



Rabbinic word

The story of Noah's Ark and The Flood is one of the best known in the Bible, but it is not at all compatible with our scientific understanding of the origin of the earth and humanity. The colorful children's books about a large wooden ship on which all animals and people get along are well known and loved. A bearded, friendly-looking Noah as a biblical Dr. Dolittle waves to us from the railing, above it all, a rainbow. Nothing that really challenges us. At the beginning of the 20th century, the Flood story once again heated up the minds of Near Eastern scholars and theologians when the "Babel-Bible Controversy" arose. It was about the fact that Babylonian myths of a primeval flood such as the Epic of Gilgamesh which were much older and that the biblical narrative was only "copied". But I think that it doesn't matter at all which text is to be considered the original. The migration of narrative motifs can be found everywhere in world literature, and always when these myths deal with questions that address existential questions and needs of people. The answers that are then given are the true original.



Jewish tradition took the person of Noah as a starting point to discuss how a person deals with catastrophes and traumatic experiences. The Midrash Lekach Tov, written around 1100 C.E., describes Noah as a man who experienced three worlds, three very different life experiences: a) the world in which he grew up, b) the destruction of the entire world by the flood, and c) the rebuilding of the world. The Midrash thus alluded to the question that contemporaries asked themselves after the horrors of the First Crusade: How can things continue after the destruction of many Jewish communities in the Rhineland and the massacre of defenseless men, women and children?

The Torah tells us that after more than a year, the flood ended and the earth became dry. Noah noticed this—but he did not leave the ark. How could he trust that the world would not be destroyed again? It took another instruction from God: “Come out of the ark, you and your wife and your sons and the wives of your sons with you!” (Genesis 8:16). Don't stay in survival mode, but go out and build a new world for yourself and others.

For the Shabbat Noah, on which we read the flood story, Jannai (lived in Eretz Israel in the 5th/6th century) wrote the following poem. It is based on the verse “Get out of the ark” and encourages departure. Following the Hebrew alphabet, 22 things are named that we should leave behind so that we can turn to the future:

And so: “Get out of the ark”:

- Get out of being tied up to be released,
- Get out of terror to find rest,
- Get out of the confinement to feel abundance,
- Come out of rejection to rejoice joyfully,
- Go from the past to the present,
- Go out of anger, to stretch and stand upright,
- Go out of the darkness to the light,
- Go from being shocked to trust in security,
- Get out of exhaustion to be able to rest,
- Go out of imprisonment to freedom,

וּבְכֹן. "צֵא מִן הַתְּבֵה" ^א
 צֵא מֵאֲסִירָה לְהַתְּרָה
 צֵא מִבְּלָהָה לְהַנְחָה
 צֵא מִגְדִּירָה לְגִדְיָשׁ
 צֵא מִדְּחִיקָה לְדִיצָה
 צֵא מֵהוּהָ לְהוֹיָה
 צֵא מִדְּעִימָה לְזִקִּיפָה
 צֵא מִחֲשֻׁכָה לְאוֹרָה
 צֵא מִשְׁלֵטָה לְהַבְטָחָה
 צֵא מִגִּיעָה לְרִגִיעָה
 צֵא מִכְּלִיאָה לְדִרְרָה

Get out of the oppression to become cheerful,
 Go out of being dead to experience revival,
 Go out of the lament, to the shining radiance,
 Get out of being locked in, out into the open,
 Get out of toil, to breathe a sigh of relief,
 Go from the inside to the outside,
 Go out of the confines into the vastness,
 Go out of the curse to the blessing,
 Go out of anger to your own volition,
 Go from being devastated to serenity,
 Go out of the ark to the lust of life.

צא מלחיצה לעלציה
 צא ממזותא לתחיה
 צא מנהיה לנהורה
 צא מסגירה לפתיחה
 צא מעמילה לנפישא
 צא מפנימה לחוצה
 צא מצרה לרוחה
 צא מקללה לברכה
 צא מרגיזה לרציה
 צא משמה לשלוח
 צא מתבה לתאבה

May we succeed in looking ahead full of hope despite painful experiences.

—Your Rabbi Ulrike Offenberg

Review of the month of October

The Tishrey holidays

The month of October was dominated by the holidays, which began with Rosh HaShanah and extended to Simchat Torah. The various themes of joy, new beginnings, shofar, judgment, repentance, Yiskor, tabernacles, harvest, dancing with the Torah, asked much of us. But we went through these ups and downs together, and that is what distinguishes us as a congregation. The photos give various impressions. Our communal stories and prayers at the cemeteries before Rosh Hashanah, of the evening of Yom Kippur as Uwe Wolandowitsch impressively sang the Kol Nidrei and the processions with the Torah scrolls on Simchat Torah. Thanks also go to Petro for building the sukkah, Valerij for organizing the transport services and of course Lioubov, who spoiled us with many Kidduschim with Lussja's help.

May 5785 be a better year, may our prayers for the return of hostages from captivity be answered, may Israel defend itself against its enemies and a stable peace bring peace to the country and the region.

Commemoration of the anniversary of October 7

The holidays were also overshadowed by the first anniversary of the Hamas massacre. On October 7, we held a memorial service at which Rabbi Offenberg recalled the horrific events and reported on her visits to Kibbutz Kfar Azah before and after the murderous attack. Finally, we recited the funeral prayers El Male Rachamim and Kaddish for the 1,200 victims of Hamas terror on that day and expressed our hope for the safe return home of the hostages still being held captive.

Piano and violin playing by Florencia and Anamaría Fiebich as well as their violin teacher Natalia Wiest gave the event a dignified setting. Numerous representatives from the district and the city of Hamelin, the churches and ordinary citizens joined us in shared pain. It would be desirable that the partnership between the districts of Hameln-Pyrmont and Emek Hayarden be revived in order to counteract the distorted image of the state of Israel that is widespread in wide circles.

Painting with sand

The prelude to our Sukkot celebration was a demonstration by Natalia Moro, who created wonderful pictures in front of our eyes with sand alone. They were dedicated to the life story of George Gershwin and his musical career in New York in the 20s and 30s. Gordon Pieper read the lyrics, Julia Vaisberg translated them into Russian and accompanied on the piano. We were also able to welcome Klara Behnke and guests from our sister congregation in Bad Pyrmont and welcome them into our Sukkah.





Jewish Life in the Month of November

Services in November

Due to the change of the clock to winter time, our evening services on Fridays will now always begin at 5:00 p.m. — until spring gives us longer days again.

Commemoration of the November Pogrom 1938

Eighty-six years ago, hundreds of synagogues were burned down in these November days—including the Hamelin synagogue—hundreds of Jews were murdered, and tens of thousands were imprisoned in concentration camps. The Society for Christian-Jewish Cooperation invites you to a memorial service in front of the synagogue on Saturday, November 9, 5:00 p.m. In order to say goodbye to Shabbat beforehand, everyone is invited to a short Havdalah ceremony at 4:45 p.m. in the synagogue.

Mitzvah Day

This year's Mitzvah Day, the "Day of Good Deeds", will take place on November 17. We meet at 1:00 p.m. in the congregation to make small gifts and then deliver them to homebound members.

Donate — Zedakah

We would like to thank all those who support our community life and the upkeep of the synagogue with generous donations. This month we would like to highlight: Dr. Oleg Rubanov, Genrietta Bakhmatchnikova, Eva Shkolnikova, Ioulia Berhovski, Rachel Dohme, Anatoly Boykov and Olga Gerr. May they be blessed for their generosity.

Get well soon

Who blessed our fathers Abraham, Yitzchak and Jakov, and our mothers Sarah, Rivkah, Rachel and Leah, may blessings and healing for all who are ill. May they receive a full recovery in body and mind. May all those who care for them be strengthened with strength, perseverance and hope.

Jahrzeit in November

Dr. Siegmund Kratzenstein	November 28, 1938 / 5. Kislev 5699
Revold Banchukov	November 28, 1999 / 19. Kislev 5760
Jan Olvovskj	November 25, 2001 / 10. Kislev 5762
Riva Voronova	November 16, 2002 / 11. Kislev 5763
Josef Pelts	November 20, 2008 / 22. Cheshvan 5769
Lev Vinnytskiy	November 21, 2013 / 18. Kislev 5774
Dr. Leo Hepner	November 25, 2015 / 13. Kislev 5776
Boris Utchitel	November 22, 2018 / 14/Kislev 5779
Dr. Felix Peres	November 21, 2020 / 5. Kislev 5781

May their memory be a blessing. We say Kaddish during the services with the family members. Yahrzeit candles are available in the office. We ask you to think about a funeral power of attorney during your lifetime. Forms are available at the office.

Shalom, your community board

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Jewish Community of Hamelin

Member of the JLEV (Jewish Liberal-Egalitarian Organization), the World Union of Progressive Judaism, and the Central Council of Jews of Germany

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