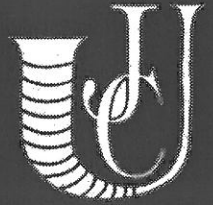


The Shofar

PUBLISHED BY THE UNITED JEWISH CONGREGATION OF HONG KONG

SEPTEMBER/OCTOBER, 1996



Children's Education Round-Up

Religious education classes for children of UJC members start Tuesday, November 5 at the Jewish Community Center and meet every other Tuesday. Mrs. Hanni Lopin, principal of the Ezekiel Abraham School will teach the 7-10 year-olds and an assistant will instruct the 5-6 year-olds, as follows:

5-6 year-olds: 4:00 - 5:00 P.M., November 5 and 19

7-8 year-olds: 4:00 - 5:00 P.M., November 5 and 19

9-10 year-olds: 4:00 - 5:00 P.M., October 29, Nov. 12

The UJC children greatly enjoyed Mrs. Lopin's classes last year. This is a great opportunity for your children to get together and learn about Jewish holidays, customs, and a little Hebrew. If you are interested in participating, please contact Maggie Eisemann at 2813-1764, 2813-1760 fax.

Rabbi Levi Weiman-Kelman has announced that he will be starting classes soon for children who will be having bar/bat mitvahs within the next two years. Parents should contact The UJC office for details.

Classes are already underway at Carmel, Hong Kong's only full-time day school offering a Jewish studies curriculum. This is the school's sixth year, and first year that it is holding classes at the Jewish Community Centre.

Carmel currently includes a Child Care Centre (for ages 18 months to 3 years); pre-school that includes two nursery classes (ages 3-4); reception class (ages 4-5); and a primary school with four grades (P-1 — P-4, for ages 5 - 9). Carmel expects to add a grade each year to meet the needs of its students.

One of the keys to Carmel's success has been its ability to attract students and parent volunteers from all branches of Judaism in Hong Kong. This includes The UJC, Ohel Leah and Chabad Lubavitch. Today, for example, The UJC's involvement at Carmel includes over 20 students, four School Board members, and the Chair and Secretary of the PTA.

Those interested in learning more about Carmel can contact Executive Director Jonathan Cannon at 2899-0887, 2813-4121 (fax). For information from a UJC perspective and names of other UJC children, contact The UJC office (Jackie Vachha at 2523-2985) or Jonathan Feiger at 2592-8841, 2592-7494 (fax).

■ submitted by Maggie Eisemann and Jonathan Feiger

UJC teams with 'the Joint' to aid elderly, handicapped in Shanghai

The UJC has committed itself to lending a hand to members of a Shanghai district that once housed some 20,000 Jewish refugees during World War II.

Executive Committee member Benjamin Frankel represented the Congregation at special ceremonies in October in Shanghai marking a new phase in a project launched nearly three years ago by the American Jewish Joint Distribution Committee. The project's goals are • to introduce innovative social services for the elderly • provide computer programs to help mentally handicapped children improve motor and cognitive skills • provide wheelchairs and other assistive devices • strengthen community programs in general.

The UJC has offered to provide liaison, financial, and personnel support for the program. Project consultant Henryka Manes will stop in Hong Kong in late October to brief community members on latest developments and how The UJC can best help.

In a recent letter to Shanghai's Vice Mayor, Zhao Qi Zheng, Ms Manes emphasized the UJC's role.

'I am . . . happy to inform you that recently, the Jewish community of Hong Kong has become our partner in this project. They have already visited the Hongkou program in September and will be back in Shanghai during our visit in October. The Hong Kong Jewish community is made of very many talented individuals. Both Hongkou and JDC will greatly benefit from the talent and wisdom of our Hong Kong partners.'

'... Today the Jewish people of the United States and Hong Kong, through the American Jewish Joint Distribution Committee (JDC), are in Hongkou to share with our friends our

80 years of experience in programs that improve the lives of vulnerable populations such as the elderly, children with mental disabilities or people with physical disabilities. We are in Shanghai because of our friendship with the Chinese people.'

In her letter, Ms Manes also highlighted achievements of the project to date:

'In December 1995 we took a delegation of six Chinese professionals to Israel for training and work-visits to

(continued on page 13)

UJC Honors a Founder

In a special ceremony during the Erev Rosh Hashanah service on September 14, Rabbi Samuel K. Joseph, on behalf of the Congregation, dedicated newly-acquired Torah ornaments in honor of Robert L. Meyer. Mr. Meyer is a founding member of the Congregation and member of its Executive Committee since its inception.

The ornaments consist of a matching set of Torah crown, *rimonim* (finials), shield, and pointer. The shield is engraved with the inscription '*Dedicated in honor of Robert L. Meyer in recognition of his wise counsel and generous support.*'

While Mr. Meyer held the Torah, Rabbi Joseph dressed it with the new acquisitions. The service was held in the Academy for the Performing Arts.

Mr. Meyer, whose bellwether contributions over the years have been instrumental to The UJC's growth and success, has also played a pivotal role in defining the Congregation's guiding philosophy.

Historically, Jewish reverence for the Torah inspired the creation of objects to safeguard its sanctity, protect it from damage, and emphasize its majesty. The UJC ornaments, purchased this summer in New York City with money from last year's Torah fund-raising campaign, are engraved, parcel-gilt, repoussé, sterling silver, fashioned in what is known as the Italian style.

From the Rabbi's Study . . .

The word Torah has multiple meaning and associations for the Jewish people. The narrowest sense is the Pentateuch (*pent* means five), the five books of Moses. It can also mean all the books contained in the Jewish Bible (in Hebrew, *Tanach*). However, in the same way that you can say '*Catcher in the Rye* is his bible,' Torah can also mean ideology or general teaching. In Israel you hear people talk about *torat hasozialism* (socialist ideology) or *torat hapsichologia*.

The word Torah itself comes from the three-letter Hebrew root *vod, resh, heh* or *yarah* which means to aim and shoot an arrow. It also gives us two other important Hebrew words — *moreh* teacher and *horeh* parent. What's the connection? Aim or direction should characterize the Torah, the teacher and parent.

The Torah isn't just a book read for its literary value or history or drama (even though it contains all of those and more). It is a book which is to give direction to our lives. Teachers are not just to transmit information. The Jewish teacher is committed to directing each student. Parents are not just supposed to provide for our material needs. A parent must also guide and shape their child. Both Torah and teachers must nurture like a parent.

The liberal Jewish approach rejects a fundamentalist reading of Torah. We believe that God speaks to us *every time we study Torah*. Revelation is something that happened once, long ago on Mount Sinai; it is continuous. We are God's partners in revelation. If we don't study Torah, God cannot speak!

The UJC has just acquired copies of the Reform commentary on the Torah. In addition to the Hebrew text, it includes the latest translation of the Jewish Publication Society. There are introductions to each of the five books and numerous essays focusing on issues raised by the text. This edition includes maps and supplementary readings. All of it is written in an engaging and accessible style.

We would like to give you the opportunity to perform two mitzvot. You can buy a copy of the Torah for yourself and so become an active participant in Talmud Torah — the study of Torah. You can also donate copies of the Torah to the Congregation so that others can use them for prayer and study.

May we fulfill the verses from Proverbs:

[The Torah] is a tree of life to all who cling to it;
Its ways are pleasant and all her paths are peace —
shalom.

Levi Weiman-Kelman

[Ed. note: The newly-acquired Bibles are available through The UJC office at \$450.00 each. Please contact Jackie Vachha, at 2523-2985. To dedicate the book in honor of a loved one or special occasion, please give instructions for completion of the bookplate]

Shabbat Morning Services To Be Held Twice Monthly

Rabbi Weiman-Kelman announces that from October 19, he will conduct Shabbat morning services on alternate Saturdays at 10:30 A.M.

Sponsored Shabbat meal plan also simplifies logistics New Streamlined Dinner Program Offers Wide 'Mitzvot' Options

Thanks to the recent restructuring of JCC food and beverage fees, The UJC has launched a new program which offers members the opportunity to share their special occasions with the entire community at a very reasonable cost by sponsoring a Shabbat dinner or lunch. The new approach also eliminates logistical headaches arising from the previous reservation-registration-collection process.

Rather than paying for Shabbat meals on an individual basis as before, UJC members are now invited to enjoy Shabbat dinners without charge. The cost of these meals will be underwritten jointly by sponsoring members and The UJC. A 'sponsorship' will involve a contribution of \$1,800 or more.

Combining, as they do, Jewish and social aspects, the community Shabbat meals have always been one of the highlights and hallmarks of UJC programming. They are an ideal way to meet new friends and visit with old ones; a much-needed oasis from the rigors of our busy, Hong Kong lives; and a meaningful way to welcome Shabbat.

Sponsoring a Shabbat dinner is an excellent way to celebrate an occasion, honor a family member or friend, or just 'do your bit' in underwriting the cost of this program. Already, the Congregation has enjoyed the sponsorship of one UJC family to commemorate their anniversary, another to celebrate their marriage, and several upcoming sponsorships will honor a birth, visit, birthday, etc.

Without much effort, members can come up with dozens of reasons to host, or join with friends to co-host a Shabbat dinner. Sponsorships will be publicized in advance in *The Shofar* or flyers to enable special friends to join with sponsors and the rest of the community in celebration or commemoration.

■ Benjamin Frankel

Hadassah Comes to Hong Kong

Hadassah International is an international medical relief association with a presence in more than 30 countries. Founded on the principle that advancement in medicine transcends political, religious and national boundaries, Hadassah International opens its arms to Jews and non-Jews and men and women from medical and lay communities throughout the world to create an organization with global reach and vision.

My hope and vision is that here in Hong Kong we will be able to make a contribution to the Hadassah family, exploring local projects and those on a greater scale. Hadassah believes we can bridge peace through healing, teaching, and research — and I believe this is one more step toward peace, progress, and innovation in health care in Israel, while at the same time sharing its knowledge and experience for the benefit of humankind.

I know there is much creative talent, passion and energy out there in the Jewish Community. If you would like to know more or help be a part of the birth of the new chapter, please come to an upcoming meeting:

Where: JCC Garden Room

When: Wednesday, October 30, 7:30 P.M.

I look forward to seeing you. If you would like more information, call me at 2335-9981, fax 2358-0407.

Shalom,

Karen Burgman

INTRODUCTION TO JUDAISM

taught by

Rabbi Levi Weiman-Kelman

Tuesdays, 7:00— 9:00 P.M., JCC, beginning October 29

UJC members who want to know more about the basic content of Judaism will find this course particularly helpful. Rabbi Weiman-Kelman leads regular, Tuesday night sessions in a discussion of holidays, life cycle events, and Jewish beliefs, practices, concepts and history. The course will strive for a balance between 'normative Judaism', what is shared by most Jews, and that which distinguishes between the various denominations. Special emphasis will be placed on acquiring a Jewish vocabulary and general familiarity with concepts and rituals — the abstract and the practical.

Part I: Torah (Talmud torah) and Prayer (tefillah)

Written Torah — October 29

- What is the Jewish Bible • Who wrote the Torah
- How do Jews read the Torah

Text study: Prayers for Torah study

Oral Torah I: Halacha and Aggada — Nov. 5

Talmud • Mishna • Gemara • Commentaries

Text study: A page from the Talmud

Oral Torah II : Halacha and Aggada — Nov. 12

Midrash

Text study: selected Midrashic texts on prayer

Medieval Law Code — Nov. 19

(Maimonides, Shulchan Aruch)

- Authority in Jewish Law • Modern Jewish Denominations

Text study: Talmudic text on authority

Kabbalah and Hasidism — Nov. 26

- Classic mystical texts (from the Talmud, Zohar)
- Prayer and spirituality

Text study: Talmud and Zohar

Hanuka

- Special blessings • History

Text study: Talmudic origins of Hanuka

Shma Ysrael

- Monotheism • Love, and Law • Tefillin

Shma (con't)

- Prayers surrounding the Shma • Exodus, creation

Tefila

- The amida • Power of words: *lashon hara*

Tefilla (con't)

- Weekday • Shabbat and holiday

Kedusha

- Holiness

Text study: the Kedusha

Part II: Holidays and Life Cycle

Jewish Calendar. Holiday cycle

Text study: Biblical and rabbinic texts on holidays

Shabbat

Text study: L'cha Dodi

Shabbat (con't)

Table prayers

Text study: Kiddush

Birth and Brit

Text study: Genesis chapter 17, brit ceremony

Bar and Bat Mitzvah

Text study: Torah service

Purim

Text study: Book of Esther

Passover

Text study: Exodus chapter 12

Passover (con't)

Text study: Passover Hagadah

Yom Ha-Shoah — Holocaust Day

Antisemitism, Jews and non-Jews

Text study: Alenu

Yom Ha-Atzmaut — Israel Independence Day

Zionism/Eretz Ysrael: different denominations within Israel and Zionism

Text Study: Israel's Declaration of Independence

Marriage, Divorce

Text study: Marriage ceremony

Mourning and Death

Text study: Kaddish

High Holidays and Teshuvah (sin and repentance)

Text study: Mahzor for High Holidays

Shavuot

Text study: Ten Commandments

General summary, Q and A.

JACOB HEILBRUNN looks at two books by survivors of the Shanghai Ghetto

The Shanghai Ghetto As We Knew It

Shanghai Refuge: A Memoir of the World War II Jewish Ghetto

by Ernest G. Heppner
University of Nebraska Press
191 pages, \$23.95

Escape to Shanghai

A Jewish Community in China
by James R. Ross
The Free Press, 298 pages, \$22.95

Of the few havens the Jews could flee to during World War II, Shanghai was perhaps the most improbable. Yet this city, which Western gun boats had forced open in the 19th century, offered refuge to more than 20,000 Jews, while the democracies themselves barred entry to most of the refugees. Indeed, despite Japanese control over Shanghai (which it seized in 1937), the corrupt economic capital of China remained the only city in the world that accepted stateless Jews without a visa.

In *Shanghai Refuge* and *Escape to Shanghai*, Ernest Heppner and James Ross, respectively, seek to evoke and explain the astonishing odyssey of the Shanghai Jews. Mr. Heppner, who immigrated to Shanghai with his mother in 1939, has written a fascinating and moving memoir that begins with his childhood in Nazi Germany and moves briskly from one compelling scene to the next.

Mr. Ross, by contrast, offers a more panoramic view of Shanghai. Based on extensive archival research and interviews with survivors of Shanghai, his book uses the lives of several immigrants as a lens through which to view the Shanghai Jews. Though it is marred by a few infelicities, Mr. Ross accountably retraces the reconstruction of a Jewish community in Hongkew, one of the most impoverished sections of Shanghai.

For most of the Jews who departed for Shanghai, plucking up the courage to leave Germany or Austria for an exotic country in a war zone was a daunting decision. After the Nazis perpetuated the *Reichskristallnacht* in November 1938, Mr. Heppner and his mother realized they had to seize any chance to emigrate from Germany. Traveling on the Potsdam to Shanghai via the Gulf of Aden and Bombay, he recalls that 'life on board the German ship was in stark contrast to the anti-Semitism we had left in Germany; no sooner would I pick a deck chair to sit on for a moment than a steward would be at my

side, offering *hors d'oeuvres* and drinks.'

Arrival in Shanghai, however, was another matter. Most refugees ended up living in the bombed-out quarters of Hongkew—the area in which partially demolished buildings were available at prices the refugees or relief committee could afford. Battling the three H's—heat, hunger and humidity—the refugees were engaged in a struggle for sheer survival. According to Mr. Ross, the European Jewish refugees were among the lowest-paid workers in Shanghai, and the 'large majority of refugees depended on assistance and what they could raise by selling or pawning their belongings.' Some Jews even entered the flourishing prostitution trade in Shanghai, while others sold their children to survive.

What is more, the Japanese herded all refugees into a 1-square-mile ghetto area in Hongkew by May 18, 1943. Any refugee who wished to leave the ghetto for business was required to carry a pass issued by the irascible Japanese civilian authority Kanoh Ghoya, known as the King of the Jews, who tormented the refugees by forcing them to wait hours in line and sometimes beat them.

More pressure was exerted by the Nazis, who urged the Japanese to exterminate the Jews living in Shanghai. Himmler dispatched the Gestapo colonel Josef Meisinger, the Butcher of Warsaw, to persuade the Japanese to liquidate the Jewish ghetto. They refused. Apparently, the financier Jacob Schiff's loans to Japan during the 1905 Russo-Japanese War, coupled with the circulation of the *Protocols of the Learned Elders of Zion*, convinced the Japanese authorities that it would be dangerous to cross the Jews. But the peril for refugees was never far removed. Mr. Ross reports that one refugee distinctly recalls seeing a dozen structures that resembled ovens on an isolated peninsula across from Hongkew, and after the end of the war poison gas was discovered in the Shanghai warehouses of Siemens and Bayer.

Given the uncertainty and apprehensions that the refugees experienced, the astonishing thing is the ingenuity with which they overcame their difficulties. Two Austrians, Fritz Strehlen and Hans Jabloner, opened the Fiaker restaurant, which came to be known as one of

the finest Viennese-style restaurants in the world, attracting customers ranging from Nazi generals to British diplomats. Some of the best actors, musicians and comedians had landed in Shanghai, where they performed German symphonies, Viennese operettas and comedies. 'We attended countless lectures, literary and musical recitals and chamber concerts,' says Mr. Heppner. Three daily newspapers existed. Several dozen periodicals were published, as well as literary gazettes and medical newsletters in German, English and Chinese. Schools were established.

... Once Shanghai was liberated by the U.S. Army, many refugees wished to emigrate to America. But America did not want them. Though President Truman sought to expedite the entry of Jews into America, the reactionary, Republican-controlled Congress in 1948 discriminated against Jewish refugees in favor of farmers and ethnic Germans, including Nazi collaborators.

The perverse nature of American immigration restrictions reached its bizarre denouement when in 1950, 106 refugee passengers without visas set sail for America on the S.S. General Gordon in the hopes that a new immigration bill making them eligible for entry would be passed. After the refugees arrived in San Francisco, they were put on Pullman cars and sent across to Ellis Island with a representative of the Justice Department on each coach. Though the new immigration law was passed, they were deported to Germany because they had to obtain visas abroad before they could re-enter the United States. At the same time, the International Refugee Organization which was controlled by British officials, blocked Jewish refugees from traveling to Israel even after the state of Israel was established on May 14, 1948.

So the democracies responded at the end of the war to the plight of the Jews with the same measure of indifference and contempt as they had at its onset. The memories and lives so splendidly recorded in Messrs. Heppner's and Ross' excellent books ensure that at least no one reading the story of the Shanghai Jews can remain similarly unmoved.

Excerpted from *Forward*, May 13, 1994

■ submitted by Robert L. Meyer

focus on Shabbat

What to Do (and Not to Do) on Shabbat

It is a mitzvah for every Jew, single or married, young or old, to observe Shabbat. The unique status of Shabbat is demonstrated by its being the only one of the holy days to be mentioned in the Ten Commandments. Its observance distinguishes the Jewish people as a Covenant People. Shabbat observance involves both positive and negative *mitzvot*, i.e., doing and refraining from doing.

1. The mitzvah of *Oneg* (joy)

It is a mitzvah to take delight in Shabbat observance, as Isaiah said, 'You shall call Shabbat a delight' (58:13). *Oneg* implies celebration and relaxation, sharing time with loved ones, enjoying the beauty of nature, eating a leisurely meal made special with conviviality and song, visiting with friends and relatives, taking a leisurely stroll, reading, and listening to music. All of these are appropriate expressions of *oneg*. Because of the special emphasis on *oneg*, Jewish tradition recommends sexual relations between husband and wife on Shabbat.

2. The mitzvah of *Kedushah* (holiness)

It is a mitzvah to sanctify Shabbat by setting it apart from the other days of the week. The Torah depicts Shabbat as the culmination of Creation and describes God as blessing it and sanctifying it (making it *Shabbat Kodesh*). Every Jew should partake of this day's special nature and abstain from that which lessens his or her awareness of its distinctive character. Shabbat must be distinguished from the other days of the week so that those who observe it may be transformed by its *kedushah*.

3. The mitzvah of *Menucha* (rest)

It is a mitzvah to rest on Shabbat. However, Shabbat *menucha* implies much more than simply refraining from work. The concept of Shabbat rest includes both physical relaxation (for example, a Shabbat afternoon nap) and tranquility of mind and spirit. On Shabbat one deliberately turns away from weekday pressures and activities. The pace of life on Shabbat should be different from that of the rest of the week.

4. The mitzvah of refraining from work.

It is a mitzvah to refrain from work on Shabbat, as it is said: 'Six days you shall labor and do all your work, but the seventh day is a Sabbath of Adonai your God; on it you shall not do any work' (Exodus 20:9-10). Abstinence from work is a major expression of Shabbat observance; however, it is no simple matter to define work today. Certain activities which some do to earn a living, others do for relaxation or to express their creativity. Clearly, though, one should avoid one's normal occupation or profession on Shabbat whenever possible and engage only in those types of activities which enhance the *oneg* (joy), *menucha* (rest), and *kedushah* (holiness) of the day.

5. Social events during Shabbat worship hours

It is inappropriate to schedule social events at a time that conflicts with the Shabbat worship hours set by the congregation, and thereby to cause friends and relatives to choose between joining the congregation in worship or attending the event. One should not attend social events scheduled for these hours.

6. Public events on Shabbat

The scheduling of (or participation in) public events on Shabbat violates the sanctity of Shabbat. Therefore, it may become necessary to object to civic functions on Shabbat, especially those conflicting with Shabbat worship hours, and to refuse to participate in them.

7. The mitzvah of preparation

It is a mitzvah to prepare for Shabbat. According to the Rabbis, this mitzvah is implied in the Exodus version of the Ten Commandments, 'Remember Shabbat and keep it holy' (Exodus 20:8). Preparations may begin well before Shabbat by buying special food or waiting to wear a new garment for Shabbat. Wherever possible, all members of the household should be involved in Shabbat preparations.

8. The mitzvah of *Hachnasat Orchim* (hospitality)

It is a mitzvah to invite guests to join in the celebration of Shabbat. Ideally, no one should have to observe Shabbat alone. Therefore, one should pay particular attention to newcomers in the community and others who are alone. Although every Jew is obligated to celebrate Shabbat whether at home or away, the joy of Shabbat is increased by joining with others.

9. The mitzvah of giving (*tzedakah*)

It is always a mitzvah to give *tzedakah*. Following the example of talmudic sages, the tradition has recognized the final moments before Shabbat as one of the regular opportunities to perform the mitzvah. The placing of money in a *tzedakah* box just prior to lighting the Shabbat candles is an excellent way to observe this mitzvah and to teach it to children.

10. The mitzvah of *Hadlakat Neirot* (Shabbat candle lighting)

It is a mitzvah to begin the observance of Shabbat with the kindling of Shabbat candles followed by the recitation of the appropriate blessing. The lighting of candles in the synagogue is not a substitute for performance of the mitzvah in the home.

11. The mitzvah of Kiddush

It is a mitzvah to recite Kiddush over wine at the Shabbat table. The recitation of Kiddush in the synagogue is not a substitute for the performance of the mitzvah in the home.

12. The mitzvah of blessing children

It is a mitzvah for a parent or parents to bless children at the Shabbat table each week.

13. The mitzvah of the *Motsi*

It is a mitzvah to recite the *Motsi* blessing over bread at every meal. On Shabbat, it is recited over challah, which is either cut or broken and then eaten by all present.

14. The Shabbat table

The mitzvah of taking delight in Shabbat is appropriately expressed at the Shabbat meal. Special foods and beverages should grace the table. Joy is enhanced by singing Shabbat *zemirot* (songs).

(continued page 9)

YIZKOR 5757

This year I recall with loving memory my mother, Channah bat Rav Shlomo v'Rachel, Anny Frankel, who died 20 years ago; and I mourn the passing this year of my father, Rav Moshe ben Binyamin v'Gitel, Morris Frankel. With the people of Israel, I also mourn the passing of Yitzhak Rabin, Prime Minister of Israel.

The Yizkor service, it occurs to me, is a curious two-way street. On the one hand, we pray and promise to perform acts of charity so that the souls of the departed may derive new sources of merit. On the other hand, implicit in the concept of yizkor is the idea that the credit for any good deeds we may perform is attributable to the merit and positive influence of the departed. Surely, then, one lesson of the Yizkor service is that we must explore and discover what was meritorious in our forebears, because if they are without merit, we ourselves cannot be meritorious; and without our acts, their merits may go unrewarded.

This past December, I sat shiva for my father at my sister's house in New York and was both consoled and honored by the hundreds of people who paid shiva calls and came to pray with us three times daily. Indeed, my father was a man of many merits: having studied and been ordained in one of the most famous yeshivas in Eastern Europe; having saved his wife and two young daughters, my older sisters, from the Holocaust while suffering the loss of his own father and three siblings; having built a life and a business for himself in the New World while, at times seemingly in some parallel universe, managing to dedicate all his time to our synagogue and the community.

But of all the kind words and reminiscences of the shiva visitors, I was most amazed by a story that was told over and over again, and that disclosed an aspect of my father totally unknown to me. Over the course of a week, at least a dozen women of all ages — from young teenagers to contemporaries of my sister — recounted in the most moving terms how my father had taught them to read the Torah with the traditional chant or trope. It seems that, some years ago, my sister and some other feminists in Riverdale had started a women's *tefillah* (prayer group) on shabbat morning. My father, a devout man, who had prepared me and dozens of other bar mitzvah boys over the years, had, in the last decade of his life, embraced this new, progressive — in this instance, one really would have to say radical — labor of love: training women in this ancient art of chanting from the Torah scroll. Were anyone to question the propriety of my father's reconciliation of his lifelong orthodox practice with the egalitarianism of supporting women's prayer groups, such pedantry would have been immediately dispelled by the unmitigated expressions of joy on the faces of his students.

Yitzchak Rabin stands as a paradigm for the co-existence of seemingly irreconcilable impulses. Much has been said and written about the greatness of this man who first led Israel to military victory over its enemies and then, later in life, turned his sword into a plowshare in order to blaze the path to peace between Jews and Arabs in the Middle East. To me, the most interesting aspect of this story is the widely held view that Yitzchak Rabin, the hawk, was the indispensable predecessor of Yitzchak Rabin, the dove. That is, that only a leader with credentials as an uncompromising warrior could have the credibility and support to enter into and deliver on the

Oslo Accords. If this is so, then the merit of Yitzchak Rabin is that in dealing with arguably the greatest Jewish issue of our lifetime, the future of the State of Israel, he not only recognized the validity of antithetical approaches, but quite literally put his life on the line in support of both extremes in order to reach a state of peace and harmony for the Jewish people.

Many people pay lip-service to the ideas of Jewish pluralism and inclusivism, but I believe that the two men who I mourned for the first time this Yom Kippur illustrated by their deeds that these concepts demand more of us than well-rounded words or empty rhetoric. All too often, pieties disguise prejudice. It's all fine and good to say that women hold an honored place in the Jewish tradition and in Jewish family life; but when a group of women tried to give expression to their commitment to our faith at the Wailing Wall by praying as a congregation several years ago, they were stoned, and to this day, they do not enjoy the protection necessary to express their spirituality at Judaism's holiest site. It's all fine and good to say that we want our grandchildren to live without the threat, much less the reality, of war; but when a modern-day Joshua proposed ceding territory to achieve that peace, rabbis and educational institutions taught that territorial concessions were a capital offense under Jewish law — with predictably catastrophic consequences.

Such expressions of intolerance are not limited to the ultra-orthodox or to the Yigal Amirs of the world. When, last year, the British assembly of Jewish educators held its annual conference, reactionary elements declared that Orthodox educators should boycott because Conservative and Reform educators would be presenting scholarly papers. The Chief Rabbi of Great Britain and the Commonwealth, Rabbi Jonathan Sachs, who is well known in our community, didn't expressly endorse the boycott. He simply stated that he would not attend, and that others merely should let their consciences be their guide.

Jewish prejudice and the outright delegitimation of progressive Judaism isn't confined to Meiyah Shearim in Jerusalem or the *Beit Din* (Religious Court) of London. Lamentably, even within the past few weeks, actions reflecting insensitivity or utter intolerance of our congregation and its members' beliefs, attitudes or practices have been taken in our community's synagogues, day school and JCC.

The Yom Kippur Yizkor service, our annual confrontation with mortality, exemplifies the truth that death illuminates life. My father, in his modest way, and Yitzchak Rabin, in his heroic way, teach us that pluralism cannot countenance relativism. My father may have taught dedicated women how to read the Torah, but he, himself, would he have considered attending a service in which men and women sat together. These students did not pose a threat to his traditional beliefs but, rather, an opportunity to enrich our tradition. Likewise, Yitzchak Rabin might have been prepared to negotiate return of occupied territory, but this reflected not one whit on his unflagging commitment to a secure Jewish state and — who is to say — in his belief in the holiness of the entire ancient patrimony. Rather than choose the course of delegitimation, both, extending the limits of their prior life experiences, chose to forge new paths in order to enrich our heritage and perpetuate our future.

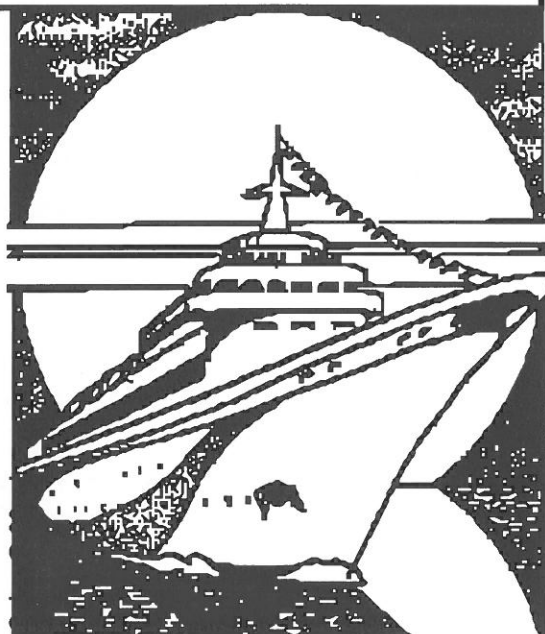
(continued page 9)

You Loved *Shabbat at Sea I* this Spring to Yah Mu-kah Bay. Now join us for:

Shabbat at Sea II

Saturday, November 30, 12:30 P.M.

*Attention: 4 to 74-year-olds.
Don't miss this creative
Shabbat experience!*



*Hop aboard the S.S. Shabbat for The UJC's
Exploration Cruise to Ki-Pah Cove in the South China Sea*

'Captain' Levi Weiman-Kelman, with guitar, will conduct, topside

& Saturday Afternoon Service

and, simultaneously, on the lower deck, there will be

& Special Shabbat Activities for children

& On Board Buffet

\$140.00 adults, \$80.00 children

& Nature Walk or Swim

Departure: 12:30 P.M.. from Queen's Pier next
to Star Ferry. Return: approximately 5:00 P.M..

**IF YOU HAVE A
BETTER WAY TO
SPEND SATURDAY
AFTERNOON, WE'D
LIKE TO HEAR
ABOUT IT.**

Does your way combine
Shabbat rest and joy with
glorious autumn weather,
music, and the compan-
ionship of good friends and
family?

Does it include salt air,
ocean breezes, and a
glass of white wine?

Does it satisfy an appetite
for delicious food and stim-
ulating conversation?

Does it connect you with a
tradition that tells you how
to get more out of resting
than working?

**Yes! I (we) want to join The UJC
Exploration Cruise to Ki-Pah Cove**

Enclosed is my (our) check for \$ _____ for _____ adult(s) and _____
children made payable to The United Jewish Congregation of H.K.

Name _____

Tel _____ Fax _____

Please mail to The UJC, GPO Box 5259, Hong Kong
or call 2523-2985 to book by phone

**OUR'S IS NO
SECRET.
IS YOUR'S?**

in celebration of

shabbat al fresco

please join us

saturday, november 2, 9:30 A.M.



- nature walk on victoria peak
- shabbat service, mt. austin park
- brunch, al fresco, peak cafe

We will start from Peak Cafe and walk up Mt. Austin Rd. to the park for a service led by Rabbi Levi Wayman-Kelman. From there, we will take a mountain path down to Lugard/Harlech Road and follow it around to Peak Cafe where we will have brunch. Bring your children and enjoy the fabulous, panoramic views of Hong Kong.



where

We meet (9:30 A.M.) next to Peak Cafe on Harlech Road (an old, ivy-covered, single-story stone cottage at the bottom of Mount Austin Road opposite Peak Tower

transportation

- * Taxi from Star Ferry
 - * Peak Tram to the top
 - * Bus #15 from Star Ferry
 - * Car — park at Peak Galleria
- #1 Minibus at Tamar (Prince of Wales Bldg.)

booking

Please give Jackie a call at 2523-2985 or fax 2523-3961 if you wish to join for brunch

Shabbat Observances

(continued from page 5)

15. The mitzvah of *Birkat Hamazon*

At the conclusion of all meals, and of course on Shabbat, it is a mitzvah to recite the *Birkat Hamazon* (grace after meals).

16. The mitzvah of congregational worship

It is a mitzvah to join the congregation in worship on Shabbat.

17. The Shabbat noon meal

The noon meal provides additional opportunities for making Shabbat special. The mitzvot of Kiddush, *Motsi*, and *Birkat Hamazon* should be observed, as well as the singing of *zemirot*, as on Friday evening.

18. The mitzvah of Talmud Torah (study)

It is a mitzvah to study Torah every day, even more so on Shabbat. The reading of the *sidra*, the weekly Torah selection, during the synagogue service should lead to further appropriate reading and related study.

19. The mitzvah of *Bikur Cholim* (visiting the sick)

It is a mitzvah to visit the ill and shut-ins at any time. The Talmud, elaborating on the Mishnah, lists visiting the sick as one of the ten basic mitzvot for which 'a person is rewarded in this world and the world to come.' By performing this mitzvah, one brings the sick a measure of Shabbat joy.

20. *Berit Mila* (the covenant of circumcision)

The Torah is very clear about the importance and the timing of circumcision for a male child: 'Throughout the generations every male among you shall be circumcised at the age of eight days' (Genesis 17:12). Because of this verse, Jewish tradition has required the performance of *berit mila* specifically on the eighth day, even if that day falls on Shabbat. Circumcision may be postponed for medical reasons. If postponed, it should be held as soon as possible, consistent with the health of the child.

21. Weddings and wedding preparations

Weddings should not take place on Shabbat. In making unavoidable final preparations for a Saturday evening wedding, care should be taken to preserve the spirit of Shabbat.

22. Mourning on Shabbat

Although Shabbat is counted as one of the days of *shiva* (the first seven days of mourning), mourners do interrupt their mourning insofar as it is appropriate to observe Shabbat during *shiva* and to leave the house in order to attend synagogue services. Funerals are not conducted on Shabbat, nor on the first day of major festivals, since no work may be performed, and the mood of the funeral is contrary to the spirit of rejoicing that characterizes Shabbat and the festivals.

23. Maintaining the special quality of Shabbat

One should maintain and enjoy the special quality of Shabbat throughout the entire day. This may be done by choosing activities to complement and enrich one's spiritual life. Special care should be taken to conduct oneself in such a manner and to participate in such activities as will promote the distinctive Shabbat qualities of *kedushah* (holiness), *menucha* (rest), and *oneg* (joy).

24. The mitzvah of Havdalah

At the conclusion of Shabbat, it is a mitzvah to recite Havdalah—separating the holy from the ordinary, Shabbat from the other days of the week.

Excerpted from *Gates of Shabbat*, ©1991 Central Conference of American Rabbis

Yizkor

(continued from page 6)

A mere six weeks ago many of us witnessed an inspiring example of this inclusivist approach. Rabbi Adin Steinsalz, the world's leading scholar of the talmud, visited Hong Kong. It was an awesome moment for me when, at the end of the Friday night service, Rabbi Steinsalz addressed our congregation in the UJC sanctuary. It may come as a shock to some of you that, in doing so, this ultra-orthodox religious leader and scholar suffered criticism and even ostracism. Nonetheless, at the community dinner that followed, Rav Steinsalz spoke movingly about his intolerance for Jews that would vilify other Jews and of the imperative that we nurture the ties that bind us as people of the covenant.

I urge each and every one of you, in the coming year, to be heard in the cause of liberal Judaism, pluralism and tolerance. If it means registering your displeasure with institutional prejudice, do so. If it means coming to an annual general meeting of the JCC to vote, please do that. If, on a more positive note, it means attending more religious or recreational activities so that we enjoy the strength of numbers, that's fine too. And, perhaps best of all, if it means attending UJC services and classes to hear the profound and moving thoughts on these and other issues from our extraordinary visiting rabbi, Levi Weiman-Kelman — well, that ought to be easy.

In an essay entitled *Yitchak Rabin and the Ethic of Jewish Power*, the orthodox rabbi, academic, and widely known pluralist, Yitz Greenberg, has a cautionary note for all parties to the Jewish debate:

'The optimism and faith in a new future which guide the policies of the left must be tempered, at every step, by the concerns and scepticism stemming from the past which the right upholds. Thinking on the right, so dominated by anxiety and the sense of Jewish vulnerability, needs to be tempered, at every step, by the hope and awareness of Jewish power which suffuses the left.'

His reflections on the assassination of Prime Minister Rabin conclude as follows:

'Sadder, but hopefully wiser — because we are more keenly aware of our limitations — we can strive to rebuild and realize a higher Jewish ethic of power. However, let us remember the prophet's admonition: 'Can two walk together without having met?' (Amos 3:3). Let us meet — Jews of Israel and the Diaspora, of left and right, of Orthodox and Liberal commitment — and walk this next stretch of the covenantal road together.'

May the realization of this ideal both reflect merit and confer merit upon those for whom we mourn.

Welcome New Members

BRADLEY ABELOW AND CAROLYN MURRAY (USA) & SARAH, 7, HANNAH, 4

Bradley: banker, Goldman Sachs Asia; Carolyn: physician
prev. affil.: Bnai Jeshurun, NY (Conservative)

EDWARD ABRAM & JOANNE CHEUNG (USA & CHINA) Edward: director, Siba Co.

LYNDA AURORA (AUSTRALIAN)
accounting & human resource consultant

ROY AND JUNGAI BIRNBAUM (USA) & SANDRA, 9, JACQUELINE, 6, DANIEL, 4

Roy: lawyer, Pharmacia - Upjohn
prev. affil.: Temple B'nai Israel, Kalamazoo, MI (Reform)

EVAN AND TAMMY COHEN (USA) & SAMANTHA, 3, REBECCA, 1

Evan: lawyer, Milbank Tweed
prev. affil.: Beth El Synagogue, Scarsdale, NY (Conservative)

GAL DIMANT AND PATRICIAL SINDEL (USA & ISRAEL) Gal: business, Chun Foo; Patricia: lawyer, Skaddins, Arps

RENEÉ FENBY (FRANCE)

JONATHAN FERZIGER (USA) AND MIRIAM HERSCHLAG (USA, ISRAEL) & YISHAI, 3, MERAV, 3

Jonathan: journalist, UPI; Miriam, freelance journalist
prev. affil.: Riverdale Jewish Center, NY (Orthodox) and
Kol Haneshama, Jerusalem (Reform)

SHERRI AND VICTOR GARBER (USA) & EMILY, 10, KRISTIN, 8

Sherri: investment banker, Morgan Stanley
prev. affil.: Jewish Center of Princeton, NJ

ALAN GENENDER (USA)
importer, mfg., KJG Overseas
prev. affil.: Cong. Beth Shalom, Northbrook, IL (Conservative)

FRED AND ALLISON GREENBAUM (USA) Fred: banker, Citibank; Allison: accountant

ALEXANDER GRINBERG (USA)
sales/marketing — Swissam
prev. affil.: Park Avenue Synagogue, NYC (Conservative)

EDWARD AND PATSY HANDELMAN (USA) & DAVID, 11, MICHAEL, 6

Edward: senior legal counsel, Citibank
prev. affil.: Bet Torah, Mt. Kisco, NY (Conservative)

DAVID AND JENNIFER HARRIS (BRITISH) & CAROLYN, 4, TESSA, 1

David: director, Inchcape; Jennifer, physiotherapist
prev. affil.: Richmond Synagogue, London

WALTER HEISER (USA)
attorney (energy development) — CEA Asia Ltd.
prev. affil.: Reform, New York

MARSHALL HOROWITZ AND BONNIE HOBBS (USA)
Marshall: lawyer, Coudert Bros.
Bonnie: lawyer, O'Melveny & Myers
prev. affil.: Conservative

**ROBYN AND CHRISTOPHER HOSKING (AUSTRALIAN)
& ZEB, 10, LAINE, 2**
Christopher: pilot, Cathay Pacific

**DAVID AND PHYLLIS JOHNSTONE (USA)
& SARA, 11, LISA, 7**
David: V.P., New Development Hotels, Marriott International
prev. affiliation: Temple Sinai, Denver (Reform)

**THEODORE KAVOWRAS (USA)
AND CYNTHIA GEE (AUSTRALIA)**
Theodore and Cynthia: consultants
prev. affil.: Manhattan Beach Jewish Center (Reform)
& City University Hillel

MARTIN AND LESLEY LAHM (USA)

Martin: lawyer, Dixon Cotton
Lesley: lawyer, Shearman & Sterling
prev. affil.: Chevra Tilim, New Orleans (Conservative)

RICHARD LAPKIN (USA)
engineer, Hughes Asia Pacific
special talents: computer systems
prev. affil.: Thousand Oaks, CA (Reform)

**LENNIE MAGIDA (USA)
& NINA SCHIDLOVSKY, 9**
freelance writer, editor
special talents: acting, producing
prev. affil.: Beth Shalom, Needham MA

JENNIFER MILLER (CANADA)
Business Development Manager, China Water Co. Ltd.
prev. affil.: Shaare Zion, Montreal, Quebec (Conservative)

**ARI NORMAN (BRITISH)
& LEE, 13, ADAM, 9**
chairman, Ari S. Norman (non-resident)
pres. affil.: Liberal Synagogue, Wembley

MEYER AND AILEEN OSOFSKY (USA)
Non-resident — Scottsdale, Arizona

**OBIE PET AND HAN SU-LIM (USA)
& KAITLIN**
Obbie: manager; Su-Lim: lawyer, CSM

**AMY AND RICHARD REINGOLD (USA)
& CELIA, 6, OLIVIA, 3**
Richard: executive, NBC News
prev. affil.: Machar - Humanistic Judaism, Wash. D.C.

SARAH RISPIN (USA)
teaching fellow, Chinese University
formerly president of Synagogue youth group; board member
of college Jewish association; Hebrew school teacher
prev. affil.: Ohr Kodesh Cong., Chevy Chase, MD (Conser.)

**JEFFREY ROSICHAN AND CHRISTY DITTRICK (USA)
& WILLIAM, 6, SAMUEL, 4**
Jeffrey: Investment banker, Merrill Lynch;
Christy: owner, Playtime

**DEBRA AND RICHARD SANDER (USA)
& JASON, 17, MICHELLE, 15, LAURA, 14**
Richard: engineering director, Elfatochem China, Ltd.
prev. affil.: Temple Sinai, Dresher, PA

**DANIEL SCHWARTZ (USA)
& ALLISON, 10, DANA, 7**
banker, publisher — AVCJ Holdings Ltd.
prev. affil.: Reform

GIORGIO AND SHELLEY SORANI (USA)

**DAVID AND DAWNNA WAYBURN (ISRAEL)
& JOHN, 16, ASHLEY, 12, TERENCE, 11, BRADLEY, 10**
David: businessman, Eastern Star Diamond; Dawnna, ballet
mistress, DMR School of Ballet
present affil.: Ohel Leah, HK (Orthodox)

**DAVID AND JANETH WEIL (USA & PHILIPPINES)
& SAMUEL, 2, ALIANA, 9 MOS.**
David and Janeth: business

**IAN WILSON AND AMBER GOULD (BRITISH)
& ZACHERIE, 3, JASMINE, 1**
Ian: HK Govt.; Amber: dental surgeon
prev. affiliation: Prince's Road, Liverpool (Orthodox)

**DAVID AND JOY ZWEIG (CANADA & USA)
& RACHEL, 4, AARON, 5 MOS.**
David: professor, HKUST; Joy: retailer/consultant
prev. affil.: Temple Emanuel, Lexington, MA (Conservative)

**ROSEMARY AND RAMI ZWICK (USA & ISRAEL)
& TAMAR, 9, ALON, 3, RUTI, 2**
Rami: lecturer, HKUST; Rosemary: homemaker
prev. affil.: Rodef Shalom, Pittsburgh (Reform)
& State College, PA (Reconstructionist)

Perspective on P.C.'s

Suffice it to say that Jackie Mason is not so crazy about the new technology. This is excerpted from the comedian's one-man show on Broadway, 'Love Thy Neighbor':

They tell you, 'Oh, you have a computer — you can talk to people all over the world.' People buy it. They buy it because of the publicity that you can talk to people all over the world. You can have 3,000 newspapers. You can have everything . . .

'Oh, I got a computer!'

'What do you do with it?'

'I don't know.' . . .

Imagine if the opposite was true. Imagine if everybody had a computer for \$9,000 and you were stuck by a table every time you had to learn anything or read anything. . . And all of a sudden somebody invented a whole new thing — a newspaper! You know what would happen? Everybody would say, 'What an invention! A newspaper! For half a dollar you got the same thing!' Not only that, you can take it wherever you want to go. You can't take a computer to the toilet. . . You can take this wherever you want — wherever you want! The dog: he's about to go — do you put a computer underneath?

All the geniuses with computers love to tell you you can talk to people all over the world if you're on line. Who wants to? You want to talk to people all over the world? People don't talk to the guy next door. . . People are standing in an elevator — do you talk to anybody? A guy calls you up and he's got the wrong number! You're gonna holler, 'You got the wrong number!' And God forbid he calls you again: you think he's a stalker, you call the police.

People are nuts, you know that? . . . They're crazy about computers. . . Last week a guy calls me: 'I spoke to a guy from Siberia, a mountain climber from Siberia.' If a mountain climber from Siberia came over to your house and said, 'Hello, I'm a mountain climber' Would you say, 'Come in, I'm dying to talk to you! All my life I wanted to talk to a mountain climber from Siberia! It's my biggest dream!'

It's the biggest fraud in the world. They also like to tell you you can make airline reservations all over the world. You ever see these nuts with the computers? 'All over the world I can make airline reservations.' The phone does the same thing — for a quarter you get the same information. . .

Did you ever notice that even they're [phones] computerized? . . . So now you have to press buttons for an hour. . . Press 1 if you want to fly now, press 2 if you want to fly later, press 3 if you want to fly alone, press 4 if you want to fly with your sister, press 5 if it's your brother, if you're meeting your brother-in-law press 20 . . . if you want to press a pair of pants press 90 . . . you're pressing and pressing for an hour and a half and then you miss the plane.

Reprinted from *The New York Times*

■ submitted by Daniel Kirwin

Mid-Autumn Festivals in HK

E-MAIL TO *THE SHOFAR*. A mid-autumn night in Hong Kong. A full moon. Friends and families congregating outdoors. Candles are lit. There is singing and eating in celebration of a holiday that recalls events long in a people's past.

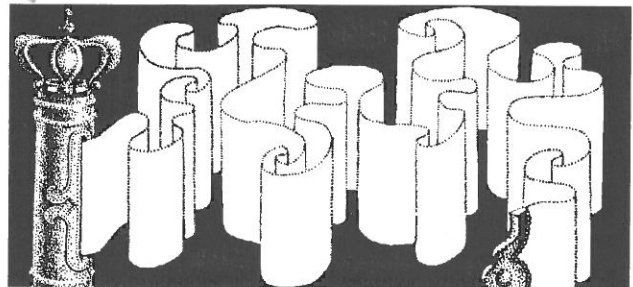
It is September 27th and all over Hong Kong people are celebrating the Chinese Mid-Autumn Moon Festival. At the same time, on a roof top in Central, over 100 Jews are celebrating an autumn festival that recalls their history — Sukkot.

For the second year in a row, The Congregation celebrated Sukkot in the UJC sukkah built on the rooftop patio of Robert Meyer's Special Assets Ltd.

In their first service together, Rabbi Levi Weiman-Kelman and Robyn Helzner led an inspirational and music-filled service. Following the service, the congregation enjoyed an exquisite and bountiful buffet.

The Holiday celebrations continued a week later with the observance of Simchat Torah. Half-way into the Friday night service, all chairs in the auditorium were cleared to the side. For the next hour and a half some 60 adults and 20 children rejoiced in the tradition of dancing with the Torahs.

The scene was repeated the next morning during Saturday morning services. The highlight of the morning was when the congregation formed a circle and completely unrolled the Torah. Everyone had the opportunity to walk around the inside of the circle and view the Torah in its entirety.



Praying with a Flute

A shepherd boy could play his homemade flute more sweetly than any bird could sing. Unfortunately, the boy was quite simple and couldn't learn to read or write. As he sat in the synagogue with his father on Yom Kippur, the holiest day of the year, he couldn't understand the prayers. Soon tears filled his eyes. He wanted to pray to God, but how?

Before his father could stop him, the shepherd pulled his flute from his coat pocket and filled the synagogue with music.

The congregation couldn't believe their ears. A flute, played on a serious holiday like Yom Kippur? The boy's father was terribly ashamed of his son. Traditional Jews never play music on Yom Kippur.

But the rabbi, the great Bal Shem Tov, smiled and said, 'God will hear us no matter how we pray, as long as we are truthful. This simple boy's unspoken prayer — his music — is even truer and more beautiful than ours. We pray with words from a book, yet he prayed from his heart!'

And from that night on, the shepherd boy played his flute at services, and it is said that God was delighted too!

■ Reprinted from *One Minute Jewish Stories*, adapted by Shari Lewis; submitted by Jonathan Feiger

Thanks!

Rabbi Samuel K. Joseph and Robyn Helzner for making yet another pilgrimage from the U.S. to Hong Kong to conduct High Holiday services

The Incorporated Trustees of the Jewish Community of Hong Kong for making a flat available for Robyn Helzner

Robert L. Meyer for hosting Rabbi Joseph during his stay in Hong Kong

Robert L. Meyer, for use of The Terrace for Sukkot festivities, for arranging the Sukkot dinner, and for subsidizing the additional expenses involved in making this such a successful, memorable event

Hank Goldstein for providing mobile phones for Rabbi Weiman-Kelman and Robyn Helzner

The Jewish Community Centre for the use of an amplifier, microphone, and speakers for Sukkot festivities

Ida Yue, Raymond Au Yeung, and other staff members of Special Assets Ltd. for their help with building the sukkah and making arrangements for the Sukkah Building Party and 'Sukkot Under the Stars' service and dinner (and Raymond, also, for fitting out the ark)

Ben Frankel and Diana Goldman for Sukkot planning, arrangements, and donation of flowers and other decoration for the sukkah

Sharon Fine and Janet Golden for handling tickets and collecting money for Sukkot dinner

Mary Seddon for providing cakes and other desserts for Sukkot

Joel Eisemann and the Mariott Hotel for lending lecterns for High Holiday services

Al and Sharon Fine and Ken and Debbie Bell for donating flowers for High Holiday services

Judah Frankel and family for collating High Holiday tickets and stuffing envelopes, fixing labels, etc.

Janet Golden for overseeing High Holiday arrangements

Al and Sharon Fine for preparing the ark for High Holiday services

Jonathan Feiger, Ken Bell, and Al Fine for making High Holiday arrangements for helpers

Mary Leventhal, Carol Betson, Terry Paule, Ken Bell, Jonathan Feiger, and Sharon Fine for manning the High Holiday reception desk

Alistaire Hayman and Brian Blank for handling High Holiday security

Clare Ray for making High Holiday name tags for Committee members

Mary Leventhal for providing bed, bedding, and crockery for Robyn Helzner

Ben Frankel for all his help in facilitating the Rabbi's move to Hong Kong, settling in, home and school arrangements, domestic helpers, etc.

Terry Paule for helping furnish the Rabbi's apartment and overseeing arrangements

Cindy and Paul Theil, Stephanie Mitchell, and Joyce and Steve Barnathan for their donations of household furnishings for the Rabbi's apartment

Diana Goldman and Jonathan Feiger for stuffing envelopes for the Rabbi

Mazel Tov!

Romy Serfaty and Julian Hipwell on their marriage

Robyn and James Kaptzan, on the birth of a son, David

Cara and Andrew Case, on the birth of a son, Zachary Ryan

Lisa and David Kasten, on the birth of a daughter, Lauren Nicole

Reto and Sharon Meier, on the birth of a son, Joshua Michael

Donations (General Fund)

Reto and Sharon Meier, in honor of the birth of their son Joshua Michael Meier

Al and Sharon Fine, in honor of the wedding of Romy Serfaty and Julian Hipwell

Bob and Grace Green in honor of the wedding of Romy Serfaty and Julian Hipwell

Donations (Robyn Helzner Fund)

Jonathan Feiger and Nancy Laben

Bob Frankel and Fiona Connell

Alan and Nancy Brenner

Donations (Shabbat Dinner & Lunch Sponsorships)

Al and Sharon Fine in honor of The UJC's eighth year of High Holiday services (September 6)

Bob and Grace Green in honor of the visit of Rabbi Samuel K. Joseph and Shabbat Shuva (September 20)

Janet Golden in honor of Simchat Torah (October 4)

Ben Frankel and Fiona Connell in honor of the arrival of Rabbi Levi Weiman-Kelman and family

Romy Serfaty and Julian Hipwell, on the occasion of their marriage (October 11)

Nancy Laben and Jonathan Feiger on the occasion of Nancy's birthday (November 1)

William and Linda Grabel of New Rochelle, New York, in honor of the birth of their first grandchild Zachary Ryan Case. Dinner follows a *Pidyon Ha'ben* (Redemption of the First-born) ceremony and Shabbat service (November 15)

Terry and Jeff Paule on the occasion of the visit of Terry's parents Celia and Norman Besbris from Kalamazoo, MI (November 29)

Farewell

Karen and Charles Chaikin (USA)

Marc Kaplan and Kim Mugford (USA)

Alexander Karsner

Miranda Miller (Australia)

Schedule NOVEMBER

Shabbat services are held every Friday night in the Auditorium, Robinson Place, Jewish Community Centre, 70 Robinson Road, Mid-Levels, followed by a dinner in the JCC coffee shop. A pre-service Fellowship Oneg begins at 6:30 P.M.

Tues., October 29, 7:00 P.M.

Introduction to Judaism: Written Torah
taught by Rabbi Levi Weiman-Kelman

Friday, November 1

Bar Mitzvah Group, 6:00 P.M.

Shabbat Service (Kabalat Shabbat), 6:45 P.M.
conducted by Rabbi Levi Weiman-Kelman
sponsored by Jonathan Feiger and Nancy Laben
on the occasion of Nancy's birthday

Sat., November 2, 9:45 A.M.

Nature walk, Shabbat service, brunch
with Rabbi Levi Weiman-Kelman

Tues., November 5, 7:00 P.M.

Introduction to Judaism: Oral Torah I
taught by Rabbi Levi Weiman-Kelman

Thurs., November 7, 6:30 P.M.

New Members Reception

The American Club, 49th fl., Exchange Square

Friday, November 8, 6:45 P.M.

Shabbat Service (Kabalat Shabbat)
conducted by Rabbi Levi Weiman-Kelman

Saturday, November 9

Mincha Service, 5:30 P.M.

Bar Mitzvah group & Havdalah Service follows
conducted by Rabbi Levi Weiman-Kelman

Tues., November 12, 7:00 P.M.

Introduction to Judaism: Oral Torah II
taught by Rabbi Levi Weiman-Kelman

Friday, November 15, 6:45 P.M.

Pidyon Haben Ceremony

Shabbat Service (Kabalat Shabbat)
conducted by Rabbi Levi Weiman-Kelman
dinner sponsored by William & Linda Grabel

Tues., November 19, 7:00 P.M.

Introduction to Judaism: Law Codes
taught by Rabbi Levi Weiman-Kelman

Friday, November 22

Bar Mitzvah Group, 6:00 P.M.

Shabbat Service (Kabalat Shabbat), 6:45 P.M.
conducted by Rabbi Levi Weiman-Kelman

Tues., November 26, 7:00 P.M.

*Introduction to Judaism:
Kaballah & Hasidism*

taught by Rabbi Levi Weiman-Kelman

Friday, November 29, 6:45 P.M.

Shabbat Service (Kabalat Shabbat)
conducted by Rabbi Levi Weiman-Kelman
dinner sponsored by Jeff and Terry Paule

Sat., November 30, 12:45 P.M.

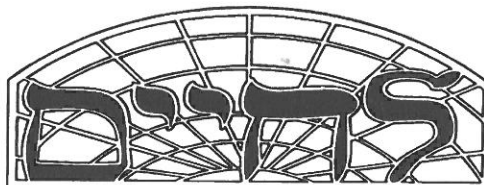
Shabbat at Sea II (see insert)
with Rabbi Levi Weiman-Kelman

Friday, December 6, 6:45 P.M.

Shabbat Service (Kabalat Shabbat)
conducted by Rabbi Levi Weiman-Kelman
Special Chanukah Dinner, details later

UJC Funds

There are many wonderful ways to honor, thank, and/or memorialize friends and loved ones in our tradition. One special way is to make a donation to one of the UJC Funds. There are the Rabbi's Discretionary Fund which is used by the Rabbi to subvent program expenses and help those who may need financial support to participate in a program; the Services Fund to help defray the expenses of renting function rooms for Shabbat and Holiday services; the Prayerbook/Bible Bookplate Fund which enables you to dedicate a prayerbook to a special person or event; the Rabbi's Fund and The UJC General Fund. Each of these funds have specific purposes which in the main help our Congregation with its expenses. Please consider a donation to a UJC Fund as a beautiful tribute to someone or something special.



The United Jewish Congregation of Hong Kong

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GPO Box 5259, Hong Kong

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70 Robinson Rd., Mid-Levels, Hong Kong
Tel. 2523-2985; Fax 2523-3961

Rabbi Levi Weiman-Kelman: Tel. 2523-2663
Home Tel: 2517-7967; Home Fax: 2803-0709

Executive Administrator: Ms Jacqueline Vachha

Chairman: GPO Box 6083, Hong Kong
Tel. 2735-3037; Fax 2730-5507

Executive Committee

Chairman, editor, *The Shofar* Bob Green
Vice-chairmen. Mark Michelson, Albert Fine
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Ben Frankel Liaison, Programming
Terry Paule Membership/Youth
Cara Case Fundraising, Outreach
Jonathan Feiger Education, Administration
Daniel Kirwin Fundraising, Administration
Melvin Satok Ritual
Honorary: Carol Betson, Peter Kaminsky

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

UJC, JDC Team Up

(continued from page 1)

many programs that serve the elderly and children with mental disabilities. We hosted the delegation for three weeks.

'The first JDC training program, in Shanghai took place in April 1996 when I brought a team of four American and Israeli specialists. We also brought with us a 20-foot container of more than 770 wheelchairs, crutches, canes, and other assistive devices, as well as six computers, three printers and over 20 software programs. In all, JDC invested more than \$120,000 in this project so far.

'Our partners in Hongkou have also invested a great deal of energy, hard work and funds to cover some of the local expenses. For example, when our specialists are in Shanghai, the Hongkou District pays for their hotel, food, local transportation and translators' fees. Our partners are serious and committed and we believe that soon they will become the trainers of other Chinese professionals. It is our hope that the Hongkou District and the city of Shanghai will become leaders in innovative social services and educational programs in China.

'You may know that during World War II, 20,000 Jewish refugees lived in the Hongkou District. And although Hongkou residents at the time were very poor and under foreign occupation, they welcomed the Jewish refugees. During that time many friendships between Chinese and Jewish people developed. JDC was in Shanghai from 1940 to 1952 providing funding and helping establish social services, educational programs and medical care for the Jewish refugees.'

Condolences

Robin and James Kaptzan
and family
on the death
of James' brother,
Anthony David Kaptzan

*The memory of the righteous
is a blessing*

JWA Charity Bazaar

Dear UJC Members —

Once again The JWA will hold its annual charity bazaar — this year on December 1. Please get involved by donating any merchandise — toys, clothing, electronics, household goods — you name it!

We also welcome your ideas for games and entertainment. Also, raffle prizes are a great way to build a profile . . . and gifts for prizes, too.

And yes, this year we can cook up a storm! There will be food stalls of sandwiches, popular and haute cuisine specialties, baked goods, etc.

Last, but not least, sign up to man a table, and remember to put the date on your calendar.

I look forward to hearing from you . . . so please call me.

Daryl Ries, Bazaar Chair
Tel. 2858-1344, fax 2858-1328

Clare Ray offers reduced fees for therapy, will donate to UJC

UJC member Clare Ray has offered her healing therapies of Reflexology, Reiki, Aromatherapy and Hypnotherapy at half-price for UJC members during the fall-winter season, and in memory of her father, will donate the fees to The UJC. She advises members to 'relax, give yourself a treat, try a new therapy, pamper yourself, and make some money for the Congregation.'

Clare can be reached by phone or fax at 2894-8974.

New Members

(who have joined since June 1, 1996)

You Are Invited

Thursday, November 7

6:30 - 8:30 P.M.

The American Club

Exchange Square II, 49th floor, Kam Sham Room
for a

Cocktail Reception

to meet Rabbi Levi Weiman-Kelman
and members of The Executive Committee

RSVP: 2523-2985

**Thanks to all UJC members
who went out of their way
to make us feel welcome
and at home in Hong Kong**

Rabbi Levi & Mrs. Paula Weiman-Kelman

Word from Abroad

Tamar Shay and Henri Tannas send greetings from the U.S. and a 'heartly Shannah Tovah' to the Greens, Leventhals, Janet Golden, Chuck Monat and all their other friends. They can be reached at 224 Kenrick St., Newton, MA 02158 or email: 'Tamar P. Shay'

<100267.2573@CompuServe.COM.>

The United Jewish Congregation of Hong Kong
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