

## 'Athens and Jerusalem: between the particular and universal': 6 London shuls team up to learn about Chanukah 2020

Note: Each session will start at 20:15 with candle lighting and/Chanukah songs, and the learning will be from 20:30 – 21:00.



[Register here to get the Zoom link](#)

Thursday 10 Dec 20:15 - 21:00	Saturday 12 Dec 20:15 - 21:00	Sunday 13 Dec 20:15 - 21:00	Monday 14 Dec 20:15 - 21:00	Tuesday 15 Dec 20:15 - 21:00	Wednesday 16 Dec 20:15 - 21:00	Thursday 17 Dec 20:15 - 21:00
<p><b>We Live in Worrying Times: Creating Miracles from Places of Challenge</b></p> <p>What do the Chassidic masters teach us about miracles and the everyday? In this session, we'll explore Jewish spiritual texts for times of worry and scarcity. We'll apply these texts to support the transformation of our own lives and of our world.</p>	<p><b>Mizmor Shir Chanukat Habayit Le'David: How to get out of the Pit with the Psalm for Chanukah?</b></p> <p>Psalm 30 is the one psalm associated by its title with Chanukah. We will look closely at this Psalm and the dramatic Biblical moments that it invokes and subverts to consider how to rise up amidst the darkness.</p>	<p><b>Jewish-Greek; Greek-Jewish: How can we inhabit contrasting visions for human purpose?</b></p> <p>A comparison of Aristotle's Political Animal and Torah's Btselem Elohim.</p>	<p><b>Jewish Civil War: Is the only way to find ourselves to exclude others?</b></p> <p>'The quintessential mediator of the self, one can only identify themselves as 'me' against another who is 'not me'. The other essentially functions as a self-conscious one – an individual or a group is only identifiable in oneself in so far as one excludes others.' (Jean-Paul Sartre). One could only be Jewish if they did not act Greek. What the Talmud in Nedarim tells us about creating identity through what we're not.</p>	<p><b>Free Will, Faith and Forgiveness</b></p> <p>Is the future pre-determined? Can we make choices that actually change our own fate? The rabbis thought we could, fighting against Greek concepts of inescapable fate and stoicism. How does the way we see the future change our present?</p>	<p><b>Lights in the window and danger in the streets: there's no such thing as bad publicity?</b></p>	<p><b>"Ten measures of beauty were given to the world, nine to Jerusalem and one to the rest": the Universal and the Particular</b></p> <p>Each of our stories is singular, unique, but each story worth its salt is also human, universal. This is the essential tension of the Jewish tradition as well. How do we claim Jewish uniqueness, distinctiveness, as all communities should be able to, without claiming Jewish supremacy? Come look at a piece of the Talmud and some Rav Kook at the heart of this debate.</p>
<p>Yael Roberts is an educator and visual artist working at <b>Westminster Synagogue</b>.</p>	<p>Benji Stanley is the rabbi of <b>Westminster Synagogue</b>, an independent shul in the middle of London. He lives with his partner, Leah Jordan. Judaism brings together and elevates his passions for words and people.</p>	<p>Daniel Lichman is a seeker of pathways to wholeness and rabbi of <b>Makor Hayim</b>.</p>	<p>Anna Posner is the rabbi at <b>Beit Klal Yisrael</b>, Norwich and for progressive students in the UK. She lives with her partner, Tamara Wolfson and their two dogs. Anna believes in the transformative power of community and seeks to make big community in the smallest of places.</p>	<p>Roni Tabick is the rabbi of <b>New Stoke Newington Shul</b>, a teacher of Talmud and lover of mythology.</p>	<p>Always looking for a chance to be inspired by every human story, Neil Janes is rabbi of <b>South Bucks Jewish Community</b>.</p>	<p>Leah Jordan is the rabbi of <b>Kehillah North London</b> and a founding member of Na'amod. She hails from 'deepest, darkest' midwestern America, loves Jewish and non-Jewish stories, and lives in Kentish Town.</p>