

HAVRUTA

חברותא

A
PARDES
LEARNING
COMPANION

COMMENT: In a recent letter, Philip Beltz Glaser, '89-90, writes about the "mail exchange" between Levi and Rona Shapiro that took place some months ago in *Havruta* (No. 13). "The debate enthralled me when it first appeared...and continues to. Have you thought of making it a regular feature of *Havruta* to have some kind of open exchange about issues related to community? What is community? How do people make it? What is Pardes' role in preparing people to build community? Unless there is a community ready made for you as there is at Pardes, it takes a lot of plain hard work to make it happen. I don't think that this was emphasized enough in either the first *Havruta* on the problem itself, or in the follow-up exchange. And as Rona Shapiro indicated in her letter, it is a point that might be made more forcefully to Pardes students as they leave the *beit midrash* and head for the spiritual and physical *galut* that awaits them."

I'm not entirely sure whether the subject of community will ever become a "regular feature" of *Havruta*. But the keen interest aroused by the interviews I did of Bonei Pardes living in the New York area, and the intensity of reactions to the spirited exchange that followed between Rona and Levi made me think that a follow-up was in order. I was particularly interested in how Bonei Pardes who have chosen to live in Israel handle the question of sustaining a Jewish lifestyle, which entails, in part, the issue of community.

This *Havruta* concentrates on the stories of six individuals, ranging in religious preference from Orthodox to Reform, who speak frankly and passionately about their Jewish identity and why they are in Israel. They describe the tensions and joys involved in remaining here, the nature of their Jewish involvement and the extent of their success in finding a compatible community. What emerges, when comparing

these interviews to the earlier ones, is the difference in priorities between Bonei Pardes living in Israel and those in *galut*. Nevertheless, common to all of these alumni, and a central factor in their lives, is the concept of community, whether expressed in terms of family, *beit kneset*, *havvura*, or country in which they have chosen to live.

We hope that after you have read these interviews you will let us know where you stand. Have you found the community that's right for you? Do you feel, after having been coddled in the ready-made community offered by Pardes, that you were left unprepared for "the spiritual and physical *galut*" that awaited you? Do you agree with those who aver that the whole issue of finding the "right" community is of less importance in Israel because becoming an Israeli offers you instant membership in a special community?

Please write and tell us your views.

Jane Kimchi

FACULTY PROFILE

Meir Schweiger has been a teacher at Pardes for fifteen years. He and his wife, Malka, made *aliya* in 1972, and live in Har Nof with their eight children, all of whom were born in Israel. Meir received his B.A. from City College in mathematics and studied Torah at Yeshiva University, Yeshivat Keren B'Yavneh and Yeshivat Har Etzion. At Pardes, Meir teaches Humash, Mishnah, Gemara and Ethics. He also teaches part-time in Mahanaim, a cultural and educational center for Russian *olim*, sponsored, in part, by Pardes.



"In general," says Meir, "I derive great satisfaction at Pardes from teaching students whose high intellectual level is complemented by their passionate enthusiasm and yearning to learn. But what I find most rewarding is seeing the impact Pardes has on students' lives. Whether they continue learning and go on to become professional educators, marry and/or make *aliya*, or become better informed and involved individuals in their respective communities, it is crucial for me to know that Pardes has been instrumental in helping them become more deeply committed Jews."

Hanna Melchior '87-'90 was born in Copenhagen and grew up in Denmark in a home devoted to Yiddish culture. At fourteen, she joined B'nei Akiva where she met her husband, Michael. Married when she was eighteen, she and her husband came to Israel where he was studying to be a rabbi. Hanna earned her degree in occupational therapy at Hebrew University, during which time her two oldest boys Eitan (fifteen), and Yoav (thirteen) were born. After Michael received his ordination, they lived in Norway for six years where Michael was the rabbi and where sons Yair (nine) and Noam (seven) were born. Their youngest son, Amit, (two) was born in Israel. Michael continues to serve as rabbi of Norway, where he spends twenty weeks a year.

We left for Norway after Michael received his ordination. It was a challenge for me. First, it was difficult



to adjust to being "the rabbi's wife." I felt more an official figure than a private person. Worried that my Jewish background was insufficient, I was very careful about saying things that might be imputed to my husband. Second, owing to a lack of places in the nursery school, the children had to be home with me and I found myself transformed into a homebody. This changed the second year when we established a Jewish nursery school and when the community and I got to know each other better.

After six years in Norway, we returned to Israel in 1986. I spent that year caring for the children and helping them adjust. With Michael away a large part of the year, and the children coming home from school with ever more complicated questions, I began to feel the need to further my Jewish education. Until that time I had been keeping the *mitzvot*, but without sufficient spiritual grounding or knowledge of the sources. This is what brought me to Pardes.

I like Pardes because I feel more comfortable in a pluralistic, heterogeneous environment than in one lacking in nuance. I grew up accustomed to being with non-observant Jews, and I'm ill at ease where everyone is thinking and doing the same thing. This made it easier for me in our community in Norway where we were one of only two strictly observant families, and our children the only ones who wore *kipot* and *tzitziyot*.

I began at Pardes with one course. By the second year I was attending the entire morning. Learning at Pardes has been a great experience. Now when we have a family discussion of *parshat hashavua* (weekly Torah portion), I can participate actively, and not feel like an outsider.

Since returning from Norway I have felt my roots are in Israel and that I want to build a community here. The Norway connection continues, however. We have Norwegian students here on year programs, or who make *aliya*, who feel they can come to us as needed. But most of our closer relationships are with family members, with parents of our kids' friends with members of our *beit kneset* and with friends from our first years here.

When you have the privilege of being able to build a Jewish homeland, for which we've prayed so long, I don't think you should turn it down. For this reason I feel Israel is the place to be, but being here is not without difficulty.

My parents remain in Denmark. It is a pity for our kids to grow up without

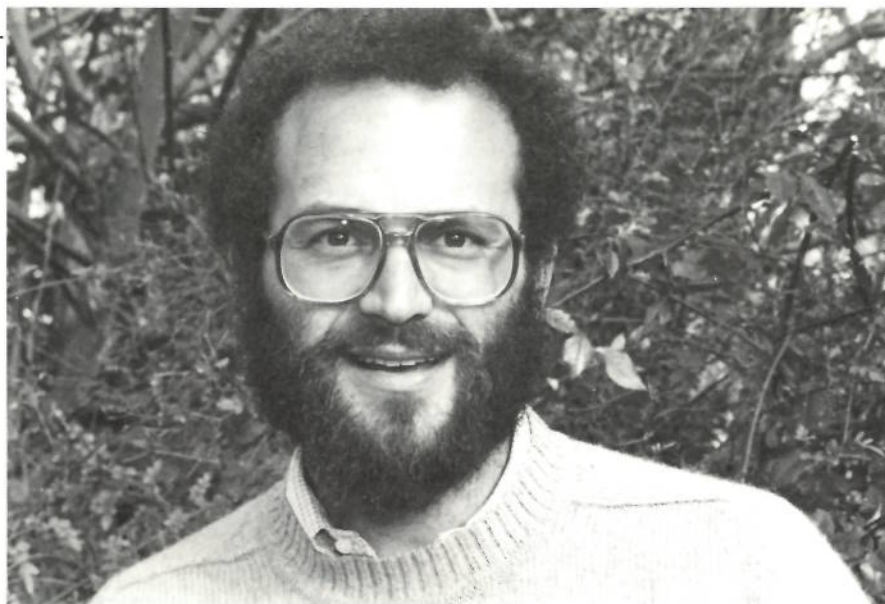
them and for aging grandparents to be without children and grandchildren. My father was ill last year and I was too far away to be of any help. I still have a brother in Norway, but I'm not sure how long he'll stay, and my sister is already here. You feel you put responsibility aside when you leave, and pangs of conscience remain. Also, it is important for the children to understand our background, their roots and what their grandparents' lives are like. It broadens them appreciably. They go to religious schools and don't usually connect with kids from other backgrounds, with the exception of our Scandinavian relationships. Things here are a little too separated. I hear children talk about secular people as "other." Secular and religious children meet together in after-school activities or in the apartment building but feel uneasy together and don't really know how to approach one another. We have tried to enlarge their experience with people who visit us and through their involvement with a large part of our family.

On *Yom HaZikaron* (Remembrance Day for Israeli soldiers who have fallen in battle) we were all standing at attention when the remembrance siren sounded. I saw in my mind's eye four sons, four future soldiers. When I think of how many have already given their dearest, I can't say "not us." You live with the fear of your boys, your husband, going into the army. You hope there'll be no need, but as long as there is, I believe everyone has to do his duty. If you were born after the creation of the State, it's easy to take Israel for granted, it was always part of your consciousness. You don't relate to the fact that it possibly could not exist.

One has to cope with so many conflicts here. It's not only Judea and Samaria and sending out our boys, but what we are doing to our society and to the Jewish people. We are becoming increasingly separated into different groups instead of being united. I know things are difficult in everyday life, but it saddens me hearing so often "Why me? Why not someone else?" This reflects exaggerated self-concern and indifference towards the common welfare. What are we doing wrong that people think like this?

When I feel discouraged and life seems very difficult, I go to the *tayelet* (a promenade overlooking the city). When you see all of Yerushalayim in front of you, it outweighs the conflicts and problems, and you don't need words to understand why you are here. It's just right. ●

Ophir (Phil) Yarden '82-'84 was born in Boston and attended Hebrew Day School in Stamford, Connecticut. He majored in Jewish studies and economics at Wesleyan (B.A. 1978), did graduate work at Hebrew University in economics and Semitic languages and received his M.A. from the University of Chicago in Middle Eastern studies. He is currently a staff member of the Center for Jewish Zionist Education.



Even though my father is a Reform rabbi and my mother was principal of a Hebrew Day school, I was not encouraged to go into the rabbinate. In fact, I was brought up with a strong feeling that "Torah was not a spade with which to dig," in other words, not a means of earning one's livelihood. I studied Judaica because I wanted to, but knew that, in addition, I had to have a profession. Throughout college and graduate school I tried to have it both ways, maintaining a double major in Judaica and economics, but I finally gave up the struggle and decided to concentrate on Judaica.

Between Hebrew University and the University of Chicago I spent several months on Kibbutz Yahel where I ran their program of educational tours of the Sinai, then still administered by Israel. It was difficult to tear myself away from kibbutz, but I returned to the States to attend the University of Chicago. I missed Israel's language, people, and ambiance. I desperately wanted to go back and could not imagine staying in Chicago long enough to do a doctorate. I also realized I was not sufficiently interested in economics to go on for the degree. So after fighting it all those years, I left the economics department, finished my residence requirements for an M.A. in Middle Eastern Studies and prepared to return to Israel to write my thesis.

I returned happily to Jerusalem and for six months worked hard finishing my thesis on the nature of the Arabian Jewish community as it influenced Mohammed and the Koran. It was then that I became friendly with several Pardes people and had my first exposure to Pardes, which contributed to my eventually deciding to spend some time there.

In the meantime I went back to Kibbutz Yahel for another year. This was the time during which we withdrew from Sinai, so I spent the year develop-

ing programs for educational touring in the Negev. I enjoyed my work immensely, but was beginning to feel that Kibbutz Yahel was not for me. I wanted to continue with my work professionally which I felt I couldn't do if I stayed there. Further, I came to Yahel conventionally observant. I davened daily, for my Reform rabbi father and Conservative day school principal mother had put me in an Orthodox day school. From junior high school to the end of graduate school I slowly but steadily began to observe more and more. Being at Yahel was an important experiment to discover the limits of my tolerance for that Reform community.

What I found was that in a situation fraught with ambiguity, I seem compelled to make it clear to myself that there are no compromises religiously. I found my observance increasing while I was there, as I moved from davening two times a day to three, a watershed for me. Yahel was only four years old at the time, so there was a certain flexibility that enabled us to influence each other. But at the end of a year I came to the conclusion that I was not being fulfilled religiously. At Yahel, however, I had some of the most religiously ecstatic moments of my life. For example, I'll never forget the feeling when I went out with a couple of other people also interested in observance and we cut our own *lulavim*. It was exhilarating. I have a palm tree in my yard now and each time I cut my own *lulav* it brings back fond memories of that experience. In the States a *lulav* was something you would order on a form from the synagogue or maybe, as a special treat, buy on a trip to Brooklyn.

It was an exciting time to be at Yahel and feel myself part of a community in formation, nevertheless I felt restricted between my own desires and what the community could offer. And

so for a combination of professional, religious and social reasons I decided to leave.

I applied to the official Ministry of Tourism tour guide course, but was not accepted until the following year. In the meantime I attended Pardes half-time, while working as a resident counselor at a one-year college program for overseas students. I went to Pardes because I knew I wanted to do touring combined with Jewish education, and for this I needed Judaica as well as Land of Israel studies. Since Hebrew day school, I had carried with me a dream of some day spending a year in yeshiva, and I knew this would be my last real opportunity to do so. During my second year at Pardes I began the two-year tour guide course and also started teaching and doing tours with North American students.

While at Pardes, I didn't feel I had much in common with most of the students. I had already lived in Israel four years, spoke Hebrew fluently and was not searching for a community. Therefore I perceived myself to be on a different trajectory from the others.

The Jewishness of my life is all-encompassing, not only because I work in Jewish education, but because of the ambiance here. If you're attuned to it, everything in Israel has a Jewish resonance. One finds it in the landscape, the language, the seemingly mundane context of the newspaper, as well as in street names, neighborhoods, and the rhythm of the Jewish calendar. These are phenomena unique to Israel which evoke the idea of Jewish community on the largest possible scale. This is more interesting than looking for Jewish community within a small, narrowly-defined context, as for example membership in a particular synagogue.

Part of my reticence about being part of a well-defined sub-community

has to do with growing up in the role of rabbi's kid. I wasn't brought up to view a particular sub-group as having a monopoly on my Jewishness. My father would sometimes take me on the second day of the *hagim* to Orthodox synagogues. My friends were drawn from all parts of my life. At Pardes, I had a strong feeling that, while for many students their community was Pardes, for me it was only one component. Nevertheless, I have since then ended up having many Bonei Pardes friends. The Pardes community is warm and welcoming and it is easy to feel at home.

I finished the army in 1989 and became involved in Israeli grass roots politics. I've become extremely active in left-wing groups and in Jewish-Arab dialogue. I spend significant time with Palestinians, not just associates with whom I work on various political projects, but friends whom I see socially, including my former Hebrew University roommate, Mahmoud, an Israeli citizen from a village in the Galilee. I also continue to study spoken Arabic. My relations with Palestinians have been closer since the intifada and even more so since the Gulf crisis. I have the strongly held belief that dialogues and meetings on an individual level play an important role in helping to "de-demonize" the other side, but I am without illusion that two individuals getting along has any political implication.

When I lived in America, all of my friends were Jewish and my life seemed centered around Jewish things. I had little interest in non-Jewish things. Conversely, in Israel, where the intensity of Jewish life is so great, I find myself able to take interest in things outside of Jews and Judaism.

I have no trouble meeting my Arab neighbors as long as my own identity and community are well-defined. Often, after spending an afternoon with Palestinians, I make it a point to go Israeli folk dancing that same evening, bringing me back to my roots. I continue to be observant, though with inconsistent intensity, such as periods when I *daven* only two times a day. With *kashrut*, however, I have become even more careful. I will not eat food in Palestinian homes that I eat in Jewish ones. Because eating together and hospitality are so much part of the culture here, I often find myself together with Palestinians at meal times. They eat in my home, but when I am at theirs during dinner I have only coffee and *garinim* (sunflower seeds).

I feel fortunate that with help from my grandmother I have been able to buy an apartment in Jerusalem, where I've lived longer than in any other place. I find it enormously comforting to have my own home and live surrounded by some of the furniture I grew up with. ●

Devorah Greniman, '79-'80, was born in England and grew up in Freeport, New York. She has a B.A. in Religious Studies from Brown University (1975) and is working as an editor of scholarly books for the Israel Academy of Sciences and Humanities. She and her husband Yehiel are the parents of four children, Nehama, Neriya, Hanina and David, ages ten, five, four and two.

I came from a completely non-observant family. My father was from an assimilated German-Jewish family; my mother's family, from Poland via Vienna, had been more traditional in the English lapsed-Orthodox style. We didn't "keep" anything at all in our home—*Shabbat*, *Hannukah*, *Seder*; in fact, we "kept" Christmas and Easter, in a secular-cultural way. Over the years, though, the non-Jewish observances faded, and we added the occasional Pesach or *Hannukah* celebration. I also went to a Jewish summer camp, and while it may not seem like much, I kept fond memories of the rabbi's talks and the Jewish prayers and melodies which I heard there for the first time.

My mother had been an ardent Zionist from her youth and visited Israel several times. My sisters and I were sent for a few Hebrew lessons, and we each spent a summer with my mother's friends in a secular kibbutz. My turn came in 1966, when I was twelve; it left me with an impression of the country's vitality and its dusty, fragrant beauty, and also with a small but lasting connection with its pre-1967 reality.

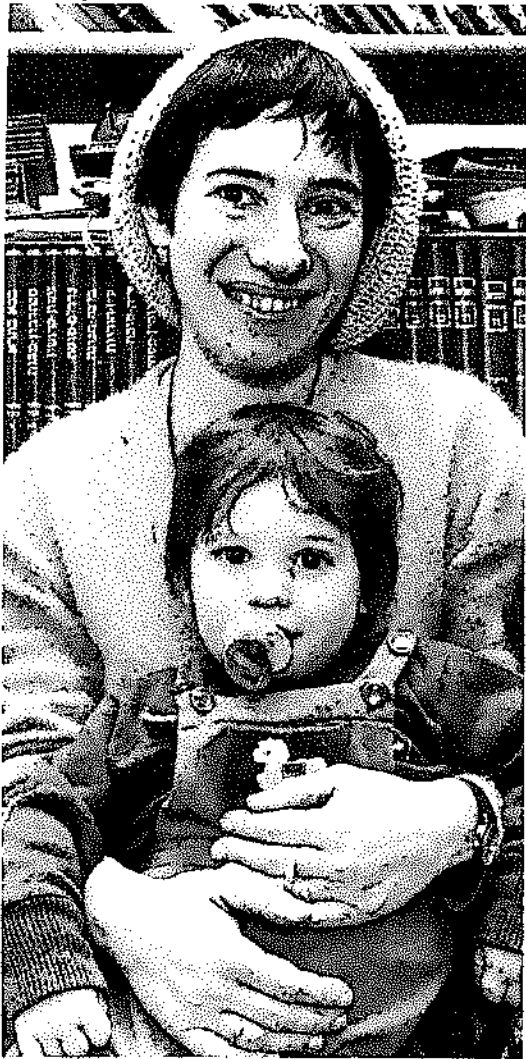
During my years in a secular boarding school, I was very far from things Jewish. At the music camp I attended in the summers, I even sang in a church choir—which was, in its own way, a connection with the realm of religion and its moving power. My first close contact with observant Jews came during the year I took off between high school and college. I stayed at a Jewish hostel for girls in London, a place where *Shabbat* and *kashrut* were observed, though only one or two of the girls were religious. I had a job in the archives of the *London Jewish Chronicle*, which gave me a crash course on Jewish communal life and its major personalities. After a few months, I decided it was time to go back to Israel for a while. I returned to the kibbutz and attended an *ulpan* there. I knew Hebrew fairly well by the time I went back to the States to go to Brown, which was a great help when I began taking courses in Judaism and Jewish thought.

In my second year of college, my mother passed away under difficult circumstances. Paradoxically, it was my very secular father who asked me, as the oldest daughter, to say *kaddish* for her. He felt she would have wanted it—her sense of Jewishness had been that strong. I didn't know anything about saying *kaddish*, but I began attending Friday night services at Brown. At first the *kaddish* didn't mean much to me, except maybe as a focus of my anger. If there were a God, I didn't feel much like praising Him. Gradually, though, the service came to seem more meaningful; the sacred realm posed a counterweight to the deep darkness I had seen. I began to enjoy going there, and staying for the communal Friday night dinners. I made some friends, and found solace in the companionship and warmth, the rousing spirit and the time-worn Hebrew words and songs.

The following year I got a job as a tutor in the Hebrew Day School in Providence, which brought me into contact with the Orthodox elements of the local community. The community really took me in. Sitting at its Sabbath tables, I was deeply moved both by the religious convictions that motivated the communal and personal lives of its members and by the warmth and strong family and community life they were so ready to share. To be sure, I stayed around long enough to see, in some cases, the negative aspects as well—the small-mindedness and narrow-mindedness, the squabbling, strife and even petty scandals, and the chauvinism. But my deep impression of the value and meaningfulness of a life motivated by religious commitment remained.

At the same time, my interest in majoring in ethnomusicology was being superseded by more and more courses in Jewish—and Christian—religious thought. Here it was intellectual rigor and spiritual searching and questioning, rather than warmth, feeling and impressions, that set the tone. I was particularly influenced by one teacher who took the time to be my spiritual guide. He convinced me of the validity and necessity of my own spiritual search—difficult though it was—and helped me develop my religious ideology. The courses I took in Christian religious history and thought gave me a sense that religion was not the province of a small group of fanatics, but something universal, speaking to an innate aspect of our humanity. This only strengthened my resolve to develop my own religiosity. I saw that there can be many ways to God—but that which called upon me had to be determined by my Jewishness.

By the time I finished college I was pretty observant, and had thought deeply about what this meant. I think



that from that time on, though I've grown as a person and become more knowledgeable, my basic approach hasn't changed much. Part of that approach is the knowledge that the spiritual journey that began in my adolescence is still continuing; that as I grow and change and pass through life's experiences, my perspective grows and changes as well. Through it all, my commitment to Jewish observance remains; it is this that keeps me grappling with my own spiritual development. My observance, in turn, is fueled by thinking about religious and Jewish issues and how they come to bear on life around us.

After graduation from Brown, I wasn't sure where to go. I went back to London, where I got a job in the Hillel House. Among the friends I made at that time were a group of young people connected with the Progressive move-

ment and the Leo Baeck Rabbinical College. These were serious individuals deeply concerned with Jewish issues, particularly those involving the nexus between Jewish tradition, Jewish thought, humanism and modern life. Being with them reinforced my belief that wherever people are looking deeply into Jewish issues, they can provide me with inspiration, something to draw upon that enables me to develop new ways of being Jewish and thinking about Judaism.

Being in England renewed my awareness of the centrality of Israel to Jewish life and also for me personally. On *erev Pesach* I arrived back in Jerusalem.

That Fall I started classes in an M.A. program at the Hebrew University. On my very first day, I met Yehiel, which in retrospect was the most important thing that happened to me there. We were soon seeing a lot of each other. It was he who saw a notice on the bulletin board advertising a job as editorial assistant for a new magazine on Jewish thought under the auspices of Rabbi Adin Steinsaltz, called *Shefa Quarterly*. It was exciting to work on the material that *Shefa* was dealing with and to be involved in the thinking that went into generating it, and to meet its authors. I soon dropped out of the university to devote myself to it full time. My boss was an original Jewish thinker, and our conversations helped form the type of Israeli Jew I have become. I eventually became assistant editor and stayed with "SQ" until, to my great regret, it became defunct a few years later.

Meanwhile, Yehiel and I were married in a truly spirited Jerusalem wedding. We bought an apartment and set about establishing a Jewish home; I was glad to be able to host others at my Shabbat table, as others had accepted and hosted me. It was also during that period that I spent a year studying part-time at Pardes (I was still working at *Shefa*). I enjoyed studying Talmud and found I had a pretty good knack for it. It was also important for me to become a part of the Pardes community. That one year was enough to form a lasting connection. I'm still close friends with my *havruta*, who lives nearby in Baka.

After Pardes I attended the Hebrew University law school for a year and a half. I enjoyed it but dropped out after my long-awaited first child was born. *Shefa* was winding down, and I started working as a free-lance translator mainly of Judaica. (At *Shefa* I'd been involved in translating the stories of Rabbi Nahman of Bratslav for Adin Steinsaltz). Among other things, I translated a book by Eliezer Schweid on the conception of the Land of Israel in Jewish thought.

When I was in my early twenties

and first came to Israel, I think I could have gone in a number of different directions, from Reform rabbi to ultra-religious. There is still something about the intensity of the ultra-religious way of life that attracts me, though I don't think I could have taken myself out of the modern world. In any case, our life has evolved differently. My husband was from a non-observant but traditional home in Melbourne. He grew up in an intensely Jewish and Zionist environment, but was just beginning to take an interest in religion when we met. I think he was attracted to my religiosity, as I was to his Zionism. He has followed his own spiritual path over the years, and is now completing his studies to become a *mesorati* (Israeli Conservative) rabbi.

Thinking about religious issues and trying to formulate a Jewish life has been an important part of our married life. We talk a lot about God, the meaning of life and Jewish history. Both of us have been involved in *Netivot Shalom*, the religious peace movement.

One of the most important things in our life has been our involvement in building up a community of like-minded people in *Kehillat Yedidya*. Apart from the spiritual core of davening together and the communal care of eating together, supporting and caring for each other and sharing our joys and sorrows, the community has provided a framework for the expression of our Jewish ideals, our Zionism, our search for a more peaceable and tolerant future and our involvement in *tzedaka*.

I feel there are many valid religious viewpoints; I'm not a fundamentalist. However, halachic observance is the framework into which I fit my way of living a harmonious Jewish life. It's one way of arriving at the spirituality that comes from God, but it's not necessarily the only valid way. Nevertheless, if you choose it, it demands commitment; you make your awareness of God part of your life and act in the world in ways that embody your spiritual commitment. You do this by trying to promote harmony and spirituality and by transmitting religious tradition to your children. This gives them a framework to understand about God and what religion means in our lives. I would like to see more people aware of a transcendent realm, of the spiritual and transpersonal dimensions of life. What meets our senses is not all there is. I think there's a certain amount of pathos and difficulty in that dimension, especially when we see life proceeding in a disharmonious way. Disharmony and the lack of integrity bring you back to the fundamental question of how one's faith can grow beyond hardships.

Two years ago, my last baby, David, was born by Caesarian section. I had

trouble conceiving in the past, and had traumatic experiences with several failed pregnancies. Holding my fourth child in my arms was the fulfillment of many hopes. His *brit* was a very high point for me. That *Shabbat*, on the tenth day of his life, I felt very well and went to *shul*, to say *birkat ha-gomel*.

On *motzei Shabbat*, when I was home and feeling wonderful, I had a sudden and very unexpected hemorrhage. The gates of my body opened up, and my life started flowing out. At the hospital, things seemed to go well for a while but then took a sudden turn for the worse, and I was rushed to the operating room. I remember thinking that there was a chance these could be my last few minutes, which they very nearly were. I woke up many hours later, without my uterus.

This was a very difficult blow. Having children had meant a lot to me, and I hadn't put aside the idea of having more. There was a lot of physical pain; I was parted from the baby with whom I had only just bonded; and beyond that, while I was struggling to re-establish my relationship with him, I had to face up to the death of what had been a very precious part of myself. I was glad to be alive and to be able to go back to my family, but nevertheless I found it hard, just then, to rejoice and thank God.

Looking back on it now, I can see that my faith was tested. A lot of painful old questions were reopened, and sometimes I doubted my ability to survive emotionally and spiritually. Had God punished me? How could He be so harsh as to deliver such a blow when I was at the very peak of my life? And if it wasn't a punishment, what was the meaning of it? I needed a lot of support just then, more than I could get, though friends tried hard to help. I felt myself and my trust in God wavering.

I have always felt that all one can really ask of God is to give us the strength to deal with whatever life hands out to us, without losing faith. I see now that that strength was available to me, that though some hours, days, and even weeks may have looked black, I was able to make of this experience a turning point, and to grow from it. My very experience of the fragility of human life, though it tested my trust, gave me a greater appreciation of the love all around me, and helped unloose a lot of love and deep feeling inside me. That in itself is a spiritual experience. Again, it is the commitment to observance—going back and doing it, no matter how you feel—that keeps these issues in the forefront. I am still struggling to integrate this development into my religiosity. Eventually, I feel that something deeper and fuller will emerge, inspired, among other things,

by the example of religious people who have dealt with other, harder tests. Acceptance comes hard, but by and by it comes, and even enriches me.

Would I ever consider leaving Israel? Sometimes we say we're fed up with things here, particularly with national policies on the Palestinian issue. We can be neither safe nor sound while trying to control and repress such a large minority. The Arabs want us out—and we also, in our heart of hearts, would feel better with them out. But neither of us is going anywhere, so we have to find a *modus vivendi*, a way of living together so that people will have to lose neither their lives nor their human dignity. Perhaps someday, when we have outlived some of the hurt, we will even be able to enrich each other. There is a lot here that is wonderful, vital, idealistic, holy and good. But I also see corruption, vulgarity, materialism and violence, and it hurts. The security situation, both externally and internally, makes me fear for the safety of my children. Sometimes it's hard to hold on. But Israel is my home, and I like living here. Our friends, our community and our commitments are here.

We have a way of life that involves commitment and expression of our ideals in day-to-day life, in our community and neighborhood, in our national life and in the belief that we have an influence on what Jewish society will look like in the future. I'm still optimistic. I hope for a future in which Israelis will sufficiently free themselves of their fears to work out a way of disengaging from the Palestinians, and to build a more just and Jewish society. I believe it is important to be here and do the things we're doing, and that it's worth it, at least up to a point, to lay ourselves on the line for this. I hope my optimism proves justified. Otherwise the future looks very uncertain. ●

Ann Angel '84-'85 is from Manchester, England. She is completing her M.A. in the History of the Jewish People at the Hebrew University. She and her husband, Paul Fertig, live in Haifa, where she works in Jewish education.

My family was "diaspora observant" and from an early age the synagogue was an important focus of my life. As a child I attended an Orthodox *cheder*, but its provision for teenage girls was minimal and my family changed to a Reform synagogue, in part because it would better nurture my interest in Judaism and provide me with a more dynamic education. I became active in the Reform youth movement and after high school spent a year in Israel at The Institute for Youth Leaders from Abroad. My studies in Jerusalem and an exciting few months on the newly founded Kibbutz Yahel, made me resolve that I would attempt to make a home in Israel in a few years time.

On my return to Britain, I studied for a B.A. in politics and religious studies and continued my involvement in Reform youth work and Jewish student activism. I qualified as a teacher and taught religious studies in a school with a large Hindu and Muslim minority. My aim was to create an atmosphere of mutual respect for another's religious and cultural traditions. Realizing that I had to choose between building a career and social life in Manchester or living in Israel, I decided on the latter.

I came on *aliya* in December 1983, attended both *ulpan* and a teacher retraining course, and began studying at Pardes in 1984. My main motivation for choosing to spend a year at Pardes was to gain a greater insight into Jewish texts from a Jewish perspective.



Prior to that time, my formal Bible study had been in a predominantly Christian academic environment. Before I went to Pardes, I remember thinking that I would have to keep my mouth shut, that certain questions would probably be off-limits. To my surprise and delight, I discovered that questions such as the divinity of the Torah were raised, and that staff as well as students were prepared to consider philosophical and historical perspectives. In my year at Pardes I learned basic skills for reading texts and studied enough to recognize the extent of my own ignorance.

At Pardes I had my first encounter with learned Orthodoxy. There, and in the wider Talpilot community, I was in touch with Orthodox people of great integrity who provided both an example and a challenge to my lifestyle and to my level of observance. In practical terms this expressed itself in two ways—my relationship to *tefila* (prayer) and my *Shabbat* observance.

First, I had to make a decision about the place of *tefila* in daily life. Initially I was ambivalent. I was interested in the opportunity to *daven* daily but regretful that the *minyán* at Pardes was not egalitarian. Also, perhaps because of my own lack of confidence, I was wary about being absorbed into an Orthodox environment. *Tefila* is still problematic, yet when I *daven* regularly I gain an extra dimension that makes my life feel more rounded. For me, *tefila* is a way to acknowledge and expand my spiritual side. There are periods when doubts and, since leaving Jerusalem, lack of a sympathetic community, combine in different degrees to push fixed prayer off my agenda.

Second, I came to understand a new dimension of *Shabbat* observance. Within a youth movement environment I had already experienced the *oneg* of *Shabbat*. Now, with the families of Pardes staff and with fellow students I came to appreciate the apparently paradoxical fact that the more time and energy one invests in *Shabbat*, the greater the refreshment one derives from it.

My experiences in the youth movement, at Kibbutz Yahel and then at Pardes all developed my understanding of the centrality of community. During my year at Pardes, I was involved in the founding of a Reform congregation, *Kehillat Kol HaNeshama*. There I found many like-minded *olim*, often originally from Reform and Conservative congregations. Like me, they were looking for an egalitarian *minyán*, a center for study and a community which cared for its members and for larger communal and social issues. Having now moved to Haifa from Jerusalem, I find myself once more searching for a community. Paul and I are drawn to some of the

Following is a partial list of Bonei Pardes for whom we no longer have current addresses. Mail keeps coming back to us, including copies of HAVRUTA. If your name appears below, or if you know the whereabouts of individuals on this list, please fill in the form below and mail to Beth Newmark, 644 Humphrey Street, POB #1, Swampscott, MA 01907.

NAME	ADDRESS	CITY	STATE	ZIP	TELEPHONE
Caplan, Eric					
Eizenberg, Rae					
Gitterle, Rachel Deutch					
Hirschorn-Keren Zwi, Shimon					
Kahn-Wyler, Edith					
Kaplan, Dana					
Kaplinski, Solly					
Kopelowitz, Seymour					
Levy, Sarah					
Mandel, Miriam					
Nadler, Lawrence					
Pearl, Hannah					
Peddie, Jeffrey					
Perkins, Carl					
Poretsky, Rita					
Rand, Dan					
Roth, Daniel					
Rottman, Gerald					
Schiffren, Shelley					
Schutzer, Rafael					
Siedler, Mark					
Slymovics, Susan					
Smith, Baruch					
Springer, Jeff					
Stahl, Maureen					
Tiffany, Randy John					
Toledo, Sonia					
Trachtenberg, Robert					
Weiss, Raanan					
Wineburg, Samuel					
Wulf, Shlomo (Stanley)					
Zack-Weintraub, Shari					
Zaidman, Jodi					
Zoll, Risa					

smaller settlements outside Haifa which offer an intimacy the city lacks. One problem we face is finding a suitably religious settlement. I hope to find some place in which we can build up a *havura*, people with whom to share religious observance and study.

I feel a very strong connection with the history and culture of the Jewish people, and derive considerable sustenance from my studies and personal experience. Yet, I feel this is only part of the picture and cannot be a substitute for a relationship with God. I view *halacha* as a human understanding of how one ought to respond to God and I therefore see it as dynamic and demanding of interpretation. The challenge of trying to reconcile this attitude with the respect which I feel for Jewish tradition is both humbling and exciting.

The longer I'm here, the more strongly Zionist in principle I've become. I believe Israel is the homeland for Jews and should have a strong ethical content. It is distressing that the present political situation undermines liberal, democratic values. We need to build up the many things that are positive in Israel such as the absorption of immigrants, which I see as a tremendous challenge. As long as there is hope for improvement and the existence of a democratic system in which one can work to change the electoral process, I can't imagine ever leaving. ●

Michael Comins '83-'87 grew up in Los Angeles and has a bachelor's degree from UCLA in Near Eastern studies. He was educated in the Reform movement and held several positions in education and youth work. After making aliya in 1983, he served as the general secretary of Netzer Olami, the international Reform-Zionist youth movement. He is currently in his fifth year of rabbinic school in the Israeli program at Hebrew Union College and simultaneously earning a master's degree in Jewish education at Hebrew University.

I spent four years at Pardes, each year better than the previous. I learned a tremendous amount of text. But the experience of being at Pardes was equally significant. For the first time in my life, I was in an observant environment, able to "try out" tradition. Reform ideology calls for "informed decision-making" regarding observance. The individual should learn, experience, decide and act. Ironically, perhaps, Pardes afforded me that opportunity, while my own movement does not.

I have taken on many ritual observances that I knew nothing about before coming to Pardes. I don't drive, cook, write or use the phone on

Shabbat. I keep a kosher kitchen. Yet to leave the Reform fold that had brought me so far Jewishly would have been emotionally difficult. Also I was concerned that the general atmosphere at Pardes would lead me to take on observances which I would find hard to sustain after leaving Pardes. So while I observed various *mitzvot* that first year, I didn't make a commitment to continue them until the summer. I think it was right to be cautious, for, as of today, I have not reneged on performing any of the *mitzvot* I undertook at that time. *Shabbat* remains a critical factor in my quality-of-life equation and is connected to my staying in Israel. I know how difficult it would be for me to be observant in the Diaspora.

I am constantly asked how I was able to spend four years at Pardes and still remain a liberal [Reform] Jew. First of all, the teachers made it difficult to leave because they taught so well. Personally they are my friends and ideological differences never got in the way inside the classroom or out. After four years, I learned enough from them about interpreting text to be critical of their instruction. I can think of no greater compliment for a teacher. I do think there is a tendency toward increased observance at Pardes, but it was either self-imposed or brought by the peer-pressure of the student community. The teachers didn't pressure me; they challenged me, through their teaching and, more importantly, through their modeling. And of course, that's exactly why I went to Pardes. (If I thought Pardes teachers represented halachically observant Jewry as a whole, I might well have put aside my ideological objections.)

Second, I've never found Orthodox beliefs more convincing than liberal ones. The more persuasive arguments in favor of the *halacha* were usually sociological (i.e., it's better for Judaism and the Jewish people to adopt *halacha*). Faith is not primarily an intellectual issue, and the challenge to my liberal views was in the daily *minyan* and the intensity of study in the *beit midrash*. There lies the stuff of belief. Faith is not my strong point, but whatever of it I have been graced with in recent years comes from both these places. I knew that I would lose part of that spirituality if I didn't become halachic. And indeed I have. The one area of observance where I have gone backwards is *tefila*. I still put on *tefillin* in the morning, but have given up on a daily *minyan*.

So how do I remain a Reform Jew? Well, for one thing, I didn't come to Pardes to find an experience I had been missing. Rather, I attended in order to strengthen that previous experience in the Reform movement, which first led

me to Jerusalem. Second, I was very active in Netzer while studying at Pardes, and maintained my liberal social circles outside of class. Third, it's just about inconceivable to me to give up certain liberal values in order to adopt the *halacha* in its entirety. In particular, the issue of democracy versus territory in Israel is critical. That one could envision a Jewish state without democracy, and do so in the name of the *halacha*, is in direct opposition to my Jewish knowledge and sensibilities. Of course, many halachic Jews would never compromise on democracy. But, the halachic leadership in Israel, where democracy isn't needed to guarantee Jewish rights as a minority, find it expendable. Interpretation of the *halacha* in Israel is becoming increasingly conservative, a dynamic that prevents democracy from becoming an integral part of a Jewish world-view in the traditional community.

All of which doesn't mean I wasn't tempted to become halachic. I had my Reform identity crisis during my second year at Pardes. Again, the issue was not belief but environment. I no longer had patience for the formality of *tefila* in most Reform synagogues. I preferred *Kehillat Yedidya*, an Orthodox *minyan*, because traditional davening meant more to me than a *mechitza*. What good were my liberal beliefs if they couldn't sustain a community?

All of this changed with Rabbi Levi Kelman-Weiman and *Kehillat Kol HaNeshama*, which was formed during 1985 in the Jerusalem neighborhood of Baka, down the street from Pardes. Levi is an excellent teacher and leader of prayer. The *tefila* is the most spiritual I have encountered anywhere. Silence, singing, davening quietly or loudly at your own pace, just what I was looking for. We use the Israel Reform *siddur*,

which is much closer to the traditional [Orthodox] text than its American counterpart. The few things that have been changed are significant: the insertion of universal prayers alongside the traditional liturgy, and changing prayers that call for a third temple. At *Kol HaNeshama*, Levi has inserted his own changes. Some of them bring back traditional prayers, like *musaf*, and others are more progressive, such as the full inclusion of the *imahot* (matriarchs).

It is not an exaggeration to say my life would be significantly different if not for *Kol HaNeshama*. When I bought an apartment a few years ago, I had only one inviolable condition: it had to be within walking distance of the *shul*. Sometimes I am asked if I'd ever consider leaving Israel. Well, I can hardly conceive of leaving the neighborhood. In Netzer, we have always believed that making *aliya* is not enough. Our purpose in Israel is to build Reform-Zionist communities. We have a long way to go at *Kol NaNeshama*, but the roots of an active, committed and caring community are there.

My *hevra* is varied. I met many of my friends at Pardes. Most of them are observant, and I spend a lot of my *Shabbat* time with them. I generally work with secular Israelis, or with liberal Jews who are much less observant than I am. While reaching out to secular Israelis is exactly the challenge I enjoy, I do miss the atmosphere of the halachic community—the sensitivities and sensibilities of knowledgeable, committed Jews, the intensity and pervasive feel of Jewish culture.

As a rabbinic student, I represent liberal Judaism wherever I go in Israel; and it is tiring. Going to army reserve duty means having to explain myself tens of times. I too often run into offensive, intolerant people. There is a lot of public hostility towards us and, of course, it is only in the Jewish state that I am discriminated against, legally and politically, for being a Reform Jew. But, despite all the obstacles placed before us, no one is preventing us from functioning. In this sense, Israeli society remains basically free.

If I were to become a Jewish educator in America, I would be teaching Jewish students the basics over and over again, cut off from the text by the need to work in English. In contrast, the secular Israeli may be ignorant of, and even hostile to Judaism, but s/he can immediately begin a personal, unmediated dialogue with Tora. And I can teach with and through the text, not about it or on it, something Pardes taught me how to do. Sure, life is hard in Israel, but I have never considered leaving. Socially, religiously and professionally, the quality of life I enjoy is undreamable elsewhere. ●





Asher Goshen '85-'87 is from Lincolnwood, Illinois. He received an A.B. in English and Russian in 1979 from Washington University in St. Louis and his law degree in 1982 from the University of Chicago. From 1982-1984 he clerked for a Federal judge in Chicago and in October 1984 came to Israel. He worked in a Tel Aviv law office for six months and then attended Pardes for two years. He passed the Israel bar in 1988 and now works as an associate in a large Tel Aviv law firm to which he commutes daily from his home in Jerusalem. He and his wife, Nitzhia, have a son, Mordechai, born in August 1990.

By the time I started Pardes, I was well on the way toward knowing I wanted to remain in Israel. The war in Lebanon which came just as I was finishing law school was a major turning point for me. The U.S. media's hostility toward Israel made me think long and hard as to whether I wanted to remain in the States. Gradually I formulated a plan to come to Israel and try it out. After I was here for a while, it became clear I would stay.

While working in my first job in Tel Aviv I lived in a largely secular neighborhood in Givatayim. I was on the verge of becoming *shomer mitzvot* (observant), but wasn't quite there yet. In Chicago I had known many other young adults who were at similar levels of partial observance and that helped me feel comfortable. In Israel, however, I perceived only observant or non-observant Jews, with nothing to compare to the traditional, but not quite observant, circles I knew in Chicago. This perception may not have been entirely correct, but it made my partial observance suddenly seem untenable and forced me to take a hard look at where I stood. I began moving in the direction of greater observance and knew, if that were the case, I would have to devote time to learning.

As I tried out different *yeshivot* I initially thought that what I needed to learn was mainly a lot of technical *halachot*: how to warm food on *Shabbat*, etc. I quickly found that I needed to spend time on larger issues, issues of belief and outlook. I had heard of Pardes through a friend, and one day I sat in on Avie Walfish's *parshat hashavua* class on *Parshat Re'eh*. In Avie's presentation, technical details of the sacrifices were revealed as telling a great deal about those larger issues. Before that class I would not have believed I could be so fascinated by a discussion of the sacrifices. A short time later I decided to attend Pardes.

I learned a lot at Pardes, had outstanding teachers and wonderful friends, but I had—and still have—mixed feelings about Pardes as a religious community. I felt I wanted to be part of a fairly mainstream religious community, and was uncomfortable when the Pardes community seemed to depart from this model. To some extent these feelings focused on what might be viewed as externals, such as wearing a *kipa* or dressing in a manner which the observant world would consider modest. At Pardes there were students who resisted or rejected such signs in varying degrees, and I think that in some cases this flowed from a desire not to identify too strongly (or at all) with the Orthodox establishment. But I did want to identify with that establishment and sometimes felt the Pardes community pulling in a different direction. Despite that, I know that my religious outlook and the way I approach religious subjects have more in common with Pardes people than with people I view as part of that religious mainstream with which I want to identify. I'm still in touch with a few friends from Pardes and sorry that I don't see them more often.

Now that I'm married, I find our

home has become my religious center. We try to create the *Shabbat* we want, for instance, and this seems to me much more important than finding a community.

We live in Kiryat Moshe, a predominantly observant neighborhood consisting largely of devotees of Mercaz HaRav, a yeshiva with a strong nationalist bent. The level of learning here is high, and most of the people with whom I come in contact devote considerably more time to it than I do. Though we're not involved exclusively with any one community, we feel reasonably comfortable in this neighborhood. I *daven* every morning with the 5:30 *minyan* in the main *shul* before taking the bus for Tel Aviv. On *Shabbat* and *hagim* we participate in a small *minyan* where the rabbi is a Gerer *hasid* who spent many years in England and the States. He makes us feel very much at home despite the fact that our orientation is different from both his and the older Yiddish-speaking members of the *minyan*.

I'm always conscious of the fact that I live in Israel and play a part in what I see as the ingathering of the exiles and the process of redemption. I feel I'm a participant in a very important stage of Jewish history. Had I stayed in the States, I would be witnessing it only from afar. I really feel it when I walk down the street, ride in the bus or read the newspaper. The fact that I'm here has injected enormous meaning and significance into my life. It is in this sense that I most fully experience a sense of community. ●

CHRISTIAN CLERGY COME TO LEARN

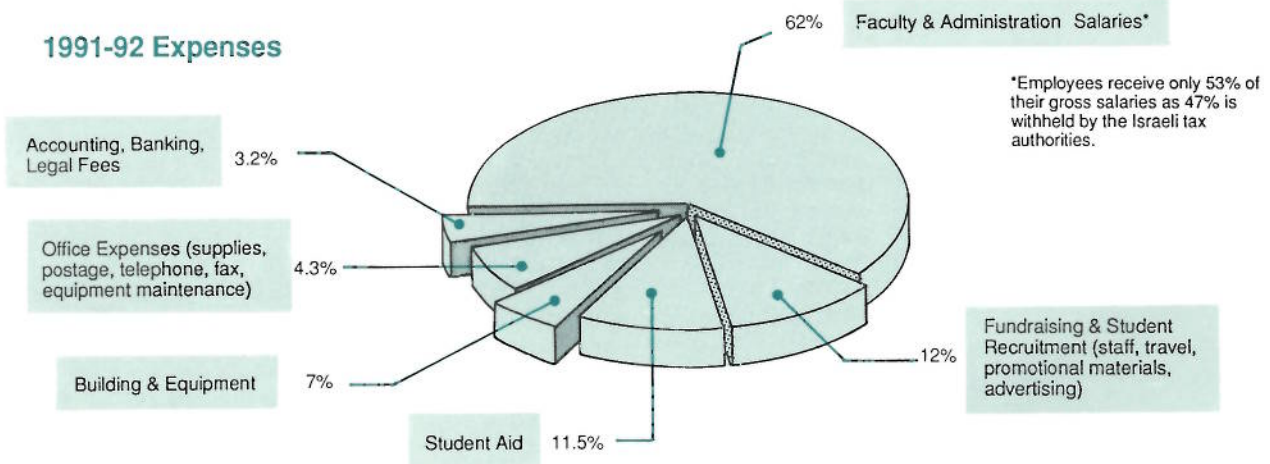
Pardes taught a morning seminar this Fall for thirty Protestant clergy. The group has been studying in Jerusalem for the past year and wished to visit a traditional Jewish learning environment. Pardes Director Levi Lauer views the seminar as a successful endeavor. "We hope this encounter of Christian clergy with traditional Jewish learning will facilitate better understanding of Jewish thought and practice, help to enhance appreciation of the Jewish world and lead to careful reflection about their relationship to it."

HOSTS JEWISH AGENCY

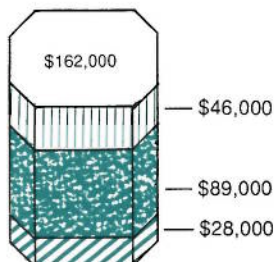
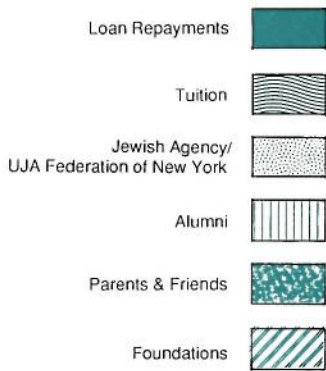
Pardes provided a day-long seminar and textual learning for spouses of the Jewish Agency Board of Governors during its semiannual meeting in Jerusalem in November.

Pardes Financial Update

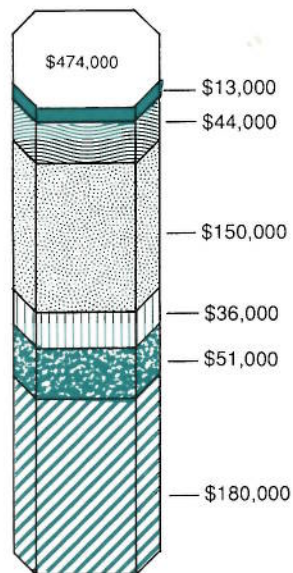
1991-92 Expenses



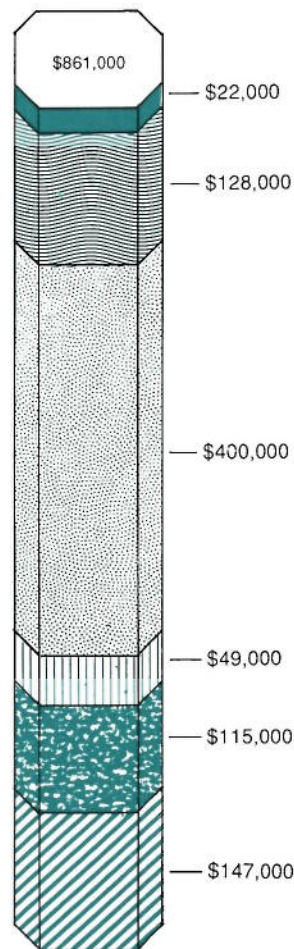
Sources of Income



Sept. 1988 - Aug. 1989

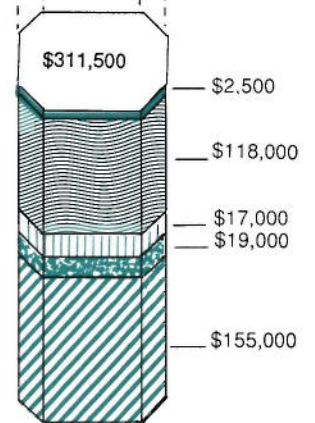


Sept. 1989 - Aug. 1990



Sept. 1990 - Aug. 1991

Sept. 1991 - Aug. 1992
Goal: \$1 million



Sept. 1, 1991 - Jan. 15, 1992

GOOD NEWS — In its twenty years, Pardes has grown steadily and appreciably from twelve students when we opened, to 85 in this year's One Year Program, 60 per trimester in our Evening Program and 95 in our Summer Program — and we have done so without sacrificing the intimacy and intensity of our learning.

BETTER NEWS — We have remained completely independent and committed to respect for diverse expression of religious understanding and practice.

BEST NEWS YET — With your help all this can continue. Recent studies show that a quality Jewish education and Israel experience are the best predictors for a strong Jewish identity and communal involvement. Pardes combines the best of both. By making a significant contribution to Pardes, you can help give new direction to young, Jewish lives. Your gift, especially important now because of diminishing Federation/Jewish Agency funding, will help ensure that no student will be turned away for lack of funds.

Only with your support can Pardes meet the challenges of the present and reach the promises of its future. Please give generously and help us attain our 1992 goal of \$1 million. The teachers and students of Pardes are depending on it.



Yes, I too want to make a contribution to Pardes.
Enclosed is my contribution for \$ _____ (or its equivalent).

Name: _____

Address: _____

Phone Number: _____

I am making this contribution in honor/memory of: _____

Please send notification of contribution to:

Name: _____

Address: _____

Checks for tax-deductible contributions should be made out to:
American Pardes Foundation, 644 Humphrey Street, POB #1, Swampscott, MA 01907,
or Pardes Institute of Jewish Studies, POB 8575, Jerusalem, Israel.

The Pardes Connection

news of classmates and staff...

Yarden Feder '85-'86, is a lieutenant in the Israel navy.

Jeff '86-'88 and **Miriam Green** have made *aliya* and are living in Beersheva.

Moshe Gresser '83-'85, is the author of "Sigmund Freud's Jewish Identity: Evidence from His Correspondence," *Modern Judaism* 11(1991).

and their weddings...

Yael (Janice) Brozosky-Goldblatt '90-'91, to **Urie Goldblatt**. They are living on Kibbutz Merav.

Yael Cohen '90-'91, to **Jonathan Schorsch**. They are living in Berkeley, Ca.

Deborah Frankes '90-'91, to **Chaim Singer**. They are living in Los Angeles.

Linda Gradstein '86-'87, to **Cliff Churgin**. They are living in Jerusalem.

Ellen Kaplan '90-'91 and **Mark Blauwels** '89-'90. They are living in Efrat.

Carol Margulies '88-'89, to **Judah Wilbur**. They are living in Maryland where she is a physical therapist.

Rebecca Seashore '89-'90, to **Cyril John May**. They are living in New Haven.

Ora Wiskind '84-'85, to **Eliezer Elper**. They are living in Jerusalem.

Elliot Zimelman '82-'83 and **Deborah Taylor** '85-'86. They are living in Jerusalem.

and their babies...

Aryeh Ben David '79-'80, Pardes faculty, and **Sandra Shanker Ben David** '80-'82, are the parents of a son, **Yaniv Yaakov**.

Eudice (Beiner) '82-'83 and **Richard (Bloomberg) Ben Or** '82-'83, are the parents of a son, **Matan Gershon**. They are living in Jerusalem.

Kati and Karol Eri '89-'91, are the parents of a daughter, **Shoshana**. They are living in Budapest, Hungary.

Eliezer Finer '77-'78 and **Maya Batkin** '86-'87, are parents of a daughter, **Oshreet Moriah**. They are living in Jerusalem.

Jody Fox '85-'87 and **Brian Blum** '85-'86, are the parents of a son, **Amir Zecharia**. They are living in Berkeley, CA.

Chaya '80-'82 and **Ncoom Gilbar** '80-'81, are the parents of a son, **Tohar Tzel**. They are living in Shilo.

Adam and Abby Goldgeier '83-'84, are the parents of a son, **Amit Ariel**. They are living in Berkeley, CA.

Randi Greenwald '80-'81 and **Allan Silver** '80-'81, are the parents of a daughter, **Rachel**. They are living in Seattle where **Randi** has completed her doctorate in clinical psychology and **Allan** is principal of a Jewish day school.

D'vora Finkelstein Greisman '86-'87, and husband, **Adam**, are the parents of a son, **Yishai**. They are living in Jerusalem.

Moshe Gresser '83-'85 and **Ruth Stoll** '81-'83, are the parents of a daughter, **Yocheved Amirah**. They are on leave in Jerusalem for the year where **Moshe** has a **Yad HaNadiv** fellowship to do post doctoral work

in Jerusalem. **Moshe** teaches Jewish studies at Colgate University and is counselor of Jewish students.

Ronnie Gundelfinger '80-'81, and wife, **Rochelle Allebes**, are parents of a son, **Jonah Sam**. They are living in Zurich, Switzerland.

Ruth Gan Kagan '87-'88 and **Michael Kagan** '77-'78, are parents of a son, **Itai**. **Michael** finished post doctoral studies in chemistry at Brandeis University and is a teacher at the Israel Academy of Arts and Sciences, a high school for gifted children in Jerusalem.

Adina Kling '74-'75, and husband, **Judah Levine**, are the parents of a son, **Dov Simcha Kling Levine**. They are living in Manhattan.

Rachael Zook Koenigsberg '80-'82, and husband, **Yehuda**, are the parents of a daughter, **Shoshana Tikva Tiferet**. They are living in Jerusalem where they are owners of **Tradition**, a giftshop on **Tiferet Yisrael** in the Old City's Jewish Quarter.

Linda Levine '85-'86, and husband, **Aaron Ben Avraham**, are the parents of a son, **Noam Baruch**. They are living in Jerusalem where **Linda** performs and teaches guitar.

Naomi Kroll Moss '84-'86 and **Steven Moss** '83-'86, are parents of a daughter, **Yocheved**. They are living in Jerusalem.

Kalman Neuman, Pardes faculty, and wife, **Naomi**, are the parents of a son, **Eitan Avraham**.

Allan Rabinowitz '79-'80, and wife, **Tzippi**, are the parents of a son, **Ezra**. They are living in Michigan.

Ruth Tofler Rosenberg '84-'85, and husband, **David**, are the parents of a son, **Marcus (Mordechai) Peretz**. They are living in Melbourne, Australia.

Deena Rosenfeld '87-'88, and husband, **Jeffrey Friedman**, are the parents of a daughter, **Noa Bayla**. They are living in Jerusalem.

Mollie (Singer) Sacks '79-'80, and husband, **Larry**, are the parents of a daughter, **Lisa Hanna Devora**. They are moving from Jerusalem to **Davis, California** where **Mollie** will be working on a doctorate in agriculture.

Julie Schubot '79-'83, and husband, **Zvika Haimon**, are the parents of a daughter, **Galia Pearl**. They are living in Tel Aviv.

David Shire '88-'90, and wife, **Miriam**, are the parents of a son, **Meir Avraham**. They are living in Jerusalem.

Elana '81-'82 and **Shlomo Simkin** '82-'83, are the parents of a son, **Hanan Akiva**. They are living in **Givat Ze'ev**.

Sharon Pollin and **Marshal Spector** '87-'88, are the parents of a son, **Max Israel**. They are living in **Portland, Oregon**.

Rivka Webb '89-'90, and **Andy Moses** '84-'86, are parents of a son, **Avraham David**. They are living in Jerusalem.

NEW FACULTY AND STAFF

Baruch Feldstern, formerly director of The Jewish Theological Seminary's **Midreshet Yerushalayim** program, has been appointed **Pardes' Assistant Director for Academic Affairs**. He teaches **Humash, Midrash and Parshanut**. Other new faculty appointments this year are **Melila Hellner-Eshed**, a doctoral candidate in **Midrash and Zohar** at the Hebrew University, who teaches **Midrash**; **David Groner**, *Tefila*; **Judy Klitsner**, *Humash*; **Shoshana Rabin**, *Parshat haShavua*.

PARDES USA

Three **Pardes** faculty members will spend three weeks teaching and lecturing in the United States this year. **Walter Herzberg**, **Joseph Leibowitz** and **Baruch Feldstern** will offer classes and discussion sessions for **Bonei Pardes**, prospective students and friends of **Pardes**, at university campuses, Jewish educational institutions and private homes.

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