

# הבניין



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חג שמח ושנה טובה!

מה היא דרך ראוייה יותר מחגיגת שנה חדשה עם הוצאת המהדורה הבאה של "הבניין"!?!

הגיליון שלפניכם הינו הוצאה מיוחדת לכבוד הימים הנוראים, מפוצץ בדעות יחודיות על החגים וברכות מחברי תנועה מכל רחבי העולם. גם בתוך דפים אלו תקראו דיון מרתק וחשוב על משמעותה והוויתה של היהדות להבונים דרור במאה ה-21.

כששנה אחת מסתיימת ושנה אחרת מתחילה, עלינו לקחת רגע ולחגוג את שהישגנו עד היום. אך באותה מידה, עלינו לשים לב לתקיעת השופר, לעצור ולבחון את הדרך שבה אנחנו הולכים. האם דרך זו מובילה לציון על פי החזון שלנו?

אני מאחל לכולנו שהשנה הבאה תהיה מלאה בפיתוח, ברוח ובהגשמה לכל החברים שלנו – כל הבונים סביב העולם.

חג שמח

דניאל סמוביץ'

Chag Sameach and Shana Tova!

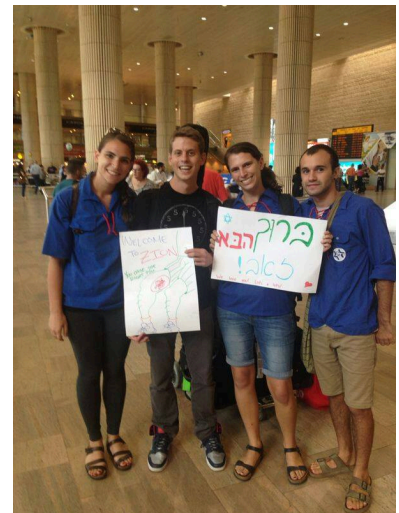
What better way than to greet the new year than with the next edition of Habinyan!?

This special High Holy Days edition is jam packed with unique insights into the chaggim and brachot from movement members from the four corners of the world. Also unfolding in these pages is a fascinating and important debate about the essence and meaning of Judaism for Habonim Dror in the 21st century.

As another year ends and a new one dawns, it is time for us to take stock and celebrate what we've achieved so far. Just as important, we must heed the wake-up call of the Shofar by pausing to consider the path that we are walking. Does this path lead toward the Zion of our vision?

May the new year be filled with growth, passion and fulfillment for all our chaverim - all builders around the world.

Chag Sameach,  
Daniel Samowitz



Welcome to our newest oleh  
from Habonim Dror North America, Zev Dever!

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# דבר המזכיר

מחשבות מעת ג'וליאן רזניק, המזכיר הכללי של הבונים דרור עולמי



חברים שלום ,

ראש השנה, יום הכיפורים, חג סוכות .....

אך משום מה מחשבותיי נעות לכיוון של ארבע שאלות (קושיות) מזמן אחר בלוח העברי. השאלות שכוללות את המילים "מה נשתנה..." ו"מכל..." ואז אני מבין את הסיבה: מחשבותיי באופן ברור קשורות לביטוי הנצחי הזה.

כשהקיץ הזה החל (בתנועות הבונים דרור ישראל, אנגליה, צפ"א, צרפת, בלגיה, הולנד, גרמניה, מקסיקו, וחורף אצל חברנו בניו זילנד, אוסטרליה, דרא"פ ואמל"ט) איש מאיתנו לא חשב שהוא יביא את מה שהביא: מלחמה, טילים, שאלות, אזעקות, מוות, דילמות מוסריות, כיפת ברזל, עוד שאלות, אנטישמיות, סולידריות, אי-סובלנות, ועוד שאלות ....

אז ראש השנה מתגלגל אלינו, ועלינו לשאול את השאלה הבאה: האם משהו השתנה? על פי המסורת, זוהי תקופה של חשבון נפש וחגיגה. להלן כמה מחשבות על שני ההיבטים האלה מפי קהילות הומניסטיות יהודיות מארצות הברית:

...ראש השנה, המועד לציון שנה יהודית חדשה, כזמן לחשבון נפש ובדק בית. באופן מסורתי, כתקופה של שיפוט אלוהי וחרדה משמים, הימים הנוראים הם בשבילנו הזדמנות בעלת עוצמה להערכה, תיקון, שינוי, וצמיחה ...

...יהודים מכירים בערך של חגיגה כאמצעי לתחושת היחד והקרבה של הקבוצה. חגיגות הומניסטיות ממחיזים את ההישגים של אנשים, את חשיבות הקהילה, ואת התופעות הטבעיות הקיימות לתמיכת אותה קהילה ...

מוטלת עלינו האחריות הן לחגוג והן לעשות חשבון נפש - במיוחד השנה הזאת. עלינו להרהר על מה שקרה בסביבתנו בנוגע לעמדות לישראל.

הארגון שלנו הוא תנועה חינוכית, ולכן האחריות לשאול את השאלות היא שלנו: ארבע שאלות, או יותר, לפי המצב.

אבל הבונים דרור היא לא רק תנועה חינוכית: כתנועת נוער ציונית אקטיביטית, התשובות על השאלות צריכות להוביל לפעולות ולמעשים, וההבנה צריכה בהגדרה להוביל אותנו לפעול. אני מעודד כל אחד ואחת, חברים בתנועתנו, לתרגם את ההבנה שלכם על משמעותו עבורנו של הזמן הזה בהיסטוריה היהודית, לפעולה. בשנת 2015 אנו נקדם בברכה גרעין מדרום אמריקה שעולה לישראל. עבורי זוהי הבשורה המרגשת ביותר עד כה של השנה החדשה. אני מחכה לשמוע מכם בשורות טובות דומות כאלו:

שנת שלום ובנייה~

גוליאן

אלול 5774

# DVAR HAMAZKIR

Chaverim Shalom,

Rosh Hashanah. Yom Kippur. Sukkot.

But my thoughts for some reason race towards the Four Questions from a different time in our calendar.

phrase which includes the words "Why is this... different from.... all other...." I know why;

it is clearly connected to that immortal

When we began this summer (in Israel, HDUK, HDNA, HD France, HD Belgium, HD Netherlands, HD Germany, HD Mexico - WINTER for Chaverim in HDANZ, HDOZ, HDSA, HD Brazil, HD Argentina, HD Uruguay), none of us thought it would include what it did, war/rockets/questions/sirens/death/moral dilemmas/Iron Domes/questions/anti-Semitism/solidarity/intolerance/questions.

So Rosh Hashanah rolls around and I think that we have to ask this question: Has something changed?

This is traditionally a period of reflection and celebration. From some of the Humanist Jewish communities out there in the United States some thoughts on both:

...Rosh Hashanah, the Jewish New Year, as a time for self-reflection and self-examination. Traditionally a period of divine judgment and divine terror, the Days of Awe are for us a powerful opportunity for assessment, repair, change, and growth.

...Jews recognize the value of celebration as a vehicle for group togetherness. Humanistic celebrations dramatize the accomplishments of people, the importance of community and the natural phenomena that exist to support it.

We have a responsibility to both celebrate and reflect especially this year. We need to reflect on what has happened in our environments with respect to the attitudes to Israel.

Ours is an educational movement so ours is the responsibility to ask questions, four or more, depending on the situation.

But Habonim Dror is not only an educational movement, as an ACTIVIST Zionist youth movement, the answers to these questions need to lead to action.

Understanding must by definition lead us to this action. I encourage each and every one of you, chaverim in our movement to translate your understanding of what this moment in Jewish History means for us into action. In 2015 we will welcome a Garin from Latin America to Israel. For me this is so far the most exciting news of this New Year. I look forward to hearing from many of you about equally good news.

Shnat Shalom veBniya,

Julian

Elul 5774

# DVAR HAMAZKIR

Javerim Shalom,

Rosh Hashana, Iom Kipur, Sucot...

Pero por algún motivo mis pensamientos van hacia las 4 preguntas, que corresponden a otro momento del calendario judío. Las preguntas que incluyen las palabras “que cambió” (Ma Nishtaná), y “de todas” (Mi kol) y entonces comprendo el motivo: mis pensamientos están ligados a esta expresión eterna.

Cuando comenzó este verano (en Habonim Dror Israel, Inglaterra, Norte América, Francia, Bélgica, Holanda, Alemania, Méjico. E invierno para nuestros javerim de Nueva Zelanda, Australia, Sudáfrica y Sudamérica), ninguno de nosotros pensó que traería lo que trajo: guerra, misiles, preguntas, alarmas, muerte, dilemas éticos, cúpula de hierro, más preguntas, antisemitismo, solidaridad, intolerancia y más preguntas.

Y entonces llega Rosh Hashaná, y nosotros debemos preguntarnos la siguiente pregunta: Acaso algo cambió?

Según la tradición esta es una época de introspección y de fiesta. A continuación, algunas reflexiones sobre estos dos aspectos, según kehilot judías humanistas de Estados Unidos:

... Rosh Hashaná, la fecha en que conmemoramos un nuevo año judío, como un momento para la introspección y la autoevaluación. Tradicionalmente, como una época de juicio divino y pánico celestial, los lamim Noraim (días terribles) son para nosotros una gran oportunidad para evaluar, corregir, cambiar, crecer...

Los judíos reconocen el valor de la fiesta como un medio para la sensación de unión y cercanía de la Kvutzá. Las festividades humanistas ponen de manifiesto los logros de las personal, la importancia de la Kehilá y los fenómenos naturales existentes que fortalecen esa Kehilá.

Tenemos la responsabilidad tanto de festejar como de realizar nuestra evaluación personal – especialmente este año. Debemos reflexionar sobre lo que aconteció en nuestro entorno en relación a las posturas hacia Israel.

Nuestra organización es un movimiento educativo, por lo tanto la responsabilidad por preguntar estas preguntas es nuestra: 4 preguntas o más, según las circunstancias. Pero Habonim Dror no es solo un movimiento educativo: como movimiento juvenil sionista activista, las respuestas a esas preguntas deben llevarnos a hacer peulot y otras actividades. Y el entendimiento debe, gradualmente, llevarnos a la acción.

Yo insto a cada uno de los javerim de nuestra Tnuá, a traducir su entendimiento sobre nuestros tiempos en la historia judía, en acciones. En el año 2015 recibiremos con alegría un Garín de Sudamérica que hace Aliá. Para mí es la noticia más emocionante por el momento, para este nuevo año. Espero escuchar de ustedes más buenas noticias como estas!

Shnat Shalom Uvniá – Un año de paz y construcción!

Julian

Elul 5774

# ...ברכות לראש השנה מרחבי העולם

As we approach Rosh Hashana, we are celebrating and reflecting on the year past. We had another great summer at machaneh full of challenges, intentional education, and laughter. We had a successful summer in Israel on MBI, and helped to foster a connection to Israel in light of the situation over the summer. We continued to build financial sustainability, saw new chaverim move to Israel, and brought in new and energized leaders in the ken. We are reflecting on how to represent ourselves as Jewish Zionists in the North American leftist community, how to provide responsible Israel education, how to strengthen our partnership with our partners in Israel, and how to strengthen our year-round kenim.

We wish for our world movement to collaborate over this coming year. We wish everyone the ability to see problems in your communities, take strong stances, and take action. We hope for a peaceful year with our neighbors and within our communities. Shana tova u'metuka l'kulam!

Alu V'Hagshimu  
Mazkirut HDNA

כשנתקרב לראש השנה, אנחנו חוגגים ומהרהרים בשנה שעברה. היה לנו עוד קיץ מדהים במחנות קיץ שלנו, מלא אתגרים, חינוך מכון, וצחוקים. היתה לנו תוכנית מוצלחת בארץ עם מב"י שעזרה לחניכים לטפח קשר למדינת ישראל לנכח המצב הקיץ, המשכנו לבנות את הקימות הכספית של התנועה, התבוננו בעוד בוגרי תנועתנו שעלו ארצה, והבאנו מנהיגים חדשים ומתרגשים לקנים שלנו. אנחנו מהרהרים על איך לייצג את עמצינו כיהודים וכציונים בתוך הקהילה השמאלנית בצפון אמריקה, איך להעביר חינוך אחראית לגבי ישראל, איך לחזק את שותפותינו עם השותפים שלנו בארץ, ואיך ליצב את הקנים שלנו.

אנחנו מקווים שכולנו, כתנועה עולמית, נצליח לשתף פעולה בשנה הבאה. אנחנו מברכים את התנועה העולמית שלנו ביכולת לראות את הבעיות בקהילות שלנו, ליצר חזון מדויק, ולפעול בכיוון החזון. אחרון, אנחנו מקווים שתהיה שנת שלום עם כל השכנים שלנו ובתוך קהילותינו. שנה טובה ומתוקה לכולם!

עלו והגשימו  
מזכירות HDNA

## ברכה לשנה החדשה / עידו רומיאנק

לכל חברי הבונים דרור ומשפחותיהם  
רוצה לאחל שנה של שלום, התחזקות וצמיחה. שנה בה החולצה הכחולה תחזור לאופנה ומחנה השלום והשוויון יתחדש וימשוך קהלים נוספים.  
שנמשיך להיות משפחה חמה ואוהבת וקהילה תוססת, ביקורתית ופעילה למען השגת ערכייה.  
נאחל לנו שנה של הגשמה, בה כל הלמידה והדיונים יבואו לידי ביטוי בעשייה משמעותית ופורצת דרך. שנה בה יראו אותנו כראשי החץ של המחנה היהודי-ציוני-פלורליסטי.  
נאחל לנו שנה בה לא נחשוש לגעת בנושאים המאתגרים, לדון בהם ולומר את דעתנו ולפעול מתוך אהבה ואכפתיות לעם ולמדינת ישראל – זהות יהודית בציבור החילוני, כיבוש האוכלוסיה הפלסטינית בגדה והפירוד מעזה, חיבור לישראל, צדק חברתי וחלוקת בישראל ושיקום היחסים בין חלקי העם היהודי.  
ובין כל האידיולוגיה נאחל לכולכם בריאות ואושר, חיזוק האישיות והמשפחתיות ושלום פנימי וחיצוני.

שנה טובה לכולם



Cumplidos ya los 65 años de la tnuva en México nos toca celebrar por primera vez Rosh Hashana y se nos pregunta ¿cómo celebramos Rosh Hashana en Habonim Dror México y que reflexiones tenemos al respecto?

Para los que no saben México acaba de comenzar su año escolar y muchos de nuestros proyectos que antes eran solo ideas ya están o se llevan a cabo mientras usted lee esto, inauguramos nuevo Ken junto con la fiesta de 65 años, tuvimos nuestro primer sábado con 75 Javerim VaMifkad, se llevo a cabo el primer seminario Jazón de México, habiendo mencionado esto puedo decir que vamos por buen camino y que nos esperan muchas cosas buenas para seguir adelante con este año.

Si usted leyó la edición pasada del Habinyan seguramente tiene una idea sobre las divisiones comunitarias que tiene la población judía en México, esto refleja como se celebra la mayoría de las fiestas, que seria ir al Beit Haknesset (una gran parte pero no todos) y después cena en casa de la abuela, casa del mejor amigo de mis papás, en fin, mil y un lugares donde pasar la noche. Ahí se hace el modus vivendi en México. Pero ¿que celebramos realmente?

En Rosh Hashana celebramos la creación del ser humano y no del universo. Lo más interesante de esta fiesta es que una obra religiosa pone en el centro al humano, en otras palabras es una fiesta en la cual se celebra a la humanidad. Incluso en el Talmud el judaísmo propone una faceta humanista.

En Habonim Dror México no nos sentamos a cenar pero si creamos debate y reflexiones dentro y fuera de la peula, lo que intentamos hacer es que la cultura judía sea más relevante para las personas de la comunidad de México. En el sábado adaptamos el tojnit evolutivo para que conforme van creciendo los janijim tomen diferentes temas desde los mas pequeños que este año tomaran peula de Amistad (4 a 6 años) hasta los mas grandes(12 a 14 años) que llevan ampliamente el tema de judaísmo cultural todos con un enfoque a la fiesta que se esta cursando.

Tambien se nos pregunta: ¿qué retos tenemos en puerta este año?

A decir verdad creo que la peor parte ya paso, de habernos mudado del ken de la Naye a la idishe, donde durante 3 años no teníamos jedarim, tan solo una bodega y las instalaciones del colegio. Ahora a lo que nos enfrentamos es convertir nuestro ken en un hogar donde los janijim por fin puedan crear sus experiencias, memorias y recordar cada vez que pasen por ahí todo lo que ocurre sábado con sábado. Por primera vez en muchos años tenemos un tzevet de madrijim muy grande para México de 22 javerim, organizarnos fue mas complicado de lo que creíamos pero aun así salimos adelante gracias al cooperativismo de los integrantes del tzevet.

Otro de nuestros retos más importantes es el trabajo que hacemos entre las tnuot, que durante muchos años no ha funcionado del todo bien y lo que ha pasado es que se da la solución pero no se ve reflejada hechos.

Este año tenemos varias iniciativas para reposicionar a las tnuot de México en el lugar que se merecen y que nuestros padres nos cuenten de sus épocas(a los padres les gusta pensar como época de oro cuando ellos estaban).

Estoy seguro que este año va a ser histórico a nivel comunitario, tenemos la formula, los ingredientes, y las herramientas para sacar adelante lo que queramos hacer como movimientos juveniles.

A nuestros javerim de otros países, incluyendo a la tnuva olamit que hace grandes esfuerzos por ayudarnos aquí en México me gustaría mandarles un cálido saludo junto con un abrazo y desearles un ¡Shaná Tova! También les mandamos una cordial invitación a México donde los vamos a recibir de brazos abiertos y llenos de alegría acompañado de dulces típicos mexicanos, tacos, chile y muchas cosas más!

Alan Abraham Ampudia

Rosh Jinuj

Habonim Dror Mexico

As Habonim Dror BeHolland we embark upon a new journey in 5775. We are a strong movement with more than 150 members and have a strong responsibility creating better human beings and future leaders of the Jewish people. People 'sacrifice' their evenings and weekends in order to discuss the role that we should take within Dutch society and in specific the Jewish Community. Habonim in the Netherlands has helped forming the Jewish Community here and we will continue doing so in the future.

A challenge for Habonim Dror BeHolland next year will be thinking about how to get more madrichim to go on a gap year, and to question if we want to promote any gap year in Israel or that our focus still is only or mainly on Habo shnat. Another challenge will be thinking about hagshama. Last year we have started doing more volunteer work and tikoen olam in Holland, but I believe we now also must ask ourselves the question of what is hagshama for Habonim Holland and which role do we as Habonim want to play in the Jewish and Dutch community. A question and challenge every year is how to get more chanichim from outside Amsterdam as Amsterdam still remains the hub of Jewish community in Holland.

We wish our movement across the world to remain the second home of so many chanichim, a place where chanichim and madrichim can be who they want to be and can express themselves in ways that are sometimes harder in everyday society. May Habonim Dror remain a place for comfort and for hard questions. To ask questions about the movement, about hagshama, hadracha, Israel and questions and reflections about one self.

On behalf of the Dutch Mazkirot 5775, Jasper ter Kuile

חברי הבונים,  
כ"כ הרבה עובר עלינו בכל יום, שבוע, וחודש, כ"כ הרבה שלפועמים קשה להאמין שמאז הפעם האחרונה שעצדנו--  
לחשוב "מה אנחנו מקווים ליצור השנה?" עברה רק שנה.  
בתוך שטף החיים שלנו, התקופה שבין ראש השנה ליום כיפור היא מתנה עצומה שנותנת לנו הזדמנות לבחון  
מחדש את הנתיב שבחרנו לעצמנו, את הפניות שעשינו בדרך, את ההצלחות והכשלונות, השמחות והאכזבות, את  
מה שנבחר לשמור ואת ההרגלים שהגיע הזמן לשנות.  
מאחל לכולכם להמשיך לצמוח מתוך הבחינה המחודשת הזו, להצליח לשמר את הטוב, ולהשאיר בעבר את הרע.  
לסיום אביא את דברי נחמן מברסלב (כן כן, המילים המקוריות של השיר שכולכם מכירים):  
"דע, שהאדם צריך לעבור על גשר צר מאד מאד, והכלל והעיקר שלא יתפחד כלל."  
**יתפחד** – יגרום לעצמו לפחד. לפי נחמן, הפחד הוא דבר שאנחנו גורמים לעצמנו, הוא בחירה שלנו. מי ייתן  
והשנה נבחר לא להתפחד מדבר, נראה בכל אתגר-הזדמנות, ובכל כישלון-שיעור לעתיד.  
בברכת עלה והגשם,

## נדב דניאלי, שליח גלבע

ראש השנה הוא ללא ספק חג של חשבון נפש, הרהורים על השנה שחלפה ואיחולים לקראת השנה הבאה עלינו  
לטובה.  
בתור חברה חדשה בתנועת הבונים דרור, ואחת כזו שממשיכה ולומדת אותה, אני גאה לחגוג את העובדה  
שהתנועה שלנו מנסה להיות מעורבת בכל רבדי הקהילה המקיפה אותה. אני חוגגת את המעורבות החברתית  
של התנועה.  
מעת לעת אני מהרהרת היכן עובר הגבול בין להיות ביקורתי כלפי ישראל ובין לאהוב אותה. האם קיים גבול?  
האם צריך להתקיים גבול?

אני מאחלת לכולנו שנה מלאה בהתחלות חדשות, גדושה בשמחה, בעשייה, בשיח ובהמון אהבה.  
אני מאחלת לכולנו שנצליח להסתכל פנימה, להתבונן היטב בנפש שלנו ולהקשיב לה.  
אני מאחלת לכולנו רק טוב!  
שתהיה שנה טובה ומתוקה.

Hila Huber  
Habonim Dror-Camp Galil  
Philadelphia



**Desejamos** que esse ano que está por vir venha junto com um ar de amizade entre os povos. Que seja o ano das retomadas de processos de paz pelo mundo. Que o humanismo e o amor ao próximo estejam acima de qualquer ego ou futilidade. Que possamos todos comemorar que nos foi dada a vida e mantida para chegarmos a esse momento.

Os nossos desafios são:

seguir crescendo como tua ideológica

Conseguir autosustentabilidade

Divulgar a comunidade maior nossos Ideais

Seguir crescendo comunitariamente fixando práticas judaicas culturais e mantendo a bandeira do sionismo de esquerda

Brindar a nossos Chaverim a possibilidade de fazer uma aliyah mais consciente e com propostas claras.

Agir Mais para lograr uma sociedade Justa.



אנו מאחלים לכולם ששנה הבאה תביא רוחות ידידות בין העמים. שתהיה שנת חזרה לתהליכי שלום בעולם. שההומניזם ואהבה לאחר תהיו מעל כל אגו אישי. שכולם נוכל לחגוג שהחיינו וקיימנו והגייענו לזמן הזה.



אתגרנו הם  
להמשיך לגדול כתנועה אידילוגית  
להשיג ניהול עצמי בכל עניין  
להפיץ לקהילה הרחבה את רעיונותינו  
להמשיך לגדול בקהילה הרחבה, ולקבוע את הפרקטיקה יהודית  
תרבותית שלנו כולל חינוך של ציונות שמאל  
לתת לחברינו את האפשרות לעלייה עם יותר מודעות וכלים להצלחה  
לפעול למען חברה יותר צודקת

# ON HABO JUDAISM...

**Ethan Schwartz, Outgoing HDUK Mazkir –**

As the past year, filled, like all years, with happiness and sadness, hope and despair, exuberant life and an excess of death, draws to a close, many questions come to mind. Rosh Hashanah is marked by sweetness and optimism for the year ahead, but it is also, according to the Jewish tradition, the time for repentance for the year that has gone.

Most Jews will mark Rosh Hashanah with a festive meal, with apple and honey, challah and honey, honey and honey. And more honey. Similarly most will observe Yom Kippur, perhaps fasting, perhaps not. But are we really engaging with what it means to mark a new year, or what it means to repent? If, as I suspect for many, the answer is no, then is it our fault for not following the traditional ritual properly, or the ritual's fault for not being relevant to our lives and beliefs? Should we be creating alternatives? Do we have that right?

Some would argue that it's not our place. It's the will of God. It's the letter of the Law. It's the faith and tradition that our ancestors have died to maintain.

Creating new forms of Jewish identity is, however, nothing new. Indeed, it has become almost a tradition unto itself. Orthodoxy, for instance, is a modern phenomenon, a reaction to a changing world that, according to Dr. Moshe Samet, is "an historic innovation, more a mutation than a direct continuation of the traditional Judaism from which it emerged." Developing in opposition to the German Reform movement and the general spirit of enlightenment, Orthodoxy adopted what Samet describes as "an ultra-strict standard of observance", that was unparalleled in both its stringency and its rejection of the diversity of halakhic opinion that had been fostered throughout the previous 1500 years.

The Jewish tradition, therefore, is not a clear-cut entity. Indeed, it is and has been a vast spectrum of practices, that vary based on geography, language and individual interpretation. The Shulchan Arukh itself, for instance, now thought of as the definitive codex of Jewish law, served, in the words of Prof. David Ruderman, "to arrest the elasticity of the tradition, diminish the importance of local customs, and degrade the authority of individual rabbinic commentators." If the so-called definitive guide to Jewish tradition served itself to rob Jews of their ancestral traditions, by what standard should the development of new rituals and forms of Judaism be judged?

That doesn't have to mean that anything goes. Cultural Judaism, if that's what we want to define ourselves by, still needs a firm basis, and a consistent justification. Creating a new ritual for its own sake is worthless. Not saying a blessing over wine won't make you any less of a Jew, and, if just having ritual is key, then why not stick to the traditional prayers? But if the ritual is to have a purpose behind it, and is to be a meaningful tool for Jewish identity-formation, then it must be tied to both our values in the 21<sup>st</sup> century and our ancient-modern-national-diasporic-holy-secular-vast-tiny tradition. In other words, it must be Jewish with a capital J.

If all we do is remove God from our prayers, but then we continue to mouth the words without comprehending their meaning, then we may as well give up on Judaism altogether. The world could use more secular humanists anyway. If, however, our rituals and traditions provide meaning to our lives, if we perform them with true intention (kevanah), then we will be able to build a Jewish identity that can survive in the 21<sup>st</sup> century.

# CÓMO EDUCAR PARA ASEGURAR LA CONTINUIDAD DEL PUEBLO

**Joel Iiurner**

Con el paso del tiempo el judaísmo fue perdiendo profundidad. La preocupación pasó de ser los contenidos del judaísmo a la lucha por la supervivencia del pueblo, la lucha en contra de la asimilación. Las razones de la asimilación escapan del objetivo de este texto, pero los esfuerzos existentes no.

Como enfrentamiento a esta situación, muchos toman la opción de generar marcos concurrenidos por personas judías, de esta manera se fomenta el relacionamiento entre judíos y se da lugar al matrimonio judío. ¿Qué más que la familia judía para asegurar la continuidad? Pero nada asegura que ese matrimonio desee levantar la bandera del judaísmo en la educación de su familia, más aún cuando sus convicciones e identidad están ligadas al pueblo judío tan solo por un delgado cordón.

De todas maneras, al arma más fuerte que tenemos sigue siendo la educación; educación sobre identidad judía.

Un desconocido me dijo una vez “el judaísmo sobrevive porque el pueblo sabe leer y escribir. Los demás pueblos mueren porque se dedican a pelear nada mas”. No estoy del todo convencido de estas palabras, pero en fin representan nuestra milenaria herencia de la importancia de la transmisión de nuestras costumbres, valores, pensamientos, etc.

Para ello se han adoptado varios modelos educativos, desde escuelas judías seculares y movimientos juveniles de educación no formal hasta el modelo de iveshivá de educación conjunta sobre las fuentes judías.

Los contenidos son muy variados e involucran la enseñanza de hebreo, conflicto, sionismo, fuentes, antisemitismo, corrientes, etc.

Antes de agregar el modelo educativo que creo se debe considerar voy a introducir la pregunta que dio lugar a estos cuestionamientos.

¿Para qué queremos que el pueblo sobreviva, por qué deseamos la continuidad? Si nos importa que las personas sobrevivan, entonces aunque se asimilen se cumplirá. Si es porque creemos en nuestros valores y cultura entonces lo importante es asegurar que siga habiendo personas que la experimenten y la transmitan.

Ante esto, traigo un eterno y clásico debate: definir quién es judío.

Hace poco tuve una charla con un rabino; la transcribo porque creo que plantea una postura interesante.



**Rabino:** *El judaísmo no es misionero. No nos importa salir a convertir judíos. Pero quien quiera vivir bajo los valores y leyes del pueblo elegido está invitado a convertirse. El judaísmo es un estado no una convicción. ¿Cómo se obtiene ese estado? Naciendo de madre judía o convirtiéndose. La halajá es fundamental, es gracias a ella que el pueblo elegido sigue existiendo. Si el judaísmo no se pasase según el vientre judío, entonces hoy en día ya hubiese dejado de existir.*

**Yo:** *hay muchos que nacieron con madre judía, pero su contacto e interés con el judaísmo es nulo. ¿Por qué podemos considerar que esa persona si es judía y no lo es una persona nacida de matrimonio mixto, quien fue educado como judío toda la vida, tiene participación comunitaria, festeja jaguim y shabat y es conocedor de la tora?*

**Rabino:** *así son las formalidades, él puede convertirse fácilmente. Pero esos papeles y trámites son necesarios para el pueblo judío; por eso es que sobrevivimos miles de años.*

**Yo:** *ahh, entiendo, me queda claro entonces en qué diferimos. Ambos nos preocupamos por la continuidad y existencia del pueblo. Para usted la continuidad del pueblo judío consiste en que sigan existiendo judíos (nacidos de madre judía o conversos), eso lo deja tranquilo. Para mi la continuidad se basa en la existencia de personas que profesen la fé judía, personas que vivan bajo los valores de la torá y practiquen día a día la cultura judía independientemente de si su madre o padre son judíos. Sino, cuál sería el sentido del judaísmo? Quien quiera formar parte de nuestra cultura judía, bienvenido sea!*

Por supuesto que la halajá es una pieza fundamental de la cultura, pero las restricciones que establece no hacen más que entorpecer el cumplimiento de nuestro objetivo. Los acuerdos de Status Quo de Israel no colaboran con la situación. Debemos reconocer que la lucha en contra de la asimilación tiene validez cuando entendemos el objetivo, cuando tenemos claro por qué queremos la continuidad del pueblo.

Finalmente, debemos ser inclusivos para quien quiera formar parte de este camino lo pueda hacer sin obstáculos. Considero, por supuesto, que la educación es el camino. No siempre es necesaria ni útil la educación integral que se viene proponiendo en los marcos anteriormente mencionados. Las instituciones deben saber progresar y actualizarse permitiendo dejar atrás ciertos contenidos que la identifiquen y hayan sido útiles en una determinada época. Se deben elegir los temas específicos que sean conformadores para la identidad de las personas o grupos en cuestión; dependiendo cada tema puramente de los intereses del sujeto y del contexto. Si el factor de conformación de identidad es el antisemitismo o el conflicto, entonces a eso deberá apuntar la educación. Una vez que nos identifiquemos con el pueblo, más activos seremos frente a su cultura.

# ON HABO JUDAISM...Thoughts of a Boger from HDNL

Joel Serphos

Who is a Zionist? Once, “Zionism” was a concept that was relatively simple, clear and easy to define. But over the past 30 years, this simple concept has turned into one of the most complicated concepts of our time. To me, Zionism is more than just the belief that Israel belongs to the entire Jewish people. And – although many members of Knesset would disagree - it definitely has nothing to do with the settlement enterprise in the occupied Palestinian territories.

I’ve always felt comfortable with a specific definition of Zionism. I consider Zionism more than just a national movement. It represents a psychological revolution, that saved Jews from *galut*, the spiritual ghetto, and provided the Jewish people with not just a national homeland, but rather a national project that replaced the religious common denominator. Therefore, to me, a Zionist is one who believes that the Jewish identity of the future should be shaped through Zionism, not through religion. Habonim-Dror, as the world’s largest secular Zionist youth movement, provided Jewish youth all over the world with an alternative for religion: it shaped the Jewish identity of thousands through Zionism.

With the High Holidays coming closer, it’s time for madrichim to ask themselves what the relevance of these High Holidays is within a Habo-framework. The period of the High Holidays is considered to be very spiritual, and many of my Habo friends who never go to the synagogue are to be found in the many synagogues of my home town – Amsterdam. Many of them ask themselves how to ‘celebrate’ the High Holidays on Habo.

The focus of the entire period of the High Holidays is on the process of *teshuvah*, or repentance, whereby a Jew admits to sins, asks for forgiveness, and resolves not to repeat the sins. Repentance implies that transgression and sin are the natural and inevitable consequence of man's straying from God and His laws and that it is man's destiny and duty to be with God. Although one can always try to find a deeper or more cultural meaning in these holidays, one has to admit that its meaning is actually fundamentally religious. Every year, it fills the spiritual gap of many Jews trying to fulfill their spiritual needs.

If there’s one thing that I learnt from my time as a madrich, it’s that Zionism is the new Judaism. It attempts to create spiritual fulfilment through a common goal, through a national project and through *hagshamah*. The Habo-zionists don’t seek *teshuvah*, doesn’t ask for forgiveness to acquire spiritual fulfilment.

I would like to argue that in a secular movement like Habo, one must feel free to search for a Habo-like meaning in the High Holidays, but it might be a better idea to face reality: it’s not there. For the same reason, my mazkirut, a couple of years ago, decided to quit the yearly Lag Ba’omer activity, simply because it doesn’t make any sense. Therefore, when our chaverim plan to sit in the synagogue all day, to seek forgiveness, we should organize a *pe’ula* that fits a (secular) Zionist movement. A *pe’ula* about the power of the collective, not the weakness of the individual, about the future and not about the fast.

So feel free. Go to the synagogue or organize your ‘Habo kind of celebration’ of the High Holidays for your chanichim. Tell them about suffering, or about the details of your lovely *shofar*. Hide in your dungeons of repentance. I’ll be at our Habo house in Amsterdam, ready to talk real Judaism – ready to talk Zionism, the Judaism of the Jewish people after *galut*. Since we have suffered enough already, it’s time to talk about the future.

The cookies are complementary.

# ON HABO JUDAISM...A reply to Joel from Mazkir HDOZ

**Dean Hayden- Mazkir HDOZ**

To be honest I strongly disagree with what Joel has written. I think it cynically dismisses much of the cultural richness that Judaism has to offer, even if it is garbed under the cloak of religion.

It appears that Joel would support a purely secular lifestyle in the land of Israel, disregarding all elements of life which may be traced back to religious offering, with his only expression of Judaism coming through the meaningful interaction with other Jews and the speaking of Hebrew.

Perhaps because he has not been exposed to a secular humanistic community which celebrates much of what our culture has to offer, he assumes that chaverim would only sit in an orthodox service and 'find their own meaning in it.' I disagree with his statements that the Jewish festivals meaning is in truth 'actually fundamentally religious' and therefore any deeper or more cultural meaning attempted to be found in it is futile.

On the contrary, I think that many of the religious holidays can be easily translated into a secular sphere and are easily accessible for creating meaningful and spiritual structures in our lives. Also, many of our Jewish holidays were originally not actually religious and were only turned into that in years later - shavuot the harvest festival, pesach constructed from the political narratives of the Israelites under the Egyptian occupation in Canaan. There's no reason why we can't 'uninterpret' these festivals and look at their original purpose without the religious structure which has been placed on top of it in centuries since.

I think it's pretty naive to reject all of the cultural richness that our people have produced prior to the creation of the state of Israel. It would probably be more constructive to take an Ahad Ha'am approach to one's Zionism, and see the state as the 'enhancing factor' for this culture, or the new radiating source of it.

Judaism is an intensely strong vehicle for living a meaningful life, but its potential is greatly enhanced in the land of Israel, where its very meaning is holistic and does not take up a small component of a post-zionist identity. And in saying that I still think Judaism is not irrelevant in the diaspora.

Maybe instead of sitting in the bayit in Amsterdam ready to talk Zionism, he could organise a secular humanistic service which takes Yom Kippur as an opportunity to do something which I believe all Jews (and humans) should do - take time once in a while undergo intense introspection and reflect on one's deeds and actions, make amends with old foes and look toward becoming a better person.

That something I will always continue to do, regardless of whether or not Rabbis pioneered it (which they actually didn't...it was stolen from Babylonian culture..but that's another story!).

Maybe send my thoughts on to him? I would love to get a response.

Cheers

**What do you think about this debate?  
Send your views to Samo for the next  
Habinyan - [dansamo@gmail.com](mailto:dansamo@gmail.com)**



# SECULAR HUMANISTIC JUDAISM: REJECTING GOD *HUMANS, NOT GOD, ARE AT THE CENTER OF THIS JEWISH DENOMINATION.*

## Yehuda Bauer

Secular Jews come in different shapes and forms: nonreligious Zionists, nonreligious Yiddishists, and those who do not choose to identify as either Zionists or Yiddishists but are acculturated to the host society, such as many North American Jews who are quite happy where they are, speak and think English, are at home in the American culture, but also feel their Jewishness quite strongly and wish to identify with Jewish matters and causes. Regardless of which of these categories they fall into, secular Jews seek an interpretation of Jewish civilization that accords with their own preferences, attitudes, and beliefs.

### **Who Should Define Themselves as "Secular"?**

Secular can be defined most simply as "nonreligious." If you believe that the idea of a God is irrelevant to your life, either because you do not believe in a God, or because you think that even if a God exists, he (or she) is not the kind of being that controls the universe and your own life, then you are a secularist. Many Jews who belong to religious congregations are "closet" secularists. They may pay lip service to organized religion in its various forms because they know of no other way to express their membership in the Jewish community. They may believe that by keeping "something" they remain attached to the Jewish people, although what they do in the synagogue, if and when they go there (and most Reform and Conservative Jews do not attend regularly), has no intrinsic meaning for them.

It is one thing to read prayers when you believe there is somebody there who hears and cares; it is quite another thing to mumble words--especially when you do not really understand what you are reading--when you are convinced that there cannot possibly be anyone who listens and cares. It is one thing to follow ancient practices and obey ancient taboos (about food, for instance) because you really believe that they were ordained by a God who is intent on ensuring that you do not eat shrimp; it is quite another thing to follow the same habits and customs when you are quite certain that these are meaningless remnants of ancient taboos and superstitions.

To come out of your "closet," then, is a matter of personal integrity: to assert to yourself and to others that whatever you do, you believe in, and what you do not believe in, you do not do. At the same time, though, if you are like most secularists, you are the first to demand that those who do believe in the religious customs you do not observe should have every right to follow them. You are a pluralist, a supporter of a democratic and humanistic way of life. You believe in the right of all individuals to live their lives in accordance with their convictions, as long as their actions do not impinge on the rights and well-being of others.

## Can One Be Both Secular and Religious?

There are secular Jews who call themselves religious because they define religion differently from the popular notion. They may say, for instance, that a religious attitude is a spiritual one: not just going beyond crass materialism, but relating to nature and to society in a way appreciative of beauty, external and internal; for example, experiencing, enjoying, and internalizing art, music, philosophy, and literature. They may view spirituality as a way to grapple with the many unsolved problems of human existence without reference to a supreme being onto whose shoulders such problems can be unloaded.

Secular Jewish religionists say that a belief system that does not acknowledge a godhead but fulfills the spiritual needs of individuals and communities by providing meaningful seasonal and life-cycle ceremonies that relate to the Jewish past is, by definition, religious. You may belong to a group of people who hold such beliefs and enact them in appropriate ceremonies. If so, and if you do not believe in a world-creating authority that supervises you throughout your life, you are a secularist, a religious secularist. You simply define the term "religion" in a different way from the usual one.

### What, and In What, Do Secular Jews Believe?

However, there are issues underlying this play with semantics that are of considerable importance. Do secularists "possess" spirituality? Do secularists "believe"? Are there things that are "holy" for them? Indeed, secularists believe. They believe in individual and social morality and do the best they can to build a slightly better society than we have now. Secularism's spirituality is of a different nature than the religion-induced kind, which depends on an external authority that has to coerce ethical behavior with threats of punishment in this world and/or the next. Secular ethics are autonomous, the result of personal decisions and personal responsibility, and therefore might tend to be more seriously considered.

Secular Jews believe in the holy--that is, inviolable--nature of certain things: the value of human life, the integrity of the human personality, the primacy of human dignity, the equality of men and women everywhere, the right of children to unfettered development. These and similar things are "holy" to us, as they are to many religious people whom we would call religious humanists.

On the other hand, some of the things that are holy to an Orthodox (or sometimes a Conservative) Jew are trivial in our eyes: separation of meat and milk, dressing in medieval clothing, obeying the prohibition of the use of money or engaging in sports on Shabbat, and so on.

## Secular Jews and Jewish Civilization

We secular Jews know that the Jews are a people whose civilization is the result of a very long and very impressive history. We have no problem in principle (though there are many practical problems of great complexity) in peeling off the religious component from the Jewish heritage. We have no need to impute to our ancestors' attitudes that belong to our own times. We can read the ancient texts with new eyes and recognize that while we do not believe what their authors believed, we still can identify with them.

Many of us will differentiate between a direct quotation (which must not be tampered with) and the changing of texts to fit our needs, in which case there is a new text that may use or adapt portions of the traditional wording. In the latter case, there is a context of a festival or a life-cycle ceremony, which itself is the development of an older tradition, and within which the new text reflects our individual and/or communal needs in an innovative, creatively changing way.

What do we mean by humanism? You will find a number of definitions and descriptions. Perhaps the simplest is that which says that a humanist believes in the centrality, inviolability, and, yes, sacredness of human life and human integrity. There are excellent grounds for saying that there can be a religious humanism, because people who believe in a godhead may still see human life as inviolable and may view human integrity as a supreme value. Secular humanism emerged out of religious humanism.

## Jewish Secular Humanism

In Jewish religious tradition, the emphasis was on humans. Our old texts--not only the Bible, but the Mishnah and the rest of the Talmud as well--contain the wisdom of generations: the philosophical and moral insights; the caring responsibility for individual, family, and community; and the concern for all human beings. This is part of what we understand as humanism.

Of course, these texts also contain superstitious beliefs and calls for action that we do not consider moral: xenophobia and even genocide. But then, part of being a humanist is that you are free, free to make your own choices and your own decisions. You are responsible to yourself and to your fellow humans, and you undoubtedly will reject parts of your heritage even as you acknowledge that it is yours. Responsibility is both personal and social: it implies the absolute equality of all humans and an obligation toward a community of choice; an obligation that each individual decides upon and enters into by adhering to a community and defining her or his part in its development. Both individual choice and individual assumption of responsibility are intrinsic to what we mean by freedom.

For secularists, then, humanism means that we believe there is no God out there to take the responsibility for our lives off our shoulders. The moral values propounded by the Jewish or any other religion are not the result of divine intervention in human affairs, but were conceived and pronounced by humans just like ourselves. Our attitude toward ourselves and the world around us is one in which the human being is the center of our endeavors.



# PROJECT 242: THE START OF A MORE PROGRESSIVE DISCUSSION

**Ilan Price**

**Mazkir Klali HDSA**

From 12-22 May 2014, HDSA took its ideology out into the community with Project 242 – a first of its kind.

Project 242 was a campaign conceptualised and run by Habonim Dror Southern Africa, with our own community as the audience. It aimed to re-inject a progressive voice into the communal discussion about the future of Israel and the Jewish people, and to stimulate respectful if rigorous debate on very pressing issues. 242 – a bit of a UN resolution pun aside – stood for 2 States for 2 Nations, and the most fundamental claim of the campaign was that the two-state solution is the *only* resolution which will protect and maintain Israel as a secure, democratic and just Jewish State. We tried our best to get the campaign *everywhere* – we hosted an ex-IDF Lt. Col. who spoke in the Jewish Schools, to the Capetown and Johannesburg adult communities, we held panel debates, wrote to the Jewish Report, got on the radio, got into the schools at break, and kicked up a storm on social media. The effect was exactly as we had hoped – people started to read, think and to talk. Even if the campaign succeeded only in re-establishing a place for progressive opinions on Israel within our Jewish day school and community structure, it would be a very substantial success.

Of course, the two-state solution is now a very widely accepted idea. It is supported by both the PLO and Israel, but the most important global political players – in the UN, the EU, the USA, and also by mainstream Zionist establishment organisation even in our community – such as the SAZF and the SAJBD. More importantly, though, the campaign was not simply a message in favour of the two-state solution. We were arguing that purely ‘hypothetical’ support of the idea of a two-state solution at some point is not enough. We wanted to talk about two more important points.

1. That for both Israelis and Palestinians, the two-state solution is *urgent* – that the demographics are not on Israel’s side, and that the moral ills of the occupation are very serious, and they must end.
2. That meaningful support for the two-state solution requires tackling tough questions which we often don’t like to talk about. Criticising settlements, discussing borders, refugees and dividing Jerusalem, are all part and parcel of supporting the two-state solution.

Indeed these two points are the ones which HDSA is often criticised for talking about. Project 242 was about showing that these arguments can no-longer be rubbished as anti-Zionist or radical and consequently ignored. While not everyone need agree with them, they require sophisticated engagement, and at minimum, tolerance.



# The Movement that Empowers the Powerless

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**JULIA MELTZER  
HABONIM DROR**

At the young age of sixteen, I've already had the opportunity to educate, inspire and impact the lives of tens of people, maybe a hundred. Not all of these people are younger than me, some are my age, and some are even older. Yet, that's what I believe makes up the true beauty of this entity in itself.



It's that I'm not desperately shoved into fabricated labelled boxes, nor am I lined up on a conveyor belt carrying me through the factory of the institution.

It's the fact that my potential is not based on in-authentic criteria, such as age, calculated results and other institutionalized ideals. I've been given the chance to feel true empowerment, to prove to myself that I have the ability to make change. Every single weekend and on bi-annual camps, I, along with many other amazing individuals am able to educate people on values and topics that I hold dear to me. Yet I think it's important to note that when I say educate, I mean educate.

The youth movement Habonim Dror, which has provided me with such an opportunity, believes in the power of informal education and critical analysis.

However when one reads the word 'education', they cannot help but envision the connotations of educational institutions such as schools, universities, etc. I would like to make it quite clear that the notion of

'education' that society presents us with is essentially 'weak'. Not the system, but the notion itself.

Through the concept, we've been given the perspective that a 'well educated individual' is one who is primarily able to distinguish what the right answer is, according to certain criteria produced by the system.

They're celebrated upon the rest, determined by the amount of A grades that he/she receives, calculated by the amount of 'right answers' they answer correctly.

Differently, Habonim educates without engineering narrow paths for our chanichim (students) to be slowly shoved along, until finally the 'right answer'. We let them leap and gallop through the jungles of ethics and values, grapple with the monstrous beasts of moral dilemmas and drink from the pure waters of hagshama (self-actualization).

We're the guides, revealing unexplored capacities and ideas. However, the highlight of the journey is that we take the most fun route possible. The constant jokes, laughs and smiles.

When one walks into Habo House for the first time, they cannot fully conceptualize the unfathomable experiences that can occur in such a place.

Not only is it the celebration of individuality, but a true manifestation of genuine love and appreciation for each and every person who walks through that. If you have the hunger for real happiness, the thirst for meaning and purpose, or just want a place to belong and have fun, then join a youth-movement! It doesn't have to be Habo, but just something that resonates with you. Go bigger; dive a little deeper into the sea of the unknown, because when you come up for air, the feeling is indescribable.



# V.I.I. – Nava Semel



Nava Semel is an Israeli author, playwright, screenwriter and translator.

Nava Semel was born 1954 in Yaffo, daughter of Mimi (Margalit), who survived the concentration camps at Auschwitz concentration camp and Kleineshenu, and Yitzhak Artzi, who was a politician and member of the Knesset. Her maternal grandmother was the sister of Rabbi Meir Shapiro. She is the younger sister of Israeli rock musician Shlomo Artzi.

She holds an MA in Art History from Tel Aviv University, and has published sixteen books, plays, opera libretti, poetry and screenplays. Her work focuses on the second generation in Israel. The characters she describes are native born Israelis who confront their identity issues and deal with the scars of the painful past.

Semel also writes plays and translates for the Hebrew stage. Her most acclaimed novel "And the Rat Laughed" was adapted into an opera libretto in 2005.

Her works were translated into many languages and published in many countries. Among her numerous awards she is the recipient of "The Israeli Prime Minister's Award for Literature" in 1996, "The Women Writers of the Mediterranean Award" in France 1994 and "Women of the Year in Literature of the City of Tel Aviv" 2006.

Semel is a member of the board of directors of Massuah - the Institute for Holocaust Studies at Kibbutz Tel Yitzhak and was a member of the Board of Governors of Yad Vashem for many years, and writes columns for Israeli news papers. She was also on the board of directors of the "New Foundation for Television and Cinema".

She is married to Noam Semel the Director General of the Cameri Theatre of Tel Aviv and is a mother of three children. She lives in Tel Aviv, Israel.