

# IMAGINING OUR Future HOME



# Building Pardes's Future Home Beit Karen

“**T**hank you for being here today and for joining us in celebration, in appreciation, in recognition, in gratitude, and not least, in aspiration, as we together envision a growing and vibrant future for Pardes in its new home.”

With these words Deborah Shapira, Chair of the Pardes Board in North America, kicked off the ceremonial groundbreaking of Beit Karen, the future home of the Pardes Institute of Jewish Studies. June 24, 2018 will no doubt be remembered as one of the most consequential dates in Pardes's history, marking the moment when we began to build our own home in the State of Israel.

“Today we celebrate not only the start of the literal building phase for a new facility, but we also celebrate the next phase of building Pardes and Pardes's future,” remarked Rabbi Leon Morris, President of Pardes, speaking to the many faculty, staff, alumni, current students, close friends and benefactors, who came together to celebrate and dream.

Beit Karen is named after dear friend of Pardes, Karen Shapira z”l, mother of Laura Shapira Karet (Thomas Karet), Deborah Shapira (Barry Stern) and Jeremy Shapira (David Gilinsky), and late wife of Pardes Board Member, David Shapira.

To be built on the parcel of land adjacent to Pardes's current home, Beit Karen's final architectural plans

are still in progress, but the 55,000 square foot facility, spread over four and a half floors, will be more than quadruple the 12,000 square feet Pardes currently occupies. To be housed within a new 18-story mixed use building, Beit Karen is estimated to take about four years to build.

Reflecting on the importance of this project, David Shapira said, “This exciting and modern new space will draw people to Pardes, facilitating recruitment and strengthening the programming housed within its walls, all of which enables Pardes to achieve its mission.”

In addition to members of the Shapira family, in attendance were Rabbi Michael Swirsky, the founder





of Pardes, and former Israeli Ambassador to the United States Sallai Meridor.

In his remarks Rabbi Swirsky warmly reflected on the day Pardes first established a permanent home. "I stood in front of a humble, nondescript little building. Printed on the sign, in white letters, were the words, *Mechon Pardes L'limudei Ha'Yahadut*, Pardes Institute of Jewish Studies. It was one of the most thrilling moments of my life. Now we are marking another milestone, to me equally as thrilling."

A far cry from its humble beginnings, Beit Karen will be an environmentally

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friendly, state-of-the-art building with spacious classrooms, communal meeting and exhibition spaces and a beautiful auditorium that can accommodate both Pardes and the larger community.

In his teaching of a Talmudic story from Tractate Taanit about the miracle-working rabbi, Chanina ben Dosa, who helped a woman build her house by miraculously extending its beams, Rabbi Leon Morris remarked, "Our beams do not yet reach far enough. We cannot comfortably accommodate the number of learning opportunities that take place here each week. We do not yet have a home where we can welcome greater numbers of our alumni, or short-term visitors. In our present space, we cannot expand our long-term programs aimed at new audiences. In our current space, we cannot significantly expand our public programs. We cannot begin to realize our larger vision for Jewish life here in Israel and around the world until we have a home that can contain our hopes and dreams for the future."

Staff, faculty, board members and architects have all contributed ideas on the internal designs for Beit Karen so that it truly meets the needs of those who will inhabit it.

Moshe Werthan, a long-time member of the Pardes Board in Israel and capital campaign contributor, summed up the feelings of the many Pardes leaders who have guided Pardes to this very special moment:


"We're just at the beginning. We can do it, and all of you can feel free to join us whenever you are ready!"

To see video footage of the groundbreaking ceremony, go to: [youtube.com/user/pardesinstitute](https://youtube.com/user/pardesinstitute)

For information on how you can participate in the Pardes Capital and Endowment Campaign for Beit Karen, contact Joshua Chadajo, Executive Director of Pardes North America, at [joshua@pardes.org](mailto:joshua@pardes.org).



\*Rendering for illustrative purposes only



# Changing the Landscape of *Tefilah* Education

**T**he Pardes Center for Jewish Educators (PCJE) is well known for its Day School Educators Program in which students earn an MA in Jewish Education, and its one-year Experiential Educators Program. But PCJE is also at the forefront of supporting teachers in Jewish day schools, through training, coaching, mentoring and ongoing professional development. One area in which most teachers need support is the area of *tefilah*, prayer. While *tefilah* and *tefilah* education are at the core of the school experience at many day schools, it undoubtedly remains one of the most challenging aspects of the curriculum.

Building upon Pardes's experience working with its extensive network of day schools, educators, and administrators and experience running professional development on this topic, Pardes created a multifaceted approach to innovate the field of *tefilah* education.

The Pardes Tefilah Education Initiative seeks to energize, professionalize and transform the

field of *tefilah* education in North America in a variety of ways.

Pardes composed a groundbreaking educational resource entitled ***Reimagining Tefilah Education: Guidelines for Schools***. This innovative tool, created by Dr. Susan Wall and Rabbi Zvi Hirschfield, will empower schools to make actual changes in their *tefilah* education program according to their chosen goals.

The ***Pardes Online Tefilah Resource Database***, which makes quality resources freely available, is helping educators focus on creativity and purposefulness in their prayer sessions without having to reinvent the wheel.

The ***Tefilah Education Conference for Day School Administrators*** is helping to increase the likelihood of school-wide change. It is critical for those who oversee *tefilah* to grapple with what it means to be a *tefilah* educator and have a common language, resources, programmatic ideas and the confidence to improve the field.

As part of this larger initiative, Pardes is also providing ***Intensive***

***Tefilah Training*** in eight schools in North America: Epstein Hillel, Maimonides, MetroWest Jewish Day School and Rashi, all of which are in the greater Boston area and B'nai Shalom Day School (NC), Charles E. Smith JDS (MD), Denver Jewish Day School (CO) and Lehrman Community Day School (FL). With on-site visits and follow-up consultations, Pardes will support significant improvements in their *tefilah* programs.

"The Pardes Tefilah Education Initiative is revolutionary," shared Aviva Lauer Golbert, Director of the Pardes Center for Jewish Educators. "Firstly, we offer multiple tools so that teachers don't feel alone when thinking about how to teach Jewish prayer and spirituality. Secondly, educators from different denominations and backgrounds are coming together, sharing ideas and resources – not a common thing. And thirdly, it offers educators a structured and supportive way to make real change in their schools. These initiatives will really transform the way the Jewish world looks at *tefilah* education."

For more information visit:  
[tefilah.pardes.org](http://tefilah.pardes.org)

# Can text study improve civil discourse today?

## Introducing Mahloket Matters: How to Disagree Constructively - The Beit Midrash Way

One fact people across political divides today may still agree upon is that civil discourse between the political divides is turning less and less civil. Indeed, the sheer lack of desire to try to understand those with opposing political opinions (or political identities) and disagree constructively over critical questions is posing an existential threat to democracy.

In response, the Pardes Center for Judaism and Conflict Resolution (PCJCR) has created a new initiative: *Mahloket Matters: How to Disagree Constructively - The Beit Midrash Way*. At the core of the traditional *beit midrash*, study hall, are *havrutot*, study pairs, critically studying together *mahloket*, conflicting opinions, found on every page of classic Jewish texts. This methodology of studying text can be used to increase the desire and ability to understand and engage more constructively with conflicting political opinions today, thereby improving civil discourse.

Mahloket Matters is a five-part educational-workshop series available for rabbis, educators, Hillel professionals, high school teachers and others to use in their own communities. The series is complete with graphically designed source sheets, a video educators' guide and short videos to be used as part of each of the five sessions. The videos feature Rabbi Dr. Daniel Roth, Director of PCJCR and Rabba Yaffa Epstein, Pardes's Director of Education, North America, studying in *havruta* and modeling how to engage in *mahloket* constructively.

Each unit examines a central question currently under political debate, such as "When do we agree to meet with our political adversaries, and when do we refuse?" or "When should we trust the sincerity of our enemy's intentions to make peace, and when should we not?" These central questions are first analyzed through a biblical conflict story, such as Korah and his followers' refusal to meet with Moses, or Jacob being afraid in anticipation of meeting his brother Esau, whom he had not seen

for over twenty years. After carefully analyzing the biblical story, which serves as the "shared facts," various interpretations of these facts are then introduced through the study of the classic commentaries on the story. These commentaries each portray the characters in the story in contradictory ways, often in accordance with their own bias. Each unit then examines contradictory historical precedents that can be used to support or refute opposing responses to the central question of the unit.

The units each conclude with a different practical activity designed to inspire and empower participants to understand and engage more constructively with opposing political views, whether they encounter them in personal interactions, social media or in the news.

The Mahloket Matters series has been generously sponsored by Ronald Guttman, Lippman Kanfer Foundation for Living Torah and the EGL Charitable Foundation. The series is set to be launched in December 2018.

To learn more and register:  
[pardes.org.il/mm](http://pardes.org.il/mm)







# Pardes & Hillel:

## Partners in Learning

**P**ardes is excited to see its longstanding partnership with Hillel continue to grow. This fall, together with Hillel International and The William Davidson School of Jewish Education at the Jewish Theological Seminary (JTS), Pardes jointly launched a Hillel Professional Track of the Pardes Experiential Educators Program (PEEP). This special PEEP track aims to place Hillel professionals back in the field as senior Jewish educators after two years at Pardes and another year of MA studies via Davidson.

“Hillel is focused on ensuring that we have the best Jewish educators on staff to serve students throughout the world,” said Chief Talent Officer of Hillel International, Mimi Kravetz. “In developing this program, we are building our talent pipeline.”

The program combines Jewish text study, professional development and enrichment, and experiential educational tools, specifically addressing the needs of a Hillel professional. “With our balanced focus on rigorous study of Jewish content and personal and communal meaning, we’re uniquely positioned to train Hillel professionals as senior Jewish educators,” shared Aviva Lauer Golbert, Director of the Pardes Center for Jewish Educators. “We are thrilled to partner with The William Davidson School at JTS in providing the best foundation for Hillel’s strongest educators.”

In addition to this new MA track, Pardes welcomed an outstanding group of 17 Hillel professionals to the Pardes 2018 Summer Program, including several early-career Springboard Fellows focused on innovation, social justice and Jewish learning at their respective Hillels. As part of the general Pardes Summer Program,

these professionals deepened their knowledge of classic Jewish texts, explored important Jewish questions, and became empowered to bring their learning into their work.

With enrichment programming jointly designed by Dr. Penny Joel, Director of Experiential Education at Pardes, and Esther Abramowitz, Hillel’s Associate Vice President for Global Israel Experience, professionals met weekly to explore ways to bring their learning back to campus.

Pardes continues to offer inspiration and tools to its alumni and others in the Hillel community. In 2017–18, visiting Pardes faculty taught over 25 interactive learning sessions to staff and students on campuses throughout North America. Pardes learning for Hillel professionals happens online as well. As preparation for the academic and Jewish new year this past fall, Rabbi Dr. Meesh Hammer-Kossoy offered Hillel professionals a thought-provoking webinar on the topic “#MeToo” through Hillel U, Hillel International’s Professional Development Center.

For information visit:  
[pardes.org.il/program/pcje](https://pardes.org.il/program/pcje)

# Pardes Roundup

## PCJE

### Pardes Center for Jewish Educators

This year we have 24 students enrolled, the largest group in more than a decade! In addition, we are very pleased that this year's cohort includes the first participant in the Experiential Educators Program Hillel track.



## PCJCR

### Pardes Center for Judaism and Conflict Resolution

As part of efforts to integrate the value of constructive disagreement into the core of Pardes, PCJCR's founder and Director, Rabbi Dr. Daniel Roth, and PCJE's Director, Aviva Lauer Golbert, are facilitating a year-long Mahloket Matters (see page 5) faculty havura, study group, engaging Pardes faculty members in exploring how texts can address additional issues currently in political debate.



### Year & Summer Programs

The 2017–18 Pardes Year Program welcomed an international cohort of students who hailed from Bulgaria, the Ukraine, Hungary, Germany, Spain, Uganda, France, the UK, Australia, the United States, Canada and Israel. This included an increase in the number of Israeli students. The Summer Program was a great success with over 150 students, including a cohort of 17 Hillel professionals.

### European Fellowship

Pardes has continued to expand its European Leadership Fellowship. 2017–18 and 2018–19 Fellows have brought a wealth of impressive community leadership experience from Bulgaria, France, Germany, Serbia, Spain, Sweden, the UK and the Ukraine. Fellows come together monthly for guest speakers and enrichment workshops that offer tools for implementing and strengthening initiatives back in their home communities.

### Pardes & Limmud

Since December 2017, Pardes faculty have taught at over fifteen Limmud festivals and conferences in North America and worldwide, including the Bay Area, Boston, Michigan, New York, Philadelphia, Seattle, Toronto, Berlin, Bulgaria, Helsinki, Australia, South Africa, Stockholm, the flagship Limmud (UK) Festival and the Limmud Connect volunteer gathering in Israel.

### Community Education

Community Education had its largest year ever in 2017–18! We continue to offer many wonderful topics and lectures. Visitors to Jerusalem are welcome to drop in and join us for a class or tours.

### Pardes in North America



Pardes's Beit Midrash initiatives and partnerships in Nashville, Manhattan and Pittsburgh are going strong and Pardes is thrilled to announce its partnership with Ramah Darom. Over Shavuot 2018, Pardesniks gathered to learn and celebrate in the beautiful Blue Ridge Mountains of northern Georgia. This partnership will continue at the 2nd annual Pardes Beit Midrash B'Darom Retreat over Presidents' Day Weekend, February 15–18, 2019.

# Shaping Meaningful Relationships

## In a Lonely World



In our day and age, meaningful interaction has been replaced by sound bites, buzz words and emojis that create pseudo or "virtual" relationships. Here **Tovah Leah Nachmani** and **Rabbi Zvi Hirschfield** discuss the Jewish take on meaningful relationships to self, family, community and God.

**Tovah Leah:** One major challenge to happiness is loneliness. Loneliness was an all too familiar companion in my younger life. Watching others in social settings, it seemed obvious to me that as human beings we are **hardwired for connection** – to laugh together, to identify, to share, to support and to enjoy our lives with others. And yet, I didn't naturally intuit how to connect with people who seemed so different from me. While spending time alone, as a creative person, was generally refreshing and restorative for me, at the end of the day, I found myself lonely and yearning for connection. The Torah underscores our existential need for connection when it describes the **aloneness of the first human being as "לא טוב", not complete.**

**Zvi:** While I totally agree about being "hardwired" to need meaningful relationships, it occurs to me that we are also **hardwired for loneliness**. The Mishna in Sanhedrin delights in the fact that all human beings are unique individuals designed as such by God. This blessing of uniqueness, which makes each of us a world unto ourselves, also creates a reality where no single person can ever fully understand all our thoughts, feelings or

needs. Even when God creates woman to respond to the loneliness of Adam, God creates an *ezer kenegdo*, a helper opposite him. On the one hand, Adam finds a companion with whom he is blessed to "become one flesh." On the other hand, she is opposite, not next to him. Both Adam and Chava maintain their uniqueness and individuality, emphasizing that while their lives together will be shared they will also be different from one another.

**Loneliness is a built-in component of being human.**

**Tovah Leah:** While that is not the most encouraging of conclusions, perhaps the pain of loneliness can actually serve us. Like hunger, loneliness is an urge, calling us to seek out better ways of connecting with others. Rav Kook wrote 100 years ago, "I will not try to distract my heart from the sadness and loneliness that I feel, because I know that loneliness is a revelation of that which I am lacking. Feelings of sadness are like road signs that can help me to know what I need to remedy."

Feeling lonely can be a sign pointing us to invest more intentionally, either in ourselves or in our relationships. There are many ways to do that. The first and most accessible for many people is social media. While social media has many benefits, **social media has not solved the problem of loneliness in young adults**. The number of young adults who admit to feelings of loneliness has actually doubled with the use of social media, from 20%







to 40%, according to a study by the University of Chicago's Center for Cognitive and Social Neuroscience.

**Zvi:** I can see why. Here's an example: Facebook can make me feel worse about my life, especially when the people posting are showing themselves at their happiest or smiling on vacation – and my family just got over an argument in the kitchen with no vacation in sight.

**Tovah Leah:** While I also like to share only our best photos, and to see other people's photos, I can also relate to that element of comparison and envy. Knowing the defects of my own life, I also begin to wonder what their life is like behind the gloss. Commenting on the Mishna's instruction to "acquire for yourself a friend," Rambam writes that friendship is not only about sharing enjoyable times together, but also about trust – about **the ability to reveal my authentic self-successes and failures** – with another person without feeling the need to apologize for my flaws, or to showcase only my most shining moments.

**Zvi:** It takes courage to establish meaningful connections, and not settle for relationships that just skim the surface of who we are. So here's

a question: How many of our Biblical heroes had friends? Who, from among the Israelites, for whom Moshe gave of himself tirelessly and lovingly, was his friend? Only Yitro, the Midianite priest, who came from outside, was able to witness the difficulties Moshe faced and offer empathy, support and wisdom.

**Tovah Leah:** In his same comment on the Mishna, the Rambam claims that while we all need friends who support us, the highest form of friendship is actually a friend who helps us realize more of our potential and makes us better people. From this perspective, it may turn out that, like Yitro, the **people who challenge us the most** can also prove to be the kind of friends who most help us to grow. I see this happening within our very own diverse community at Pardes.

**Zvi:** Sometimes we can address our sense of natural disconnection to people within and even beyond our community by acknowledging **an inherent commonality** we all share with one another. The Baal HaTanya argued that the deepest form of connection is built on the recognition and experience of the Godliness that exists in all of us. While often challenging to believe, this thought has inspired me to build connections with people who I never would have thought I could relate to in my wildest dreams.

**Tovah Leah:** Zvi asked me an evocative question: **Can God be a friend?** In other words, can a relationship with God make us feel less alone? My answer would be definitely yes. My imperfect practice of daily prayer and my attempt to make sincere blessings over food and drink make me feel closer to God, both in yearning for what I lack, and in gratitude for what I have been blessed with. Speaking the words of Hebrew prayer we inherited from our ancestors over the centuries, interspersed with words of Tanakh that span millennia – not to mention learning Torah – gives me a deep sense of belonging and identity, even a sense of intimacy with God.

**Zvi:** This is definitely the hardest one for me. For example, when I recite the prayer of *Ahava Raba*, great love, that precedes the recitation of Shema, I ask myself, Does God really love me? Do I love God? I find it easier **to look back in my life and see God there**, as opposed to sensing God in the present or projecting God into the future. I guess I could say that my relationship with God often leaves me in a very lonely place. My relationship with God is definitely a work in progress.

**Tovah Leah:** So is mine, don't get me wrong! Honestly, Zvi, I don't believe you when you say that your relationship with God leaves you in a lonely place. But maybe that's because God doesn't laugh at your jokes...

Continue exploring *Shaping Meaningful Relationships in a Lonely World* at the Pardes Executive Learning Seminar: June 30–July 4, 2019 & Dec. 29, 2019–Jan. 2, 2020 in Jerusalem.  
For more information visit: [pardes.org.il/executive](http://pardes.org.il/executive)

# The 2018 PARDES Alumni Road Trip

**T**his past March, Pardes re-engaged and re-connected with alumni from the past 46 years during an eight city Alumni Road Trip. With stops in New York, Los Angeles, San Francisco, Chicago, Philadelphia, Washington, D.C., Boston and Toronto, alumni from each city organized evening gatherings that brought together a diverse group of individuals from every decade of Pardes's history. At each stop, Rabbi Leon Morris, President of Pardes, and Rabba Yaffa Epstein, Director of Education, North America, facilitated an engaging study session and shared an emerging vision of a renewed and re-invigorated relationship with alumni worldwide. One alum in each city presented a TED-style talk about the impact of Pardes on their Jewish lives. Part listening-tour and part beit midrash, the Alumni Road Trip began to lay the groundwork for more active engagement of alumni in Pardes's future.

Alumni in cities around the world were able to participate as well through social media, which extended the excitement and content of the Road Trip through a series of videos. These videos, which were viewed by thousands, created momentum around the trip, and modeled the learning that makes Pardes unique.

The Alumni Road Trip took place in the larger context of Pardes seeking to refine its vision of Jewish life. If Pardes is wildly successful, how would Jewish life look different? A central component of this vision is what we have termed, "the Beit Midrashification" of Jewish life: the centrality of relevant and rigorous learning, and the lifting up of the values of the beit midrash, seeing diverse perspectives as a source of strength.

"With that vision, we need to reframe what we mean by alumni. Coming to learn at Pardes is the beginning of

a lifelong involvement with Pardes and with Jewish learning. You are not just alumni, but rather the drivers of a new vision for Jewish life," said Rabbi Leon Morris. To that end, at each stop on the Road Trip, Leon and Yaffa asked, "How can the Pardes Beit Midrash be inserted into your life today?"

Leon explained, "As we anticipate our 50th year in 2022-23, this is a period of new thinking and new vision. We are leveraging our success to think about how our impact can be even greater. We are asking new questions. We want our alumni to dream with us."

There were numerous takeaways from this Alumni Road Trip. Much of what was learned is being applied to a new set of alumni initiatives currently being developed. There were many repeated common themes and ideas that emerged in each city: the desire to connect with others who have studied at Pardes, the abiding love that Pardes students have for their teachers and an eagerness to continue to learn from them, and the hunger for more study experiences — both ongoing and periodic, online and in-person.

For 46 years, we have transformed individual Jewish lives. Now, Pardes will commit itself to utilizing that power to transform Jewish life in North America and around the world.

Watch the TED Talks on our YouTube channel:  
[youtube.com/user/pardesinstitute](https://youtube.com/user/pardesinstitute)



# Walking Away from Sinai



By Chavah Troyka



**I**n *Bamidbar* 10:10, God is giving another mitzvah to the Jewish people, then suddenly in *Bamidbar* 10:11, without any explanation or preface, the cloud is lifted from the *mishkan*, Tabernacle, and *Am Yisrael*, the nation of Israel, begins walking away from Sinai into the promised land.

In *Sefer D'varim*, Moshe gives a little more closure to this narrative. He quotes God as telling *Am Yisrael* "רַב לָכֶם שָׁבַת בְּהָר הַזֶּה": You have stayed long enough at this mountain. It's time to move on and go into the land.

So begins a 34-chapter speech summarizing the *Torah*, all said while *Am Yisrael* stands at the edge of the land waiting to go in. Apparently it's not so easy to move on, even for Moshe. But then, how could it be easy? How could it even be possible for a human being to experience revelation from God, and then to walk away? If one can imagine *Am Yisrael* walking away from Sinai at all, one must imagine them walking away backwards, like pray-ers at the *Kotel* who cannot bring themselves to turn away from the revelatory memories of those now-silent stones.

Fortunately, in lieu of the revelation itself, we at least still have Shavuot. It's our way of returning to Sinai, even all these years later.

Shavuot was, without exaggeration, one of the happiest and most fulfilling nights of my life. But it was also bittersweet. As I come to the end of my Pardes studies, I find myself in the unenviable position of walking away from Sinai.

Rabbi Leon Morris spoke beautifully during the *tikkun leil*, learning on Shavuot night, on the idea of becoming a human Torah. Torah, he argued, is not meant to be merely heard or passively received, but embodied and lived. He recounted a midrash which imagined Joseph's bones being carried in an *aron*, or coffin, alongside the *aron habrit*, Ark of the Covenant. Because these bones had embodied Torah, they were worthy to be carried alongside it.

*Am Yisrael* was not meant merely to receive Torah at Sinai with their minds, but to live it wherever we go with our bones. *Shochen ad marom*, we say at Shacharit — God dwells forever in the heights. But at some point, human beings need to come back down to earth. So we had to leave the heavenly world of Sinai, and so many of us at Pardes must leave the *beit midrash* to find ways to live in this world.

But that doesn't mean the experience is completely over. While the intensity of Sinai was over, the experience of

revelation still followed *Am Yisrael* after Sinai itself was finished. Rabbi Alex Israel taught us that the Ramban sees the *mikdash*, temple, as a kind of portable Sinai. It is a site for Moshe to continue receiving revelation through the *midbar*, desert. The *aron habrit*, then, is not only a repository for the memory of revelation, but a place for its active continuation. At his shiur, Rabbi Leon Morris spoke about the prohibition of removing the handles on the *aron habrit* as an affirmation that the Torah is meant to always be in motion with us. Like the *aron habrit* that was carried alongside the *aron* for Joseph's bones, revelation comes along with us in the bodies that fulfill its teaching. Even when we came back down to earth, the Torah, came down with us.

In reality then, you can't walk away from Sinai. It walks with you. Whether through a literal circumcision or through the writing of the *Shema* on our hearts, the Torah is sealed in the flesh of every Jew.

And with the thoughts from the *tikkun leil* in my heart, I knew that my lot is better than Ruth's. Because even though I may feel like I am walking away, the truth is that, wherever I go, the Torah will go.

Chavah Troyka  
(Year Program '17-'18)

# Groundbreaking June 24, 2018

## Beit Karen, the future home of Pardes



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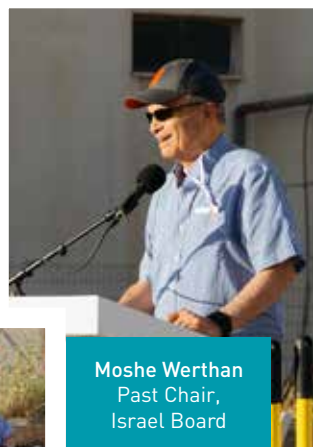
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**Full details of all programs and events worldwide**  
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POB 8575, Jerusalem 9108402 Israel | **T** + 972 2 673 5210 | **F** + 972 2 673 5160 | [info@pardes.org.il](mailto:info@pardes.org.il)  
 404 5th Avenue, Suite 7013, New York NY 10018 USA | **T** + 1 212 447 4333 | **F** + 1 212 447 4315 | [info@pardes.org](mailto:info@pardes.org)