

HAVRUTA

חברותא

A PARDES
LEARNING
COMPANION

A TORAH WRITING CEREMONY

Max and Anna Zalzman from Kansas City, Missouri, have generously agreed to loan Pardes a *Sefer Torah* which has been written in honor of their 50th wedding anniversary. In addition, the Zalzmans thoughtfully allowed Pardes to sell letters in their Torah as a fund raising effort which has raised over \$5,000 for Pardes.

Shortly after the Zalzmans decided to commission the writing of a *Sefer Torah* on the occasion of their 50th anniversary, Mr. Zalzman won enough money in the Missouri State Lottery to cover the costs of the writing. Talk about *beshert!*

The Zalzmans, their two sons and three grandchildren attended the ceremony marking the *siyyum*, the completion of the writing of the *Sefer Torah*. The ceremony, held at Pardes on *Lag B'omer*, May 23, 1989, included *Tefillat Shacharit*, breakfast, study sessions, music and a festive *Hachnasat Torah*, dancing the *Sefer Torah* to the *Beit Mid-*



Max Zalzman, with his wife, Anna, at his side, winds the scroll on the *Etzei Haim*, the two poles which hold the *Sefer Torah*.

rash. Bonei Pardes and friends of Pardes who attended were able to see their letters being written by Jerusalem scribe Yitzhak Goldstein. Goldstein took a year and a half to write the scroll, which was made of the finest available parchment.

Over the years, Yitzhak has helped obtain and check *tefillin* for Pardes students. In addition, Yitzhak is involved in

the repair of old Torah scrolls and has traveled to Hungary and Poland to work on restoration of *Sifrei Torah*.

We thank all of you who purchased letters and are pleased we could be instrumental in enabling you to participate in the *mitzvah* of writing a *Sefer Torah*. To the Zalzmans we say "thank you" and "יִישֶׁר כַּחֲכָם." ♦

Joel Fishman

COMMENT | What better way to start this issue of *Havruta* than with the news of a *Hachnassat Sefer Torah*, the dedication of a new Torah scroll for use at Pardes. Pardes has much to be thankful for. This past year, the financial vicissitudes of the institute required the concerted effort of many friends, both in Israel and abroad, to ensure Pardes' future. On March 25, 1989, Pardes held a *Seudat Hodaya*, a meal of thanksgiving, to express appreciation to all who have helped Pardes reach its current measure of financial security. So, the news is good; Pardes will be able to open its doors not only for 1989-90/5750 but in years to come. Lest we rest on our laurels, we must be aware of the continued need to raise money in order that the education, tolerance and the special atmosphere that is Pardes be allowed to continue. Relations between Arab and Jew in Israel during the stormy, tension-filled last year, form the nucleus of this issue. In PARDES

PEOPLE, we interviewed Bonei Pardes as well as Keren Pardes Board members to get a sense of how people affiliated with Pardes and living in Israel view the situation with which we are faced. Some of the questions asked were: What should be the position of the Arab minority within the pre-1967 borders of Israel? Should we change those borders? How should we treat Arabs living in the administered territories? How should we handle the uprising? Has learning at Pardes had any bearing on your views? The diverse responses illustrate the complexity of the problem and at the same time the shared desire for creative solutions that will lead ultimately to peace.

In PARDES REVISITED, Dov, Avie, Zvi and Levi address these same issues. It is important to note that Dov and Avi, as the two Pardes teachers living in the settlements Shiloh and Tekoa, have been more directly affected by the violence of the last year. Among other things, the result-

ing discussion sheds light on the question of the relevance of Jewish text to the current situation. What bearing does the tradition have on the choices we face? Can these questions be addressed in Pardes' curriculum?

On the following page is a brief piece by Dennis Gura. Dennis and his wife Kathy studied at Pardes in 1982-83 and now live with their children Rebecca and Ethan in Santa Monica, California. Dennis is involved in property management for his family's business. Kathy is an artist. The Guras have been particularly tested during the last few years, and Dennis' letter is a moving testimony of faith on trial. We wish their daughter Rebecca *retuah shleimah*, a complete recovery. As guest editor while Jane Kimchi is in the States this year, I would like to express my appreciation to all those who helped me in the task of publishing this *Havruta*.

Susan N. Fraiman

A Letter from Dennis Gura '82-'83

It was, to be sure, our most miserable month. It was also the month when we really began to learn what Pardes was about, and how the lessons we had learned about Judaism there would impact on our lives here.

On Monday, June 23, 1986, our pediatrician finally took a blood test from our seventeen and a half month old daughter, Rebecca, after three weeks of increasingly disturbing symptoms. Tuesday the results came back; Wednesday they started her chemotherapy for leukemia; Thursday they surgically implanted a catheter in her chest to facilitate the mass infusions of chemicals, blood and antibiotics.

In retrospect, we learned about community, we learned what our choice of a community meant. Our first *Shabbat* in UCLA Medical Center was courtesy of other members of our synagogue. It wasn't very elaborate, *hallot*, wine, UJA *benchers* inconspicuously delivered to the nurses' station. (Rebecca was kept in isolation for thirty days, since her immune system was suppressed, while remission of the leukemia was induced.) For the next three months, our *Shabbatot* were supplied. When we finally returned home, meals, books, help, errands, phone calls, all made the nearly unbearable almost bearable.

We learned about *bikur holim*. People came, and didn't really say much. They certainly didn't try to help us feel better—an impossible task at that point. One man in particular, a man unfortunately a bit disdainful by those in our synagogue who know him only for his

seemingly obnoxious and aggressive ways, would just show up every few days. In hand, fruit, some toys, a photo he had taken previously of our two children, his son born five days after our daughter. We learned about silence during those visits. Nothing could really be said. All we could really know, then, was that all forgiveness rests in Heaven.

I learned about prayer. I learned what it was to be completely humbled, and to beg. Before then, then or since, I haven't been a regular *davener*—although I now know why more than a fleeting familiarity with the text helps—but I understand why *shma kolenu* sounds like a cry and a whelp and shudder.

The theme of my year at Pardes was Torah and tension, how to hold on to that bundle of seeming contradictions. Many suggested that I read Harold Kushner's book. I knew of his tragedy. I read the book. He wants, it seems to me, a coherent, logical, defensible way to explain the inexplicable. His dualism, so it appears to me, works no more than laying my daughter's crisis at either my wife's or my feet for the sins we may have committed. If our *Vidui* would have swept away those madly proliferating cancerous white blood cells, they certainly would have vanished like a dinghy in a squall.

No, we have had to learn to live with this great tension. We know how much we'll never know. We know how much we must believe just to step out each day. A friend taught us a story: A woman was drowning in her own sorrow after the death of her husband. A year passed, and she finally went to her Rebbe. "Bake yourself a cake with flour

borrowed only from those who have less sorrow than you." She never baked the cake.

One of the nurses (it was appalling, she worked on pediatric oncology and yet would slip out to have a smoke), brought her Cherokee-mystical approach. These events come, she said, so we can learn something.

I heard it as our job to learn something from this event. Just like it's our job to struggle with the Text itself, our job, our parental occupation, then and now, is to struggle with the event.

I had always half-expected that I would stop believing if some tragedy like this would happen to me or mine. Dennis Prager, a local missionary for ethical monotheism, as he portrays Judaism, concedes in one of his articles that a children's cancer ward is exactly the place one can justify atheism. His intellect here is far too dry. A children's cancer ward is exactly where those most painfully involved have to believe, have to force themselves to believe, otherwise there would be none of those little steps that daily get one to tomorrow.

Our tension now, as we near the end of two years, three months of treatment, as Rebecca's prognosis, G-d willing, continues to look good, is to never know why all this happened. Someday we may know how. A little more study in genetics, virology, and assorted environmental factors might reveal the practical ontology of acute lymphocytic leukemia. But we'll never know why.

But each additional day we've had our daughter with us, we have praised and sanctified, adored and blessed the Holy Name. ♦

FOR THE MIRACLES AND MIGHTY DEEDS

This past Chanuka, Pardes organized a program which explored dimensions of *gvura*, Jewish heroism. The highlight of the program was a talk on the first day of Chanuka with Natan Sharansky, who described his experiences in the Soviet Union and the current situation in Israel. Sharansky, who spoke to an overflowing *beit midrash*, was presented with a gift by Pardes on the occasion of the birth of his second daughter, two days earlier.

The program also included a tour of the former British Prison in Jerusalem, now a museum in the Russian Compound, led by former LEHI Fighter, Yosef Dar. Dar, convicted and sentenced to death by the British for an attempt to blow up a railroad work station on the eve of the declaration of the State in 1948, was originally imprisoned in Akko and then transferred to Jerusalem, from where he and his comrades escaped.



Raphael Colb '87-'88 (standing) and partner Jill Gronner at the performance of their original production "Sholem the Golem", a benefit performance which raised money for Pardes on April 4, 1989. Both Raphael and Jill are graduates of the Ringling Brothers and Barnum and Bailey Clown College.

LINDA GRADSTEIN '86-'88

*B.S. Foreign Service; M.A. Arab Studies, Georgetown University, 1985
Rotary Fellow, American University at Cairo 1985-6.*

Linda decided to come to Pardes while studying at the American University in Cairo. At that time, she was already observing *Shabbat* and *Kashrut*, and felt keenly the need to be able to learn on her own. "If I could spend a year at Cairo for my professional life, I could spend a year at Pardes for my personal life." After a year of full-time study at Pardes, Linda started working as a news assistant for the *Washington Post's* Jerusalem correspondent, and continued part-time at Pardes. Linda has also written several pieces of her own for the *Post's Style* section, including articles on Rabbi Adin Steinsaltz's yeshiva in Moscow, an Arab-Jewish Theater workshop, and more recently, the gala concert at Masada which concluded Israel's 40th Anniversary festivities. She also writes several articles weekly as news stringer for two Florida papers, the *St. Petersburg Times* and the *Ft. Lauderdale News/Sun Sentinel*.

Fluent in both Hebrew and Arabic, Linda is in an excellent position to report on what's happening in Israel. "I love journalism. Every day is so unpredictably different. One day we can be in a Palestinian refugee camp and the next day be in Rabin's office talking about the government's policy in handling the disturbances. I don't think anyone has access to both sides the way journalists do."

How does Linda view the continuing disturbances in the West Bank? "While I believe that this occupation is not one of the least humane, occupation by nature is oppressive and brutalizes people and I think it's having a very bad effect on Israel, let alone on the Arabs. When the Minister of Defense articulates the army's policy as, in certain situations, beating people and breaking bones, then there is something to worry about. As a result the IDF [The Israel Defense Forces] has been sending in psychologists to talk to units involved in these beatings to prevent that familiarity with violence from spilling over into civilian life".

On the other hand, Linda differentiates between the situation of Arabs in the West Bank and Arab Israelis. "Before the Knesset elections in November, we wrote an article on Israel's Arabs and interviewed people in Nazareth, Shfaram and Kafr Kassem. They all said, "We have a different struggle than the Palestinians. Their struggle is for a state and ours is for equality within Israel. We don't want to



live in a Palestinian state; we want to remain here, in Israel."

When asked about solutions for the present situation, Linda says, "No one I've spoken to in the West Bank or Gaza is talking about pushing Israel into the sea, even in their Arabic rhetoric. They're talking about a Palestinian State in the West Bank, Gaza and Jerusalem, and that's a revolution within Palestinian thinking. Historically, the Arabs have missed opportunities. In 1947, had the Arabs accepted the partition, Israel wouldn't be in the situation it's in today. In 1967, Israel was ready to give back all the territories, except Jerusalem. Moshe Dayan announced that he was 'waiting for that phone call' from King Hussein. Of course, that phone call never came. Up until the Yom Kippur War, Israel was really ready for peace and the Arabs weren't. Today that situation has reversed. I think the Arabs are finally becoming much more realistic.

"I understand Israelis' fears. The P.L.O. has done some unbearable, terrible things, but people can change. In recent polls, 54% of Israelis thought Israel should talk to the P.L.O. under certain conditions. Israel has to take a risk for peace. Israel has to talk to the P.L.O. I think Israel is tough enough militarily and is smart enough to obtain whatever military guarantees they would need. I think the Palestinians have a right to a state."

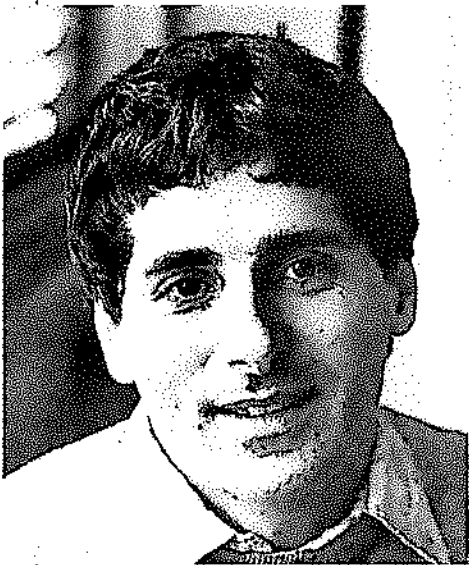
Has learning at Pardes affected the way Linda views the situation? "For one thing, I got more of a sense of the biblical significance of certain places in the West Bank. I understand now how painful it would be for people to leave these

places and just as I feel that Arabs have a right to live anywhere in Israel, I do feel that Jews have a right to live in Hebron and other places in the West Bank. Yet, I don't think that's a right that should be exercised at this time, because I feel it's a provocation, and because both Jews and Arabs are losing their lives because of those Jews living there. At first, I wouldn't visit either of the two Pardes teachers living in West Bank settlements. Yet, as I grew to know the teachers as individuals whom I respect morally, intellectually and spiritually, I came to the conclusion that if I was willing to visit refugee camps, I should be willing to visit Jewish settlements over the Green Line.

"Moreover, at Pardes I had to confront those texts which discuss the relations of Jews and non-Jews. Most of our halachic sources were written when Jews were in a situation of powerlessness. It's much easier to be an ethical victim, than to wield power ethically.

"When I first came to Israel I had starry-eyed notions of building bridges between Jews and Arabs. I understand now how naive my ideas were and how much distrust and even hatred there is on both sides. Sometimes I feel that this problem may not have a complete solution, but it's vital for Jews and Arabs to have a dialogue."

For now, Linda is staying in Israel. "Just because Israel has a lot of problems doesn't mean you give up on it. I feel that the future of Judaism, whatever that may be, is here. If you want the State of the Jewish people to be what you want it to be, you have to work on it from here."



HAIM WATZMAN '86-'87

B.A. Public Policy Sciences, Duke University, 1978.

"The problem of Arabs and Jews living together was the single most important factor in my coming to Israel," relates Haim, who's been living in Israel for the last ten years. Born in Cleveland and raised in Silver Spring, Maryland, Haim came to Israel as a result of what he describes as "a moral/ethical crisis that emerged in college." He had always supported Israel as an "axiom of Jewish existence", and felt he didn't have strong enough answers to defend Israel as a result of the U.N. resolution declaring "Zionism is racism." Haim decided to examine the issue more carefully. He began reading, came to Israel on a three week tour, and eventually wrote his honors thesis about the problems of Arab Israelis. "I came to understand then that the situation was more complex than I realized; I certainly couldn't say that Zionism was racism and I needed to think about it a lot more. I also realized that as an American Jew I was being held responsible for Israel's actions even if I didn't agree with them." Eventually, it was this same feeling of responsibility that made Haim feel, after spending a year in Israel as a Sherut La'am volunteer in the development town of Hatzor HaGilit, that he couldn't go back to the States. "It wouldn't be right to go back to America and criticize Israel. I had to stay in Israel and do what I could."

For Haim this meant becoming a citizen of Israel in 1981 and joining a *Nahal* Infantry Unit in 1982. In the course of his one and a half year service, Haim, promoted to sergeant, served in Lebanon. Since 1980, he's been working as the Israeli correspondent for the

Chronicle of Higher Education. Haim recently translated David Grossman's book, *The Yellow Wind*, which deals with the situation of Arabs and Jews in the West Bank.

As a journalist, Haim covers educational institutions on the West Bank, and is in touch with members of the university community there. In addition, he has Arab acquaintances "here and there in Israel". He and his wife Ilana, who have been part-time students at Pardes over the past few years, live in Jerusalem with their children, Mizmor, 4 and Asor, 2.

Haim divides the problems of co-existence with the Arabs into two areas: the problem of the territories, "which are not Israel's legally and whose population doesn't want to be Israeli, and the problem of Arab Israelis, who, by and large, even in these tense days, as much as they identify with Palestinians in the West Bank and with the Arab world as a whole, still feel themselves to be citizens of Israel, whose major interest is in gaining equality within Israel. These contradictory loyalties raise two different moral questions: in the first case, do we have a right to impose a Jewish State on a nation or people with no interest in it, which wants its own national self-expression, and in the second, what should be the status of non-Jews in a Jewish state? What rights and obligations should they have?"

In answer to the first question, Haim feels, "Moral issues have to take second place to security issues. I say that because the moral right of a nation to self-determination, the rights of a conquered people, and the kinds of measures that can or can't be taken, are all relative, even though there are guidelines in international law and practice. There are many ethnic groups that don't have national self-expression that respond in a whole range of ways: the Bretons in France don't have self-expression and are largely untroubled by that fact; the Catholics in Northern Ireland, on the other hand, are outraged by the same limitation. I don't think that the Palestinians have an *a priori* absolute national right to their own country. Furthermore, we're talking about a state of war, not an all-out war, but a conflict where people are regularly being wounded and killed. We can't put ourselves in danger. On the other hand, Israel's long-term security interests are not always identical with our short-range interests, which do not take into account the fact of the necessity of living with these people in one form or another forever."

Haim doesn't feel that Jewish law and philosophy give us sufficiently precise guidelines in determining policy in the administered territories, beyond determining that we have a right to the land

and a right to defend ourselves.

"Whether we blow up houses or not, whether we resort to collective or individual punishment, whether we fire plastic bullets or real ones are questions of security and ultimately, survival. The only criteria by which we can judge a particular security measure is by whether it is effective or not."

On the other hand, when addressing the issue of the rights of non-Jews within a Jewish state, there is much relevant material available in Jewish law. Nonetheless, Haim feels we have to exercise caution when applying texts to the current situation. "While Jewish learning has helped me understand the attitudes I see around me, I've also come to appreciate the difficulty of reinterpreting the texts. It's neither proper nor adequate today to go back, for instance, to Maimonides when discussing the right of the non-Jewish minority in the State of Israel. He was not asking the same questions we're asking today. He dealt with different issues in a society where legal distinctions between people were accepted, where there was no idea of intrinsic equality under law. Nor can we look at Rashi [Rabbi Shlomo Ben Itzhak, an 11th century Biblical commentator who lived in Provence], who experienced oppression and perhaps sought to say to his oppressors, 'See what we'll do to you when the Messiah comes.'"

Haim does feel the necessity to re-evaluate Jewish sources in light of the new situation in which Jews find themselves today, the situation of sovereign statehood. "There are many modern interpretations of the concept of *Ger Toshav* (the non-Jewish resident), ranging from Meir Kahane, who sees the Arabs as "carriers of water and hewers of wood," to the late Rabbi Isaac Herzog, who as the chief Rabbi of Palestine, tried to find sources in the Torah affording equal rights for everyone. Yet even the most liberal interpretations of Jewish law accept the existence of two legal categories that distinguish between Jews and non-Jews and that, in and of itself, creates inequality. This obviously doesn't fit with modern liberal attitudes asserting that everyone is equal under the law. Some resolve this conflict by saying, 'Well, it's foreign to Judaism and therefore we shouldn't be bothered if we can't accommodate it.'"

Haim rejects this approach on two counts, first in the simple meaning of the verse: "You shall not oppress a stranger, for you know the feelings of the stranger, having yourselves been strangers in the land of Egypt." (Exodus 23:9) Secondly, "the liberal values adopted by countries in the 18th and 19th centuries were adopted not so much because of their moral superiority, but because they were

proven empirically to be the best way to run a country. Those countries were the most prosperous where less people were being killed, and where the general social welfare was advanced. Judaism has never hesitated to adopt successful ideas from other cultures if they work. After all, we have to live in this world."

Haim has served three times in the West Bank in the last year and a half, including, most recently, a month in Jenin. "I have observed lots of discussions among soldiers about what's going on, but I haven't found people on the right or the left taking dogmatic positions on what we should or shouldn't be doing. The approach is more pragmatic, and to my mind, more realistic. There are discussions all the time, however, about whether the army's measures are effective. I find that attitude encouraging. It's more important at this juncture to deal with the facts. The willingness to talk on that level shows an ultimate ability to be flexible. In order to reach a settlement, it's better to have people talking in practical terms."

When asked about the effect of service in the territories on the men in his unit, Haim replies, "There's such a wide variety of military service in the territories one can't generalize as to whether that service has a corrupting effect on the soldiers. There's also a huge difference in the exposure of the units. Members of my unit sincerely care about what's going on and don't overreact on the basis of emotions, perhaps because of the high caliber of the men. I have seen other units in action who work differently. In the Border Guard, for instance, it's accepted practice to beat prisoners on the street, and perhaps some security need is being served by that as well. I don't think that the situation has had a morally debilitating effect on the men in my unit. In fact, it may even have the opposite effect of forcing them to confront issues they don't have to face up to in their everyday lives.

"What I do feel with certainty is that the measures that we have to take are creating a large store of hatred among the Arab populace." How does Haim foresee the future? "Perhaps it would better serve our long term interests to withdraw from some areas. Our security needs could be adequately met even if we were not in every village and responsible for the welfare of its residents.

"At present it doesn't seem likely that we'll reach a peaceful resolution of the situation, even though we must be open to that possibility. In light of the recent elections, it seems that there is no national consensus for withdrawing from the territories. I think that in those areas from which we decide we can't withdraw, for security reasons, all their residents

have to be made full citizens of Israel. I'm not willing to leave the population there in its current legal limbo. The right has no problem with the status quo because they don't envision making the Arabs in the West Bank equal citizens. For them the demographic problem doesn't exist. Perhaps now's the time for the left to switch its emphasis from pushing for territorial compromise to pushing for the rights of the Arabs. The basis of good and proper government is that every citizen has a voice in running his own affairs." ♦

FRAN* '79-'80 and BERNIE ALPERT

**B.Ed University of Colorado, 1957; M.A. Archaeology, Oxford, 1987. B.S. Agriculture, University of Illinois, 1954; M.A. Archaeology, Oxford, 1987.*

When Fran and Bernie Alpert first visited Israel on their honeymoon in 1957, they knew they would return one day to settle. The Alperets made *aliya* in 1979 from Chicago with two of their four children, then aged 12 and 15. Fran came to Pardes that first year. She had been working in Jewish education in Chicago virtually non-stop for about seven years and felt the need to take a break. "That year I had to settle Danny and Chava and help them in their *klita*, and I knew Bernie would be traveling back and forth a lot to the States. I wanted to do something for myself and I decided to study. Pardes reaffirmed for me the idea that alternative education can be good education. As an educator myself, I was able to observe how seriously fellow students took the education they received at Pardes. Moreover, at Pardes I saw how study can impact on Jewish lives." Since then Fran has devoted much time to helping Pardes, and is a member of the Board of Directors of Keren Pardes.

Fran and Bernie took the Ministry of Tourism's tour guide course and soon after started an innovative business, Archaeological Seminars, which they own and direct with one other partner. They describe the business as a bridge between archaeology and tourism. One of Archaeological Seminar's programs, "Dig For a Day," gives tourists the opportunity to participate on a dig in what Fran calls "a sound educational and archaeological situation."

Archaeological Seminars also organizes walking tours in the Old City of Jerusalem as well as study tours. Fran and Bernie recently spent a year at Oxford, completing Master's Degrees in Roman

Archaeology, to get a new perspective in their work.

When the Alperets made *aliya*, they moved into the Old City's Jewish Quarter. This, and their work on archaeological sites, brought them into frequent contact with Arabs. Bernie maintains, "We always had pleasant and cordial relations with our Arab neighbours or workers. We always used to buy in their shops. It was simply the most convenient thing to do." Has business been hurt by the last year of disturbances? "The digs and seminars have not been affected. Perhaps our tours of the Cardo [the main thoroughfare of Jerusalem in the Byzantine period] have. We no longer have tours of the Muslim Quarter or of the excavations below the Damascus Gate, although none of our groups have ever experienced any problems. Neither I nor my guides carry guns."

When asked about the changing political situation of the past year, the Alperets both have clear, strong feelings. "It's amazing that what's been going on in the territories in the last year didn't happen earlier," Fran said. "One thing about studying at Pardes was that it added to my feeling that there is a Jewish way of doing things. The events of the last year make me think we've forgotten what it's like to be strangers in Egypt. We've forgotten what it's like to be a minority."

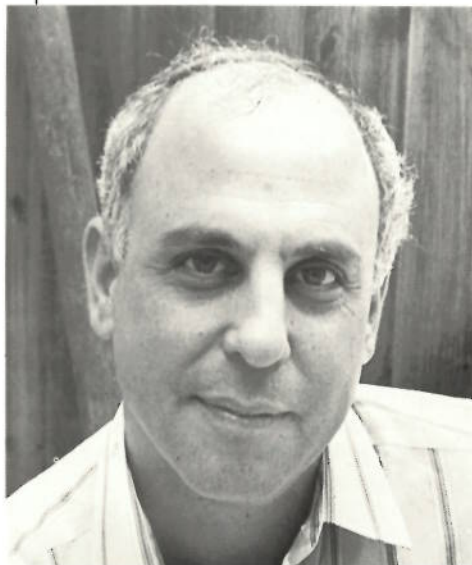
Bernie is convinced that one day there will be a Palestinian state, whether we like it or not. "Rather than be forced, let's choose it." But both are against dismantling the settlements. "It'll cause civil war," Bernie said. "It'll be Yamit every 30 kilometers," said Fran. Bernie's solution? "Just as I have an Israeli passport and an American passport, those settlers will have Israeli and Jordanian or Palestinian passports."

Fran and Bernie describe themselves as products of the '60's. "We marched with Martin Luther King in Selma and Bernie was gassed at the Democratic Convention in Chicago in 1968." Social



activism is still an important part of their lives. They were involved in Teddy Kolk's recent campaign for re-election to the mayoralty of Jerusalem because they think he can best maintain the delicate status quo that is Arab-Jewish co-existence in Jerusalem. "Otherwise, much of the surface cordiality that exists will just unravel".

Their children Danny and Chava, now 24 and 21, both served in the army, Danny as a medic in *Nahal* [the branch of the army associated with the kibbutz movement], and Chava in army intelligence, where she came across, what Fran describes as, "the best Israel has to offer." The Alper's two older daughters, Abby, 27, and Iris, 29, live in Boston. With all the difficulties, what keeps the Alper's in Israel? "This is the most interesting place for a Jew to live. Here you really feel your voice means something. If you really want to, you can affect change. You can be part of Jewish history." Bernie said. "That's a tremendous challenge." Fran concurred. "Just because it's a scary time doesn't mean that we can 'desist from the work'." ♦



JERRY GOODMAN

B.A. Sociology and Spanish, Beloit College 1968.

Jerry Goodman, a member of the Board of Keren Pardes since 1982 and now its chairman, came from the States to Israel by way of Bolivia, where he and his wife Maggie met as Peace Corps volunteers in 1968. They've been living in Jerusalem since 1971 and have five children. Their oldest daughter Devorah recently began her army service.

As the founder and managing director

of Alutherm, Ltd., an industrial firm located in Mishor Adumim, ten miles east of Jerusalem on the road to Jericho, Jerry has many business contacts with Arabs of the West Bank, Gaza and Israel. Alutherm, which produces some four thousand tons of aluminium powder annually, employs fifty-five workers, thirty-five of them Arab. Alutherm's Arab employees are mostly Moslem residents of the West Bank. While the majority of them work on the production line, two of the five line supervisors are Arab. Arabs and Jews often work on equal footing, as in the case of the maintenance department. Jerry reports little tension between them.

"I don't do business for ideological reasons," he said, when asked why Alutherm is located on the West Bank. "This plant was the largest one we could find when we started the business ten years ago." Workers are hired without regard for their political opinions, a policy that has had its costs: one of Alutherm's former employees is currently in jail as a suspected terrorist. Today, because of the ongoing disturbances, strikes and the army's closing off of Arab villages, Alutherm prefers and has been able to hire Jewish labor wherever possible.

Alutherm operates three shifts a day and provides its employees transportation to and from their villages. "Everyone's car has been stoned coming to work, but I haven't started carrying a gun because of it," Jerry said. The only time Alutherm might have had problems keeping the factory going was when the army, in order to prevent disturbances at the time of the 1988 Land Day [a day of protest in the Arab community, commemorating the confiscation of Arab lands by the Israel Government], sealed off villages and imposed curfews for a period of a few days. Then the management pitched in on the production line, and with the help of friends, kept the factory operating. "We wanted to show the Arabs that the work will be done no matter what."

When asked about politically motivated sabotage at the factory, Jerry related that one day gloves were found stuffed into the air filter of a compact loader. "When things go wrong, it's assumed to be sabotage, but who knows? We can't be certain."

Jerry has Arab friends from within Israel with whom he meets socially. He has business relations with scrap dealers from Gaza, who have often turned to him with both business and personal problems. These relationships have continued throughout the *Intifada*. When Alutherm has a good month, as it did in December '88, he takes both Jewish and Arab production supervisors out to lunch, together.

Jerry envisions all kinds of creative solutions to the present political situation, from cantonization to annexation, but "all these solutions presuppose quiet in the territories. Until then, we have to have a strong policy of putting down the disturbances. At the same time, we should offer an outstretched hand." One such solution Jerry proposes is that of an autonomous area in Judea and Samaria, "probably within the framework of a confederation between Jordan and Israel that would allow Jewish settlement over the Green Line to remain in exchange for a certain number of Arabs returning to live within Israel. The autonomous area would be completely under Israeli military control, with representatives in Knesset and the Jordanian parliament and would finance itself with taxes raised from industries in the area. It would have no foreign policy."

Jerry does not want to see the rise of an independent Palestinian entity, and is therefore reluctant to return all of the West Bank, although he would be willing to return some parts in return for annexation of the others. In any event, should we annex some or all of the territories, "it would be crucial to give the Arabs living there equal rights and equal responsibilities. I don't see how the Arabs could live here without being equal." Jerry, who was a member of CORE and SNCC in the sixties, doesn't see Judaism and democracy as incompatible. "Jews were always at the forefront of the battle for human rights and equality." The demographic problem doesn't worry him. "There are three million Jews in the Soviet Union, and six million in the United States. Should there be peace, more would come." And the prospects for peace? "First of all, I don't see war on the horizon. Local conflicts are not successful, they drain resources too much. Moreover, no one is sufficiently strong anymore to wage long distance war. There's movement in all directions. You'll see Israel making new offers. Things can change." ♦



STAFF CHANGES

Yedidya Fraiman ('78-'79; '82-'83) recently left Pardes after five years as Assistant Director to devote more time to developing his music business, which includes playing concerts and *smachot*, as well as managing other performers. Yedidya is being replaced by Gail Resnick, formerly Pardes Public Relations Coordinator, who will now be Assistant Director for Administration and Development.

GIFTS FOR CONTRIBUTORS

To show our appreciation for your support, we are giving the following "thank-you" gifts to contributors:

For contributions of \$2,000 or more: a paper-cut entitled "Pardes" designed by David Moss and Harvey Klineman. David Moss, a member of the board of Keren Pardes, is an internationally renowned Jewish artist and calligrapher and creator of the "Song of David" Passover Haggadah. Harvey Klineman is a well known graphic designer living in Jerusalem.

For contributions of \$500 to \$1,999

and those who join the "Rimon" Club (and pledge an annual donation equal to some multiple of the *גמטריה* of *מכון נטן*, which is 460): a personally autographed copy of Natan Sharansky's book, *Fear No Evil*.

For contributors who join the "Hallel" Club (and pledge a minimum monthly donation of \$18, or NIS 18 for those living in Israel), or the "Rosh Chodesh" Club (and pledge a minimum monthly donation of \$36, or NIS 36 for those living in Israel): a silk screened copy of the "Pardes" paper-cut designed by David Moss and Harvey Klineman, as described above.



David Moss and Harvey Klineman '85/86

THE PARDES CONNECTION

news of classmates and staff...

Jonathan Black '85-'86, graduate of the Leo Baeck College in London, is now serving as rabbi of the Hertsmere Progressive Synagogue there.

Robert Housman '77-'78, administers the Ohel Chesed Charity Fund in Boston.

Elissa Kaplan '84-'85, is in the midst of a doctoral program at Columbia in neuropsychology and is working in stroke research at the Rusk Rehabilitation Institute.

Esther Linder '79-'80, recently opened a business in Jerusalem selling paper dolls.

Ziona Melman '83-'85, recently left Pardes to work for a Jerusalem real estate agency. Good luck and best wishes!

Gila Raizel Robinson '83-'84, recently won a Melton fellowship enabling her to work on a special project on Jewish women's music. Next year she plans to attend the Reconstructionist Rabbinical College in Philadelphia. Her husband, Simcha Paull, a psychologist, is currently studying at Pardes.

...and their weddings...

Yochanan Ben Avraham '84-'86, to Michal Bat Avraham. They are living on Kibbutz Ma'ale Gilboa.

Brian Blum '85-'86, to **Jody Fox** '85-'87. They are living in Berkeley, California.

Shoshana Brown '86-'87, to **Joshua Guttoff** '79-'80. Shosh is continuing her Ph.D work in midrash at J.T.S. while Josh was recently ordained as a rabbi at J.T.S.

Meir Charash '80-'82, to Deborah Roytenberg. Deborah just completed her M.S.W. from the University of Toronto. Meir is the Philadelphia Federation Representative for Project Renewal. They are living in Jerusalem.

Shifra Cohen '85-'87, to Norman Samson. They are living in Jerusalem.

Debbi Cooper '76-'77, to David Rosenberg. They live in Jerusalem where Debbi is working as a freelance photographer and David as assistant economics reporter for the *Jerusalem Post*.

Eliezer Finer '78-'79, to **Maya Batkin** '86-'87. They are living in Jerusalem where Eliezer

works for *Bezek* and Maya is a special education teacher at the Eddie Shor school.

Devora Finkelstein '86-'88, to Adam Greisman. They live in Jerusalem.

Cheri Fox '80-'81, to Hayim Goldgraber. They are living in Jerusalem.

Paul Goldgeier '85-'86, to Carol Friedes. They are living in Haifa.

Debbi Hirsch '77-'78, to **Zvi Levrán (Levrich)** '75-'76. They live in Jerusalem where Debbi is studying law and Zvi works as an educator and tour guide for *Melitz* and Archaeological Seminars.

Shira Pasternak '79-'80, to **Dr. Leonard Berelowitz** '88-'89. They are living in Jerusalem.

Yuval Sobel '87-'88, to **Cindy Weiner** '86-'88. They are living in Los Angeles.

...and their babies...

Rachel Adelman-Stone '87-'88, and her husband, Graham are the parents of a daughter, Ariella.

Jeff Allon '79-'80, and **Shelly Rifkin-Allon** '82-'83, are the parents of a daughter Liana Hadas, sister to Ariel Natan Chaim. They are living in Jerusalem.

Sharon Avigad (Glucksmán) '81-'82, and her husband Yitzhak are the parents of a daughter, Tali, sister to Amos and Nina. The Avigads are currently working for Israel's Foreign Ministry.

Iris Althof Bar-Chaim '82-'84, and **Yaakov Bar-Chaim** '83-'84, are the parents of a son, Shir-Shalom Yitzhak. They are living in Migdal HaEmek.

Arieh Ben-David '79-'80, and **Sandra Shanker Ben-David** '80-'82, are the parents of a son, Amichai Shalom, brother to Shachar and Ma'ayan. Arieh recently joined the Pardes faculty. They are living in Jerusalem.

Yehoshua '72-'73, and **Janet (Kasten) Friedman** '73-'74, are the parents of Miriam Nehama, their sixth child.

Bruce Gabel '86-'87, and **Susan Glazerman Gabel** '86-'88, are the parents of a son, Yosef. They are living in Jerusalem.

Chaya '80-'82, and **Ncoom Gilbar** '80-'81, '82-'83, are the parents of a daughter, Eretz Tivaerna, sister to Yibane and Yachdav. They are living in Jerusalem.

Moshe Gresser '83-'85, and **Ruth Stoll Gresser** '81-'83 are the parents of a daughter, Ma'ayan Channah. Moshe recently began teaching at Colgate University in Hamilton, New York.

Gershom Gorenberg '77-'79, and **Myra Noveck** '82-'83, are the parents of a son, Yehonatan Avraham. They are living in Jerusalem.

Dennis '82-'83, and **Kathy Gura** '82-'83, are the parents of Ethan Samuel, brother to Rebecca Alexandria. They are living in Santa Monica, California.

Gwenn Schlansky Herman '82-'83, and her husband Malcolm are the parents of a son, Daniel Ilan. They are living in Jerusalem.

Ruth Gan Kagan '87-'88, and **Michael Kagan** '77-'78, '79-'80, are the parents of a son, Ori. Ruth is studying at the Hartman Institute and Michael is working on a post-doctoral fellowship in botany at Hebrew University.

Danny Kon '82-'83, and his wife Hallie are the parents of a daughter, Noa, sister to Ayelet. They are living in Karnei Shomron.

Chaia (Swift) Levine '80-'81, and her husband Yehoshua are the parents of a son, Avraham Yehezkel. They are living in Jerusalem.

Jeffrey M. Marker '72-'73, and his wife Paula E. Freedman are the parents of Rena Lillit. They are living in Brooklyn, New York.

Yehuda Plaut '83-'84, and his wife Aviva are the parents of a daughter, Ma'ayan Nechama. They are living in Magnolia, Kentucky.

Renee Kellner Rothberg '86-'87, and David Rothberg are the parents of a daughter, Sarit. They are living in Moshav Shorashim.

Ilana '81-'82, and **Shlomo Simkin** '82-'83, are the parents of a daughter, Haya Bruria, sister to Michael. They are living in Givat Ze'ev.

Ruth Sohn '77-'78, and Reuven Firestone are the parents of a son, Noam Meir, brother to Rachel Michal. They are living in Boston.

Lynn Sussman-Alster '80-'81, and her husband Yitzhak are the parents of a daughter, Talia Tzippora, sister to Noa.

Stuart Zusman '86-'87, and his wife Haya are the parents of a son, Levi. They are living in Jerusalem.

PARDES FUNDING: Brief Reflections on a Modest, Temporary Success

by Levi Lauer

Since its inception in 1972, Pardes was the recipient of World Zionist Organization funding and was part of the W.Z.O.'s Youth and Hechalutz Department. That funding and relationship, which comprised 65% of our budget during the past five years, was terminated this past April 1st, a result of a decision abruptly taken a year previously by the new administration of the Youth and Hechalutz Dept.

Faced with a crisis imperiling Pardes' existence, the American Pardes Foundation, Keren Pardes and the Pardes staff spent the next ten months seeking new sources of support to sustain our annual budget of \$553,000. The brevity of this article does not permit discussion of the intense energies, anxieties, hopes, disappointments and hopes reborn which became the substance of our lives, day and night, during that period. Rather, I would offer a summary of, and a few reflections on our efforts.

As of 1 April 1989, Machon Pardes is an independent institution, total financial responsibility for which rests with Keren Pardes and its U.S. arm, the American Pardes Foundation.

The Jewish Agency and the office of the Chairman of its Board of Governors, and the UJA-Federation of New York and the office of its President were persuaded to make a commitment to provide Keren Pardes with a grant in amount of 70% of Pardes' budget through March 1991. The balance of the budget, and funds for any additional programs developed, will be raised by Keren Pardes.

Our success in securing this support was made feasible by many hundreds of former Pardes students and their friends who wrote letters and engaged in countless conversations urging the N.Y. Fed-

eration and the Jewish Agency to provide funding for Pardes. Those letters, individual in their tone and content, passionate in their concern, made great impact upon their readers. One person, whose support was crucial to the Jewish Agency's decision, indicated he received more letters in regard to Pardes than in regard to any other issue or concern, including the "Who is a Jew" debate.

Pardes is blessed with many more good and devoted friends who appreciate the quality of its education more than our contributors' file would indicate. Those individuals cross every political, theological and movement line currently defining/dividing the Jewish world.

Pardes engenders this support because it is stubbornly independent of political and movement pressures, because it is halachically oriented and co-ed, and because its education leads to a pluralism of Jewish understanding and commitments. For once, there was a chance to help a "little guy" overcome the antagonism and disinterest of the big Jewish movements and their politics.

Continued support for Pardes will grow proportionate to its former students' efforts. Large contributors, legitimately, demand an accounting of alumni contributors, the number of which is more important than the amount of their contribution.

Pardes has been considerably strengthened by this last year's urgent labors to sustain our program. We have made many new, and intensified the commitment of many old, friends. To all of you who cared and helped so much, we are deeply grateful. We shall express that gratitude by teaching and learning as well as we can and hope that you will continue to join those efforts in the years to come. ♦

THE COMPANY WE KEEP

■ RABBI YACOV HILSEN RATH is the Rabbi of the Highland Park Conservative Temple of Highland Park, N.J., a congregation of 650 families. Three years ago, Rabbi Hilsenrath initiated an innovative learning program for congregation members: "Bet Midrash Pardes — The Havruta Seminars." During the course of the year, three Pardes faculty members travel to Highland Park to conduct ten day seminars devoted to topics in Jewish Philosophy, *Halacha*, and *Tanach*. "The Pardes method has added a dimension to our extensive adult education program. Studying in *havruta* allows students to teach each other and not be as dependent on the teacher. It's marvelous to see the faces of students as they discover that they can find meaning in the texts on their own." For Rabbi Hilsenrath, the fact that Pardes' teachers come from Israel is crucial. "It was important for us to have an academic link with Israel, not only as a way of cross-pollinating, but because it is essential that people see Israel as a source of spiritual nourishment." The Hilsenraths have four children, one of whom lives in Israel with her triplets. This year the Hilsenraths took a nine month sabbatical in Jerusalem.

PARDES CHARITY FUND (תרומה)

Pardes recently started a charity fund, known as תרומה, for *gemilut hasadim*. The fund is designed to help people living in Israel, including Bonei Pardes, who are in financial need. A donation of \$500 has already been made to the fund. Anyone wishing to make contributions can make their check payable to "Keren Pardes" with a notation that it is for the *Gemach* Fund.

Yes, I want to be counted among the givers. Enclosed is my contribution to Keren Pardes at the address below or American Pardes Foundation, P.O.B. 58, Roseland, New Jersey 07068

for \$ _____ (or its equivalent).

My name is _____

My address is _____

I am making this donation in honor/memory of (circle one):

Name: _____

Address: _____

Occasion: _____

KEREN PARDES — THE PARDES FOUNDATION FOR JEWISH EDUCATION
P.O. Box 8575, Jerusalem, Israel 91084

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Director: Levi Lauer
Assistant Director: Gail Resnick
Havruta Guest Editor: Susan N. Fraiman

For information on programs or to make a tax-deductible contribution, please contact:

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