

News

Newsletter of the UpJ (Union progressive Jews in Germany): The August issue has been published. It contained reports concerning the yearly convention with child-care, about Netzer (youth organisation), about Arzenu (zionistic Refrom organisation), Tisha BeAv, book reviews, a children's page, Hebrew for anyone and Hebrew for the curious, the joy on Sukkot, and many short stories. The next edition will be coming out before Hannukah.

New in our library: 1) The last of the three volumes of the Jewish textbook **Rosh Pina "Shai"** has been published. This volume concerns the themes liturgy, Jewish studies (Hebrew Bible) und Israel. 2) We received the book *Mein Bund, den ihr bewahren sollt - Religionsgesetzliche und medizinische Aspekte der Beschneidung* by Rabbi Dr. med. Deusel from Irit Shillor. 3) *A Musical Machzor - The Complete Services of the High Holy Days* by P. Spiro (Notenbuch and CDs) 4) *Reform Responsa for the 21. Century; Koscher durch das Jahr* by Rabbi Shaul Wagshal donated from D. Tal-Rüttger.

Thanks for the donations: Johanna Aab, our friend of many years, sent us a donation for the New Year. Johanna has been living in Frankfurt for many years but keeps in touch with us through the Alon. We wish for Johanna that her mind remains so sharp and *Ad Me'ah weEssrim* - for 120 years! The Matthes-Tosberg sends us donations regularly; we are very thankful! We also thank T. Bruinier for the donations which he makes possible through his lectures in schools and churches.

New ideas for our ALON. We ask your help towards this goal. Let us know, what you would like to read in the ALON and give us your pieces. Directions for handicraft? Book reviews? Travel report? Stories and jokes? Answers to general daily questions? In this newsletter we have a new category: A recipe to try. Daniel und Benny have reported about their trip to the Ukraine.

Auschwitz Hearings 1963-1965 in the Internet: The Fritz Bauer Institute has now put the audio recordings in the Internet: www.auschwitz-prozess.de.

A recipe to try. Challah (From: „*The Book of Jewish Food*“ by Claudia Roden)

The braided Challah is surrounded by tradition and loaded with symbolism. A blessing is said over two loaves, which represent the two portions of Manna given to the children of Israel in the desert on Fridays. The breads are covered by a white cloth, like the dew on the manna. Challah is baked in various sizes and forms: braided loaves with three, four, or six parts are the common because they look like arms and symbolize love. Three braids represent truth, peace and equality. Twelve curves on the loaf stand for the twelve tribes of Israel. Round loaves have no ending or beginning and stand for the perpetuation of Rosh Hashanah.

For 4 loaves

14g dry yeast

500ml warm water

100g Sugar

4 eggs and 1 yolk for the glaze

1 teaspoon salt

125ml oil

About 1300 g flour

Poppy seed or sesame, optional

Mix the yeast with a bit of the sugar in the warm water and let stand for about 5 minutes. In the meantime, mix the flour, salt and sugar together. Mix the eggs with the oil. First mix the yeast mixture in to the dry ingredients and then follow with the egg-oil mixture. Mix everything well together by hand or with a mixer with a dough hook and put the dough onto the work surface. Knead, until the dough is medium soft and smooth but feels relatively dry. Put the dough into an oiled bowl and cover with a damp cloth. Let it rise until almost doubled, about 1 hour. Deflate the dough and divide it into four pieces. Separate each fourth into three evenly sized pieces. Roll out each piece like a long frankfurter. Pinch the ends together on one side and braid. Fold the ends under the edge of the loaf. Place the loaves on a baking sheet leaving enough room for them to rise and let them rest another 45 minutes until they have almost doubled again. Mix the egg yolks with 1 tablespoon of water. After the loaves have risen, brush them with the egg glaze and sprinkle with poppy seed or sesame, if desired. The loaves should bake about 30 minutes in a preheated 180° oven. (A. Piccirillo)

Jung und Jüdisch Seminar in der Ukraine

Our congregational members Daniel and Benjamin who now live in other cities travelled to the Ukraine with Young and Jewish. The nine day seminar began in the capital, Kiev. Through detailed tours in the city, we had a good overview of the history of Kiev and through discussions with the guides and also through workshops, we had a glimpse into the culture and society of the Ukraine. We visited various synagogues during a tour of Jewish Kiev and it was interesting to see the diversity of Jewish life in

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this city. A visit to the liberal congregation was especially memorable, where we were heartily welcomed. The congregation was in the process of moving into new rooms and setting up a new synagogue. It was very nice to hear that the congregation was growing and liberal Judaism was establishing itself more and more in the Ukraine. Another important, although not happy, part of the program was the visit to Babij Jar, outside of Kiev. At this site, where ten thousands of Jews were shot during the Nazi rule, we held a Ma'amad service together and spoke of this place and its terrible history.

After we left Babi Jar, we drove to Uman, to visit the grave of Rabbi Nachman von Bratslav, the great-grandson of the Baal Shem Tow. Suddenly, one felt as if one was in the middle of the most orthodox areas of Israel. Unfortunately, we didn't have a real tour and so travelled onwards quickly. A special highlight of our trip was our time in Odessa. This large city on the Black Sea was the center of Jewish life in the Eastern European area at the beginning of the 20th century. In the time before the Soviet Union, over 56% of the population of this very European, cultural and beautiful city was Jewish. Although our hostel in Kiev just as easily could have been in Western Europe, our lodging in Odessa was like time travel back to the deepest Soviet period. A large figure of Lenin was in front of the huge lodging, which had probably not been renovated in the past 40 years. We met wonderful people in Odessa from the liberal congregation who showed us the city and held workshops about Chasidism and liberal Judaism and who joined us in the evenings for partying. The congregational members were incredibly friendly and hospitable, so that we quickly formed friendships. We are especially happy that some of them are planning on coming to Germany for a Young and Jewish seminar. We hope to see our Ukrainian friends again soon! (B. Bahr, D. Scheper)



The Board wishes us all a happy Hannukah!

Debbie Tal-Rüttger, Christopher Willing und Audrey Piccirillo

LUACH / Calendar

November

Friday, 01.11. 18.30 Shi'ur 19.30 Kabbalat Schabbat
Sunday, 17.11. 16.00 Shi'ur 17.30 Arwit lechol
20.11. – 24.11. – *Congregational day in Berlin*
Thursday, 28.11. 18.30 Hannuka-Party at T. Bruinier

December

Friday, 06.12. 18.30 Shi'ur 19.30h Kabbalat Schabbat
Saturday, 14.12. 10.30 Shi'ur 11.30 Shacharit
School vacation 20.12.2013 – 12.01.2014

*Please bring a dairy or vegetarian dish

* If not otherwise mentioned, the meetings are in the congregational room in Felsberg

חגים CHAGIM Holidays

About Hannukah and Christmas, from "Er ist Mein Gott", by Herman Wouk

The story of the consecrated oil which lasted for eight days is the embodiment of Jewish history. Our whole history is the fantastic legend of oil reserves for one day which sufficed for eight days, from a burning thorn bush which did not incinerate, form a national life, which, if logic can be believed, should have died out long ago but which is still vital. That is the story which we tell our children in the long December nights when we light the small candles while the glow of the Christian holiday surrounds us with its trees covered with decorations and its well-known music. The two holidays do indeed have a common point. If Antiochus had succeeded to obliterate Judaism one and half centuries before Jesus was born, then there would not be a Christmas holiday. The celebration of the birth of the giver of the Christian religion was possible because of the win of the Maccabees.

The meaning of the word "liberal" in the context of "Liberal Judaism"

Liberal is a term stemming from the political sphere. There it means the freeing from fetters and ties arising from the confines of the medieval way of life and the absolutist power of the ruler, as well as from restrictions to the life affirmation of the individual. (Our) attitude towards modes of expression of the religion, the reference to personal responsibility and the critique of unconditional acceptance of everything that came from the past all imply freedom from ties which were until now regarded as necessary and valid. Thus the use of the word "liberal".

(From: *Liberales Judentum*, von Max Dienemann, 1935)

<p>Jüdische Liberale Gemeinde Emet weSchalom e.V. Nordhessen Postfach 1112, 34583 Felsberg Tel 05603/6701 Fax 05603 – 911243 e-mail: emetweschalom@gmx.de Internet: www.emetweschalom.de Internet Union Progressiver Juden in Deutschland: www.liberale-juden.de Vorstand: D. Tal-Rüttger (1. Vorsitzender) Chr. Willing (2. Vorsitzender), A. Piccirillo</p> <p>EmetweSchalom ist als gemeinnütziger Verein anerkannt. Spendenquittungen werden zum Jahreswechsel ausgestellt. Für Spenden unter 25.-€ gilt der Zahlungsbeleg als Spendenquittung. Wir danken Ihnen für Ihre Spende! Bankverbindung: KSK Schwalm-Eder BLZ 520 521 54 Kto 139 00 40 97</p> <p>Redaktion: D. Tal-Rüttger</p>	<p style="text-align: center;">Glossar</p> <p>alon = Mitteilungsblatt gijur = Konversion; Aufnahme in die jüdische Religion und in die jüdische Gemeinschaft Hawdalah = wörtlich: Unterscheidung. Gebet am Ausgang der Schabbat. (Gott unterscheidet zwischen Alltag und Feiertag) Kabbalat Schabbat = Empfang der Schabbat; Gottesdienst und Abendgestaltung am Freitagabend. lu'ach = Kalender leynen = den Wochenabschnitt aus der Torah-Rolle mit einer Melodie vorlesen schacharit = Morgengottesdienst sch'ur, Plural: schi'urim = Lernstunde; Unterricht se'udah schilischit = dritte Schabbatmahlzeit, bei der Torah gelernt wird siddur = das jüdische Gebetbuch Torah = Die fünf Bücher Mose. Hebräische Namen: bereschit, schmot, wajikra, bamidbar, dwarim</p>
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<p>jüdische liberale gemeinde emet we'schalom nordhessen</p> <p style="text-align: right;">אמת ושלום  e.V.</p>	<p style="text-align: center;">Mitglied der</p> <div style="display: flex; justify-content: space-around; align-items: center;">  <div style="text-align: center;"> <p>WORLD UNION FOR PROGRESSIVE JUDAISM</p> </div>  <div style="text-align: center;"> <p>האיגוד העולמי ליהדות מתקדמת</p> </div> </div> <p style="text-align: center;">Union Progressive Juden in Deutschland e.V.</p>
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