

# עלון הנדרי

## hanadari chronicle



מדווח על אירועים משפחתיים במשך 56 שנים  
reporting family events for 56 years  
Monday, April 22, 2024



Dear family and friends,

As a result of a disaster with Google Drive, in which I inadvertently “saved” all of Memorabilia there and thereby stuffed my allowed storage space, I’m trying to use non cloud technology, over which I think I have more control. You can access this page whenever you’re on a computer or tablet. I’ll update its contents from time to time, and a link to the page will be provided on the weekly Shabbat greeting as well as as in other correspondence.

## אקטואליה

### current events

[Click here for previous events in 2024.](#)

יום חמישי

11.04.2024

Did some supplementary Pesach shopping, and met several volunteer highschoolers who were collecting groceries from shoppers for needy and displaced families. I contributed several items. Here’s the floater, with the option of scanning the code and contributing digitally as well.

**הנתינה מחברת בינינו**

### להיות ישראלית זה לתת

הוסיפו מוצרים לארגון לתת ויחד נסייע לאלפי משפחות נזקקות ונפגעי המלחמה

**סורקים ותורמים**

לא הספקתם להוסיף מוצר לארגון לתת? סרקו ותרומו ארוחת חג

**שופרסל** הכלל בשבילי

**להיות LATET**

**שופרסל** הכלל בשבילי

**להיות LATET**

Marv passed away. We spent many good times with him and Shellie, both here and in the States.

יום שישי

12.04.2024

Netanel has been active in a Jewish Arab movement called [עומדים ביחד](#) (standing together). I think it's primarily active in the Galilee where the populations are mixed and equal. He has also added me to a whatsapp group supporting the movement. Unfortunately, there's not much I can do myself anymore. Baha's daughters are also members.



After considerable rumination, I resurrected the hanadari.net site. Still not sure what to put there, but at least it will include documents with functioning tables of content.

Shabbat שבת

13.04.2024

The site and mail at hanadari.net are up and running. Bit of a problem this morning. All attempted connections timed out. I checked in with the provider. He updated the isp address. Then I realized that all the setup connections yesterday have been done while I was downloading using the VPN!

Currently, the major component of the site is the collection of lecture notes and essays I'd prepared while at the Histadrut International Institute, along with some more recent writing. Most is in French or English, but some Hebrew material is also present. Here is a link to the site.

## כלים למאבקים

[Tools for Struggles](#)

I'm physically uncomfortable but more relaxed. For various reasons I no longer feel *driven* to save and record family events, though of course I continue to do so. I'm reading more just for my own enjoyment and not spending every moment writing history or polemics.



Pat's in regular zoom contact with Elaine, but occasionally a phone conversation is substituted. For the zoom chats, the sisters are in front of their laptops, but a phone conversation allows a more relaxed posture.

Sunday יום ראשון

14.04.2024

Iran attacked with hundreds of drones and missiles. Most were destroyed by Israel and US forces. Rahel called late last night. It seems Jordan and France also assisted in downing the missiles.

Monday יום שני

15.04.2024

In fact, several countries participated in the defense operation.

יום שלישי  
16.04.2024

יום רביעי  
17.04.2024

Pat prefers BBQ flavored potato chips, but there were none in the supermarket when last I was there, so I got Pringles which we haven't had for many years. They were tasteless.

יום חמישי  
18.04.2024

יום שישי  
19.04.2024

Netanel, Hadas and Sahar came over for our Kabbalat Shabbat dinner. The girls were off for youth movement activities around the Kinneret. We had a very pleasant visit, and learned about Sahar's new sport of Rugby. I had never even imagined that Rugby was played in Israel.

Earlier this week Netanel had contributed this picture to the family whatsapp group. Just the picture, no caption or comment.



I didn't understand it. Neither did Pat. I was going to add some question marks under it, but decided to wait for comments. A couple of days passed with no comments. Friday night, at dinner, I asked Netanel. He explained that it was on a Facebook group for Trekkies. He explained "The log is a captain and he is on a date with a star". I still did not understand, so Netanel explained it with admirable patience. I really was ashamed of myself. If you still are in need of the full translation, click on the endnote <sup>1</sup>.

שבת  
20.04.2024

As has become our custom in recent years, we are going to Michelle's for the Seder. It will be different this time, because of the war and the hostages that Hamas continues to hold. Our readings are in Comments.

Here are the last three Sabba Stories:

## Understanding Gestures

We express ourselves differently in different languages. There's no את in English, and no a in Hebrew. Sometimes words in the same language have different meanings when the language is spoken in different places. "Pudding" does not mean the same thing in the UK and in the US. Gestures too have different meanings in different cultures. Raising the thumb meant asking for a ride in my childhood, but when I came to Israel I discovered that pointing my index finger was the proper gesture. Nowadays we all seem to have the high five gesture, which would have meant nothing to me as a child.

The other day, Baha and I made the bed together. I shook her hand as a symbol of our having completed a task together successfully. She said "Now, we have made peace". I was perplexed by that comment, until, upon reflection, I realized that the gesture of shaking hands has a different meaning in her culture than in mine. I shake hands as a greeting, or as a sign of mutual accomplishment, or as an agreement on a plan of action. For Baha it is a sign that a disagreement has been ended and there is peace.

## "Outside – inside" and "Inside – outside"

Quite often, when we lived on the kibbutz, it was necessary to be armed. Many of us took weapons to work with us. I carried an Uzi to the turkey houses, and when I worked in the avocado orchards. I even had a special way of hanging it on my bike when I was checking on irrigation lines.

Our work day started with tea in the dining hall at 0600, then breakfast at 0800, dinner at noon and supper at around 1830. That meant that there were lots of weapons in the dining hall at meal times. To minimize the danger, the rule was that weapons should be loaded when outside, but the magazines should be taken out whenever inside a building. I think that was actually an army regulation. Unfortunately some people were careless, and forgot to take out the magazine when coming in to eat. Some even resented being told to remove the magazine.

I decided to remind members about the danger, by engraving a linoleum block with the silhouette of an uzi, printing it and adding comments. Here's a copy of the message I put on the table when I noted a loaded weapon.

## הבנת מחוות

אנו מבטאים את עצמנו בצורה שונה בשפות שונות. אין "את" באנגלית, ואין "a" בעברית. לפעמים למילים באותה שפה יש משמעויות שונות כאשר השפה מדוברת במקומות שונים. "Pudding" לא אומר אותו דבר בבריטניה ובארה"ב. גם למחוות יש משמעויות שונות בתרבויות שונות. הרמת האגודל פירושה לבקש טרמפ בילדותי, אבל כשהגעתי לארץ גיליתי שהפניית האצבע היא המחווה הראויה. כיום נראה שלכולנו יש מחוות ה-high five, שלא הייתה אומרת לי כלום בתור ילד.

לפני כמה ימים, בהא' ואני סידרנו את המיטה ביחד. לחצתי את ידה כסמל לכך שסיימנו משימה ביחד בהצלחה. היא אמרה "עכשיו, עשינו שלום". הייתי מבולבל מההערה ההיא, עד שלאחר הרהור הבנתי שלמחוות לחיצת היד יש משמעות שונה בתרבות שלה מאשר בתרבותי. אני לוחץ יד כסימן לפגישה עם אדם בפעם הראשונה, או כאות להישג הדדי, או כהסכמה על תוכנית פעולה. לבהא' זה סימן שהסתיימה מחלוקת ויש שלום או סולחה.

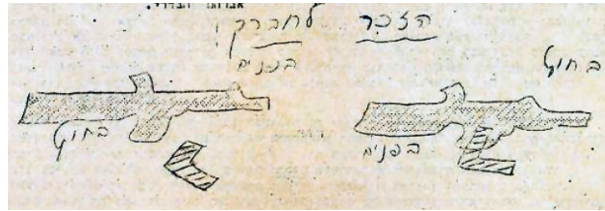
## "בחוץ – בפנים" ו "בפנים – בחוץ"

לעתים קרובות, כשגרנו בקיבוץ, היה צורך להתחמש. רבים מאיתנו לקחו נשק לעבודה. נשאתי עוזי לבתי גידול של העופות באיסוף הביצים, וכשעבדתי במטעי אבוקדו. אפילו הייתה לי דרך מיוחדת לתלות אותו על האופניים כשבדקתי קווי השקיה.

יום העבודה שלנו התחיל עם תה בחדר האוכל בשעה 0600, אחר כך ארוחת בוקר בשעה 0800, ארוחת הצהריים ב... צהריים וארוחת ערב בסביבות 1830. זה אומר שהיו הרבה כלי נשק בחדר האוכל בזמן הארוחות. כדי למזער את הסכנה, הכלל היה שיש להטעין כלי נשק בחוץ, אך יש להוציא את המחסניות בכניסה לבניין. אני חושב שזו הייתה למעשה תקנה של הצבא. למרבה הצער, היו אנשים רשלניים ששכחו להוציא את המחסנית כשהם נכנסו לאכול. חלקם אפילו התרעמו כשנאמר להם להוציא את המחסנית.

החלטתי להזכיר לחברים על הסכנה. חריטתי בלוק לינולאום עם צללית של עוזי, הדפסתי את זה בפתקים והוספתי הערות. הנה עותק של ההודעה שהנחתי על השולחן כאשר הבחנתי בנשק טעון. זה אומר "בחוץ – בפנים" ו"בפנים – בחוץ". מיותר לציין שזה לא הפך אותי לפופולרי במיוחד.

It says "Outside - inside" and "Inside - outside". Needless to say, this did not make me very popular.



## Anderson Family Dinner

It might not look like a family dinner, but that's how it had been with the Anderson family for as long as I can remember. Mother (Grandma Anderson) was a devoted "housewife" and always tried to accommodate the different schedules of the family members.

## ארוחת ערב של משפחת אנדרסון

זה אולי לא נראה כמו ארוחת ערב משפחתית, אבל ככה זה היה עם משפחת אנדרסון מאז שאני זוכר. אמא (סבתא רבה רות) הייתה 'עקרת בית' מסורה ותמיד ניסתה להתאים ארוחות ללוחות הזמנים השונים של בני המשפחה.



During World War II, Mom and I ate together when Pop was overseas serving in the Air Force, even though she worked in a military plant. After the war, Pop worked closer to home, and at ten-year intervals Mike and Patty arrived, each with a very different schedule. Mom prepared separate meals for each member of the family. The picture shows me at home after a day at college, which I commuted to every day (sometimes on a motorcycle!) You see I still haven't learned to hold the fork in my left hand!

במהלך מלחמת העולם השנייה, אמא ואני אכלנו יחד למרות זה שעבדה במפעל צבאי ואבא שירת בחו"ל בחיל האוויר. אחרי המלחמה, אבא עבד קרוב יותר לבית, ובמרווחים של עשר שנים הגיעו אחי מייק ואחותי פטי, כל אחד עם לוח זמנים שונה מאוד. אמא הכינה ארוחות נפרדות לכל אחד מבני המשפחה. בתמונה רואים אותי בבית אחרי יום בקולג', אליו נסעתי כל יום (לפעמים על אופנוע!) רואים שעדיין לא למדתי להחזיק את המזלג ביד שמאל!

[Click here for previous comments in 2024.](#)

I find myself in the peculiar position of having to diminish the gravity of the humanitarian crisis in Gaza in the face of well meaning concern on the part of family and friends, because they have forgotten the seriousness of the initial attack by those same Gazans.

Meaningful existence for me is long ended. I'm loved, but have been put out to pasture. I make no further positive contributions, except to provide memories.



At left is from the WP. I thought I was alone in not supporting the drug culture.

How disappointing but not unexpected that people and organizations the world around are commiserating with the Gazan aggressors. So soon forgotten is the brutal attack that Hamas perpetrated on innocent Israeli civilians. Hamas is not an isolated terrorist organization. It is the elected and enthusiastically supported government of Gaza. It was not a rebel gang that committed the atrocities, but a government. The tender hearts have also chosen to forget the Israeli victims of the initial attack, the kidnapped still held as hostages, the thousands of Israelis killed or displaced by endless rocket bombings of Israeli towns and villages. These gentle souls dare to accuse Israel of war crimes, but conveniently forget that we are the victims. Where was the immediate international condemnation of the Gazan attack? Where was the call for UN intervention to

punish the criminal barbarians? How convenient and predictable, the condemnation of the Jewish victims of what can only be described as the latest episode in the prolonged Arab program of genocide of the Jewish People, that started in the last days of the Ottoman Empire. It's unreasonable of me to expect widespread acceptance of historic realities and the disinterested application of justice.

There are actually some members of the family who are politically conservative. There are actually many members of the family who are capitalists. The Venn sets do not overlap. Many of the capitalists are liberals, supporting progressive social programs. Of course, that is the definition of a liberal, but most Americans do not understand that. I try in vain to understand the motivation to be a conservative or capitalist. I am a linguistic conservative. I view that as a necessary role in the dialectic of language evolution.

There are billions of people around the world who want to destroy Israel and exterminate its population. I don't care about their economic or political ideology. They are mortal enemies. They are beyond reason and cannot be educated.

Many around the world are recognizing the need for global conservation. Locally we have a sophisticated recycling system. It's not used in nearby Arab villages! In our trash I see plastic bottles and other negligences. We have a system in Karmiel, but not everyone uses it properly. Green energy is growing in acceptance, except by the profit seeking capitalists persisting in the use of fossil fuels. An unexpected problem with solar power is described in this Guardian article:

[Clean energy's dirty secret: the trail of waste left by India's solar power boom – Guardian](#)

As vast solar plants multiply, so does the scrap, set to reach 19m tonnes by 2050. But disposing of the waste often falls to informal traders who risk injury when dismantling broken panels. The anti-reflective coating on solar glass, which gives it a blue tint, is shredded into tiny pieces. However, there is little value in much of the waste from solar plants.

Pat and I are supportive of the demonstrators demanding the return of the hostages, but we question the efficacy and that it actually gives more leverage to the Hamas terrorists. Hadas explained it quite succinctly "So we don't forget them". She's so right. The government wants to, so it can pursue the war, and now Iran's in the action. Easy to put the fate of these victims on the back burner.

Pesach this year is especially difficult because of the ongoing war, and the moral conundrums it entails. Michelle is structuring the Seder to reflect the conditions. Here are the dedications Pat and I usually read.

Rick

We recall Savta and Saba Anderson, whom I called Mom and Pop. Their presence and contribution to our family is felt in many ways, beyond personality traits and genetic defects.

Though they were not Jewish, and often had difficulty understanding the religion and culture I'd adopted, they tried their best. As a family, during the years we spent in the Cherry Hill Apartments, we remember the strolls over to their house in Maple Shade, especially in the Winter; Mom recounting her viewing of the local animal life through the dining room window, and her attempts to make family meals sort of kosher, like not mixing milk and shrimp; Pop's love of gadgets, and his devotion to typography and fine printing.

They never made it to Israel, but we carry forward into our own lives their interests, at least a little of their skills, and their individualistic commitment to ideals and lofty goals, wherever we are. We miss them and remember them.

Pat

Just as Pesach is a time of remembering and telling the stories of the Jewish People, it should also be a time for remembering and telling family stories.

Family is not only those who are sitting around the table, but also the future – those who will be asking the questions in years to come; as well as those who have gone before. Family is also all those who cannot be with us today, but who are in our thoughts.

At this time of year, we fondly remember Mom and Dad Baranoff, also known as Saba and Savta Baranoff or Grandmom and Grandpop. From them we learned the importance of family. We remember the many family gatherings we had while living in Cherry Hill: kaballat shabbat, havdallah (with the whole clan), birthday celebrations and holidays. They were always present at our happiest moments: weddings, bar/bat mitzvah ceremonies, brit millah and many others. We just had to say "we're having a party", and they ordered their plane and came to Israel.

We miss them and remember them.

Pesach is normally a joyous spring festival, celebrating freedom and liberation, but this year a more sober treatment is needed. Michelle asked us all to prepare a thought provoking reading, outside of the traditional themes. Here is Pat's contribution, with a MS translation into English.

### The four children

First of all, we need to change it to include the girls as well. We need to expand the topic from telling the story of the Exodus to meaningful topics each and every year. We need to understand that there are children and adults who understand the world on different levels and in different ways. Given this foundation, I feel that this moment can be used to try to understand different people, but also to help people see the world in a different way.

The wise – The wise people know how to ask questions, look for answers, and see different sides of what is happening. It's difficult, because whoever sees different sides of what is happening, sees that there are no right and wrong, they see everything as a continuum.

The wicked – He or she has a narrow vision, sees what is happening as good or bad, without thinking about different sides. They choose the leader and don't ask questions, just accept what the leader says, without thinking. They get information from places without thinking too much (or at all) about where the information came from.

The simple – just doesn't understand. You can explain to him, make him think, ask questions. He's like a little boy who hasn't

### ארבעת הילדים

קודם כול אנחנו צריכים לשנות את זה לכלול גם את הבנות.

צריכים להרחיב את הנושא מלספר את הסיפור על יציאת מצרים לנושאים משמעותיים בכול שנה ושנה. אנחנו צריכים להבין שיש ילדים ומבוגרים שמבינים את העולם ברמות שונות ובצורות שונות. בהתחשב בבסיס זה, אני מרגישה שאפשר להשתמש ברגע זה לנסות להבין אנשים שונים, אבל גם לעזור לאנשים לראות את העולם בצורה אחרת.

החכם – אנשים החכמים יודעים לשאול שאלות, לחפש תשובות ולראות צדים שונים של מה שמתרחש. זה קשה, מכון שמי שרואה צדים שונים של המתרחש, רואה שאין צודקים ולא צודקים, הם רואים הכול כרצף.

הרשע – יש לו או לה ראייה צרה, רואה המתרחש כטוב או כרע, בלי לחשוב על צדים שונים. הם בוחרים במנהיג ולא שואלים שאלות, רק מקבלים מה שהמנהיג אומר, בלי לחשוב. הם מקבלים מידע ממקומות בלי לחשוב יותר מדי (או בכלל) על מעין הגיע המידע.

התם – פשוט לא מבין. אפשר להסביר לו, לגרום לו לחשוב, לשאול שאלות. הוא כמו ילד קטן שעוד לא היו

had any experiences in life, but he's also willing to listen. He has hope of growing up and needs to be helped to be wise and not evil.

Who doesn't know how to ask – slowly, slowly they tell him at his level.

There is a little bit of each of the four children in all of us. In specific situations, we may feel smarter, meaner, simpler, or don't know how to ask, and in these scenarios, the dominant characteristic may influence how we think or behave. The four children remind us that all these qualities are legitimate and valid, and it is our responsibility to respond in the most appropriate ways at a given time – to help our children, our community, the next generation and ourselves.

לו ניסיונות בחיים, אבל הוא גם מוכן להקשיב. יש בו תקווה להתבגר וצריכים לעזור לו להיות חכם ולא רשע.

שלא יודע לשאול – לאט, לאט מספרים לו ברמה שלו.

יש קצת מכול אחד חמארבעת הילדים בכולנו. במצבים ספציפיים, אנו עלולים להרגיש יותר חכמים, רשעים, פשוטים או לא יודעים לשאול, ובתרחישים אלה, המאפיין הדומיננטי עשוי להשפיע על האופן שבו אנו חושבים או מתנהגים. ארבעת הילדים מזכירים לנו שכל התכונות הללו הן לגיטימיות ותקפות, ובאחריותנו להגיב בדרכים המתאימות ביותר בזמן נתון - לעזור לילדינו, לקהילה שלנו, לדור הבא ולעצמנו.

## לֹא עָלֶיךָ הַמְּלָאכָה לְגַמֵּר, וְלֹא אֶתָּה בֶּן חוֹרִין לְבַטֵּל מִמֶּנָּה.

Here is my own bilingual contribution.

Certainty is comforting.

I am certain  
that Capitalism is bad.  
that non critical acceptance of a belief system, like religion  
or ideology is bad.  
that group particularism, like nationalism or ethnic  
superiority, is bad.

At the same time I find myself in a sea of moral uncertainty.

The slaughter of innocents in the attack by Hamas and the  
death of so many civilians in the Israeli riposte.

The demands for the return of our hostages and the need  
to pursue the war against Hamas.

Robert Frost expresses the eternal ambivalence in a  
delicate but no less painful manner.

הוודאות מנחמת.

אני בטוח  
שהקפיטליזם הוא רע.  
שקבלה לא ביקורתית של מערכת אמונות, כמו דת או  
אידיאולוגיה היא רעה.  
שפרטיקולריזם קבוצתי, כמו לאומיות או עליונות אתנית, הוא  
רע.

במקביל אני מוצא את עצמי בים של אי ודאות מוסרית.

טבח חפים מפשע בהתקפה של חמאס ומותם של כל כך הרבה  
אזרחים בתשובה הישראלית.

הדרישות להחזרת בני הערובה שלנו והצורך להמשיך  
במלחמה נגד חמאס.

רוברט פרוסט מבטא את האמביוולנטיות הנצחית בצורה עדינה  
אך לא פחות כואבת.

## The Road Not Taken

By [Robert Frost](#)

Two roads diverged in a yellow wood,  
And sorry I could not travel both  
And be one traveler, long I stood  
And looked down one as far as I could  
To where it bent in the undergrowth;

Then took the other, as just as fair,  
And having perhaps the better claim,  
Because it was grassy and wanted wear;  
Though as for that the passing there  
Had worn them really about the same,

And both that morning equally lay  
In leaves no step had trodden black.  
Oh, I kept the first for another day!  
Yet knowing how way leads on to way,  
I doubted if I should ever come back.

I shall be telling this with a sigh  
Somewhere ages and ages hence:  
Two roads diverged in a wood, and I—  
I took the one less traveled by,  
And that has made all the difference.





Here are a few articles I've read recently, and can recommend, for your own intellectual delectation

#### [04.12.2023 The Return of Ideology - The National Interest](#)

When the Chicago Black Lives Matter account shared a post on X celebrating the October 7 Hamas attack on Israel, many on the Left reacted in shock. What did protesting police violence against Black Americans have to do with cheering on the gruesome massacre of Israeli men, women, elders, and children? The connection that some progressives made between these events was that both were forms of "decolonization." The plight of Black Americans, they claimed, was historically similar to that of Palestinians. Others countered that decolonization reduces complex histories to an overly simplistic narrative that runs about as follows: around the world, since the sixteenth century, European settler-colonialists have been oppressing indigenous peoples, who "will do what they must to live free." Clearly, it is a powerful narrative, as it led its supporters to overlook the murder of over a thousand Israelis and to cheer on the "colonized" liberators instead.

#### [2024 Waiting for Form - Poetry Foundation](#)

How Robert Frost made poetry modern. His epitaph correctly casts Frost in a dual role: both lover of the world and combatant with it. Those who read Frost's poetry deeply enough to see through the caricature of the simple farmer-poet espousing country wisdom see his dualities and contradictions metastasize. They begin to see him as both authentic Yankee sage and contrived farmer-poser, as Romantic and Modernist, as believer and skeptic, as portraitist and landscape artist, as threatener and rescuer, as avant-garde innovator and *arrière-garde* nostalgist, as liberal and conservative, as dour stoic and mischievous humorist, as affable companion and self-proclaimed "bad bad man," as demystifier and remystifier of an unruly universe, whose design—if there is one—seems dark, muddled, and mysterious.

#### [17.01.2024 A Brief History of the United States' Accents and Dialects - Smithsonian Magazine](#)

Migration patterns, cultural ties, geographic regions and class differences all shape speaking patterns. The United States may lack an official language, but a road trip across the country reveals dozens of different accents and dialects of English that serve as living links to Americans' ancestors. What's the difference between these two linguistic terms? Accents center on the pronunciation of words, while dialects encompass pronunciation, vocabulary and grammar. They both often vary by region

You can get up to date news about Israel and world-around Jewish communities in [The Times of Israel](#), and don't miss Rabbi Michael Boyden's [perceptive blog](#). The [i24 News](#) is another excellent source of information. It is also a subscription TV channel. [YnetNews](#) is the English language version of the most widely read Israeli newspaper.

No newsletter would be complete without the "funnies page". Here are some I found amusing.



“And so, freaked out about the coming election, they moved to France and lived happily ever after.”

Peanuts



“And now here's Barry with the weather.”



i"Captain's log, star date .... " are the first words in every episode.