

The Yizraelite – No 2240 Date: 16.1.26

Kibbutz Yizrael

Reut's Editorial: And once again we are beginning to hear warnings about “something” that may or may not happen in Iran. The feeling that this is happening again has accompanied us since the days of the coronavirus. Even before the pandemic, we lived in a reality that was at times very bloody, due to terror attacks. But it seems that the coronavirus was an event of such vast proportions that reality itself was completely shaken. And then, after the situation stabilised to some extent, the Israeli government embarked on a frenzied campaign of change that sparked protest, and 7/10 — which, for those who do not remember the Yom Kippur War, either because they were not yet born or because they were very young, was an event we define ourselves by. (“before 7/10” and “after 7/10”)

And today, as the protest unfolds in Iran that seems to be growing stronger, all that remains is to hope that wars do not break out this winter, and that perhaps the Iranian protest will bring about change — a change that may succeed in bringing the leaders of the Mediterranean region to agreements and arrangements that will allow us to see a better future for our children in the State of Israel.

Shabbat Shalom! Reut Shaliv

Edi-torial: *More of the spiritual than the material this week. Very Highbrow and intellectual, I must say. No complaints from irate members. Just Buber and Bergman, close to nature and not so simple in our ways. So, gird your loins, draw up an armchair by the electric fire and prepare to sharpen your intellect. Shabbat Shalom. Edi-tor*

**Congratulations to Tamar and Ron Shapiro-Assaf,
on the birth of their daughter,**

Granddaughter to Yifat and Navot

Great-granddaughter to Hamutal and Susskin (ח"ט)

Congratulations to the entire Assaf and Ron Families,

Wishing you abundance, joy, light, good health,

and lots and lots of Nachas!



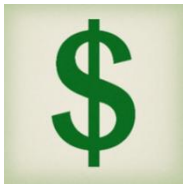
Invitation to the Economic Council

On Monday, 19.01.26, at 20:30

Agenda:

Approval of the Community Budget for 2026:

1. Community Budget
2. Investment Budget
3. Credit Framework



Invitation to the Community Management committee Meeting

On Sunday, 18.01.26, at 17:30

In the meeting room

Agenda:

1. Year of Service Kibbutz Yizrael
2. Anna Gavrilov's request for temporary residency for her mother.



From the Early Childhood Courtyard



On a cold, rainy, Tuesday evening, parents and early childhood staff met at the Moadon for a warm and constructive parents' meeting. The gathering aimed to strengthen open dialogue, listening, and partnership between the early childhood system, parents, and the Kibbutz Yizrael community.

The evening focused on presenting the system's psycho-pedagogical approach, which views children, parents, and staff as one interconnected human and communal framework, rooted in the kibbutz environment and attentive to all areas of early development. The role of parents as active partners was emphasized, alongside the importance of transparency, availability and ongoing communication.

The strengths of the system were highlighted, including long-term educational continuity, professionalism, continued learning, resilience through recent challenges, and a strong connection to the community. Current challenges were also discussed, particularly staff recruitment and retention, team stability, professional development, nutrition, emergency preparedness and the economic aspects of early childhood education.

Issues raised in a parents' survey and during the meeting, such as information-sharing, language use among children, and health and rest policies, were addressed in a respectful and focused discussion, with a commitment to continued joint work.

The meeting concluded by reaffirming the early childhood system as part of a broader educational community built on trust, dialogue, and partnership, and by inviting parents to continue sharing ideas and involvement for the benefit of the children, families, and staff

Yael Oster
Head of Early Childhood Education



“For all of us, from one of us”



This month we are renewing the “**For all of us, from one of us**” programme.

This is a series of high-quality talks on a wide range of topics by kibbutz Yizrael members.

All the presenters are our own members, who have volunteered to share with us the knowledge and developments in their field of interest.

The lectures and discussions will take place at the “**Laundry Pub**”, usually on Thursday evenings, once a month.

The opening talk will be given on **Thursday, 22.01.26**, by **Yaniv Shapira**.

Planned upcoming talks:

1. **Tzach Sassi** on an economic topic.
2. **The Malchishua team** on the unique institution on the Gilboa.
3. **Gal Witelson** will present a musical educational programme.
4. **Lior Keret** will speak about aspects of sport.

There are several additional topics planned further down the line.

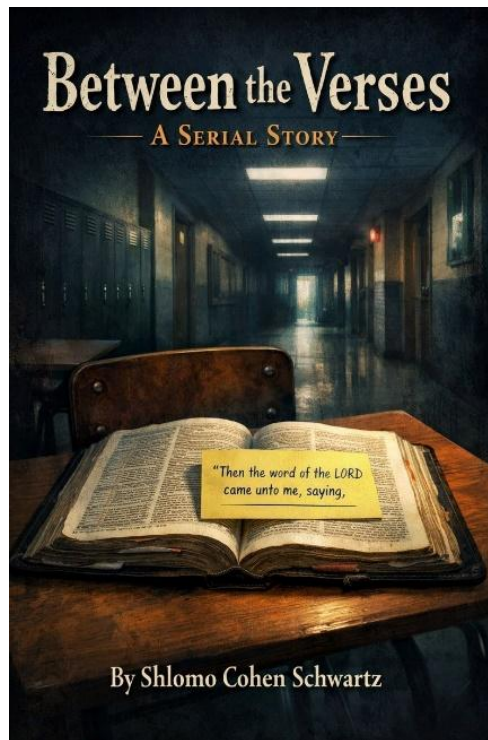
Everyone, everyone is invited!

Hannan Shaliv,
on behalf of the Culture Committee

**Academia at the Bar
“At the Laundry Pub”
22.01.26 (Diarize!)**

**“The Road to the Exhibition”
The Kibbutz in Israeli Art
Yaniv Shapira**





Between the Verses – A Serial by Shlomo Cohen-Schwartz

Chapter One: The Prophecy of the Locked Room

On the day it all began, Jeremy arrived at school earlier than usual. The sun had not yet climbed above the line of the Nazareth hills, and the courtyard was empty, like a verse without interpretation. He loved this hour—before the bell, before the students, before the teachers. An hour in which words had not yet been spoken and mistakes had not yet been made.

He opened the teachers' room. The fluorescent light flickered on hesitantly, as if it too was unsure whether the day was worth beginning. The room was too tidy. That bothered him. Chairs pushed in, tables clean, even the Tami 4 water machine stood silent, without its usual noises. Jeremy set his bag down on the floor and took out his Bible. The cover was soft from years of use, the margins filled with small markings that only he understood.

He shared his corner with Michal, a language teacher. They didn't speak much. They had silently agreed on a division of territory: she kept her side in order, his was controlled chaos. He placed the book on the table, and then he saw the note.

A small yellow slip of paper, placed precisely on Chapter One of the Book of Jeremiah. Not to the side. Not by accident. Written on it in blue pen were the words:

Then the word of the LORD came unto me, saying,

Jeremy smiled. Someone with a sense of humour. A student who had read the opening verse of Chapter One. Perhaps an attempt at ingratiation before matriculation exams. He moved the note aside. Underneath it appeared another sentence, in a different handwriting, sharper:

This time it is not a parable.

The smile vanished. He looked around. The room was still empty. The corridor was quiet. He picked up the note and tore it in two—a small, almost childish act meant to restore a sense of control. He sat down and began preparing a lesson plan on prophetic rebukes. A small irony, he thought to himself.

Ten minutes later, Michal came in. She stopped, looked at him, then at the table. “Everything okay?” she asked.

“Yes,” he said. “Why?”

“I don’t know,” she said. “There’s a strange feeling this morning.”

In the second period he taught a Year 10 class. Tired students, notebooks half-open. In the middle of the lesson one of them raised his hand. “Teacher,” he said, “is it true that prophets always give a warning before something bad happens?”

“Yes,” Jeremy said. “That’s their job.”

“Then why does no one listen to them?”

Jeremy was silent for a moment. “No one likes being told off,” he said finally.

During the break he returned to the teachers’ room. On the board, written in dry-erase marker, was a large sentence:

Say not, I am a child:

Someone had erased it immediately afterwards, but the shadow of the letters remained. Jeremy felt a prickling at the back of his neck. This was no longer a random prank. Someone was choosing verses. Someone was watching. Someone wanted Jeremy to understand.

He sat down, leaned back, and remembered how he always told his students that a prophecy of destruction does not begin with fire and pillars of smoke,

but with a feeling of unease.
The prophet speaks, and something shifts beneath the surface.

Now, for the first time, he wondered whether that was true.

To be continued next week.

Written by: Shlomo Cohen-Schwartz

Between the Verses

A Guide to the perplexed



***Epecially for the Yizraelite readers:** I asked ChatGPT to help us with the quotations encountered in the first chapter of our new serial. We will all need to take our bibles of the top shelf, dust them off and read the book of Jeremiah – Ed*

Edi-tor: It's me again, Chat. Can you find me the biblical text to which the story is alluding?

Chat: Yes. The story is deliberately alluding to **three specific biblical passages**, all from the **Book of Jeremiah**, and one **extra-biblical prophetic convention**. Below are the **exact King James Version texts**, with brief orientation only (no interpretation beyond identification).

Primary Text 1 – The Call of Jeremiah

Book of Jeremiah 1:4

“Then the word of the LORD came unto me, saying,”

This is the verse echoed by the **yellow note** placed directly on Jeremiah's book. It marks the formal opening of Jeremiah's prophetic calling.

Primary Text 2 – “Say not, I am a child”

Book of Jeremiah 1:7 (partial quotation)

“Say not, I am a child: for thou shalt go to all that I shall send thee, and whatsoever I command thee thou shalt speak.”

Only the opening clause appears in the story, written on the board. This is a **canonical moment of resistance and commissioning**, where Jeremiah is told that youth, fear, and reluctance are irrelevant.

Secondary Text – “This time it is not a parable”

Book of Jeremiah 1:11–14 (thematic source)

While “**This time it is not a parable**” is **not a direct biblical quotation**, it alludes very precisely to a recurring structure in Jeremiah 1:

“**Moreover, the word of the LORD came unto me, saying, Jeremiah, what seest thou? And I said, I see a rod of an almond tree.**” (1:11)

“**Then said the LORD unto me, out of the north an evil shall break forth upon all the inhabitants of the land.**” (1:14)

Jeremiah is shown **symbolic visions**, but they are immediately clarified as **real, impending events**. The note in the story functions as a warning: *this is no longer symbolic distance; meaning is collapsing into reality*.

Underlying Prophetic Pattern (Not a Verse)

The teacher’s reflection near the end of the chapter—

“a prophecy of destruction does not begin with fire and pillars of smoke, but with a feeling of unease”

—reflects a **classical prophetic progression** found throughout Jeremiah:

1. Unease / disruption
2. The word appearing quietly
3. Resistance or dismissal
4. Only later: catastrophe

This is not one verse, but a **structural truth of Jeremiah’s prophecies**, especially chapters 1–6.

Summary Map (for your internal reference)

- Jeremiah 1:4 — *The word comes*
- Jeremiah 1:7 — *Do not refuse the calling*
- Jeremiah 1:11–14 — *Symbol becomes reality*

I have always said that Shlomo Cohen-Schwartz is a great teacher. Now we know he is a great author too!! – Ed

The Great Bird Count - Elit Habiv-Gilad



From **15.01.26 to 31.01.26**, Israel’s **21st Great Bird Count** will take place. Everyone is invited to take part and help science with just **10 minutes of observation**.

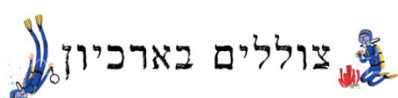
The aim of the count is to create an up-to-date snapshot of bird populations. In light of ongoing changes in natural habitats, collecting information on different species of wild birds is of great importance: identifying trends, gathering data that will serve as a scientific basis for future research, and promoting initiatives that benefit birds.

As part of the project, the general public is invited to document bird species observed in their immediate surroundings—outside the home or office, on the street or in the garden—and report their observations.

The count is coordinated by the Israeli Centre for Citizen Science at the Steinhardt Museum of Natural History, Tel-Aviv University, together with the Society for the Protection of Nature in Israel and the Wild Bird Garden Centre.

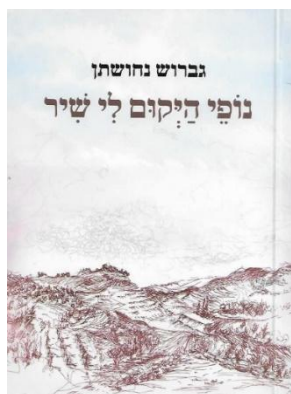
More information is available via the link, or simply search Google for “The Great Bird Count”:
<https://www.teva.org.il/citizen-science/3377>

Message from: **Elit Habiv-Gilad**



Delving into the Archives

Books Published by Members of Yizrael



How many books have been written by members and residents of Yizrael, or about members of Yizrael? I estimate at least 40, and possibly more, even 50 or 60. At least four members have published poetry collections, and others have written fiction. There are memorial books for members who have passed away, books published to mark Yizrael's 50th and 70th anniversaries, a children's book, an art book, books of thought and reflection, and more.

Through the editing initiative of the late Dina Bookman, dozens of members and parents published memoirs.

For a community of 600 people, this is an impressive achievement, a true burst of creativity.





This richness will be given expression in a planned exhibition in the library, initiated by Reut and myself (Jules Feldman).

Most of the authors paid close attention not only to content but also to form, and in some cases the books include beautiful illustrations.

We are very concerned about the possibility of missing one or more books, and members are invited to bring to our attention any book we may have missed. Jules Feldman and Reut Shaliv

Abraham Shapira (Patchi) on the Occasion of his Ninetieth Year

Spirit touches Spirit

By **Avi Sagi**, from the *Culture and Literature* supplement of **Haaretz** (30.12.25)

I was young when I first encountered **Siach Lohamim** (*Soldiers' Talk*), initiated, animated, and edited by **Abraham Shapira**, known as Patchi. That book shook me profoundly after the Six-Day War, and especially following the Yom Kippur War, in which I took part. The religious-Zionist youth movement **Bnei Akiva**, in which I grew up, served as a madrich, and later as an emissary - "kommunar" in one of its branches—underwent a dramatic transformation after those wars, the long-term consequences of which are etched into our lives. From a youth movement imbued with ideals of youth culture, it became a movement suffused with metaphysical ideas. The dramatic influence of **Rabbi Abraham Isaac Kook** penetrated ever more deeply into the heart of the educational system, and gradually this remarkable youth movement changed its face. Personal commitment to pioneering self-realisation, grounded in the Zionist covenant, was replaced by a sacred history, within which the individual was required to withdraw from real existence and personal experience, shaping himself into an ideal religious figure responding to the divine voice expressed through history.

Within a space that pushed the personal voice to the margins, *Siach Lohamim* appeared. For me it was both a demand and a consolation. It demanded of me and of its readers speech in the first person, the personal voice—and we should not take this lightly. After the Six-Day War, a different spirit dominated the discourse: the return to the land of the forefathers engendered a kind of romanticism clothed in deep religious trappings, which displaced the first-person singular and replaced it with the voice of the nation or the voice of God. In a marginal note in *Siach Lohamim*, Patchi wrote:

“The din of post-war jubilation weighed heavily on the growth of the personal-experiential idiom; it prevented the expression of the heart’s stirrings of a generation that had shed the garments of war and entrenched itself in silence, even as within it—within us—grew the need to listen to ourselves, to converse with our friends: in a touch of spirit to spirit and soul to soul [...] Our hope is that a touch of spirit to spirit, akin to that which prevailed in the conversations, will also be woven between the speakers in this collection and the reading public, whom we now meet in writing.”

In time I also came to know Patchi as one who not only opened the gate to seekers of the “I,” but also closed the gate against those who threatened it. The classic edition of *Siach Lohamim* did not include the conversation that took place at **Yeshivat Merkaz HaRav**, whose students shaped their lives in light of the writings of **Rabbi Abraham Isaac Kook** and his son **Rabbi Zvi Yehuda Kook**. With fairness, Patchi included that conversation in the journal **Shdemot** (Spring 1968), and only later relented and included it in the new edition of *Siach Lohamim* (Carmel, 2018). Patchi’s reservation was justified: the language of discourse in the yeshiva was not the language of the individual struggling with his fate and his life; it was a language in which speakers functioned as quasi-mediators of a metaphysical-theological truth beyond themselves.

Gershom Scholem, who received *Siach Lohamim* from Patchi, described this language incisively:

“What touched my heart and set me against those young men was not the lack of intellect or morality in the words of some of them, but—the language. [...] When they open their mouths, they speak in a miserable, stammering jargon of complete lack of articulation [...] the language of the Torah is a ready-made mould in their hands, and I have no connection to their language (or their lack of language).”

Patchi was the great awakener, the mover of the entire process that created *Siach Lohamim*, yet he did not sign it as editor—just as he did not sign his name on **Shdemot**, which he founded in the early 1960s and edited for many years—because his concern was not with himself but with listening. A stance of listening requires humility and self-withdrawal. *Shdemot* began as *Shdemot la-Madrish*; in its first issue (Nisan 1960) he articulated the foundational manifesto guiding him:

“Our intention is to educate the individual against the background of society and within it; yet society in itself should not be seen as an absolute value. Society constitutes an educational value insofar as within it, ideas are formed, concepts crystallise, or insofar as it aspires to realise them and educates towards them.”

One of the critics of the culture of discourse encouraged by Patchi was **Hannan Porat**, son of religious-Zionist pioneers who founded **Kfar Etzion** and who crossed the lines to Merkaz HaRav. In his view, the fundamental flaw in this culture of discourse was “the

sense of deliberation for its own sake, which sometimes carries an affection for deliberations that do not come to fruition, that do not reach resolution—and then the striving itself becomes a false striving, because the ideal is deliberation.” This critique demanded escape from the circle of verbal discourse and entry into the practical world. Porat missed the core that shaped the discourse created by Patchi: the deliberations were not an end in themselves but a measure of the movement of the self towards itself. From his great teachers **A. D. Gordon** and **Martin Buber**, he learned that within real human existence—within the “day of small things,” as Gordon put it—lies the deep gateway to the self, revealed in the dialogical process of the individual with himself and with others.

To Buber’s thought Patchi devoted his book **The Spirit in Reality**. Buber wrote in **Between Man and Man**:

“A new culture, a new wholeness of the present world, is destined to arise—unless a society of truth arises again; lives of true partnership will arise, and human beings will live side by side and with one another together in direct living contact.”

Following this, Patchi wrote: “The question of the nature of relations between human beings is a fundamental question of human life. We must note that the place of this question [...] is as one upon which the life of the kibbutz as a way of life in the future will rise or fall.” The shift from “the answer” to the question is of great importance. Patchi criticised the taken-for-granted kibbutz ideology that assumed a single truth to be endlessly reiterated; instead, he placed conversation at the centre, identifying it as a new, developing foundation of kibbutz existence: “And lo and behold, even our public–movement life is penetrated by conversation as an end in itself, in which value is inherently embedded. Gradually the era of ‘bullet points’ and ‘theses’ dictated from above passes [...] transformation grows more than it is directed.”

Buber bequeathed to generations of pioneers, among them Patchi and his friends, the recognition of the mystery borne by existence. This mystery does not necessarily take form in turning to God. It is expressed in recognising the human being as a finite creature standing in wonder before the fundamental questions of meaning. This experience is already revealed in interpersonal relation, for the other standing before us is not an object. The other returns our gaze and sees the one who sees him. He bears a secret; in the interpersonal encounter this secret is not fully disclosed, yet a relation is formed that creates a new space of meaning.

These insights, foundational to Patchi’s activity, led him to his teacher **Gershom Scholem**. Patchi took it upon himself to bring a significant portion of Scholem’s works to the broader public, especially those in which Scholem expressed himself and his world. In my estimation, Patchi’s deep interest in Scholem—the scholar of Kabbalah and Jewish mysticism—stemmed from a desire to understand non-institutional

religiosity, one not embodied in the God of religions or in religious authority. Already **Y. H. Brenner** wrote of a “mystical state of mind,” determining that one endowed with a non-coarse soul “cannot but see in all manifestations of life a secret and relate to everything as a riddle.” Brenner’s assertions echo in **David Meltz**, beloved by members of the Shdemot circle, who wrote in **Around the Essential**: “That great unknowing itself turns into the great hidden, the great riddle, the mystery woven through the wondrous fabric called life [...] And even if darkness greatly prevails, and wickedness grows beyond measure and crushes human dignity to the ground—human struggle will not cease. The mysteries of his life will not cease.”

Patchi sought to trace this deep religiosity in Scholem’s research, but also in his great teacher **Samuel Hugo Bergman**, who, like his friend **Franz Kafka**, identified the longing for transcendence as a life-shaping element. Kafka felt the gates of the castle were locked; Bergman, by contrast, saw in the renewal of Jewish existence—in Zionism—a profound religious experience, an entry into the castle. Patchi met Bergman around the time he began creating his monumental enterprise of constructing a new discourse, beginning with *Shdemot* and culminating in the Shdemot Circle and the establishment of the Beit Midrash at **Oranim College**.

It is worth remembering that already in the generation preceding Patchi, in the 1940s, there operated a movement calling itself “Return to the Source,” now largely forgotten. My late friend **Yehuda Neumann** described it in his autobiography **On the Way**. The living spirit of the group was his father, **Abraham Isaac Neumann**, and among its members were **Achiezer Kutner** of **Yagur**, the poet **David Shimoni**, **Yitzhak Daniel** of **Ein Harod**, author of *Hannah’le’s Sabbath Dress*, **David Maletz**, and **Abraham Ader**. This obscure and forgotten group prefigured the Shdemot Circle; its deep concern was a return to roots and the linking of present to past. In their footsteps walked Patchi and his companions, who through *Shdemot* and the Shdemot Circle sought to create a new, open connection between themselves and the Jewish heritage. It is hard to exaggerate this giant enterprise, which led to the establishment of the Beit Midrash at Oranim and sent out branches in all directions, from whose fruits we nourish ourselves to this day.

This unique movement gave rise to a vast project of opening the Jewish bookshelf and making it a living foundation. Patchi’s place in this endeavour is unmistakable. His almost silent presence expresses the foundational stance of his life: recognition of the importance of listening, which requires placing creation—the book—at the centre. Patchi’s personal library, and the library he created as an editor at **Am Oved**, the “Jewish Bookshelf,” is not merely a collection of volumes placed on shelves. From then until now, for Patchi the text is a breathing, demanding piece of life. The text is a

faithful interlocutor of ideas, with whom one must struggle in a lovers' struggle over the meaning of life.

Avi Sagi



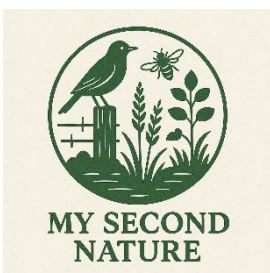
The Return of the old Tradition

**Restoring the crown to its former glory!
Birthday celebration in the Moadon
For those born in the month of January**

Friday 30.1.26

My Second Nature - Rotem Agmon

Communal Night Roosting



Communal night roosting is the phenomenon in which birds that live in flocks gather, at dusk, to sleep in close proximity. On the website whose address appears at the end of this piece, there is an interesting explanation of the phenomenon.

About two weeks ago, Eden Armoza drew my attention

to the arrival of Great Egrets (pictured) at the ficus and cypress trees near the old armory. Between 10 and 15 Great Egrets arrive there every evening. Nearby, in the ficus trees between the mazkirut and the dining hall, one can see and hear the gathering of dozens of



Hooded Crows, as if taken straight out of a Hitchcock film. Those who “dare” to come and watch the arrival of the egrets (16:30–17:30) may also see a flock of Black-crowned Night Herons, which roost in a pine tree above Omri Fink’s house. With a bit more luck, it is also possible to spot a Barn Owl and a Long-eared Owl in the area (a good flashlight helps).

Other long-established roosting sites include the tree-lined boulevard on Jerusalem Street in Afula, where large numbers of wagtails arrive toward evening. Those travelling to Ramon can observe, on the right side of the road opposite the Barak/Dvora/Adirim cluster of communities, large numbers of Brown Ibis and Western Cattle Egret (a breeding colony).

<https://www.yarbirdsil.info/daf/roosting/roosting%20site.htm>

Shabbat shalom,
Rotem Agmon

Kabbalat Shabbat – Last Friday 9.1.25

Forward: *Last week the Kabbalat Shabbat reading made such an impression on me that I decided to publish the text for our English-speaking readers and those who were not at dinner. Thank you so much to Adi Ilan Goldstein - Ed*

Weekly Torah Portion – Shmot (Exodus)

5 And the daughter of Pharaoh came down to bathe at the river; and her maidens walked along by the river-side; and she saw the basket among the reeds, and sent her handmaid to fetch it.

6 And she opened it, and saw the child; and, behold, a boy that wept. And she had compassion on him, and said: *‘This is one of the Hebrews’ children.*

Amir Haskel writes:

“In 1953, several thousand years after the rescue of Moses, the ‘Yad Vashem Law’ was enacted. Under this law, the title ‘Righteous Among the Nations’ is awarded to non-Jews who rescued Jews during the Holocaust and met three criteria: they were not Jewish, they rescued Jews while risking their own lives, and they received no reward. The rescue of Moses by Pharaoh’s daughter places her in the same moral line as the Righteous Among the Nations. She saved Moses while defying her father, Pharaoh, and without receiving anything in return.

Studies that sought to examine the characteristics of those who rescued Jews during the Holocaust found that they possessed the ability to identify with those who suffered, to feel empathy for people who were suffering through no fault of their own. So, too, with Pharaoh's daughter, who felt compassion and showed empathy toward the infant in the reed basket. Pharaoh's daughter, and later the 'Righteous Among the Nations,' were exceptions in their time. The majority 'stood by' and were indifferent to the fate of the persecuted.

Later in the chapter, the text tells us about Moses, who could not stand by when he saw 'an Egyptian striking a Hebrew man, one of his brothers' (verse 11), and the next day when he witnessed 'two Hebrew men fighting' (verse 13). Thus, it becomes clear that human nature has not changed over the years: the world is divided into 'the wicked,' 'the good,' and the many who stand by."

From Elie Wiesel's Nobel Prize acceptance speech, 1986:

"A Jew is forbidden to be indifferent to what happens to other Jews; he is forbidden to remain silent when Israel needs our voice. At the same time, we are equally forbidden



Nobel Peace Prize 1986

The Nobel Peace Prize 1986 was awarded to Elie Wiesel "for being a messenger to mankind: his message is one of peace, atonement and dignity"

to be indifferent to the suffering of other people. This is part of our moral heritage. When people suffer from injustice, when they are victims of society or victims of circumstance, we must not check their identity cards and we must identify with their suffering. In other words, we must do for them what no one did for us: provide food for the hungry, shelter for the homeless, help for the needy, and hope for the despairing.

The Jews of Auschwitz cried out for help, but the world remained silent. To be helpless in the face of human indifference — that is a memory that does not heal... I

swear never to be indifferent. Wherever a human being suffers, that is where we belong."

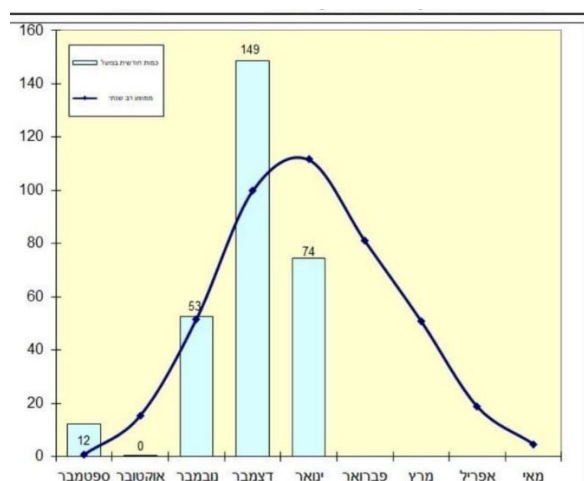
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International Duck Day

Saturday, 17.01.26 at 11:00,

International Duck Day.

Come and search for rubber ducklings around the kibbutz
and win prizes!



Rainfall Winter 2025-2026

Rainfall to date: **288 mm**

As compared to the multi-year average to date: **220 mm (+31%)**

Rainfall Table

Month	Sep	Oct	Nov	Dec	Jan	Feb	March	Apr	May
Total	12	0	53	149	74				
Average	0.7	15	52	100	112	81	51	19	5

Ohad Ziv



Beacon on the Hill

Day and Date	Time	Activity
Sunday 18.01.26	07:00	Walk with Shlomit and Peter
	09:00	Gathering with coffee, cake, conversation and board games
	10:00	Seeing the world
	18:45	Musical experience with Stas Gavrilov
Monday 19.01.26	08:00	Pedicure with Limor Muallem (appointment required)
	09:00	Sweet treats with Noa and Monica
	10:00	Working together at ORBA
	14:00	Blood donation
Tuesday 20.01.26	09:30	Lecture and thinking games with Galia Shemi
Wednesday 21.01.26	09:30	Interesting places and creators around the world with Noa
Thursday 22.01.26	10:00	Film with Galia Shemi
	10:00	Open ceramics room, guided by Ziv Ben-Bassat
	17:15	Chair-based exercise with Michal Shaanan

ENGLISH IS FUN with Rahel

MESSAGES IN BOTTLES:

This mystery has intrigued people for as long as there have been bottles and several people have tried to learn more about it.

In 1929 a crew of German scientists set out to track the journey of one particular bottle. It was set to sea in the South Indian Ocean with a note inside asking the finder to record the location where it washed up, and to throw it back into the sea.

By 1935 it had gone round the world and travelled approximately 16,000 miles, the longest distance officially recorded.

Messages in bottles have been chronicled for centuries and include some of the most famous names in history. Benjamin Franklin, for instance, used message-carrying bottles to compile a basic knowledge of East Coast currents in the mid-1700's - information that is still in use to this day. Even now, the US navy uses bottles to compile information on tides and currents, and they are frequently used to track the direction of oil spills.

The most celebrated message ever sent concerned a young sailor in 1784, Chunsake Matsuyama, who was stranded on a coral reef, devoid of food and water after his boat was shipwrecked. Before his death, he carved the account of what had happened on a piece of wood, then sealed the message in a bottle.

In 1935, 150 years after it had been set afloat, it washed up in the small seaside village in Japan where Matsuyama had been born.

Twenty Modern-Day Proverbs

- Fake news travels fast.
- Post in haste, regret immediately.
- Two's company, three's a crowdsourcing campaign.
- AI for an eye, an untruth for a truth.
- Beware of geeks bearing gifts.
- A scrolling phone gathers no moss.
- Share and share and like.
- Don't feed the troll that bites you.
- Every blog has its day.
- Empty influencers make the most noise.more next week

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Please take into account that we use AI when translating. We proofread and correct the texts but errors may be overlooked. Be warned!

Disclaimer 2: “English is Fun”: At the request of the author, this column is not proofread or edited in any way. Content and format are at the discretion of the author.

Note: *The readers are encouraged to submit for inclusion “letters to the editor”, photos and material that does not appear in the Hebrew Alon.*