



“דעותנו”, במה לשיח חינוכי רעיוני
מזכירות “הנוער הציוני העולמית” - ישראל
“Deotenu”, foro de diálogo educativo ideológico
Mazkirut “Hanoar Hatzioni Haolamit” – Israel

IT'S TIME TO CHANGE THE WORLD

Yoni Meta

From Tammuz 17th to Av. 9th, Am Israel is devastated by the loss of the temple and what were the first two Jewish states. In that sense, today we are at an intermediate time: Israel - as a people - is not in a state of war, but neither there is complete nor absolute peace. We built our State, but we are still very far from the prophecy that Isaiah conveyed (2: 4): *“No people will return to take up arms against another or receive instruction for war.”*

In the middle of these three weeks that separate the fall of Jerusalem (Tammuz 17th) and the destruction of the Temple (Av 9th), an Haftara is read in which Irmiahu, like Moshe, says that he is not able to speak with the people. God answers him with a very particular phrase: *“Before I formed you in the womb I met you and before you were born I sanctified you”*, and for more the text continues: *“I chose you today over the towns and kingdoms to tear off and to destroy, to ruin and to tear down, to edify and to plant.”*

At first glance, it is possible to emphasize that the place that both leaders, Irmiahu and Moshe, will have in history seems to be more imposed than voluntary. However, the truth is that every person, since its creation, is called to change this world and make it a better place, but not for its own benefit but for future generations.

Today we know that the destruction of the Jewish states was a consequence of the internal division between us, and the fact that every year we go again through the process of these three weeks, implies that we still did not do enough to change that.

As a part of the Jewish people, we have an obligation to try to reach every Tisha Be Av renewed, knowing that it is on us not only to change the history of the People of Israel, but also the world. As Jews, our history calls us to be active in any place where we stand without anything frightening us, because we know that we do not do it for the here and now but for the future.

Along the way, we must understand two things: the first, that we are necessarily going to bump into the typical difficulties that are going to make us fall into the idea that nothing can be achieved, only to understand that after tearing off, destroying, ruining and demolishing, it arrives the time to build and plant. The second, that all of us, from our conception, were created with the necessary instruments to change this world, we just need to decide to do so.



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As madrichim, and as heirs of those who led revolts against Nazi terror and raised a state in the middle of a swamp against all kinds of odds, we must take up the challenge of building and planting even in the most difficult times, using education as main instrument

In every machane, every peula and every moment we have with our chanichim, we have the possibility of changing a person and, through it, the world.

It is we, as educators, who must begin the change through the transmission of our values. As we say in Darkeinu: *"The Madrich is a pillar on which our entire educational structure is based. It is the personal example of our madrichim and bogrim – that gives ethical foundations to our educational task."* In other words, we all - as madrichim - have the necessary tools to start a real change and turn history around.

Thus, we hope to continue with our mission, so that next year we can, far from fasting, celebrate Tisha B'av, celebrating that after our effort and struggle no people returned to take up arms against another, nor did they receive instruction for war.