

The Shofar

September/October, 1993



profile: Samuel K. Joseph

the rabbi as catalyst

The white knuckle approach over Kowloon rooftops in the teeth of a number eight typhoon is not the best way to begin, or continue, a love affair with Hong Kong. But true to fashion, Rabbi Samuel K. Joseph hit the ground running, exactly as his wife Dori had predicted, unfazed by the bumpy ride and full of ideas for the ten months he will serve as The UJC's first rabbi in residence. 'I'm really excited about being here' were almost his first words after Delta 89 touched down Friday evening, August 20 with the Rabbi, Dori, and daughters Rachel and Bethami aboard.

Rough landings, in Rabbi Joseph's business, go with the territory. This was just one of dozens of flights the Hebrew Union College professor has made in the past year, criss-crossing the U.S. (and a trip or two to Israel) for lectures, seminars, and other teaching or advisory assignments.

A resumé would tell a lot about Rabbi Joseph, especially an 11-page curriculum vitae, but it wouldn't tell everything, perhaps not even the most important things. Reading it, you'll see the Philadelphia native as a 25-year-old rabbinic intern in 1974 at Temple Israel in Dayton, Ohio at the beginning of his career. You'll watch his progress until, in 1991, with a doctorate in education earned in 1979, he becomes the youngest-ever tenured professor at Hebrew Union College—Jewish Institute of Religion in Cincinnati.

It would take quite a while to read about his professional and administrative activities — as contributing editor to a number of academic journals and as a member of many boards, conferences, and commissions having to do with Jewish education, women,

population, and other current issues. His resumé also lists the numerous communal activities and workshops he has been involved in as a visiting professor, scholar-in-residence, speaker and consultant but you'd find it difficult to single out just a few from the list of nearly 100 as being more impressive than the others. There's another 50 or so books and articles you could read, written by the Rabbi, mostly about teaching but about other aspects of Jewish life as well. And if you needed to know more, you could read about Rabbi Samuel K. Joseph in at least five different *Who's Whos*.

Impressed? Yes. Intimidated? No. Not if you know the man.

Resumés never tell the most important things — like what Rabbi Joseph is like as a person, what motivates him, and what gives him so much energy. During each of the last four years that he has come here to conduct High Holiday services, Rabbi Joseph has staggered many of us with this apparently endless reservoir of energy.

Where does it come from? In the June 7 issue of *The New Yorker*, Lawrence Weschler writes about artist Robert Irwin. It makes you think of Rabbi Joseph.

'What artists do is teach you how to exercise your own potential,' Irwin told Weschler. 'With any new situation, all you're trying to do is to tease out something of significance. You're not trying to form it from the outside — you're just trying to tease it out. The whole game is about attending and reasoning. In other words, you have to play it as it lays and keep it in play. Playing it as it



HEIGHTENING AWARENESS

lays and keeping it in play means you try to turn people on to themselves, making every moment as good as you can make it, but then they're responsible.'

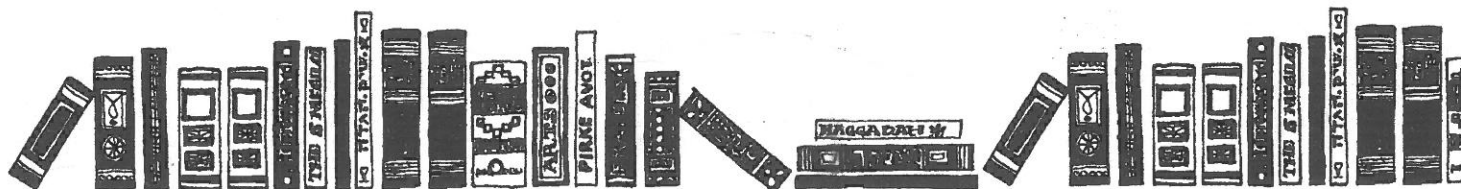
Weschler goes on to conclude: 'Turning people on to the world, in this view, means turning them on to the single most beautiful thing in the world: the human capacity, the human responsibility for perception.'

The artist as catalyst, or 'Attention equals Life,' as poet Frank O'Hara once put it.

It's presumptuous to infer that Rabbi Joseph agrees with these words or to suggest that his actions stem from anything other than purely religious commitments. But it's fair to say that he easily relates to those he meets, and even more, that he has a talent for heightening awareness and getting people involved. If, in the process, there is a reverse flow of energy, then it might account, at least partly, for the surplus on his end.

And what is Rabbi Joseph like, as a person? What we wrote two years ago is just as true to today: a man 'with enormous enthusiasm, warmth, energy and willingness to do whatever he can to help our young Congregation.'

Add that to the resumé.



Letter to be distributed at
entrance during High Holidays

**VISITORS, NON-MEMBERS,
READ THIS FIRST, THEN . . .**

**PLEASE REGISTER AT DESK
TO OBTAIN TICKETS**

Dear visitors and non-members —

We are happy you are able to join us for our High Holiday services. Since our founding five years ago, we have tried to make it possible for everyone who wishes, residents and visitors, members and non-members, to worship with us and participate in our activities.

Like all congregations, we need money to operate — to rent venues for services, to engage a rabbi and cantor, provide housing and office space, and to pay for the myriad of other operational and administrative expenses.

Membership fees alone cannot possibly meet these expenses, nor is it fair that the burden should fall only on members.

We know that the ability to contribute varies according to individual circumstances. Therefore, we have no fixed fees for High Holiday tickets. Nobody will be prevented from attending due to monetary considerations.

And yet we hope everyone will make a generous contribution in accordance with the dictates of his or her conscience. As a guideline, we suggest minimum donations of HK\$500.00 (around US\$65.00) per person for a ticket(s) which is (are) valid for one or all Rosh Hashanah and Yom Kippur services. If paid at the reception desk by cash or check (H.K. or U.S.), it will save us the time and administrative expense of a follow-up call or letter. Contributions are deductible for either Hong Kong or U.S. tax purposes.

Alternatively, you may opt to apply for membership, only HK\$1,000 (US\$130) for individuals, HK\$2,000 (US\$260) for families and HK\$500 (US\$65) for individual non-residents. You will receive, in addition to High Holiday tickets, regular mailings of our newsletter and full membership privileges. Applications are available at reception.

Thank you.

The Executive Committee

High Holiday Entrance Procedures Change as UJC Shifts to New Venue

To accord with the control procedures of The Hong Kong Arts Centre, everybody except toddlers under three attending UJC High Holiday services will be required to present tickets to Shouson Theatre ushers before entering.

Members, as usual, will receive tickets through the mail and may pick up tickets for their children at reception tables at the Theatre entrance or request them in advance from Amy DaSaro.

As in previous years, non-members and visitors can obtain tickets after registering at reception. Because of space limitations immediately outside the Theatre, visitors and non-members will be given a letter (see left) before approaching reception to help speed the flow and minimize congestion.

Seating for over 400 will be available in the stalls and circle of the Shouson Theatre (first and third floors of H.K. Arts Centre). But because rows are relatively long and close together, those who wish to sit in the more desirable or convenient seats will find it advantageous to arrive early.

Carol Betson, Hank Goldstein Host Shabbat Shuvah Sept. 17

Vice-chairman Carol Betson and her husband Hank Goldstein will host The UJC's celebration of Shabbat Shuvah at their apartment on Friday, September 17. An Oneg Shabbat will follow. **To help the hosts with their planning, please RSVP with Amy DaSaro at telephone 802-0012, fax 802-1066.**

What Shabbat Shuvah

When

Friday, September 17, 8:00 P.M.

Hosted by

Carol Betson and Hank Goldstein

Where

**40D Estoril Court, Block 2
55 Garden Road Mid-Levels
Hong Kong**

Parking

**Guest parking available;
get instructions from
guard at entrance**

Yizkor: Submit Names Now

It is the customary for the rabbi at the UJC's memorial service, or yizkor, to read aloud the names of the departed. Those who would like the name of a loved one(s) included in this year's service are asked to call or fax it (them) to Amy DaSaro .

The Days of Awe

The **evening service** of Rosh Hashanah is relatively short and much like other evening services, with a few exceptions. The distinctive melodies of the Days of Awe which are heard again and again during both Rosh Hashanah and Yom Kippur services are introduced here.

At the **morning service** for Rosh Hashanah, the themes of judgment and repentance are repeated. The recurrent image of God as a father-king is given voice in one of the most memorable prayers and melodies of all the Jewish holidays, *Avinu Malkenu*, 'Our Father, our King.'

Rosh Hashanah and Yom Kippur begin and end this ten-day period of reflection and repentance called, in Hebrew, *teshuvah*, which literally means 'turning.' The sabbath between the two holidays is called **Shabbat Shuvah**, the 'Sabbath of turning.' This is a time to take stock of relationships with others and, when necessary, to say 'I'm sorry' about thoughtless words, missed opportunities for kindness, and any offense given in the past year.

'The power of words and vows'

Kol Nidre is the evening service for Yom Kippur, named for its opening prayer and one of the most famous passages in our liturgy. Chanted dramatically by the service leader or cantor, it proclaims null and void those vows and promises that we may make and fail to fulfill in the coming year. Thus, we begin Yom Kippur with a recognition that our best intentions can go astray. The full meaning of *Kol Nidre* has been the subject of debate for generations, though it clearly addresses the power of words and vows, a recurrent theme in the Yom Kippur liturgy. The evening service then continues with the stately, somber melodies of the Yom Kippur liturgy and the penitential and confessional language of the Day of Atonement. The communal confession, repeated several times during the holiday, is an alphabetical listing of communal sin that begins, 'We abuse, we betray, we are cruel. We destroy, we embitter, we falsify.'

The **morning service**, *shacharit*, traditionally includes a Torah reading from Leviticus which describes the sacrificial rites for Yom Kippur in the Temple. Some congregations substitute another Torah reading, often Deuteronomy 29:9-30:20 which ends with the lines 'I have put before you this day life and death, blessing and curse. Choose life. . .'. The morning *haftarah* reading is Isaiah's angry sermon which denounces those who fast out of rote ritual while what God really desires is justice and mercy.

The **memorial or yizkor service** is the time when a special memorial prayer for the dead is recited.

Mincha, the afternoon service, traditionally includes a reading from the Torah that outlines the laws of incest, though this too is often replaced with another portion, Leviticus 19, called 'the holiness code,' which includes the injunction to love your neighbor as yourself. The *haftarah* reading is the Book of Jonah.

'From death to life'

Neila, from the Hebrew 'to lock,' is the **concluding service**. The name refers to the symbolic closing of heaven's gates and communicates the sense that time is running out. At *neila*, the liturgy changes in its reference to the Book of Life; 'Write us in the Book of Life' becomes 'Seal us in the Book of Life.' *Neila* concludes dramatically with the responsive recitation of the Shema, *barukh shem* (three times), and the phrase 'The Lord is God' (seven times), followed by *kaddish* and then the final *shofar* blast which evokes the feeling of a successful passage from sin to repentance, from death to life.

(Adapted, abridged from *Living a Jewish Life*, Anita Diamant and Howard Cooper, Harper Perennial, New York, 1991 and *The Jewish Holidays*, Michael Strassfeld, Harper & Row, New York, 1985)

The United Jewish Congregation
of Hong Kong

High Holidays and Shabbat Shuvah Schedule of Services

5754/1993

conducted by

Rabbi Samuel K. Joseph

with

Robyn Helzner

performing as Cantor

ROSH HASHANAH

Erev Rosh Hashanah

Wed., September 15, 6:30 P.M.

Rosh Hashanah Day

Thursday, September 16

Morning Service, 10:00 A.M.

Children's Service, 12:30 P.M.

Shabbat Shuvah

Friday, September 17, 8:00 P.M.

(home of Carol Betson and Henry Goldstein,
see page 2)

YOM KIPPUR

Kol Nidre

Friday, September 24, 7:30 P.M.

Yom Kippur Day

Saturday, September 25

Morning Service, 10:00 A.M.

Children's Service, 12:30 P.M.

Recess

Discussion, 3:00 P.M.

Yizkor (Memorial Service), 4:00 P.M.

**Afternoon and Neila
(concluding) Services, 4:30 P.M.**

Hong Kong Arts Centre

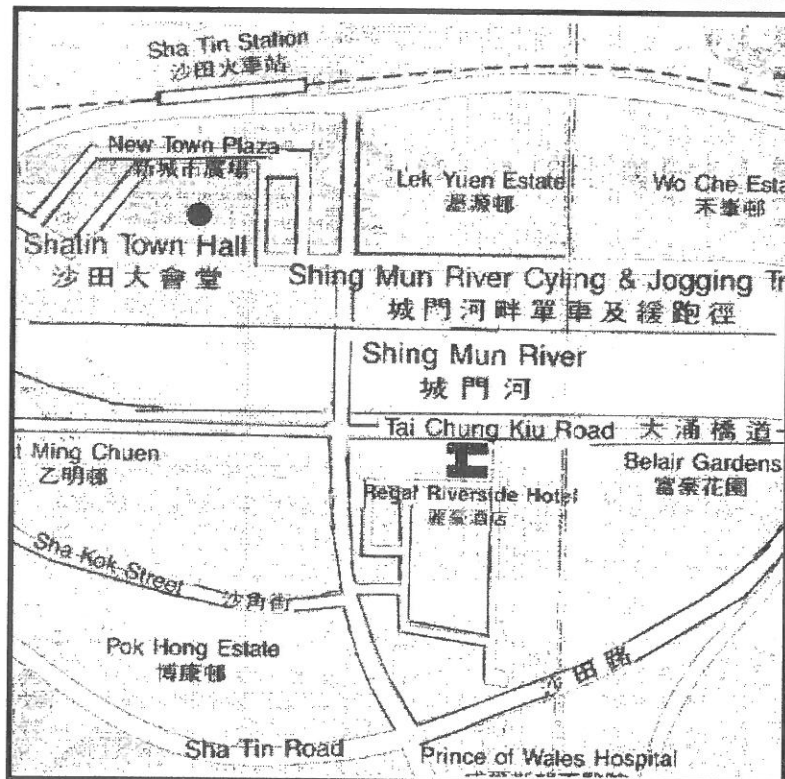
Shouson Theatre, 1/F

2 Harbour Road

Wanchai, Hong Kong

(Parking available at Convention
Centre and Shui On Centre
car parks, Harbour Road)

Visitors Welcome



How to get to Regal Riverside Hotel

Shuttle bus: Call Amy DaSaro (802-0012) to get ticket for free Riverside Hotel shuttle bus service (20-seater van) operating half-hourly from 7:30 A.M. from Middle Road (between Peninsula Hotel and Kowloon Hotel) in Tsim Sha Tsui to Regal Riverside Hotel. Takes approximately 20 minutes.

Car: Coming from Hong Kong, go through Cross Harbour Tunnel and follow Waterloo Road through Lion Rock Tunnel. When you approach Shatin take road to left marked Shatin Central, turn right at first traffic light to Tai Chung Kiu Road, pass two more lights and you will see hotel on your right. Park in basement 1, get ticket validated by banquet staff or assistant manager before departure.

MTR/KCR: Take MTR to Kowloon Tong Station, then KCR to Shatin RR Station, take taxi from station (HK\$9).

- ◆ **Rate A:** twin-sharing + meals, etc. per page 5: members, \$695.00 per person, non-members, \$765.00.
- ◆ **Rate B:** one person per room + meals, etc. per page 5: members, \$990.00 per person; non-members, \$1190.00.
- ◆ **Rate C:** students, young professionals, newly-arrived job seekers and others on a tight budget (members only): \$395.00 per person (twin-sharing + meals, per page 5).
- ◆ **Rate D:** study and music sessions only + plus coffee/tea breaks: members, \$100.00; non-members \$120.00.

All those staying at the Riverside are required to check in upon arrival and check out at departure. The UJC will be responsible for the master bill including room charges, meal packages and meeting expenses but individuals' bills will be charged for any incidental expenditures not included in the package price.

Extra bed in room: members, \$195.00; non-members, \$235.00; meal package + coffee/tea breaks only, \$420.00 members, \$465.00 non-members

RETREAT SCHEDULE

Saturday, September 18

- 12:00 ► until 1:45, arrival and check-in
- 2:00 ► **Study 1: At Sinai, Moses received the Torah? Which is the proper path?**
- 3:15 ► Coffee/tea break
- 3:30 ► **Study II: Know where you came from; know where you are going.**
- 5:00 ► Rest, relaxation
- 6:00 ► Havdalah service
- 6:30 ► Buffet dinner, Botania Restaurant
- 7:30 ► **Study III: Who is wise?**
- 8:45 ► Musical program with Robyn Helzner

Sunday, September 19

- 8:30 ► Buffet breakfast, Botania Restaurant
- 9:30 ► Morning service
- 9:45 ► **Study IV: The world was created by ten statements.**
- 10:45 ► Coffee/tea break
- 11:00 ► Ritual music melodies with Robyn Helzner
- 12:30 ► Pasta buffet, Oasis Restaurant
- 2:00 ► Check out, departure

☆ ☆ ☆ MAKE THE CONNECTION ☆ ☆ ☆

Name(s) _____

Address _____

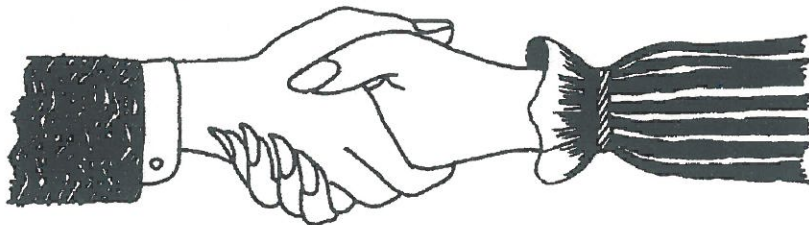
Tel. _____ Fax _____

☐ Please reserve _____ room(s) for _____ person(s) at \$ _____ per person for Saturday, September 18 (see rates above). Enclosed is my check for \$ _____. I understand that for twin-sharing rooms, unaccompanied singles will be required to share.

☐ (We) will be coming for the study and/or music sessions only. Enclosed is my check for \$ _____ for _____ person(s).

Please make checks payable to The United Jewish Congregation of Hong Kong and mail to GPO Box 5259, Hong Kong or fax (application only) to 802-1066 before September 14.

Make the Connection



*with: Jewish tradition, wisdom, ethics, music, friends
through: Rabbi Samuel K. Joseph and Robyn Helzner*

'... the truth sought by the Sages was not conceived as an end in itself. It was always intended to lead, directly or indirectly, to a way, to a course of action. . . Their striving for holiness and their sense of the imperative to which man is born made it impossible for them to conceive of the world of ideas as something abstract, autonomous. . .

'There can be little doubt that teachings such as these had a very real impact on life and religion in the troubled times when they were spoken. They must have been particularly meaningful in ameliorating the social problems of people in distress.'

The Jews in Their Land in the Talmudic Age, Gershom Levi, Harvard University Press, 1989

at The Second Annual **UJC Retreat**

Join a search for the relevance of traditional Jewish teachings to modern lives and times through study and discussion of the 'Sayings of the Fathers.'



Join guitarist and folk singer Robyn Helzner for a Saturday night session of American Jewish, Yiddish, and Hebrew folksongs.



Join your friends for some spiritual networking, high quality schmoozing, good food, a swim, and restful stay in a luxury hotel.

'The commandments of Scripture and tradition, ethical and social, as well as ceremonial, are not to be adopted blindly. They must be considered thoughtfully and reverently. Only on the basis of genuine understanding can the individual make the decision as to which of the commandments he can and should obey, which should be modified, and which he may (or even should) discard. In arriving at such judgments, he may well be guided by the opinion of informed and committed members of his own religious community, and he will not lightly disregard the consensus. But, as a free person, he must assume the responsibility of the ultimate choice.'

Bernard Bamberger, 'The State of Jewish Belief,' *Commentary*, August 1966

for as little as \$395.00* & \$695.00

per person, twin sharing, includes superior grade room with two beds; buffet dinner, breakfast and lunch; coffee breaks; study and music sessions; swimming pool, free shuttle bus, free parking

Regal Riverside Hotel, Shatin
Saturday & Sunday, September 18-19, 1993

* see page 4, Rate C

let the Rabbi help Rabbi as pastor, teacher, administrator, fundraiser, community leader, etc.

There's lots more to being a rabbi than conducting services and giving sermons. Some communities look in particular for a rabbi to help them through the Jewish rites of passage — birth, namings, bar/bat mitzvah, marriage, conversion, and burial — to guide them in the appropriate ritual demands and personally share in the joy and sorrow of their experience. In this role, the rabbi is a community figure to whom people turn for support of all kinds — someone who can movingly address the bride and groom or be with you in the time of personal crisis.

There may be different priorities in other communities: assist with educational, social and recreational programs; help create a large congregation; carry out community outreach and ecumenical programs; advise the executive committee; and build good relations with other Jewish congregations.

Rabbi Joseph wants to do all the above. But he needs the help of all the members. To effectively offer pastoral care, guidance and counseling, to make hospital or home visits or calls to the sick and homebound, he needs congregants to keep him informed.

Although The UJC is still in the process of setting up an office for Rabbi Joseph, he can be reached in the meantime at his home telephone 592-9325 or through Amy DaSaro.

let us help too 'Mitzva' Committee set up to aid the sick

It is a *mitzvah* to visit the sick. Jewish tradition considers *bikkur cholim* — the visiting of the sick — to be a basic commandment and suggests that the person who performs this *mitzvah* will achieve eternal reward. The object of *bikkur cholim* is to relieve the isolation of the sick, to cheer them, to be of service, and to give them hope.

Gates of Mitzvah, CCAR, 1979

In accordance with a well-established norm of Jewish life, the Executive Committee has established a *Bikkur Cholim* (Visiting the Sick) committee, also to be known as the Mitzva Committee. At a meeting August 27, members were given guidelines on whom and when to visit, how visits should be conducted, and general suggestions for friends and the patient. Veronica Frankenberg will head the committee. Those interested in serving should contact her at 813-0173.

Friends and families of those who are ill, and patients themselves, whether hospitalized or at home, should inform Rabbi Joseph, Mrs. Frankenberg, Amy DaSaro, or any of the committee members.

'During the Middle Ages it was the custom to visit the sick immediately following the Shabbat morning services. This was the responsibility of everyone; most particularly, it was the responsibility of the lay leadership. The modern practice of the rabbinic 'pastoral visit' did not exist. Rabbis simply fulfilled the *mitzvah* that was the obligation of every Jew.'

Excerpted from: *The Third Jewish Catalog*, Strassfeld and Strassfeld, The Jewish Publication Society of America, 1980).

Rabbi's Message

The room was stiflingly hot, humidity dripped from the windows. Even the linoleum floor sweated. But the two hundred Jewish young people, age 10 to 22, did not mind at all. This was the time of the week for which they all waited. This was the culmination of a week of Jewish summer camp sponsored by the liberal movement in the U.S. This was Friday night. This was the beginning of the Shabbat.

After all had eaten their chicken and kugel, dishes cleared and *birkat ha-mazon* (grace after the meal) chanted, they began their song session. For one hour they sang Hebrew and English songs about Israel, Jewish life and God.

Finally, the evening drew to a close. The room hushed so that one could hardly believe that 20-0 children could ever be by that quiet. The lights dimmed. And by the light of only the Shabbat candles the entire group sang the *Shehecheyanu*. 'Thank you God for keeping us alive, sustaining us, and bringing us to this moment.'

The Kodak Company wants us to remember these moments by taking pictures. They advertise in the U.S. about 'Kodak moments'. But I need no picture on film to see this scene. Two hundred young people singing *Shehecheyanu* will forever be in my mind's and ears.

The UJC has had many occasions to recite *Shehecheyanu* over the last four or five years. We can count many joyous events and gatherings for our community. Now I have the honor to be a part of our most recent *Shehecheyanu* occasion . . . the first full time Rabbi of the United Jewish Congregation of Hong Kong is here.

It is vital that we not waste this moment. The *Shehecheyanu* should resonate within us for a long time. The coming year will be one of growth and opportunity for The UJC.

Together we will support each other in our quests for spiritual and intellectual lives, stronger relationships, more fulfilling responses to life's ultimate questions. The UJC Community is a very special, and the the same time fragile, organism. All of us as individuals affect the whole of the Community. Our work together must focus on enriching that entire Community while not diminishing the self.

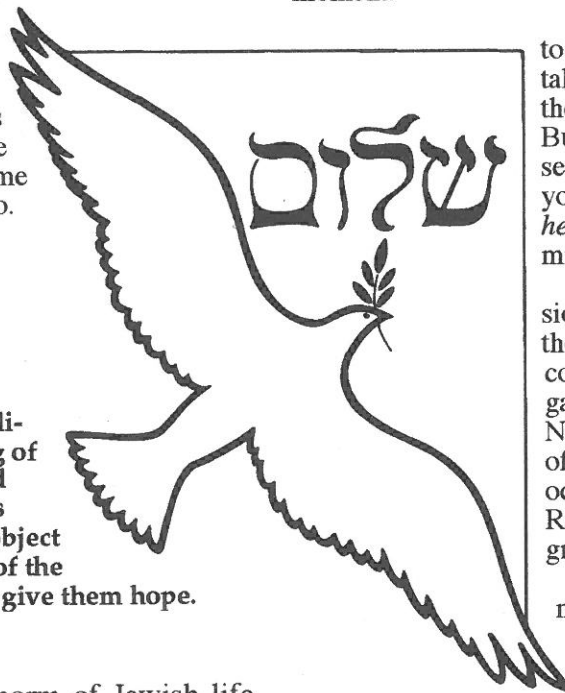
The New Year 5734 is upon us. We will gather for the fifth year together to celebrate life and new beginnings. We will reflect on a year completed and the prospects for the year to come.

My prayer for you is one of health, happiness, and peace. May this year of 5734 be the year when we have abundant times for reciting and counting our blessings:

'Praised are You, Our God, Sovereign of the Universe, for giving us life, sustaining us, and for helping us to reach this occasion.'

with Shalom,

Rabbi Samuel K. Joseph



Sukkot, Simchat Torah with Rabbi Joseph, Robyn Helzner

UJC Plans Service, Songs, Children's Workshop

The options for the Congregation's October 8-9 weekend celebration of Sukkot and Simchat Torah will be a) Friday night Shabbat service at the American Club followed by dinner and singing with Robyn Helzner; b) Saturday morning Shabbat service, 'hands-on' children's workshop and singing with Rabbi Joseph and Robyn Helzner at the Ladies Recreation Club; c) both.

Celebrating Sukkot without a Succah

Where Rosh Hashanah and Yom Kippur are intellectual and reflective, Sukkot (literally, 'huts' or 'booths') and Simchat Torah ('joy of the Torah') are sensual and expansive. Five days after the austere Day of Awe comes a festival cycle that celebrates pleasures and the senses: the joy of being a human.

Sukkot is a seven (for some, eight)-day festival — a celebration of the rewards of the growing season, of the harvest, of the fulfillment of labor, and of life itself. The primary symbol of Sukkot is the *sukkah*: a flimsy, temporary hut, reminiscent of the structures that the ancient Israelites constructed near their ripe crops during harvest time, a symbol of the fragility of life itself. In many ways, Sukkot is the autumnal mirror-image of Passover. Not only are both week-long festivals that begin at the full moon and involve a great deal of preparation, but the huts of Sukkot are also reminders of the shelters used during the years of wandering in the wilderness after the exodus from Egypt.

When the Torah reading cycle was established during the 11th century, Simchat Torah became the ninth day of the autumn holiday cycle, as a celebration of both the completion and beginning of the year's Torah reading. Simchat Torah is celebrated with the kind of happiness and enthusiasm associated with Jewish weddings. The last of the autumn holidays — the end of three intense weeks — Simchat Torah closes the circle with a triumphant and joyful celebration.

People who do not or cannot build a *sukkah* sometimes prepare for the holiday by helping their children assemble materials for a mini-*sukkah*, which can be made out of chairs or an empty appliance box.

Preparation can also take the form of buying and making special Sukkot decorations for the house and table. A *sukkah*-like canopy can even be raised over the dining table for a week. Another way to get into the spirit of the harvest festival is to buy gourds, corn stalks, and other decorations for home and *sukkah*.

The other symbols of Sukkot are the *etrog*, a citron, and the *lulav*, a green bouquet consisting of a palm frond and myrtle and willow branches; these are used in an ancient ritual performed at services and inside the *sukkah*. Through the use of the *lulav* and *etrog* we acknowledge our dependence upon God for the food we eat. Living in an urban environment, it is easy to forget that both human labor and divine blessing make the world fruitful.

Simchat Torah is much more of a synagogue-based holiday than Sukkot, so there tends to be far less home preparation. Some families make flags and banners for the festive processions held in the synagogue on Sim-

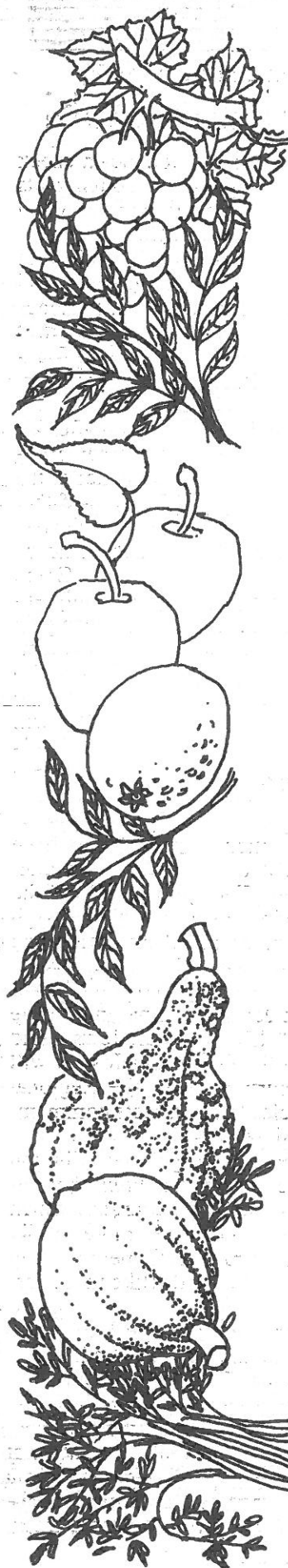
After the ingathering from your threshing floor and your vat, you shall hold the Feast of Booths for seven days.

—DEUTERONOMY 16:13

chat Torah. Another unique project is to make a child-sized Torah using two dowels and a long sheet of paper, decorated with original renderings of various Bible stories.

The traditional text for study during the holidays is the Book of Ecclesiastes, best known for its poetic listing of the seasons of life. 'A time to plant and a time to uproot, a time for tearing down and time for building up.' The reason this particular book of the Bible is studied at this season is unclear, which makes a good starting point for discussion.

Because Sukkot celebrates not only the harvest of this season, but also looks forward to a time when the harvest will feed everyone on earth, it is customary to send money to programs that feed the poor. The connection between Sukkot and current concerns about ecology, the environment, and agricultural policy also suggest donations to projects that help foster agriculture in poor countries. (Partially adapted, abridged from *Living a Jewish Life*, Anita Diamant and Howard Cooper, Harper Perennial, New York, 1991 and *Gates of the Seasons*, CCAR, New York, 1983).



from the chairman . . .

five years later: transition time

The arrival of Samuel K. Joseph to take up the post of The UJC's first rabbi in residence marks a very important landmark in the Congregation's five-year history and pre-history. The pre-history refers to the time from spring, 1988 — when the first letters went out to the Jewish Community urging that worship facilities be made available for non-Orthodox members — to spring, 1990 when the Congregation was officially formed.

It was our great good fortune that Rabbi John Levi of Temple Beth Israel in Melbourne, here in September, 1988 to conduct the bar mitzvah of my son David, referred Rabbi Joseph to us with the words, best as I can recall, 'Sam Joseph would be the perfect man for you.' Rabbi Joseph was in Australia at the time as Scholar-in-Residence for the Australian and New Zealand Union for Progressive Judaism. On September 29, one year later, he was standing on the stage of the China Fleet Club auditorium with Jerry Schneider as cantor conducting Erev Rosh Hashannah services for over 200 Community members and visitors. This was the real beginning of The UJC.

That was five Septembers ago. Now this landmark event. Landmark can be taken to mean something which marks the boundary or, in another sense, a turning point. In which direction will The UJC turn?

In looking for an answer, it would be useful to remind ourselves of several salient facts which make this Jewish Community rather unique in the entire world.

First, its transient nature. Most of our members come here on assignments that last only two or three years. How can people be inspired to commit time and money when they're likely to leave within a short time? How can we heighten the realization that their investment contributes to something much larger than just this particular Congregation or Community? How can we achieve continuity of leadership? The problem: developing long-term leadership and financing.

Second, the rather small size of the Community. Estimates vary but the largest I've ever heard is 2,000. I'd place it nearer to 1,000 although the number of unaffiliated is anyone's guess. Numbers may not be the true measure of a Congregation's worth, but they're certainly important in building a financial base and making a Congregation self-supporting. Fortunately, even with this small base to draw from, we can say that growth prospects for The UJC, now with nearly 300 members, are good.

Third, the wide range of nationalities and styles of observance — from Iraqi Sephardic to American Progressive. The overlay of size on this extraordinary diversity makes wasteful expenditure the only alternative to rational utilization of available facilities. True, who ever said Jews were rational in trying to reconcile their differences. But the key word here, with several new rabbis in town, is reconciliation. At least we should try.

Fourth, the unique style in which the Community is structured, governed and financed. In addition to its democratically-elected Congregational leadership, major decisions are additionally influenced by a supra-level of Community leadership, The Incorporated Trustees of the Jewish Community of Hong Kong. Their financial support, for example, was instrumental in bringing Rabbi Joseph to Hong Kong.

With these factors in mind — transience, size, diversity, and structure — we can see the importance of attracting new members by adding religious, educational, and social programs and activities that serve a broader range of members' needs. Rabbi Joseph has already made a number of suggestions that will make this the busiest year, by far, in the Congregation's history.

Building bridges will also have to be a priority concern, bridges with other congregations, with unaffiliated members, with the Jewish Club, and with the Trustees. The Community is too small to ignore the advantages that can be achieved through economy of scale. Although we cannot expect dramatic results, this is no excuse for not continuing the effort. Hopefully, more UJC members will become members of the Jewish Club and hopefully, the Club will eventually drop its requirement that only Ohel Leah Synagogue members may serve in leadership positions.

The bottom line is increased involvement across the board. That's what we can confidently expect to result from having a resident rabbi for the first time. It's transition time in a transient community, time to reconsider priorities as demands on our time as Jewish members of the Community increase.

UJC Mourns Loss of Torah in Fire

Members were deeply grieved to learn of the tragic loss of the UJC's Torah in a freak accident August 3. In the course of being transferred from the home of chairman Bob Green to his office, the delivery vehicle caught fire on the Tuen Mun highway resulting in the loss of the entire vehicle and contents. The scrolls were on an indefinite loan from Congregation Ohabai Sholom of Nashville, Tennessee. In accordance with Jewish custom, the ashes will be buried in consecrated ground at a time and place to be determined. Until the Congregation can obtain a new Torah, it has the use of one given on loan by Rockdale Temple in Cincinnati, Ohio, thanks to the help of Rabbi Joseph.

Rabbi Fund

Response Slow, Action Urged

Executive Committee members were disappointed to learn at their August 27 meeting that nearly two-thirds of UJC members have still not made contributions to the Rabbi Fund. The Congregation is over \$500,000 short of the \$1.5 million target set this spring when the fund was launched.

Head of the fund-raising committee, Karen Handmaker, partly attributed the slow response to the fact that many of the members have been away on summer vacation.

The Executive Committee purposely decided not to raise membership dues this year, despite the new expenses involved in bringing a resident rabbi to Hong Kong, 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.

The *Lamed Vav* (Righteous 36) Campaign to honor the biggest donors has been extended to October 31 to enable those returning from vacation and new members to qualify for special recognition. 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.

Still Needed, Please Help

A microwave oven, dehumidifier, and bed are still needed to complete the furnishing the flat for Rabbi Joseph and family. If you can help, please contact Karen Handmaker at 521-5723.

UJC Grieves Death of Friend

The Right Honorable Lord Lawrence Kadoorie was a friend and supporter of The United Jewish Congregation of Hong Kong. There were times, admittedly, when we would have liked to see that friendship and support manifested earlier and more clearly, but, like a wise father, Lord Kadoorie took the position that we had to prove first that there really was a demand for the kind of religious services we were offering the Community.

It wasn't that Lord Kadoorie opposed our efforts to establish a Reform/Liberal congregation. Trying to convince him of the need, we even recall him telling us once that 'You are preaching to the converted.' And in fact, Lord Kadoorie did attend a High Holiday service the very first year Rabbi Joseph came to Hong Kong four years ago and attended every year thereafter except, perhaps, for one. He was also a regular contributor to The UJC, not the least of which was his wise counsel.

Also importantly, it was his decision, as Chairman of the Incorporated Trustees for the Jewish Community of Hong Kong, to give us a substantial grant earlier this year — a grant which made it possible for us to bring Rabbi Joseph here and enhance our prospects so greatly to build Community.

Others are more familiar with Lord Kadoorie's contributions as a businessman and his place in the history of Hong Kong. But, unquestionably, no one will dispute that he stood alone in stature among the Jewish Community of Hong Kong in this century. Ironically, many members are not even aware of the numerous examples of financial support for the Community that came from his own pocket from the post-war years right up to the present.

Lord Kadoorie worked hard in his last few months to come up with what he said '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,' words we reported in the previous issue of The Shofar.

In his last report to the Jewish Club, he wrote:

'I personally am deeply committed to the survival of the Hong Kong Jewish Community. My parents are buried here, my children were born here and it has distressed me that despite the effort that has been made by many dedicated members, we have hardly moved forward in the past year. . . . The time for lobbying is over, our objectives are clear-cut and it is our hope to see this Community making great strides forward in the coming year.'

Let us endorse, many times over, these words from Ohel Leah Synagogue:

'May his memory remain a constant inspiration.'



LORD KADOORIE: FRIEND AND SUPPORTER

The United Jewish Congregation of Hong Kong extends its deepest sympathies and condolences to Lady Kadoorie, son Michael and daughter Rita upon the death of their beloved husband and father, Lord Lawrence Kadoorie, and to all other members of the family. We share your grief over the loss of a man who, with vision and understanding, made an imprint on the life of our Community which will be everlasting.

'The smoothly curved ram's horn has an aura of the primitive about it; for people saturated with sophisticated technology, the shofar appears to be a throwback to hoary antiquity. And perhaps this is precisely why the shofar is so exciting and stirring — it brings us back to places inside ourselves that are very basic and primitive, very near the root of our being. Since the shofar is used mainly around the time of the year when it is most important to be in touch with ourselves, finding those places is crucial.'

The Short Course for Shofar Aspirants

There are only four notes to learn but practice will make you a real *baal tekiah* (master blaster).

1. *Tekiah* (and the one most often sounded) means 'blast' — one long blast with as clear a tone as possible;
2. *Shevarim*, 'broken' sound, is three short calls, together being as long as one *tekiah*;
3. *Teruah*, 'alarm,' is a rapid series of very short notes, at least nine of them, that also should together equal one *tekiah*;
4. *Tekiah gedolah* — the 'great tekiah' — is just what its name says it is: a single unbroken *tekiah* blast that is stretched out and held for as long as your breath holds out.

The basic technique is to place the shofar against your lips in the right corner of your mouth and emit into it a compressed high-pitched Bronx cheer. What you are doing is forcing air through your pursed lips. For further elucidation, ask a friend who plays the tuba or bugle.

The command to blow the shofar is given in the Torah without explanation. Even so, according to Maimonides, there is a message implicit within the practice:

'Sleepers, awake from your sleep! Slumberers, rouse yourselves from your slumber! Search your deeds and return to teshuvah [repentance, literally, returning] and remember your Creator. Those forgetters of the truth in the vanities of time and those who stray all their year in vanity and emptiness which can neither help nor save — look to your souls, better your ways and deeds. Let each one of you abandon your evil way and your thoughts which are not good.'

— Hilkhot Teshuvah, chapter 3



The Blinderman, Leventhal and Joseph *shofaroot* (plural for shofar) are likely to be heard in this year's Rosh Hashanah service, perhaps in chorus.

UJC member and music instructor Ms Linda Simon is working to become a *baal tekiah* (master blaster) on the shofar donated last year by the Blinderman family. As a backup, she has access to a shofar that Rabbi Joseph brought with him and is considered relatively easy to blow. Some members may be interested to know that the *Shulhan Arukh* (*Orah Hay*, 589:6) specifically allows women to blow a shofar.

Mr. Dennis Leventhal, a UJC member with considerable experience on his own shofar, will also participate in the annual ritual. Mr. Leventhal was scheduled to assist Rabbi Joseph last year but had to cancel following unexpected surgery.

This year, both Ms Simon and Mr. Leventhal may blow the *shofaroot* in chorus, possibly joined by Rabbi Joseph as well, in what is expected to be an impressive, Rosh Hashanah ceremony.

It is a mitzvah to hear the sound of the shofar on Rosh Hashanah. As the Torah teaches, 'You shall observe it as a day when the horn is sounded' (Numbers 29:1). There's an obligation on the part of the blower to make sure everyone hears and an obligation on the part of the hearer to not only listen but think to himself that he is listening for the purpose of fulfilling the precept. Minimally, this is done by answering 'Amen' to the *baal tekiah's berarakhot*.

L'Shanah Tovah Happy New Year

Acknowledgements: Material for this page came largely from *The First Jewish Catalog*, Richard Siegel, Michael Strassfeld, and Sharon Strassfeld, The Jewish Publication Society of America, Philadelphia.

Talented Guitarist, Folksinger Returns as UJC Cantor for High Holidays, Simchat Torah

Although it's only her second visit to Hong Kong, it seems that Ms Robyn Helzner is already an old friend of The UJC. The popular musician and recording artist won more than a few hearts and minds when she came for the first time last fall to conduct High Holiday services, give a concert, and participate in the UJC's first annual retreat.

This year, she's adding a trip to Bali after Yom Kippur and a return visit for *Simchat Torah* to her schedule of Far Eastern activities, all to the benefit of The UJC if she finds Balinese music as inspiring as many of us do and comes back with a few more tunes to teach us.

The many new members who have joined since Ms Helzner's first visit might be interested to know something about her credentials, summarized, perhaps, by the words '3000 Russians can't all be wrong.'

It's around that number who crowded into Moscow's Tchaikovsky Hall the night she played her spirited and moving renditions of Hebrew, Yiddish, Ladino (a Sephardic dialect) and Russian songs.

'It wasn't the first time she drew crowds of people into concert halls, people particularly like Russian Jews who had been living on a starvation diet of Jewish music and culture for many years before she arrived. 'I've never seen people respond to music the way they did,' she said, speaking of an 1988 visit to the then-Soviet Union sponsored by the Washington Jewish Community Council. 'The people who knew the songs sang with such gusto and fervor. Those who didn't just sat there with their eyes gleaming.'

She played Moscow, Leningrad, and Tbilisi in 1989 with three other Jewish singers and an Israeli poet and has performed throughout the United States, Canada, Poland and Israel.

A graduate of Northwestern University where she received her artistic and theatrical training, Ms Helzner built a reputation as a performer who 'shares her love for our rich [Jewish] musical tradition with captivating melodies, enchanting stories, and lively audience participation.'

That's what she'll be doing with UJC members at the Regal Riverside Hotel Saturday evening, September 18 at the Congregation's second annual retreat. There will be more of the same



Robyn Helzner: charged with Jewish music power

after Shabbat services on Friday, October 8 and again when she meets with parents and children Saturday morning, October 9 for a *Simchat Torah* Shabbat service and workshop.

'Ms Helzner grew up listening to her father's records of folk singer Theodore Bikel, Israeli singer Geula Gil, Yiddish singer Maftha Schlammme and Yiddish instrumental music. 'I have a visceral connection with things in a minor or modal key that comes from listening to a lot of this folk music. I was listening to Israeli music throughout the '60's when Israel was still a very young country and there was still that pioneer spirit.'

'Many organizations still do not recognize the power of Jewish music to inspire people. People get so charged and get such a wonderful sense of who they are and where they come from, yet many Jewish organizations think of music as fluff and that it has no value.'

Ms Helzner has made several, widely acclaimed cassette recordings of Shabbat and playtime songs for Jewish children which will be made available for sale during her visit. The tapes are Clap Your Hands, I Live in the City, and A Fire Burns.

Ms Helzner is staying at the Harbour View International Hotel in Wanchai, next to the Hong Kong Arts Centre.

Members who would like to meet assist her while she's in Hong Kong or have her as a guest for lunch or dinner should get in touch with the UJC's Executive Administrator, Amy DaSaro.

Volunteers needed Holocaust Talk, Exhibition Set

Representatives of the Simon Wiesenthal Center in Los Angeles will mount a Holocaust Exhibition in the foyer of the Cultural Center from October 17-23 and address the Community on Sunday evening, 830 P.M., October 23 at the Jewish Club.

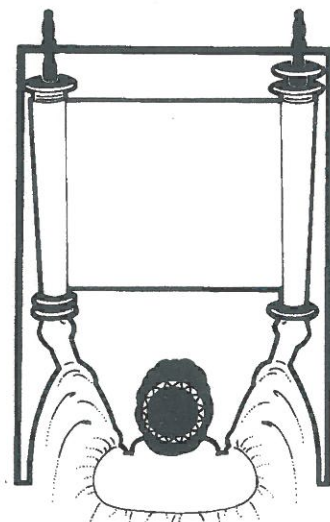
The exhibition, entitled 'The Courage to Remember,' is a four-part pictorial history of the Holocaust, 1933-45, that depicts Nazi Germany, 1933-1938; Moving towards the 'Final Solution'; Annihilation in Nazi-Occupied Europe and Liberation: Building New Lives.

In their talk at the Jewish Club, Rabbi Abraham Cooper, Associate Dean, Dr. Gerard Margolis, Director, and Dr. Balitzer of the Center's international headquarters will give an update about the work of the Simon Wiesenthal Center, the new Museum of Tolerance, and the future of Asian-American relations.

The exhibition is jointly sponsored by the Center and Ohel Leah Synagogue. Mrs. Anne Godfrey has issued an appeal for volunteers to hand out literature and answer questions for the five weekdays from Monday, October 19 through Friday, October 22. Training will be given by the staff of the Simon Wiesenthal Center in the Jewish Club on Friday, October 15.

Anyone interested in helping should contact Phyllis Gerstell from September 1 to October 10 at 523-1399 or fax 523-1527 stating which day or days and hours they would be available. After October 10, please contact Anne Godfrey at 873-0464 or fax 873-0942.

The exhibition will be shown in the Jewish Club for one week from approximately October 24. Details will be announced later.



Coming Up

Shabbat

Saturday

September 4, 10:00 A.M.

conducted by
Rabbi Sam Joseph

followed by an Oneg Shabbat
(coffee/tea, cookies, juice)

Ladies Recreation Club, 2/f
10 Old Peak Road,
Mid-Levels

Shabbat

Friday

September 10, 6:30 P.M.

conducted by
Rabbi Samuel K. Joseph

followed by an Oneg Shabat
and buffet dinner

(\$125.00 adults, \$75.00 children,
\$140.00 & \$90.00, non-members)

The American Club, 49/f
Exchange Square II
Central District

Selichot

Saturday

September 11, 9:30 P.M.

preceded by
study session at 8:00

conducted by
Rabbi Sam Joseph

venue (private home) and
details to be announced

Selichot — penitential prayers — are recited beginning the Saturday night before Rosh Hashannah — normally late in the evening or traditionally, at midnight. Selichot is the plural form of the Hebrew word *selicha*, which means forgiveness.

Thanks!

Nancy Remme and David Paris
Carol Betson
Janet Golden
Jacqueline Blinderman
Tomas and Veronica
Frankenberg
Bob and Grace Green
Bernie and Pat Alter
Amy DaSaro
Andrew Szende
Victor Falk

for your generous donations of time,
effort, and household items in find-
ing, preparing, and furnishing the
flat for Rabbi Joseph and family.

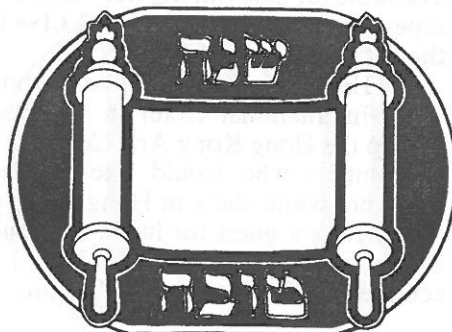
Welcome New Members

Gary and Peggy Liu Weiss
Elinor Rosen
Ted and Marie Axler
Alexander Feldman
Brad Frishberg
Andrew and
Kazuko Ouchi Tanzer
Alexander Karsner
and Maria Lindqvist
Sheldon Kasowitz
Sharon Ser

Farewell

Professor Maurice and Mrs.
Alma Craft (U.K.)
David and Caroline Garber
(heading for Texas)

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



Rabbi's Discretionary Fund Established

In keeping with a practice common in many other congregations, the UJC has established a 'Rabbi's Discretionary Fund.' Donations to the Fund will be used, at the Rabbi's discretion to help fund various events or projects, buy books, or benefit the Congregation in any other way the Rabbi sees fit.

The purpose is to enable members, in response to services rendered by the Rabbi, a naming or bar mitzvah, for example, to make donations that express their gratitude to both the Rabbi, personally, and the Congregation.

In anticipation of donations that may be received, Rabbi Joseph has suggested that some portion be used to offset the shortfall expected to result from the September 18-19 Retreat, considering that The UJC is charging less than cost for members on a tight budget to enable the maximum number of members to attend.

Ohel Leah Rebbetsin To Offer Instruction

Mrs. Hannah Lopin, wife of Rabbi Shmuel Lopin, will give classes, as follows, at the Jewish Club:

Tuesday, September 7, 11:00 A.M.

'Finding Your Way in the Prayer Book'

Monday, September 13, 2:00 P.M.

'High Holy Days'

(no knowledge of Hebrew required)

The United Jewish Congregation of Hong Kong

Office: GPO Box 5259, Hong Kong
Tel. 802-0012; Fax 802-1066
Exec. Administrator: Mrs. Amy DaSaro
Chairman: GPO Box 6083, Hong Kong
Tel. 735-3037, Fax 730-5507

Executive Committee

Chairman & editor, The Shofar . . . Bob Green
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

The Shofar is published bi-monthly by The UJC. Requests for copies and notification of address changes should be addressed to The UJC office.

Help sought for US\$4 million project Kaifeng Jewish Museum Plan Gets Government Approval

Government authorities in China have approved a US\$4 million plan to build a Jewish History Museum on the site of the former Jewish synagogue in Kaifeng. The museum, expected to become a popular tourist attraction, will operate as a center for researching the history and culture of ancient Chinese Jews. A group of Jews migrated to China over 1,000 years ago although hardly any traces remain today.

A letter from the proposed museum's 'construction office' said the program is fully supported by the Israeli Embassy in Beijing. The museum will be built in conformity with the blueprint of the former synagogue originally drawn by a French Catholic priest in 1722.

The main exhibition hall, as planned, will present an introduction to Kaifeng, the history and evolution of Judaism and the ancient Chinese Jews, 'cultural and historical heritages' of the Jewish Community, and research by Chinese and foreign scholars, missionaries, and travelers.

Donors to the project will be honored according to the size of their contributions. A statue would be erected, for example, of a donor giving \$100,000 or more while lesser contributions would be recognized with special monuments or names engraved on the 'memory stone.'

Donations should be sent to Bank of China, Kaifeng Branch, account number 90-1482420056, attention Wang Yi-Sha and Guo Ai-Sheng, Kaifeng Jewish History Museum Construction Office.

U.S. still world's largest Jewish community

America's 5.5 million Jews still constitute the largest Jewish community in the world, despite the recent wave of immigration to Israel from the former Soviet Union, according to a study just released by the Information Center, affiliated with the Education Ministry.

American Jews constitute 43% of world Jewry and 60% of Diaspora Jewry, the study shows. The American Jewish community also has a number of unique social demographic qualities that make it especially important:

- ◆ The community's general education level is exceptionally high. More than half of American Jews under 65 are college graduates and some 85% of young Jews are in colleges and universities either as students, teachers, or researchers. Of 168 Nobel Prize winners, 51 have been Jews.

- ◆ Some 35% of American Jews earn more than \$40,000 a year, compared to only 17% of the general U.S. population. Of America's 400 richest families, 40% are Jewish.

- ◆ Seventy percent of Jewish immigrants to the U.S. in the past century settled first in New York, and the majority of U.S. Jews continue to live in the northeastern U.S. thought there have been significant migrations westward and southward in recent years. New York's Jewish community remains the largest urban concentration of Jews in the world.

- ◆ Jews constitute five percent of voters, though they are only around 2.5% of the U.S. population. Jewish political awareness and activism is also evident in the make-up of Congress, where the percentage of Jew far exceeds their demographic strength.

Reprinted from *The Jerusalem Post*, submitted by Tomas Frankenberg

a Maccabian's memories The Day They Stole our Flags

Member Dennis Leventhal, as head of Hong Kong's three-man team to the 14th Maccabiah, brought back some memorable impressions from the July 5-16 competition in Israel, not the least being team member Alan Frishman's victory in the 100 meters sprint, Master's Division.

One of Mr. Leventhal's responsibilities was to provide eight, full-sized Hong Kong flags for the competition which he had made by an old Chinese sail maker in Hong Kong's Western District. 'The flags were displayed at eight different stadiums around the country where the various events were being held, along with the flags of the 59 other countries which were represented at the Games,' Mr. Leventhal reports.

"Then, during the opening ceremony, when the 6,000 athletes marched into a stadium packed with 50,000 spectators (with nationwide TV coverage), as our little team passed the reviewing stand, the master of ceremonies announced to the entire country that not only was this the 'first time in history' that a Hong Kong team had entered the Maccabiah, but also it would be the 'last time' since the next games would be in 1997 — just after Hong Kong would become part of China, and so next time the Hong Kong team would be 'flying a different flag.'

"The next day, it was discovered that all eight of the Hong Kong flags had been stolen right off their poles in the various stadiums!"

"The opening ceremony itself was a grand event. Jets flew overhead in close formation. Propeller-driven parachutes circled the stadium. Ethnic dancers covered the field and were accompanied by a symphony orchestra. The fireworks were better than anything I have ever seen at a 4th of July celebration in the U.S.A.

"When the teams marched into the stadium in column formation, the crowd went wild. Then, when the master of ceremonies officially presented the various teams from the Central Asian and Eastern European countries and noted that this was the first time since before World War II that any of them had been able to attend the Maccabiah, the crowd went even wilder. Many had tears streaming down their faces reflecting the stadium-wide emotional impact of the moment. . .

"One of the really great things about this experience was the way the Israelis reacted to us Maccabians. Everyone seemed very happy to have us there. People would come up to us on the street to ask us where we were from and what were our 'events' in the games. Many would engage us in the ancient and honorable game of 'Jewish geography.' Even the international telephone operator insisted on chatting with me, and just before she finally got around to sorting out my phone call, she reminded me that I 'should get out and enjoy the country and visit with the people.'

In the course of shopping for a gift for his wife Mary, he was given this persuasive pitch by an elderly saleslady at a cosmetics store: "These products [made from the minerals of the Dead Sea] are a good buy for three reasons. First, you get a twenty percent discount and that's good economics. Second, the products themselves are of a very high quality and your wife will appreciate them. And third, the best gift you can give her is you should return home safely, but if you add on these three items, she'll be just a little bit happier.' Naturally, I bought all three. . ."

Mr. Leventhal had many more memories to tell about, many more than we can report in the limited space that the editor of *The Shofar* allows us. But for only the cost of a cup of coffee or a glass of beer, next time you see him in the Jewish Club's coffee shop. . .

UJC CALENDAR

Saturday, September 4, 10:00 A.M.

Shabbat Service

followed by Oneg Shabbat

The Ladies Recreation Club, 2/f

10 Old Peak Road, Mid-Levels, Hong Kong

Friday, September 10, 6:30 P.M.

Shabbat Service

followed by Italian buffet supper

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

The American Club, 49/f, Exchange Square II

Saturday, September 11, 9:30 P.M.

Selichot Service

preceded by study session from 8:00 P.M.

venue and details to be announced

Wednesday, Sept. 15, Rosh Hashanah

see page 3

Thursday, Sept. 16, Rosh Hashanah

see page 3

Friday, Sept. 17, Shabbat Shuvah

home of Carol Betson, Hank Goldstein, see page 2

Friday, September 24, Kol Nidre

see page 3

Saturday, September 25, Yom Kippur

see page 3

Saturday, October 2, Open House

home of Rabbi and Mrs. Joseph, see right

Friday, October 8, 6:30 P.M.

Shabbat Service

followed by Italian buffet supper and musical program

The American Club, 49/f, Exchange Square II

Saturday, October 9, 10:00 A.M.

Shabbat Service, Children's Workshop

followed by Oneg Shabbat

The Ladies Recreation Club, 2/f

10 Old Peak Road, Mid-Levels, Hong Kong

Friday, October 15

Shabbat Services, 6:30 P.M.

The American Club, 49/f, Exchange Square II

October 17-23, Holocaust Exhibition

see page 11 and insert

October 17, Holocaust Talk, 8:30 P.M.

by Rabbi Abraham Cooper, Dr. Balitzer, Dr. Margolis

The Jewish Club

Friday, October 22, 29

Shabbat Services, 6:30 P.M.

The American Club, 49/f, Exchange Square II

Will mount mezuzah to 'dedicate' home Rabbi, wife invite members for house-warming, havdallah

Rabbi Joseph and his family have invited all members for a Saturday afternoon open house and *Hanukat Habayit*, the traditional ceremony in which a mezuzah is mounted to the doorpost to dedicate the home. There will also be a havdallah service to mark the end of shabbat.

The UJC's Executive Administrator Amy DaSaro will be helping with preparations and coordination. It will be greatly appreciated if all those planning to attend (and perhaps bring something for the table to mark this special occasion) to inform Mrs. DaSaro well in advance at 801-0012.

Open House

Saturday, October 2

4:00 — 6:00 P.M.

hosted by

Rabbi Joseph and family

28 Bellevue Drive, I/F

Repulse Bay Gardens

Repulse Bay, Hong Kong

Tel. 592-9325

Guest parking available

Consuming Passions

Neshomes

(Matzoh Balls with Souls)

Ingredients:

6 eggs, separated

1 cup matzoh meal

1 tsp. fat

1 tsp. salt

pinch of pepper

Stuffing:

3 T. chicken fat

2 large onions, chopped

Beat egg yolks until creamy and beat the whites until a foam rises.

Combine and add the matzoh meal, chicken fat, salt and pepper. Refrigerate for several hours. Half an hour before cooking, remove and shape into balls. Sauté the onions in the chicken fat and place a teaspoon of mixture inside the center of each ball. Drop into boiling soup and cook, covered for 30-45 minutes. Yields 12-14 kneidlach.

Reprinted from *Forward*