NE OF the most fascinating aspects of human existence is the giving of gifts. Some are intended to display wealth and power, to dominate. Others are an expression of reciprocity and exchange for favors received.

received.

There is an endless assortment of rewards and punishments that we give ourselves as prizes for successes or penalties for failure. Be it a cocktail or a safart, the indulgence is legitimatized under the all encompassing phrase, "You owe it to yourself."

passing parase, "You owe it to yourself:" a wandrous gift of God.
Each person, regardless of status,
Each person, regardless of status,
and night. The recipient is free toemploy or exploit it, Yet God gladly
accepts whatever stewardship we
may offer in return.

The receipt of any gift carries an
element of surprise and for a fleeting moment transports one into a
magic world that transcends time,
space, poverty, and difficulties.

UNFORTUNATELY, many asso-ciate deep love with expensive gifts. Children teach us much, for they register little concern for brand names and price tags. They are Im-pressed by unique, genuine, and ap-



propriate alfection.

In his provocative book "The Meaning of Gilts," the noted Swiss spechiatrist, Paul Tournier reminds us that in "some respects, the great quest for gilts is a means by which we deceive ourselves, and by our little gilts, we numb our longing for the greater ones which escape us."

Even so, if each gift is a symbol of love, it communicates powerful statements of worth and belonging. If giving is identifying with another at the level of care and affection, then gitts must be chosen with delicate discrimination, since they embody our feelings about relationships.

Beyond the motives and methods of giving, we need to remember

Beyond the motives and methods of giving, we need to remember Emerson's trenchant words: "Rings and jewels are not gifts, but apologies for gifts. The only gift is a portion of thysell." Rabbi Irwin Groner is with Congregation Shaarey Zedck.

## OU history update open

Current and future teachers of so-cial studies can get an update on "Teaching About Conflicts and fix-volutions" at a conference Saturday and the conference Saturday Teonic Saturday Teonic Saturday Topics include "American Families. American Slaves: Revolution Families. American Slaves: Revolutionary New Interpretations." "Witch-craft and the Social History of Early Modern Europe," "The Scientific Revolution," "The Cuban Missile Crisis: Presidential Leadership Revi-sited" and "Recent Social Conflict in

Brazil."
Several faculty are authors of highly regarded books, including Charles Akers, a prize winner for his books on ligures of, the American Revolutionary War period; Joseph A. Rialts, an expert on witcheraft and social history; and Mary C. Karasch, honored for her book "Stave Life in Rio de Janeiro, 1808-1850."
The program will be held from 9 a.m. to 3 p.m. with concurrent sessions held during the morning and afternoon. For registration information, call Out at 370-3510. Continuing education units are available.



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