celebration of Chanukah began, the fire-lighting continued but in the form of the Chanukah candle-lighting.

Another interpretation has it that Chanukah was originally celebrated as a delayed Sukkot festival during which huge menorahs were lit in the Temple courtyard as part of the Sukkot ritual.

Whatever the origin, it has come to symbolize Jewish survival against all odds. The account given in Talmudic

commentaries maintains that when Judah Maccabee regained the Temple he found all the sacramental oil profaned except for one vial with enough to burn in the Temple menorah for one day. However, the oil miraculously lasted for eight days.

The story provides us with a two-fold metaphor: first, that the light of Judaism could not be extinguished but rather burns — unaccountably by ordinary means — throughout even the darkest days; second, that while the Maccabees were so outnumbered in forces that logically they should have been slain in a day, the belief and determination of those few overcame the brute strength of the many and Judaism was preserved. Thus we kindle the Chanukah candles to recall this victory against assimilation and to recall the battle the Maccabees waged for Jews to remain separate from the dominant religion of the day.



Why do we sing Maoz Tzur?

The Maoz Tzur ('Rock of Ages') is sung after the candles are lit. It was written by an unknown author between the 11th and 13th century and extols God as Israel's deliverer — the precise theme of the holiday.

The author's first name was undoubtedly Mordecai, for he uses the Hebrew letters that spell out Mordecai as an acrostic signature. The melody which is popular today was adapted from a popular German folk song and has been in use since the middle of the 15th century.

Why do we give gifts?

Some scholars think the practice is a carry-over from the biblically-based custom of sending gifts to one's friends on Purim. It is clear, however, that presents were never a major element in Chanukah.

In America, Chanukah has been influenced by the celebration of Christmas. While a tradition of giving Chanukah gelt — money — is an old one, the proximity to Christmas has made gift giving an intrinsic part of the holiday. In general, the attempt to create a Jewish equivalent to Christmas has given Chanukah more significance in the festival cycle that it has had in the past. Indeed, in most American Jewish families, Chanukah is much more important than the biblical holidays of Sukkot and Shavuot.

Dreidel games

Though the rabbis of the Middle Ages opposed playing games of chance, they permitted them during the long nights of Chanukah. The dreidel is a top with a different Hebrew letter inscribed on each of its four sides — *nun*, *gimel*, *heh*, *shin*. They form an acronym for the phrase *Neis gadol hayah sham* — 'A great miracle happened there.'

Here's a dreidel game that's fun for young and old alike. Each player is given 20 HK dollars. Players then put a dollar in the pot and take turns at spinning the dreidel.

If the dreidel falls on *nun*, the player gets nothing.

If the dreidel falls on *gamel*, the player wins the entire pot.

If the dreidel falls on *heh*, the player gets half of the pot.

If the dreidel falls on *shin*, the player adds two dollars to the pot.

When only one dollar is left in the pot, every player contributes two additional dollars. The game is over when a player has won all the dollars.

It is also fun to try spinning the dreidel upside down or to see how many you can keep spinning at the same time. Another dreidel game is to try to knock down other spinning dreidels.



Lighting the candles

The purpose of the candle-lighting ritual is to make known the miracle of Chanukah. The candles are placed in the menorah from right to left and kindled from left to right. After lighting the *shammash*, the helper candle, the following blessings are recited:

ברוך אתה, יי אלהינו, מלך העולם, אשר קדשנו במצותיו, וצונו להדליק נר של חנוכה.

ברוך אתה, יי אלהינו, מלך העולם, שעשה נסים לאבותינו בימים ההם בזמן הזה.

Baruch ata adonai, eloheynu melech ha-olam asher kidshanu b'mitzvotav vitzivanu l'hadlik ner shel Chanukah.

Baruch ata adonai, eloheynu melech ha-olam she-asa nisim la'avoteynu bayamim haheym ba-zman hazeh.

Blessed is the Lord our God, Ruler of the universe, who hallows us with his Mitzvot and commands us to kindle the Chanukah lights.

Blessed is the Lord our God, Ruler of the universe, who performed wondrous deeds for our ancestors in days of old, at this season.

On the first night of Chanukah, we also recite the Shehecheyanu.

ברוך אתה, יי אלהינו, מלך העולם, שהחיינו וקיימנו והגיענו לזמן הזה.

Baruch ata adonai eloheynu melech ha-olam she-hecheyanu v'ki-y'manu v'higianu la-zman hazeh.

Blessed is the Lord our God, Ruler of the universe, for giving us life, for sustaining us, and for enabling us to reach this season.

Why do we eat latkes?

A common but rather far-fetched explanation is that we eat latkes (potato pancakes) because they are cooked in oil and thus remind us of the miracle of the single cruse.

One contemporary Jewish scholar believes the practice may have grown out of an old custom of eating *milchig* (dairy) foods on Chanukah. *Milchig* foods evolved into *milchig* pancakes and then into latkes, possibly because the main potato crop became available about the time of Chanukah.

Recipe for potato latkes.

5 potatoes	salt & pepper to taste
1 large onion	pinch of baking powder
2 eggs	oil for frying
3 tblsp. flour	

Peel and grate potatoes and onion and drain well. Add eggs, flour, salt and pepper and mix well. Heat oil in a large frying pan. Drop the mixture by tablespoons into the hot oil and fry until golden, turning once.

It's Official! Thanks to Victor Falk and the HK Government

The UJC has been informed by the Societies Registry that our application has been approved and that as of October 11, 1991, The United Jewish Congregation of Hong Kong is officially a company limited by guarantee. In effect, this limits the legal liability of the Congregation and its individual members to a token amount of money.

Most of the credit for accomplishing this goes to UJC treasurer Victor Falk. With the valuable advice and support of Committee member Robert Meyer, he spent many hours working with the legal firm Richards Butler in drafting the memorandum and articles of association, responding to Government requests for needed alterations, arranging for printing of the 'constitution,' and marshalling the process until final approval was granted. It was a long and laborious effort taking over one year for which Victor deserves the deepest appreciation and gratitude of all The UJC members.

The Shofar

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The Shofar

Editor Bob Green
Asst. Editor Martha Josephson

U.K., U.S. Congregations Send Gifts to The UJC

In recognition of the UJC's status as a relatively new congregation far from the shores of contemporary, mainstream Judaism, congregations in the U.S. and U.K. have sent expressions of support and goodwill in the form of books and a havdalah set.

The present of books came largely through the good offices of UJC treasurer Victor Falk. As a result of his association with The Liberal Jewish Synagogue in London as a continuing member and formerly as an active member of its Council, the LJS generously donated four volumes on his recent visit to England for him to bring back to The UJC. On behalf of The UJC, Victor expressed his deepest thanks for what he described as a 'marvelous gesture.'

The titles are:

1. **Pictorial History of the Jewish People** (updated version) by Nathan Aulsobel, updated by David C. Gross
From Biblical times, 'our own day throughout the world', illustrated with over 1,200 pictures.
2. **An English Jew — The Life and Writings of Claude Montefiore**, selected, edited and introduced by Edward Kessler
3. **Contemporary Jewish Religious Thought**
Original essays on critical concepts, movements, and beliefs, edited by Arthur A. Cohen and Paul Mesdes-Flohr
4. **The Jewish People** (their history and their religion) by Rabbi David J. Goldberg and Rabbi John D. Rayner.

Since The UJC does not have a library of its own, the books will be available for borrowing by members from Victor Falk (547-8538).

The gift of a havdalah set comes with 'the good wishes for the success of your congregation from Rabbi Goldberg, Rabbi Joshua Aaronson, the Sisterhood and the Congregation of Temple Beth Zion' in Buffalo, New York. The immediate past co-president of the Temple's Sisterhood, Myra Falk, initiated the process earlier this year when she wrote to inquire if there was any way the Temple could assist us.

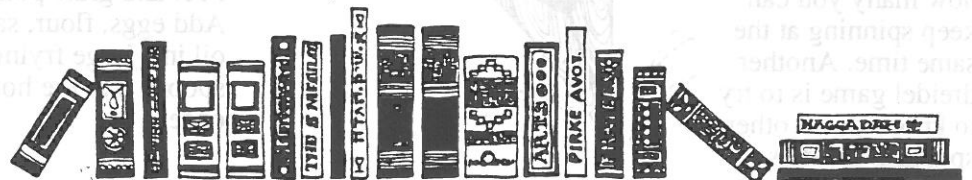
The set consists of a havdalah candle and engraved brass candle holders, spice container/incense burner, and tray.

The UJC has written to Temple Beth Zion to express its thanks and will in the future, at Myra Falk's suggestion, share newsletters with the Buffalo congregation.

Havdalah

Havdalah is the bittersweet time when, as the sun sets at the conclusion of the Sabbath, we share a ceremony using candlelight and wine as our symbols to separate the Sabbath from the rest of the week. Whereas on Shabbat we light candles to begin the day of rest, at Shabbat's close we light a candle, pour wine, and sing songs to signify the Sabbath's end.

There are various explanations as to the origin of the spices as part of the Havdalah ceremony. One view is that in ancient times the burning of incense always concluded the meal, and therefore the spices were literally always there. Following the passing of the spice box, a blessing is recited over the light of the Havdalah candle (multi-wicked to signify the many manifestations of light) which was lit to provide light as darkness descended.



Youth Group Plans Lamma Island Excursion

UJC teens will meet Saturday, November 16 for a ferry trip and 'lunch at Lamma' excursion.

Plans for the outing came out of an historic first meeting of UJC's younger members last month hosted by former Temple youth activist Shelly Lohman. Michael Roseman, also formerly active with the Temple Youth Federation in the U.S. and now studying in Hong Kong as a Rotary scholar, was also present to help the group get started.

The group will meet at 9:15 a.m. at the South China Morning Bookstore at the Star Ferry and walk from there to the Outlying Districts Ferry Pier. The members will return after a seafood lunch and are expected back at the Star Ferry by 4:45 p.m. The cost per person, including ferry fare, is \$190.

The group also discussed the possibility of having a Chanukah party including a gift exchange on Saturday, December 7 and is expected to announce details later.

Interest has been expressed by other congregations in Hong Kong in doing some joint activities. Leaders will be meeting this week or next to see if convenient times and venues can be arranged.

Israeli Philharmonic Performs Nov. 16

Mozart is on the menu for a special, one-night only concert at the Cultural Center as the illustrious Israel Philharmonic Orchestra under the baton of Maestro Zubin Mehta begins an Asian tour.

Tickets from \$100 to \$700 are available at all Urbtix outlets. A gala dinner reception is scheduled after the concert in the Peninsula Hotel at \$2,000 per seat (which includes one \$700 ticket). For reservations, call Jackie Rund at 397-2820 or fax 907-0201.

UJC to Print Directory

To enable The UJC to print an up-to-date membership directory for distribution to the Congregation, all members are requested to return the form below verifying address, telephone and fax numbers. It is especially important that we know of fax numbers at home or office to inform you of late-breaking events.

Kathy Goeld will be handling data entry and coordination. Once completed, the information will be maintained and updated in both MS-DOS and Macintosh formats. Mark Michelson, chairman of the Membership Committee, will be in charge of the project. The information will be presented to members in the form of a printed booklet.

All members, even non-resident members and those who joined within the last few months, are asked to return the form below.

**PLEASE COMPLETE AND RETURN TO:
THE UJC, G.P.O. BOX 6083, HONG KONG**

Family

first name (male) middle initial surname

first name (female) middle initial surname

mailing address

home tel.

home fax

work tel. male

work fax male

() O.K. () not O.K. to fax me at work

work tel. female

work fax female

() O.K. () not O.K. to fax me at work

Individual

first name middle initial surname

mailing address

home tel.

home fax

work tel.

work fax

() O.K. () not O.K. to fax me at work

Is the American Jewish Community Shifting its Interests?

By DAVID E. ANDERSON

WASHINGTON (UPI) - Look for change in the conventional portrait — secular and liberal — of American Jews.

At least that's the view of some of the top academics, scholars, communal leaders, members of Congress and journalists in the Jewish community.

And that could mean changes in traditional Jewish stances on such controversial religious issues as abortion and separation of church and state.

Some 50 of the communal leaders gathered in Washington, D.C., early in October under the auspices of the Wilstein Institute of Policy Studies for a three-day conference on 'Self-Interest, Common Interest and Public Interest: American Jewry in Public Life.'

A number of views were startling, suggesting the 6-million member Jewish community in the United States is undergoing profound change even if it is not immediately visible.

Nathan Glazer, a Harvard sociologist and leading neo-conservative

thinker, for example posited that as American Jews are becoming more like their Protestant and Catholic neighbors, so, too, will their politics, meaning diminished support for liberal causes.

"Liberalism may have become the feared 'L' words for politicians," he said, "but it remained mother and apple pie for American Jews" until now because of "a continuing sense of insecurity, which led them to see government as their potential protector against discrimination and to sympathize with minority, dissident and unpopular elements."

But now, he said, Jewish opinion is shifting to resemble that of their affluent and educated Gentile neighbors — who often tend to be

Republican and conservative.

Quoting Milton Himmelfarb, another leading analyst of the Jewish community, Glazer said that means Jews 'may no longer be expected to earn like Episcopalians and vote like Hispanics.'

In addition, he said the soaring rate of intermarriage among Jews — now close to 50 percent — means that there are more Jews who are only in some degree Jewish, thus weakening the traditional Jewish stance in support of the Democratic Party and liberal causes.

Barry Kosmin, director of research for the Council of Jewish Federations, also looked at Jewish demographics — intermarriage, assimilation, divorce and a declining sense of Jewish identity among young people — and said 'rationally our condition requires a

Holocaust.

'These no longer apply,' Eisen said. 'We are still running on the energy generated by Holocaust and statehood, but barely so by 1991. Today that tank is almost empty.'

He suggested emphasis be put on 'that 25 percent of the Jewish community we would call activists' to define the Jewish agenda in the future because this group will form the 'core' of the community around which others can rally.

■ Contributed by Arnold Zeitlin

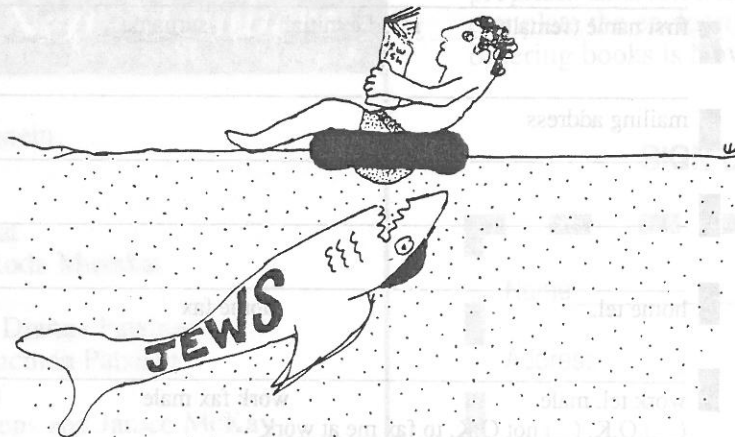
Jewish, Chinese Academics to Meet in Beijing

A delegation from the World Jewish Congress capped an 'extraordinarily successful visit' to Beijing with 'an unprecedented agreement' to hold 'a major international gathering of leading Jewish and Chinese academics in Beijing next April 6-8.'

A media release from the WJC, 'the roof body of world Jewry' as it describes itself, said that the planned colloquium, 'Cultures Old and New — A Chinese-Jewish Dialogue,' will bring together leading Jewish academics from around the world including former Israeli foreign minister and distinguished Jewish historian, Abba Eban.

According to delegation leader Mr. Isi Leibler, 'The agreement . . . marks the realization of a cherished dream and the culmination of almost ten years of persistent effort on our part. It has been a profoundly disturbing historical anomaly that two of the world's greatest and oldest cultures should know almost nothing about each other — something that has resulted in both the Jews and the Chinese falling prey to many mutual misconceptions that have had serious negative repercussions for both peoples.'

■ Contributed by Dennis Levanthal



Reprinted from The Second Jewish Catalog by Sharon & Michael Strassfeld

pro-family and pro-natalist (anti-abortion) public policy stance.'

'Abortion rights are not a vital Jewish issue,' he said, since American Jews traditionally 'have used contraception efficiently and effectively' and 'there are very few unwed mothers in the Jewish community.'

Arnold Eisen of Stanford University, however, said 'Jewish distinctiveness as a group is far from eliminated, and so long as it is not, there will be a need for action to protect it' and that means the need to 'pursue a separate agenda.'

He called for a renewal of the community's 'transcendent commitment,' arguing that in the past Jewish identity was forged by 'other things' going for us or against us: discrimination, anti-Semitism, Yiddishism, Zionism, the