



**Dear members of our congregations,
Dear friends of the progressive movement,**

Very soon Pessach starts and – coinciding with school vacation – a time begins when we can dedicate ourselves completely to our families, friends and also our congregations. The communal Seder evenings enable us not only to celebrate and follow our old Jewish traditions but also reflect about our lives as Jews in Germany nowadays and sort them out in the present-day context.

Much has happened during the last months. Much of it we would have never fathomed. I think especially of the horrible attacks in Paris and Copenhagen which cost innocent lives and caused permanent fear and anxiety for many people. The religiously motivated fanaticism is one of the most dangerous phenomena of our time – it is a threat not only for people but also for the societies and their values structure that are their fundament.

In this context, it dismayed me that Benjamin Netanyahu, while attending the mourning ceremonies in Paris, called out to the Jews in Europe to emigrate to Israel. It seems to me a total misjudgment of our self-image. Most of the European Jews live here out of their own will and feel here at home. Their culture and their language brought them here or caused them to stay here – in spite of the open invitation to make Aliya to Israel, and they built and care for congregations here. The call should aim at the European societies to become a place for togetherness and openness to all freedom loving people.

In the summer we'll have our annual convention in Spandau from July 2nd to July 5th. During the convention we'll be deeply involved in the topic of Israel and I'm happy to share a glimpse of our plans with you. The establishment of diplomatic relationships between the Federal Republic of Germany and Israel is celebrating its 50th anniversary in 2015. We'll host high-ranking Israeli representatives and expert speakers of the various fields, who will examine this important event from different points of view. In addition, many workshops relevant to this topic are in our programme as well as the chance for informal exchange of ideas and thoughts. Parallel to our convention, the by now traditional children's convention with its own specific program will take place. The details to all this can be found in this – again wonderfully many sided newsletter.

On behalf of all my colleagues on the board of the UPJ I wish you happy Pessach days and all the best,

Sonja Guentner

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and presented it to the managing committee and in one of the workshops. Sarah, Ruth and Verena Menn – who shortly became a member of the UpJ's Managing Board – started a task force and over the next weeks we worked on our pilot project. Thanks to Irith Michelson, who performed an early Hanukkah miracle, the pilot project quickly received funding from the Central Council of Jews in Germany.

Goals

The goals of our Family Machanot are: the strengthening of the Jewish identity within the family as well as a Jewish family network. To achieve these goals, the task force developed a Family Machanot Concept, whose aim it is to strengthen the UpJ-communities and to act as a catalyst for individual communities' family programs. The focus is on families with younger children, who are too young for the UpJ's Youth Machanot.

The youngest Jewish generation - Nitzanim le-keshet: Hanukkah-Machane 2014

*"Do you need help?"
"No, Sam is gonna explain it to me!"*

Within two days, we adults were no longer needed. For a minute, we organizers of the Family Machane, Ruth Geiss-Friedlander and Sarah-Elisa Krasnov, were speechless. Then we smiled. We reached our goal: the next Jewish generation bonded.

How it began

Last July, our boys and we parents first met at the UpJ's 2014 annual meeting. Sarah had prepared a paper on UpJ-wide family programs



We always welcome older siblings as well as those family members with special needs.

The Concept

The weekend concept acknowledges the special needs of families with younger or special needs children. This means longer breaks, which everyone uses for extensive networking. During the planning stage, we ask – and assist – the community to recognize and – where possible – to remove any barriers. For example, the Göttingen community arranged a diaper-changing table. Additionally to the existing playroom, the library was fitted with mattresses during the Machane to serve as a chill-out room – those were not just popular with the youngest participants! Another aspect that everyone enjoyed was healthy food.

Here, as an example, Göttingen's program, where participants arrived Friday afternoon for the welcome reception.



Next was a Kabbalat Shabbat service, which was organized by the two 'Flowers' (the name used for trainee youth leaders) Lou and Jakob and all the kids. Here, and during Kiddush, it was evident how much knowledge the older siblings could contribute due to their Netzer-experience. The out-of-town families stayed in the local youth hostel and started the day off with great conversations over breakfast. Back at the synagogue, everyone joined in the children's morning service and shiur, which were both officiated by the AGK-rabbinical student Anita Cantor. Subsequently, three parallel workshops were on offer: Hanukkah songs with Esther Kontarski, a Hanukkah play with Anita Kantor and arts & crafts with Ann-Kathrin Meyerhoff. All workshop offers were inclusive and for all generations. The credo being: everyone does what they can do best. In the arts & crafts, for example, the younger children designed one side of the Hanukkiah in the morning, while the older

children and adults worked on the detail-rich synagogue landscape on the afternoon. As it was not possible to have everyone around the Hanukkiah at the same time, a second workspace offered dreidel crafting and painting. The Hanukkah play was performed in the late afternoon in front of the whole community as part of the Hanukkah party. A part of the play was also the many new and old Hanukkah songs we had learned during the day.

Sunday morning, we again met up at the community center for a workshop on children's literature and feedback. Here is some of the feedback we got from the anonymous questionnaire: Toda Raba! – Thanks a lot for organizing, it was a great weekend! – Please organize another one soon! – Thanks!

And that was when our children told us, they really do not wish to leave!



Lesson learned

An idea might start off with one person, but within a short time and with a good team, it can become a project that strengthens our families and secures our communities. Currently, we are planning more Family Machanot. Success is only possible when all stakeholders within the UpJ family work together and share one vision. Should you be interested in joining or organizing a machane, please get in touch with menn@liberale-juden.de

Toda Raba!

We would like to use the opportunity to thank all those involved. Especially the Managing Board and the volunteers of the Göttingen community, the volunteer workshop leaders as well as Irith Michelson and the Managing Board of the UpJ

Sarah-Elisa Krasnov & Ruth Geiss-Friedlander,
Task Force Families at UpJ
Verena Menn,
UpJ Board Member



Some Unknown Facts about Pessach A Wandering Aramean was my Father.

This citation introduces the Drascha section of the Pesach Haggadah. It is a text which we mostly read in a breathless rush, impatiently, and our thoughts are not really upon it.

The Tractate ‚Pessachim‘ (the Pesach festival) in the Mishnah, Chapter 10:4, instructs us: ‚And he (i.e. the father) reads and explains from the words ‚A wandering Aramean was my father“ until he has finished the entire section.“ This section is a summary of the Exodus from Egypt. Devarim (Deuteronomy) 26,5:

5 Then you shall say the following before the Erternam your God: A wandering Aramean was my father, and he went down to Egypt, and was a stranger there; he went down with few people but became there a great, strong and numerous nation.

6 But the Egyptians mistreated us and oppressed us and laid hard labour upon us.

7 Then we cried to the Eternal, the God of our ancestors. And the Eternal heard our cries and saw our misery, our fear and our need.

8 and led us out of Egypt with a mighty hand and an outstretched arm and with great power, through signs and wonders

9. and brought us to this place and gave us this land, flowing with milk and honey.

אַרְמֵי אֲבֹד אָבִי וַיֵּרֵד מִצְרַיִם וַיִּגְר שָׁם בְּמִתֵּי מֵעֹט וַיְהִי שָׁם לְגֹי גְדוֹל עֲצוּם וַיִּרְעוּ אֶתֶנּוּ הַמִּצְרַיִם וַיַּעֲנוּנוּ וַיִּתְּנוּ עָלֵינוּ עֲבֹדָה קָשָׁה: וַנִּצְעַק אֵל ה' אֱלֹהֵי אֲבוֹתֵינוּ וַיִּשְׁמַע ה' אֶת קוֹלֵנוּ וַיֵּרָא אֶת עֲבֹדָתָנוּ וְאֶת עֲמַלְנוּ וְאֶת לְחֻצְנוּ: וַיּוֹצֵאֵנוּ ה' מִמִּצְרַיִם בְּיַד חֲזָקָה וּבְזְרָע נְטוּיָה וּבְמַרְאָה גְדוֹל וּבְאִתּוֹת וּבְמִפְתֵּימוֹ: וַיְבִאֵנוּ אֶל הַמְּקוֹם הַזֶּה וַיִּתֵּן לָנוּ אֶת הָאָרֶץ הַזֹּאת אֶרֶץ זָבַת חֵלֶב וְדָבָשׁ

This is the text to be said by an Israelite when he brings the first fruits as an offering to the priest, as soon as the Israelites have settled the land. This text does not include all aspects of the story and does not mention Moses at all. So the reader is compelled to fill the gaps for themselves. The Sages of the Haggadah do this in that they explain the text and bring in additional quotations from the Torah, which expand the basic text.

Examples:

The words ‚biM'tei me'at‘ - ‚with few people“ – are expanded or clarified in the Haggadah as ‚With 70 People did your ancestors go down to Egypt.“ (Deut. 10:22.)

Vajehi sham legoy gadol - ‚And became there a great nation“ is expanded with: ‚The children of Israel were fertile, they had many children, they multiplied and became exceedingly strong, so that the land was filled with them“ (Exodus 1:7)

Varav – numerous (the people) – is expanded with: ‚a mass without number, like the plants in the field, will I make them,“ etc. (Ezekiel 16:7) In the end this rather bare summary of the history from Deuteronomy is decorated with numerous explanations and additions in the Haggadah and so forms a Drascha of the classical type. It is fascinating for the reader to find out from where these quotations come and in what context they stand in their original locations.

Deborah Tal-Rüttger

Personal Thoughts of an Un-Orthodox Rabbi



The organised Jewish community in Germany is facing a crisis, and a part of that crisis is that hardly anyone is aware of it. I would like to say that our own communities are different but, alas, this is not really the case.

The crisis has several causes, though of course they overlap. I shall attempt here to describe at least some of them.

The First part is: It is not clear: What are the Jewish communities FOR? Are they there to spread Judaism, Jewish values, beliefs, teachings and ethics, or just to provide social services for their members? Those of us who are involved can think of many communities where religious services are infrequent and poorly attended, where Religion is very much a minor activity, where amateur cantors or lay people are not able to lead a service that inspires and educates, where Jewish values are not applied or taught.

A Second part is that God is missing. Simply missing. I am certain that

if one were to ask many members and even leaders whether they believe in God, one would get a surprised reaction. They have often never thought of this. I am not speaking here about not having Doubts – after the Shoah we must all have Doubts; If anything it is the Fundamentalists with their relentless 120% faith in ‚Hashem‘ who concern me as much as the atheists. ‚Israel‘ means ‚Those who struggle with God‘. Struggle is acceptable, even recommended. As Jews, we don't just read the Tanakh and believe everything; No, we argue about it, we challenge it. Or we should do so. As a Rabbi I have my own doubts, my own worries and concerns, I am also challenged to explain God's workings or absences in History – but at least I try. There is a difference between having doubts, and not believing in God at all.

I am not blaming anyone. Many Jews in Germany have non-religious backgrounds; either they are descended from survivors of a major tragedy, that wiped out Judaism in Germany for decades, and they feel little link to God, or they come from a system where religion was discouraged or even banned for generations. But we need to rediscover



Spirituality and Prayer in our communal life.

God is often kept deliberately out of the community leadership. In some communities a firm line is drawn between ‚Religion‘ and ‚Administrati-on‘. Yet the Torah is full of Politics and Finance, giving instructions on how the donations to the Temple are to be divided, how the Half-Shekel tax is to be collected, how corruption amongst those charged with repairing the Temple is to be avoided.... We should look to our own traditions to understand how to lead a ‚Kehilla Kadosha‘, a ‚Holy Community‘.

A Third part is the Ego Problem. Many communities throughout the country are led by the people who established them, after the Shoah or after ‚die Wende‘, and built them up, but some are failing to develop a long-term strategy or to delegate or to build up a ‚team‘ of others who can gain experience in leadership. They come to believe they are irreplaceable. But what was important twenty or ten years ago might not be the main issue for the next ten or twenty years and we need to think ahead. I have observed this with increasing worry in the last fifteen years. Hardly any community has Satzungen which say that every Vorstandsmittglied must stand down after, say, two terms of office, and can only stand again after a specific period. Hardly any have proper open (or better, secret) elections – the same Vorstand soldiers on for year after year, complaining bitterly that no-one else wants to get involved but discouraging them when they do. How brave a member must be to stand for election against a ‚sitting‘ Vorstand that wants to continue, that controls the community, the office, the school, the cemetery..... We may laugh at Prime Minister Abbas who is now in the ninth year of his four-year term of office in the PA, we might criticise dictatorships in Arab countries, we might talk loudly of Israel being ‚the only democracy in the Middle East“ - but how democratic are our own communities?

Recently (and not for the first time) I ‚forced‘ an election in an organisation to which I belong. There are three Vorstand places and all three Vorstand wanted to stand again. Fine. But if I had not also submitted my candidacy, and demanded a secret ballot, then it would have been ‚automatic‘, a ‚walkover‘. The results were interesting. Of course I came fourth and was not elected – but it turned out, when members had the chance to vote secretly, that the re-election of the existing Vorstand was nowhere near as ‚einstimmig‘ as they had expected. Quite a shock! Hopefully a healthy one. Democracy only works if people bother, and are prepared to take the risk of losing an election.

Every Bundeskanzler is replaceable and will be succeeded by the next; every King is replaceable and will be succeeded by the next. Why not lay leaders as well? Why do so many seem to think they will live for ever? Why do they refuse to train up their successors? Or allow others to become involved, with fresh ideas and different perspectives? We need more training seminars for lay leadership, to help more members become involved in running our communities. We need to involve younger people in these roles.

A Fourth part is that we are not Grateful. Looking at recent developments in, say, Potsdam or Konstanz, where offers by the Stadtrat to build synagogues have been treated so rudely, or places like München or Bochum or Aachen, where big new synagogues have been built by non-Jews for communities which then hardly use them, one is amazed

at the chutzpeh of those who demand yet more financial help. How many members of the Jewish communities in Germany would still be Jewish if, like in almost every other country, they had to pay a substantial subscription for membership, rather than receiving everything for free or even being paid to be members? I suspect – very few. This is a very unhealthy situation.

Of course there are exceptions to every rule – there are some communities which are more active than others, or where young people are encouraged to take part – and I am happy that this is so. There are communities that pump out spiritual energy rather than sucking it in. But these are still the exceptions. Many of the smaller communities may die out within ten years, and unless they take action to grow, then they deserve to. If they contribute nothing to the religious lives of their members, or to the ethical values of the society in which they are situated, then they are empty and expensive shells and not ‚holy communities‘. So I urge the readers of this Newsletter: Look around you, in your own communities. Many of course are small, and it may be that there are not many people who have the time to take on responsible positions. But even so, every member has a vote, everyone is entitled to express their meaning, and those leading a community have to be able first to demonstrate that they were voted in by a majority (but not for Life!) and second that they are able truly to represent ALL members, even those who voted for other candidates.

A Kehilla Kadosha is no normal Verein. Jewish communities should exist ‚leDor vaDor“, through several generations, and their function is to spread Holiness through the world, not scandal. If only this were so! It is our task to make it so. I hope we can work on this, together, and I hope that the Union can provide, where necessary, help and guidance and training so that this can be accomplished.

Shalom,

Landesrabbiner Dr. Walter Rothschild



Hebrew for the Curious עברית לסקרנים

Pesach is almost here, the Matzot and the Matzah Meal have already been bought. Now is the time to think about what the word ‚Matzah‘ actually means and its linguistic content.

Mazáh, Pl.: Mazót מצה, מצות

The word *Matzäh* appears 54 times in the Bible, and not only in the history of the Exodus from Egypt. Lot baked some for his guests, Gideon served Matzah and roast lamb to the angel that came to him, and the Medium served King Saul with Matzot and roast veal. In all the stories Matzah is baked and offered, and usually in haste. In the stories of Gideon and Lot there could even be a hint of a sacrificial ritual, since Lamb was treated as an offering.

already been given in Verse 15. The Sages comment here that in the Bible nothing is to be understood strictly chronologically.

אין מוקדם ומאוחר בתורה

This rule exists since the 10th. Century and it was Rashi who used this rule especially frequently. Therefore the Sages say that the Israelites had already been warned beforehand to bake their bread quickly, so as to be able to complete their exodus in haste.

What does Matzah consist of? The Halachah says that Matzäh can be baked out of any of the five species of grain that are mentioned in Isaiah 28:25: ‚He scattered Black Cummin, Cummin, Wheat, Barley and Spelt.“

In practice *Mazäh* is baked from wheat flour.

Matzäh Shmurah, „guarded Matzäh“ מצה שמוּרה

is a Mazäh, whose flour has had absolutely no contact with water from the time it was harvested, so that it can not begin to leaven.

Matzäh Pschutah, „einfache Matzäh“ מצה פשוטה is a Mtazäh, whose wheat has been supervised only from the time it was milled into flour.

All containers used for the preparation of Matzäh must be clean and dry.

The flour must not be freshly milled, because then it is still warm and could begin to leaven more quickly. For the same reason the water used should be

cool and collected from a river 12 hours before it is to be used in the baking process. (Nowadays, simply take cold water from the tap.) Whilst the mixing and kneading takes place attention should be paid to maintaining the cool temperature. As soon as the flour and the water are mixed, the Baker has only 18 minutes until the Matzäh comes out of the oven.

Matzot, which are made with eggs, wine or honey are called Matzäh Aschira ‚rich Matzäh“. They are kosher for Pesach but one does not use them to fulfil the mitzvah of eating Matzah during the Seder meal.

Deborah Tal-Rüttger

Matzäh is also a daily **Food Offering in the Temple**. Vayikra (Leviticus) 2:4. ‚And so shall you bring as a meal offering a baked cake of flour, or unleavened cakes (Matzot) mixed with oil, and unleavened flat loaves (Matzot) smeared with oil.“

In connection with **the Exodus from Egypt** we read in Shemot (Exodus) 12:15: ‚For seven days you shall eat unleavened bread.“

שבעת ימים מצות תאכלו.

What however is Matzah and why do we eat it on Pesach? The Torah tells us in

Shemot (Exodus) 12:34: ‚The people took their dough before it had had time to rise and become leavened“ and left Egypt in great haste. In Verse 39 the word Matzót is used in this connection: ‚Of the dough that they took with them out of Mitzrayim they made unleavened cakes, (Matzot), for it was not leavened. For they were driven out of Mitzrayim and could not wait, and so they had no time to prepare provisions.“

Did the chronicler make an error here? The command to eat Matzót had



Ivrit lechol echad – Hebrew for All

It is always good and practical when one has a basic grasp of Ivrit. This time we will look at Greetings in the Synagogue and for everyday use.

Everyone knows the greeting that we also use on parting: Shalom	שָׁלוֹם
When one is so greeted, one answers with Shalom uvrachah - “Peace and Blessing!” However, one does not use this when parting.	שָׁלוֹם וּבְרָכָה
Apart from Schalom one also says on parting Lehitra’ot - ‚till we meet again“. In Israel nowadays one also hears at parting: Bye! Or: Yalla bye! – an Arabic-English combination.	לְהִתְרָאוֹת
Equally one can say on parting: kol tuv - “All the best!”	כָּל טוֹב
Everyone knows Shabbat Shalom! – “A Sabbath of Peace!”	שַׁבַּת שָׁלוֹם
On a festival we know the greeting Chag Same’ach – “A Happy Festival!”	חַג שִׂמְחָה
When someone is going on a journey, one wishes them Nessi’a tova – “Have a good trip!”	נְסִיעָה טוֹבָה
When someone is ill, one wishes them Refu’a shlema – “A full cure“ or “Get better“ .	רְפוּאָה שְׁלֵמָה
And when one has something to celebrate, we wish Masal tov – “Congratulations!”	מַזָּל טוֹב
Masal tov is often used in error to mean ‚Good luck“. But in Hebrew this would be beHazlacha – literally, “With success!” .	בְּהַצְלָחָה
And one does not get far without these two words: Bevakascha – “Please“	בְּבִקְשָׁה
<i>Toda</i> or <i>also toda rabba</i> – “Thanks“ or “Thank you“ .	תּוֹדָה, תּוֹדָה רַבָּה

And in this spirit: Jalla bye and kol tuv to you all,

Debbie



20 Years Beth Shalom

Munich's Liberal Jewish Congregation Beth Shalom was founded on March 17th 1995. The 20th anniversary is celebrated with a series of events this year. We began with Ronen Steinke, editor of the Sueddeutsche Zeitung, who read parts of his book „Fritz Bauer oder Auschwitz vor Gericht“ (“Fritz Bauer or Auschwitz in Court”) in February 24th in the Munich Jewish Museum, followed by Rabbi Jonathan Magonet's lecture “David and Bathsheba – A Story of Love and Power” in March 9th.

Highlight was the festive event in March 22nd when Beth Shalom, together with friends, representatives of political and religious institutions as well as Munich's citizens, reviewed the long way which progressive Judaism took to again establish itself in the middle of Munich's society.

The event took place in Hubert-Burda-Hall of the IKG Munich, which Beth Shalom could use free of charge. Further events to celebrate Beth Shalom's 20th anniversary will follow.



Munich's „Peace Chain of Religions“ with Beth Shalom

15.000 citizens of Munich built a „Peace Chain of Religions“ on Monday, February 2nd 2015. Member of the Greek Orthodox Salvator Church, the Catholic St.- Michael Church, the Protestant St.- Mathew Church, the Forum for Islam and the Ohel Jacob Synagogue formed the „Peace Chain of Religions“. The chain of lights, which was also supported by the Munich Liberal Jewish Congregation Beth Shalom, was initiated and organized by the two Munich citizens Beatrix Jakubicka-Frühwald and Gisela Jahn as a symbol for tolerance and peaceful coexistence of all religious groups. Nikola David, Beth Shalom's cantor, performance found much attention, when he, together with the former rabbi of the IKG (the Munich orthodox congregation) spoke the peace blessing. Cantor Nikola David swept the people in the crowded St.- Jacobs – Square to sing along with him.

Photo: F.Werners



THE IDEA WITH THE PARASHOT, OR: A TORAH SCROLL FOR BET HASKALA

For the beginning the congregation in Bielefeld lent us a Torah scroll, for which we are very grateful. Now it is time for us to look for our own scroll.

As we do not receive any subsidies and finance our congregational needs through membership fees and donations, we used our imagination for funding a scroll.

We decided to look for a sponsor for each Parasha. By doing so we obtained donations from single persons between 360 Euros for a regular Parasha and 500 Euros for special Parshot.

Of course sponsorship can also be given in monthly rates or as a group. Thus anyone who wishes to contribute to our scroll can do it even if one's financial means are limited.

We started this project in December. By the end of February we have already gathered 10.000 Euro. Some sponsors chose their Bar – Bat Mitzva Parasha, some preferred special Parashot such as the 10 Commandments or Shirat HaYam.

We hope to dedicate our Torah scroll by the upcoming High Holidays. If you are interested in our project, contact us under usb@mail.de.



The Travelling Exhibition: Variety and Tolerance in Jewish Culture.

The travelling exhibition ‚Plurality and Tolerance in Jewish Culture‘ is a project prepared jointly with the Diaspora Museum of the Beth Hatefutot in Tel Aviv. In this museum the history of Jewish communities and family names is documented, and photographs, films and music have been collected together. We wanted to show the content of this exhibition not just in order to demonstrate the variety of the different Jewish cultures over the whole world, but also to show how, in spite of these differences, Jewish identity has remained strong over so many years despite the widely-scattered communities.

Differences and variety must not necessarily always lead to division, isolation and exclusion! No, they can just as well serve the purposes of integration and better understanding between peoples, and show how one can work together without at the same time losing one's own cultural identity.

The Exhibition can be ordered for schools from Inna Shames under 0173-8291271 oand also arranged to suit individual workshops and lectures.

10 YEARS OF THE JEWISH COMMUNITY OF KIEL- THE FESTIVAL ‚VARIETY AND TOLERANCE IN JUDAISM‘.

The high point of our tenth anniversary jubilee year was the festival ‚Variety and Tolerance in Judaism‘ in the framework of a public, integrative and multicultural ‚Day of Culture‘ in the Hebbelschule in Kiel - organised and led by Inna Shames together with the Family Integration Centre ‚Kulturpalette‘. This modest festival could be financed with a subsidy from the Federal programme ‚Encouraging Tolerance - Strengthening Competence‘.

On the morning of 10th. December 2014 the pupils of classes 12 and 13 in the Hebbelschule were able to take part in several workshops and discussions on the theme of World Religions and World Culture - which is on their curricula at this level - including for example ‚The Variety of Jewish Cultures‘ with Landesrabbiner Dr. Walter Rothschild; ‚The use of Lights in the Cultures of the World“ with the Chairman of the Jewish community of Kiel, Joshua W. Pannbacker; a creative workshop on ‚Festivals of light“ with Olga and Lioubov Chevreya. In four workshops posters were prepared, symbols of Jewish Belief and of the Chanukah festival were explained and also parallels to other religions were demonstrated.

Especially impressive, educational and interesting was a Travelling Exhibition with display boards, which had been prepared in cooperation with the Diaspora Museum in Tel Aviv. From 13.00 onwards pupils, teachers and other interested persons were able to visit this exhibition. An especial experience was the evening programme on this day - here the variety of Jewish cultures could be enjoyed live for three hours. Following official greetings from the head teacher Annegret Wilms, Councillor Ingrid Lietzow spoke for the State Capital of Kiel and Wilfried Saust, the head of the Kiel Organisation for Foreign Contacts (?). In addition we were able to present the Synagogal Ensemble Berlin (accompanied on the organ and led by Regina Yantian), ballet dancer Anna Romanova of the Kiel Opera, and the dancer Antonia Pereguda from Hamburg, the instrumental group ‚Tangeone‘ led by Alexander Wernet, and the choir ‚Nordlicht‘ led by Alla Kalmus with Inna Shames on the piano. Dr. Jens Rönnau moderated the show.

A kosher buffet then awaited our guests following the educational and entertainment programme, with traditional Chanukah dishes, which had been prepared by our cookery team. The festival was filmed by our camera team from the youth group ‚Kulturpalette‘. Many thanks to all active participants and supporters, to all who were involved and to all the volunteer helpers!

Inna Shames





NEW RABBI FOR THE LIBERAL JEWISH COMMUNITY IN HAMBURG

The Liberal Jewish Community in Hamburg (LJGH) is pleased to announce the engagement from February 2015 of Rabbi Dr. Moshe Navon, who will be the new Liberal Rabbi for Hamburg.

Moshe Navon was born 1954 in the former USSR; his family comes from Moldavia, from there the survivors of the Shoah were deported to Siberia under Stalin's dictatorship. He studied Industrial Electronics at Leningrad before he emigrated to Israel in 1991. Here he married Miriam, and the couple have four sons.

In Israel Moshe Navon studied at the Orthodox Shalom Hartmann Institute and at Hebrew Union College in Jerusalem. In 2002 he gained his PhD at Hebrew University in Biblical Studies and in 2007 he was ordained as Rabbi. Since then he has engaged himself for the re-establishment of Jewish communities and rabbinic training in the states of the Former Soviet Union and for the revival of Liberal Judaism in Germany.

He is especially interested in interreligious dialogue, and frequently invites people of other religions. Rabbi Dr. Navon teaches at German universities, has officiated as community rabbi in several Liberal and 'Einheitsgemeinde' communities and is a member of the Allgemeine Rabbinerkonferenz.

In September 2014 the LJGH celebrated its tenth anniversary. On this occasion Rabbi Dr. Navon officiated for the first time as the community's rabbi. The occasion was named 'Heart and Soul – Jewish-Christian Dialogue' and was held in the rooms of the Jerusalem Church in Hamburg-Elmsbüttel. Even after ten years of independent existence, the Liberal community in Hamburg does not have its own synagogue. Nevertheless the community continues a long tradition of almost two

centuries in the Hanseatic city – for the first Reform Jewish community was founded here in 1817. The history was abruptly ended by the Nazis in 1938. In August 2004 a new Liberal community was then formed, the current LJGH, by twelve founders who had immigrated to Germany from the Soviet Union and who did not feel at home in the main community which was run on Orthodox lines. Now, after ten years the LJGH has several hundred members and also an 'Association of Friends'.

The community and Rabbi Dr. Navon are now looking forward to a successful future and a revival of Liberal Judaism in Hamburg. The position has been financed for the first six months from donations and the community is already looking for sources for a more stable financial support.

Contact:-
Bettina Wagner, Public Relations Officer for the Liberale Jüdischen Gemeinde Hamburg e.V.,



On 14th. February 2015 the exhibition on Polish-Jewish poster art has opened in the Jewish community of Elmshorn in the presence of members and many interested visitors, including the Polish General Consul Mr. Cichosz. As expected, although there are very few similar exhibitions in Germany there are indeed many people who are interested in this aspect of graphic art.

Polish posters are compact, pregnant with meaning but not overloaded. They are a means of communication, intellectually demanding, extremely human and always more or less provocative. (See the swastika made from suspenders for the musical 'Cabaret' by Victor Górká, 1973).

Before the fall of the Communist system they were used less as a means of advertising, as in Western useage, but more to display cultural and social themes, often with a subversive hint concerning current circumstances or official propaganda. Well known are the Solidarity logo of Jerzy Janiszewski (1981) or the 'High-Noon Solidarity' poster of Romasz Sarniecki (1989).

After the trauma of the World War 2 it was posters that played an especially important role in the rebirth of Polish cultural life. This was

Exhibition on Polish-Jewish Poster Art in the Jewish Community of Elmshorn. February-March 2015.



no simple matter, for the artists had to find a way between their own artistic demands, the fixed contemporary movements and the Communist ideological approach. Until the opening of the Iron Curtain the posters offered the artists a relative freedom of expression and they gave the viewers the possibility to relate to what was shown and, on closer viewing, to discover subversive details.

When creative life began to regenerate towards the end of the Millennium, Jewish life blossomed again, new Jewish communities were formed and many Poles rediscovered their Jewish roots. Jewish cultural centres, museums and Jewish festivals were founded with music, dance, theatre and general Jewish themes (for example the Festival Kultury Żydowskiej in Krakow.) At the same time posters appeared and artists returned to the traditional form of Polish poster art.

In our exhibition of Polish-Jewish posters we are showing a range of interesting examples, including some older ones. The exhibition is open until the end of March on two days per week. Explanations to the forms, metaphors and colours from: alisa.weidenstieg5@alice-dsl.net.

Alisa Fühlbrügge
Jewish Community of Elmshorn. February 2015.

NEWS from the Youth Department - Netzer.

The Winter Machaneh (Youth Camp) was a great success. As a result, and motivated by this experience, thirty young people and young adults have registered for this year's Spring Madrichim (Youth Leadership) Training Seminar - which will take place in Hannover.

At Purim four Madrichim supported the communities both in Hannover and Munich, offering activities for the children.

In the meantime, preparations are under way for this Summer's Machaneh. There will indeed be three Hadracha (Leadership Training) seminars beforehand, nevertheless we are already planning the main

PURIM – THIS TIME POLYGLOTT

It really was a thrilling reading of Megillat Esther. We began, as always, with the three blessings and the Hebrew Text of the salvation of the Jews in Persia. We then continued to read the fascinating story of Esther and Mordechai, of Ahashverosh, Vashti and Ha-----, alternating in several languages, according to the participants' mother tongue. Besides German and English, we had people reading in Spanish, Yiddish, Russian and Dutch. We concluded each chapter with a song and Isak Aasvestadt, our Rabbi in training, finished the reading in Hebrew. Visit our website www.usb.de and facebook for more details and pictures of the Purim celebration, which was accompanied by songs and Hamantaschen, wine and Vodka.



programme outlines, together with excursions and the main content themes. The willingness of the Madrichim to be involved is enormous. We have over 20 Madrichim who want to go to the Machaneh. In addition there are Madrichim from Holland and Australia who want to support the team. Plans are already being established for another unforgettable Machaneh in the beautiful mountains of Austria.

The Machaneh is already two-thirds booked up - whoever wants to be there had better register quickly. Information and Registration can be found under www.upj-netzer.de

We look forward to seeing you!





Children's Page

HANDICRAFTS FOR THE SEDER EVENING OR FOR ANOTHER FESTIVAL: NON-SEWN CUSHIONS

At the Seder meal we wish to recline at ease, if possible on a cushion - but one can also make oneself comfortable on Shabbat.

This cushion is also easy to make with smaller children, for there is no sewing required. As an option it can also be decorated with a monogramme or some other personal design.

Checklist:

- a piece of polar fleece (70 x 140cm for a 50 x 50cm.. cushion) or a polar fleece rug (e.g. from IKEA for €3.99, provides enough for two cushions.)
- Measuring tape, four safety pins or pins, pencil, a sharp pair of scissors.
- an inner cushion (50 x 50 cm).
- Optional: Glue for textiles. (from a handicrafts shop, e.g. „Uhu

Creative.'

And this is how you do it:-

1. With the help of the measuring tape cut two squares out of the Fleece, each 60 x 60cm or at least 20cm larger than the inner cushion.
2. Lay the two fleece sections on each other and with a pencil and a little pressure mark an edge 10cm wide.
3. Cut a strip off around the side some 2-5cm. wide; In the corners cut out a square 10 x 10cm.
4. Optional: Draw/Paint an initial letter or a design with pencil on the front side and spread the glue inside this marked spot. Cut an initial or a design out of a different colour wool and stick it on here.
5. Now tie the strips together with knots - but leave one side open!
7. Lay the inner cushion inside and then knot together the fourth side as well.



Dates | Thanks | Impressum

Date:

Annual Convention of the
Union progressiver Juden in Deutschland from
July 02. – 05. 2015 in Berlin-Spandau

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