



HAVRUTA

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MESSAGE FROM THE DIRECTOR

By Rabbi Daniel Landes, Director and Rosh HaYeshiva



In Hassidic doctrine, there is an expressed polarity of *katnut* and *gadlut*, of literally “smallness” and “greatness.” The notion is that our religious-emotional life is not one dimensional, and that we must find our spiritual Avodah (service) not only when we are in a time of exaltation – *gadlut* – but also when we are feeling low and small – a state of *katnut*. Sometimes these challenges are brought on by the calendar – the *gadlut* of the Passover Seder as well as the *katnut* of Tisha B’Av mourning; or they are an effect of the life cycle – the *gadlut* of marrying off a child or the *katnut* of the mourner. Most of the time these phases are just a natural part of our life cycle. The key is that each presents its own challenges to respond to creatively, responsibly and meaningfully.

Communities also go through these phases. Pardes has certainly seen *katnut*. During the Intifada we faced a reduced student enrollment, and even though we did much better than other institutions, for us it was a trial. Responsible survival for us meant keeping faculty and staff employed, our students creatively learning, and our supporters connected. The more overwhelming challenge was the terrible blow of the death of our two beloved students – Marla and Ben of blessed memory – in the Mt. Scopus cafeteria bombing. Pardes in many ways was a house of mourning in which we, the mourners, paradoxically needed to give strength to others. Throughout the *katnut*, we all bonded together, performed our service, and found solace and meaning. We are thankful for God’s mercy.

The present challenge for Pardes is living in *gadlut* – a time of potential greatness for the institution. First of all, we have expanded remarkably – due to the outstanding work of our faculty and staff, and the dedication of alumni and donors. We are bursting at the seams! Every room is used, including all the new classrooms recently added downstairs, my office where I conduct our highest level morning class, and the dining room which absorbs overflow from the Beit Midrash. Furthermore, we now operate an abundance of programs year round. Finally, students remain here at all hours for extra preparatory time or for group learning which they organize.

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REBUILDING THE GALILEE

A large contingent of Pardes students participated in a three-day volunteer trip to clean up and rebuild areas damaged during this summer’s war. The trip was organized by MASA, an initiative of the Jewish Agency and the Israeli Government to support long-term Israel programs. “Because I benefit from being in Israel, it’s important to give something back,” said Year Program participant Rebecca Klimpl. Rebecca is from Burke, VA and attended the University of Virginia.



SUNRISE TO SUNSET IN THE DESERT

We opened the year with a community retreat and Shabbat in Arad which included a sunrise hike graced by a surprise herd of camels, Friday evening services in a city park as the sun set, and activities designed to help our larger-than-ever student body get to know each other.

F A C U L T Y N E W S

CO-FOUNDER RABBI DOV BERKOVITS RETURNS TO TEACH AT PARDES

Rabbi Dov Berkovits rejoined the Pardes faculty to co-teach Advanced Talmud in conjunction with Pardes Director and Rosh HaYeshiva Rabbi Landes. Rabbi Berkovits was Director of Pardes from 1973 to 1976 and Chairman of the Faculty from 1977 to 1988. The Advanced Talmud class is studying Tractate Ketubot, which traces the development of Halakha (Jewish Law) through issues of marriage and gender. Students include graduates of the Drisha Scholars Circle program and the Jewish Theological Seminary, as well as returning Pardes Advanced Learning Seminar students.



Rabbi Berkovits: "First of all, it's great to be back at Pardes. When I give one-time lectures, it's always significant to come to Pardes where I spent many years. So now, to teach a regular Pardes class, which I haven't done in so long, is very meaningful. Looking at Pardes today, I find extensive and serious Torah learning, which is very good to see. There is still this wonderful balance between serious commitment to Judaism and intellectual openness, and students connect study itself to issues beyond the text – to the broader community. Originally we worked hard to create an atmosphere with that balance, so it's rewarding and meaningful to see that Pardes is now far more than anything I experienced then. Pardes has developed organizationally, with more students, many more levels of study, more frameworks of learning – and the faculty is still smiling which is always a good sign."

PARDES ADDS EIGHTH LEVEL OF MORNING COURSES

This year we added an unprecedented eighth class level in order to accommodate our large number of students and provide classes best fitted to each student's individual skills.



CRITICAL TEACHING

Pardes Educators Program Director Dr. Susan Wall led a professional development session for Pardes faculty members. The participants divided into small groups, where two teachers presented a "critical incident" related either to curriculum or an individual student. The group then discussed the issue and proposed alternative ways of dealing with the situation. "Faculty members appreciated the resultant sense of reflective practice and collegiality – as well as the constructive, practical advice, and are looking forward to further sessions," said Dean Dr. David I. Bernstein. Pictured above left to right in the back row: Judy Klitsner, Tovah Leah Nachmani, Rabbi David Levin-Kruss, Rabbi Elisha Ancselovits, Rabbi Meir Schweiger, Dr. David I. Bernstein and Dr. Susan Wall; front row: Leah Rosenthal, Avital Campbell-Hochstein, Neima Novetsky, Dr. Meesh Hammer-Kossov and Rahel Berkovits.

PARDES HONORS VETERAN FACULTY MEMBER ARIE STRIKOVSKY

Pardes presented its inaugural faculty prize, including an honorarium, to veteran faculty member Arie Strikovsky for his more than thirty years of devotion to Pardes and to his students. Pardes alumni from around the world sent their best wishes to Arie. "I had the good fortune of learning with Arie – I should say learning with and from, since he is the person who taught me the love of Torah. Since then I have not found a person with greater Torah knowledge and certainly not one more modest in his immense knowledge," said Rivka Poal ('76-'77) of Bucharest, Romania.





PARDES EDUCATORS PROGRAM

PARDES TEAMS WITH HEBREW COLLEGE TO ENHANCE CURRICULUM



Starting this year, Pardes Educators Program students may choose to simultaneously pursue a Masters in Jewish Education from Hebrew College in Boston. First-year Educators Program students will participate in mentored student teaching at area schools as well as take courses at the College during their six-week stay in Boston. "Our new association with Hebrew College allows us not only to continue to provide passionate and creative day school educators for North America, but significantly enhances our ability to do so," stated Dr. Susan Wall, Director of the Pardes Educators Program. "We are particularly looking forward to the Hebrew College course offerings that will bridge the world of theory and practice, taught by professors who are familiar with the day school world in North America." Harvey Shapiro, Ph.D., Dean of the Shoolman Graduate School of Jewish Education, comments: "This program represents a unique and necessary kind of learning experience for aspiring day school teachers. The link between Jerusalem and Boston is a powerful one, as we draw upon each institution's strength in challenging and inspiring advanced Jewish study and cutting edge theories and practices in Jewish day school education."

GRADUATES RAPIDLY ATTAIN ADVANCED POSITIONS

Over the past five years, almost fifty graduates of the Pardes Educators Program have entered the field of day school education, providing outstanding teachers to community and denominational elementary, middle and high schools throughout North America. One quarter of our graduates have achieved significant administrative responsibilities, including those of principals, heads of Judaic Studies, and directors of informal education. This year, the following graduates took on new positions, in addition to their teaching responsibilities:

Marc Baker ('97-'98; '99-'02), Associate Principal for Student Life, Gann Academy, Waltham, MA

Seth Goldsweig ('00-'03), Coordinator of Judaic Studies, Paul Penna Downtown Jewish Day School, Toronto

Sarah Margles ('01-'04), Coordinator of Experiential Education, Metropolitan Schechter High School, Teaneck, NJ

Amanda Pogany ('00-'03), Coordinator of Student Activities, The Solomon Schechter School of Manhattan, NY

Tamar Rabinowitz ('00-'02), Mentor Teacher, Charles E. Smith Jewish Day School, Rockville, MD

David Rothberg ('00-'03), Coordinator of Judaic Studies, Shoshana S. Cardin High School, Baltimore, MD

Evan Wolkenstein ('98-'02), Director of Informal Education, Jewish Community High School of the Bay, San Francisco, CA

Danny Zeldin ('00-'02), Director of Judaic Studies, Hyman Brand Hebrew Academy, Overland Park, KS

We wish them Mazal Tov as they begin their new responsibilities. Graduates Mordechai Cohen ('00-'02), Andrew Katz ('01-'03), Ronit Kreger ('00-'02), and Yonatan Yussman ('99-'02) continue their administrative roles from previous years.

EDUCATORS OPEN ACADEMIC YEAR WITH MISHNA STUDY AT BIBLICAL RESERVE

Pardes Educators began the academic year with a field trip to the Neot Kedumim Biblical Flora Reserve. They herded sheep (as a demonstration of God's choice of shepherds to lead the Jewish people), visited various types of Sukkot mentioned in the Mishna, and learned about each of the four species – palm, willow, myrtle, and etrog.



NEW STUDENTS SPEAK ABOUT

“This is What I’ve Wanted All Along”



Until a few days before this Fall Semester started, Elie Rosen, from North Carolina, was struggling with a difficult decision: whether or not to extend his stay at Pardes. Originally here as an Elul student, Elie just couldn’t get rid of the gut feeling which told him to stay. “I’ve wanted to

learn for a long time,” he says. “Then I got here, but I just couldn’t decide if now was really the best time.” Thoughts of the job waiting for him in Paris or a trip to the Western United States danced in his mind. But the fact that he had made it this far, to Pardes and to Israel, tugged at his heart. Elie, who grew up in an unaffiliated home, became interested in Judaism through a two-week intensive learning experience during his freshman year at Brown University. Since then, he knew he wanted to learn seriously for a significant amount of time – probably at a traditional Yeshiva. He heard about Pardes through friends and, after some deliberation, decided that at this point in his spiritual development he most needed intellectual space and freedom. Now, with a smile, Elie is here to stay. “Every experience I’ve had in the past few weeks has been very positive and encouraging. My gut feeling turned out to be right. This is what I’ve wanted all along – why leave?”

“They Told Me That There Are No More Jews Here in Poland”

It took significant effort for Year Program student, Ewa Chareza, to be accepted by the elderly Jewish community in her hometown of Wroclaw, Poland eleven years ago. “They told me there are no more Jews in Poland – all were dead or would be soon,” she says. Following a life-changing experience at a summer camp when she



was 17, Ewa and fellow campers her age were persistent. “When the older people saw we were serious about our Jewish identity, they finally accepted us,” Ewa recalls. While Ewa eventually became the youngest-ever member of the synagogue’s Board, her knowledge about Judaism remained shallow. “My friends and I would get together to try and learn, but we had no teacher,” she says. Their small synagogue had no rabbi until this year. In search of teachers, Ewa found Pardes on the internet. “I am happy to come to Pardes,” she beams. “The Jewish part of me is so important. My grandparents did not want to give their children the ‘baggage’ of Jewishness. It is amazing that I am now learning in Jerusalem and proud of my heritage.”

MESSAGE FROM THE DIRECTOR

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The advantages are terrific! The Beit Midrash operates at a fever pitch all day; there are more than enough students for almost any class we can imagine; we are able to offer faculty increased teaching portfolios, which keeps their presence here at Pardes; and we are able to serve students with the widest range of backgrounds – from those who are not yet skilled in text study to those who have an advanced background but come to Pardes for its open and positively charged atmosphere, in order to study in the advanced classes.

But the challenges of living in *gadlut* are also great. First of all, we have no space to expand, and living is tight. We need to have a proper home for Pardes that will enhance the learning and the energy that is generated here. The Pardes leadership is working hard on our future, and we will soon have a full action plan. The outlook is wonderful – we already have several significant capital commitments – we look forward to all of us coming together to build a worthy physical home for Pardes.

The second challenge is to take our growth in Torah study seriously. Not only are our students spectacular, but the quality of teaching at all levels has reached very remarkable levels. I believe that we need to “package” this Pardes learning and find ways to disseminate it to ever-larger audiences. The Podcasts, done by Senior Faculty Member Meir Schweiger and myself, are an important indication of our potential (in October we were the number one Jewish podcast on iTunes!).

Finally, the most important challenge of *gadlut* is not to forget what living in *katnut* is. Pardes has always been a place of great honesty, and the faculty has always evinced their humility. We are bidden to do great things for our people, but we must never forget that our work must be Torah Lishma – not for our aggrandizement but for the sake of true, honest, empathic and universal Torah study.



LEARNING AT PARDDES

“I Need to Address Certain Tough Questions About Judaism”

Shirah Rosin spent the last two years involved with making other people’s Jewish experience meaningful. Shirah describes the years she served as the program director at the University of Washington Hillel in Seattle as very rewarding, but also draining. “This year, I wanted to invest in my own Jewish experience,” she says. “At this point in my life, I am ready to grow roots in a community and I need to address certain tough questions about Judaism in order to do that.”



Shirah grew up in a Modern Orthodox home and attended Jewish schools. After high school, she spent a year at an orthodox girls’ seminary in the Old City. She expanded her knowledge, but still struggled with many issues. “I grew up with a very black and white picture of the Torah as being absolute truth. However, as I grew older, I began to question how the Torah may have been influenced by social realities of the time.” Now, as an adult, Shirah is ready to address those hard questions. “I want to build a solid Jewish foundation. Pardes is a perfect place for me to question and grow in an open, honest way.” Shirah is from Silver Spring, MD and majored in Western European History and Political Science at the University of Maryland.

“Once I Got to Pardes, I Was Hooked”

“If you would have told me two years ago that I’d now be living in Jerusalem and studying Torah full time, I would have said you were crazy!” In fact, Year Program student Joshua Barton (below left) ended up graduating college a year early in order to do just that. Joshua, who did not grow up with a strong Jewish



background, became interested in Judaism through his major in Religious Studies. One of his professors, Dr. Shai Cherry ('91-'93), was an enthusiastic Pardes alumnus who spoke to Joshua about his positive experience at Pardes. This convinced Josh to attend Pardes for a three-week summer session in 2005.

“Once I got to Pardes,” Josh says, “I was hooked. I took to it right away – the atmosphere was perfect. I had no idea about my Jewish identity and where I fit into the Jewish world. Pardes gave me knowledge and learning skills without pushing me in any particular direction. After I returned to college, my mission was to figure out how I could financially afford to return to Pardes as a year student.” Joshua is from Minneapolis, MN and attended Vanderbilt University.

“We Didn’t Consider Going Anywhere Else”

Pardes Year Program students Jonathan Harris and Fern Reiss of Boston are in Israel with their three children, ages 5, 10, and 13. The children are enrolled this year in Israeli, Hebrew-speaking schools – but until now had been completely homeschooled. “We do everything as a family,” says Jonathan. “Being in Israel is a new experience for everyone. The kids, despite the many changes, are doing quite well and having a lot of fun, as are we.



“We would have loved to have come earlier, but our work only made it possible now.” Jonathan explains that after nearly thirty years of writing software for supercomputers – he wrote programs for, and helped design, some of the world’s fastest machines – he was ready to look at “codes more useful to my life.” He and Fern are running their home businesses from Israel – PublishingGame.com, which offers books, workshops, and consulting to writers who are trying to get published, and Expertizing.com, which teaches customers, from solo entrepreneurs to Fortune 500 companies, how to get better media attention for their businesses.

“Fern first visited Pardes during a trip to Israel over 20 years ago, and it made such an impression on her that we did not seriously consider going anywhere else. Pardes has been a consistently stellar institution – we love both the intellectual rigor with which the teachers approach class, and the warmth and spirituality they infuse into classes, Pardes trips, and our lives! The combination is extremely rare. These teachers are just gems – I don’t know how else to describe them. We also enjoy the students. They’re bright, interesting people who want to grapple with the difficult questions of life. All in all, we’re loving our time here.”

FROM THE PARDES BEIT MIDRASH

FOLLOWING IN GOD'S WAYS: PRACTICING LOVINGKINDNESS

By Michael Hattin



After Moses offers his farewell blessing to the people of Israel, as recounted at the very end of Deuteronomy, he reluctantly takes his leave from them and ascends Mount Nevo. Standing upon its craggy summit, he looks with longing westwards, towards the Promised Land. Surveying the land from afar, he breathes deeply, contemplating his long life of devotion to his people and to his God. But Moses' intense contentment at having lived his life well is also tinged with sadness, for the destination of the journey is to remain beyond his grasp forever.

"And so Moses the servant of God died there in the Land of Moab, by God's word. He buried him in the valley of the land of Moab opposite Beit Pe'or, but no man knows the place of his grave until this very day. Though Moses was one hundred and twenty years old at the time of his death, his eye was not dimmed nor was his natural vigor abated..." (Deuteronomy 34:5-6).

God's loyal servant secures that most sought after of deaths, a death unheralded by debilitating illness, unaccompanied by discomfort and suffering, and unburdened by regret or misgivings. The Bestower of life then buries him in a secret place, for no prying eyes are to intrude on that breathless moment and no trespassers are to later cheapen it, by turning Moses' grave into a garish shrine.

Burial as a Moral Act

Thus, the final event of the Torah describes the end of all mortals, for no man can escape the eventuality of death. No other experience is as fearfully assured or as frustratingly mysterious. Significantly, however, the enigmatic account of Moses' demise and burial serve the Rabbis of the Talmud not as grist for mystical meditations on the matters of dying, internment and the afterlife, but rather as a rational and life-affirming lesson in ethical and moral behavior:

"Said Rabbi Chama ben Chanina: What is meant by the verse commanding us to 'walk after God your Lord' (Deuteronomy 13:5)? Is it then possible to walk after God's presence? Behold, the verse states that God is 'a consuming fire' (Deuteronomy 4:24)! Rather, it means to follow the attributes of the Holy One blessed be He. Just as He clothes the naked, as the verse states: 'God the Lord made garments of hides for Adam and for his wife and He clothed them' (Genesis 3:21), so you too must clothe the naked. God visited the sick, as the verse states: 'God appeared to Abraham in Elonei Mamre, as he was sitting at the opening of the tent in the heat of the day' (Genesis 18:1), so you too must visit the sick. God comforted mourners as the

verse states: 'After Abraham's death, God blessed his son Isaac (Genesis 25:11), so you too must comfort mourners. The Holy One blessed be He buried the dead, as the verse states: 'He buried him in the valley of the land of Moab opposite Beit Pe'or' (Deuteronomy 34:5); so you too must bury the dead" (Talmud Babli Sotah 14a).

Imitatio Dei

This Talmudic passage actually serves as the source for one of Judaism's most important ideas. It begins, predictably, with a question. The Torah in a number of places asks of us to walk after God and to follow Him (Deuteronomy 13:5 et al). But how does one follow in the ways of an Absolute Being, the fashioner of the vast and impenetrable cosmos, a supreme entity too transcendent to be comprehended by our mortal minds or even to be described by our finite and inadequate terms? How indeed does one follow in the path of 'a Consuming Fire'?

The Talmud overcomes this unsettling theological conundrum by translating it into a concrete and comprehensible guiding principle: it is only possible to 'follow' God by following the example that He has set. Just as God clothed the naked, visited the sick, comforted the mourner, and buried the dead, so too must we. By formulating this idea of 'Imitatio Dei' (imitating God), the Rabbis indicate to us that God's remoteness and otherworldliness need not be a barrier to the experience of His presence. In abstract and conceptual terms, God's essence may remain forever beyond our ken; but within the concrete reality of human existence, His immediacy can be found in acts of loving kindness.

God's Immediacy in Lovingkindness

The above Talmudic passage is quite selective in its examples, for only four episodes are singled out for the construction of the principle. The first concerns Adam and Eve, who abrogated God's command and ate from the Tree of Knowledge. Having thus secured self-awareness of their physical nakedness, they attempted to conceal their vulnerability with fig leaves, but God instead fashioned for them more substantial garments.

The second example concerns father Abraham, who had just fulfilled the commandment to be circumcised, as a sign of the covenant between his descendents and God. God appeared to the aged patient as he uncomfortably sat at the entrance to his tent, attempting to escape the heat and lethargy of the midday sun. Abraham was invigorated by the visit and gladdened by the tidings of offspring that God at that time bestowed.

The death of Isaac's mother had left a void in his life that remained unfilled until he took compassionate Rivka as his wife. After the



demise of his father Abraham some four decades later, Isaac mourned once again, and God then blessed him with words of comfort and strength.

Finally, in our example, Moses' lifeless body was laid to rest by God Himself, who lovingly interred him in his hidden tomb. Here, the recipient of the act of kindness was not physically conscious or capable of any response whatsoever.

Universal Expressions

Why did the Talmud choose to emphasize these four expressions should seek of Divine kindness as being archetypical of the ones that we out in our quest to emulate God? First of all, these four things are universal. All of us can relate to the experience of nakedness, all of us have felt the enfeebling effects of illness at some point during our lives, all of us have sought shelter and solace from the buffeting winds of tragedy, and everyone experiences death. In other words, one of the foundations underlying ethical behavior is the recognition that to be an effective moral agent we must be able to genuinely identify with the plight of the injured or the aggrieved. This empathy is possible precisely because we all have first-hand familiarity with the hardships and hurdles associated with the human condition, and are therefore equipped to understand the pain of others if we so choose.

Keys to Salvation

Secondly, the four examples under discussion constitute a broad sample of a lifetime's typical experiences, and the dependence upon others thus engendered. We enter the world naked and cold, in immediate need of clothing to alleviate our discomfort. During the course of our transient lives, we feel the debilitating effects of sicknesses great and small. We then require the loving care of friends and family, the medical advice of experts, and the miracle of medications to restore our health and spirits. As we nurture more relationships and acquire more things, we begin to experience the distress of loss with greater frequency – of possessions destroyed, of precious people wrenched from us, and of dreams and hopes that took flight with the wind. It is then that we need words of comfort and the solace that only true friendship can provide. And finally, we stand before the menacing specter of death that will engulf our declining physicality and grind it into the dust. In the end, we must submit, now wholly dependent upon the goodwill of others to effect the final rites.

But, suggests the Talmud, the very experiences that seem to overwhelm our finitude provide the keys for our salvation. These four things introduce the potential for moral deeds that can cohesively connect us with others, with family and with community, in a tight matrix of care and concern. These four things also link us with God, a God who is loving and compassionate, a God who

holds the promise of our eternity in His embrace even as our bodies decline and our strength subsides.

The Torah's Guiding Illumination

Finally, we note that all four examples involve some sort of vulnerability. Those who are naked are disadvantaged because they have no clothes to cover their body or their shame. The ailing cannot provide for all of their physical and emotional needs and may be incapable of caring for themselves at all. The mourner who is bowed by sadness or tragedy needs an empathetic heart to share the burden of sorrow. The dead are, in a manner of speaking, the most 'needy' of all, for there is nothing that they can do to care for themselves or to alleviate their plight.

By singling out these four, the Talmud therefore traces the contours of the Torah's vision of morality. Ethical behavior ought to be, of course, practiced under all circumstances. Nevertheless, the truest measure of a person's moral mettle is not gauged by how they treat their friends, loved ones, equals or superiors, but rather by how they treat those who are obviously weaker. And frequently, those who cannot fight back are either ignored or else brazenly exploited. To behave ethically in these situations is to truly follow in God's ways. Accordingly, the Torah repeatedly demands of us to show special deference to the 'convert, orphan and widow' for these represent elements of society that are often downtrodden, marginal or friendless. And, after all, standing before an Absolute Being are we not all at a 'disadvantage'?

Appropriately, the Talmudic passage adds a postscript to the above: "Rabbi Simlai explains: the Torah begins and concludes with acts of lovingkindness. It begins with God clothing Adam and Eve in their nakedness, and concludes with God interring Moses at the Plains of Moab". The Torah's message is therefore itself bracketed by two events – Adam and Eve are the first humans to be given life and Moses is cared for by God at his death, and in between these two narratives the drama of the Torah's guiding illumination unfolds. This is the true import of Gemillut Hassadim, acts of lovingkindness that make life meaningful and human existence heroic.

Michael Hattin teaches Chumash and Prophets at Pardes. He holds a BA in Architecture from the University of Toronto, and is completing Rabbinic Ordination at Yeshivat Har Etzion Advanced Talmudic College of Alon Shvut, where he authors weekly online publications. Prior to making Aliyah, Michael served as Director of Adult Education/Outreach for Golf Manor Synagogue of Cincinnati, Ohio, and he continues to lecture as a scholar-in-residence at various synagogues and Jewish organizations in North America.

TODA RABBA – WITH HEARTFELT

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Pardes has seen tremendous growth over the past few years. As a result, alumni support is playing an increasingly important role in meeting our financial needs. Members of the Alumni Leadership Minyan understand this importance and, having been touched firsthand by their Pardes experience, want to ensure the same opportunities for future students. By contributing at the \$1,000 level and above, Alumni Leadership Minyan members serve as models for their peers. Many members are also active in generating support for Pardes in the Jewish community.



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INSPIRING THE PARDES FUTURE

MATCHING CHALLENGE YIELDS \$1.7 MILLION IN BEQUESTS

Long-time Pardes Board Members and Continuing Education students Libby and Moshe Werthan challenged the Pardes community to remember Pardes in their wills – and you responded with flying colors! Pardes has thus far received commitments of bequests ranging from \$1,000 to \$100,000, for a total of \$850,000. Thanks to the Werthans' dollar-for-dollar matching bequest, this figure becomes \$1.7 million. Bequests are an important way to ensure that Pardes receives the necessary support well into the future. If you or a relative would like to participate in this important effort by making a bequest to Pardes, please contact Joshua Chadajo at joshua@pardesusa.org.

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CONTINUING EDUCATION DAY TRIPS ATTRACT NEW SUPPORTERS

The Continuing Education "Tour with Text" day trips, which are open to non-student community members as well as visitors to Israel, are attracting a constellation of new Pardes students and supporters. The trips, led by tour guide and faculty member Shulie Mishkin, complement the syllabus of the weekly History of Jerusalem course taught by faculty member Neima Novetsky.



PARDES COMMUNITY CELEBRATES YOM YERUSHALAYIM

Friends and supporters of Pardes celebrated Yom Yerushalayim, which marks the reunification of Jerusalem in 1967, by studying Jewish sources in architecturally significant homes around Jerusalem. Faculty members Rahel Berkovits, Michael Hattin, Yaffa Epstein and Rabbi Zvi Hirshfield led learning sessions on the Centrality of the Home in Judaism. The day was capped with a festive barbecue dinner featuring a multimedia learning presentation conducted by Stephen Hazan Arnoff ('94-'95). If you will be in Israel on May 16, 2007, contact Robby Grossman at robbly@pardes.org.il for an invitation to this year's Yom Yerushalayim event.





WELCOME NEW BOARD MEMBERS AND STAFF

Neil Schechter, APF Board



Neil (Executive Seminar '04-'06) is Regional General Counsel of Toll Brothers and a business consultant to Ulpan Or of Jerusalem. He previously served as Campaign Manager and Treasurer for Senator Barbara Mikulski and a partner at Gordon Feinblatt Rothman of Baltimore, MD. Neil, who attended Columbia University, University of Maryland Law School and the Jewish Theological Seminary, is active at Temple Beth Shalom of Arnold and lives in Washington, D.C. along with his wife Margie Corwin and their two children.

John Corre, Israel Board



A chartered accountant, John is a board member of J.C. Technologies, the commercial arm of the Jerusalem College of Technology and of Soda-Club Enterprises of Curacao; and Chair of British Israel Investments of Jerusalem, Selector of Petach Tikvah, and Bits Corporation of London. He is also International Chairman of Jerusalem Fellowships of Aish HaTorah, UK; a trustee of One Family UK; and a trustee of JE Joseph. John, who has lived in Israel since 1993, is a marathon runner and licensed tour guide; he and his wife Tabby have three children and eight grandchildren.

Menachem Revivi, Israel Board



Menachem has served as Director of the North American region of the Jewish Agency; Founder and Director of the United Israel Office of the United Jewish Communities (UJC); Director General of the Youth Department of the Jewish Agency; a Division Head at the Joint Distribution Committee (JDC), and Executive Director of the World Confederation of Jewish Communities. Menachem received a BA from Bar Ilan University in Israel and a Masters degree from New York University. Born in Israel, Menachem was a field psychologist in the Israel Defence Forces. He and his wife Adina have three sons and ten grandchildren.

Michalya Shonwald, Israel Board

Michalya has worked for the The Claims Conference (Restitution Funds), a law firm in NY, and the Swiss Consulting Group. She is a board member of the Rochlin Foundation and the Jewish Funders Network. Michalya received a B.A. in History from Columbia University.

Yael Taubman, Israel Board



Yael, an Interior Designer, earned a BFA from Skidmore College. She has served as the Public Relations Director of the Sharon Hotel in Herzliya Pituah and of the Plaza Hotel in Tel Aviv, and worked for ABC News during the Yom Kippur War. Originally from Long Island, Yael lived in Los Angeles prior to making Aliyah with her husband Micha in 1989. "I love the programs and possibilities at Pardes. I believe in the methods and openness of the teaching."

Charlotte Blumenfeld, Israel Board

Originally from London and Toronto, Ontario, Charlotte attended the University of Toronto, the Ontario College of Education, and SUNY Albany. After moving to Milwaukee, WI, Charlotte worked as a teacher and school librarian, and served as a board member of Hillel Academy and Lake Park Synagogue. She first became acquainted with Pardes when Pardes teachers came to Milwaukee. After making Aliyah to Haifa in 1999, Charlotte and her husband Morry now live in Jerusalem. "I participate in the Continuing Education classes and am very impressed with the wonderful students that have come to study at Pardes."

Ariella Goldfein

Director of Recruitment, North America



Ariella Goldfein ('05-'06) is excited to have joined the Pardes team as the North American Director of Recruitment. Ariella is originally from the Detroit, MI area and recently graduated from the University of Michigan with a B.A. in Psychology. She spent a year at The Hebrew University of Jerusalem, and for 13 years was a camper, staff member and unit head at Camp Ramah in Canada.

Naomi Michlin, Grant Writer, Israel



Naomi Michlin ('03-'05) has joined the Pardes team as our Grant Writer. Before coming to Israel, Naomi conducted policy research on U.S. low income housing and community development programs as a Senior Analyst at Abt Associates in Cambridge, MA. Originally from Minneapolis, MN, Naomi has a B.A. in Mathematics from Swarthmore College. After her year as a Dorot Fellow ('03-'04) in Jerusalem, Naomi returned to Pardes for further Talmud study and made Aliyah a year ago.

THIS WINTER IN JERUSALEM

Winter Learning Seminar

December 25-26 • January 7-8 • January 15

This program is tuition-free for college students who pre-register.

Winter Spiritual Retreat

December 27-29

The Spiritual Retreat includes room and board, and will be led by Director Rabbi Landes.

Contact winter@pardes.org.il

THIS SUMMER IN JERUSALEM

Come back for a few weeks of learning in the heart of the Jewish world!

Summer Program

With optional Beginner's Hebrew Ulpan
June 4-25 • July 2-25 • July 26-August 16

Spiritual Retreat

With Pardes Director Rabbi Landes
June 26-28

Day School Curriculum Workshop July 11-26

Contact summer@pardes.org.il

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JULY 1-5: JOIN FRIENDS AT THE EXECUTIVE LEARNING SEMINAR

The Pardes Executive Learning Seminar is geared to business executives, professionals and community leaders who wish to combine the experience of visiting Israel with an immersion into the study of classical Jewish sources, providing the opportunity to discover the relevance of our ancient texts within the inspirational setting of Jerusalem. With this year's theme, Abraham and Sarah Rediscovered: Our Search for Authenticity and Meaning, we will examine whether faith and reason are contradictory or complementary, whether we can be critical of the behavior of our spiritual giants without debunking them, and whether a passionate commitment to Judaism enhances or precludes a relationship with other religions and peoples. There is an optional Shabbaton at the end of the week; the Seminar is directed by Senior Faculty Member Rabbi Meir Schweiger. For more information visit our website or contact stephanie@pardesusa.org.



SIGN UP FOR WEEKLY LEARNING

Pardes from Jerusalem Podcasts

Pardes from Jerusalem Torah Podcasts is a weekly podcast series featuring Pardes faculty members presenting insights on the week's Torah portion.

Talmud Insights by Email

Each week's column by Rabbi Levi Cooper analyzes a passage from the first tractate of the Talmud, Brakhot, citing commentators and adding a new angle to these timeless texts.

Sign up for both at www.pardes.org.il/online_learning

A NEW HOME FOR THE AMERICAN PARDES FOUNDATION

The American Pardes Foundation has moved to a new location in Manhattan. The staff invites alumni and friends to stop by when you are in town. The address is 5 West 37th Street, Suite 802. The telephone and fax numbers remain the same.

Pardes Institute of Jewish Studies
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