

FROM THE DIRECTOR



Our students this year have been confronted with a stark and disturbing reality outside the walls of Pardes, namely the virulent, religion-inspired fanaticism that destroys all in its path. The fanatic might be a terrorist wrapped in the Koran who explodes himself along with innocents on public buses, or a Jewish student of law

and Talmud who assassinates a Prime Minister. In either case, he is a true believer who takes his twisted religious discourse to its logical conclusion.

The great mystic and religious leader, Rav Avraham Isaac Kook, examines the roots of this spiritual antihero, whose fanaticism derives more from a determinate world view than from a particular doctrine or tradition.

A small faith imagines that human striving to overcome worldly evils, through the acquisition of knowledge, heroism, beauty, and political order, is a matter which stands

outside of the divine content manifested within the world. Such is the narrow religious vision of some people that they must stand against all worldly progress. They hate culture, the sciences, and political development, within Israel and within the world. But all this hatred is a great mistake and a lack of faith. [*Orot HaEmunah*].

The fanatic, for whom holiness is only that which is transcendent and perfect, judges any attempt to improve the world to be a betrayal of "real" spirituality. Denying human potential and hating the world, the fanatic regards all those who work to improve the human condition as the enemy. In his view the world is unredeemed and unredeemable. Therefore, it is not surprising that religious fanatics either retreat from, or treat with contempt, Western Civilization, precisely for its this-worldly emphasis upon human dignity and fulfillment. For Rav Kook, belief that the only way to salvation is through a religious devotion that removes

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COMMENT

One of the best treats I've had in this difficult and painful year has been traveling the length and breadth of Israel and meeting Bonei Pardes [Pardes alumni] who are living out their dreams in remote, and sometimes isolated, communities. Being privy to their visions of how to repair the world and seeing the ways in which they have translated these visions into living communities, is nothing short of inspiring. But dreams and dreamers are not limited to Israel. I also had the good fortune to meet with Tammi Rossman-Benjamin '82-'83, busy these past few years building a Torah-centered community in Santa Cruz, California.

Common to all of these Bonei Pardes, who tell their stories in PARDES PEOPLE, are the following: 1) A clear sense of wanting to build community—whether in Santa Cruz, the southern Negev, a devel-

opment town, or a kibbutz; whether on a hilltop in the Galilee or the rim of a crater; whether within the Green Line or over it; 2) A strong commitment to deeply cherished values—whether bridging the religious-secular gap, living in peace with Arab neighbors, greening the desert, settling the land, or living and working among the underprivileged; 3) A capacity for personal sacrifice—whether of material comfort, physical safety, or the riches of urban life, including the wide range of religious opportunities it offers.

A quick survey of the 241 Bonei Pardes living in Israel for whom we have addresses (the number is actually greater since each Bonei Pardes couple was counted as only one) shows that 70% live in Jerusalem, 15% in other towns and cities, and 15% in settlements, kibbutzim and moshavim. Those living over the

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Green Line constitute 13%. Emerging from the interviews in this issue is the realization that while choosing whether or not to live over the Green Line is significant for almost everyone, most Bonei Pardes do not fall neatly into political categories of either right or left. Surprisingly, the majority of those interviewed who live over the Green Line are politically left of center. Perhaps less surprising, however, Bonei Pardes are as variegated and diverse in their choice of lifestyle as they are in their mode of religious observance, both of which are informed by strong and articulated commitment to Jewish values and belief.

— Jane Kimchi

Building Intentional Communities

RAFI ROTHMAN '83-'84 grew up in the Bronx. He has a B.A. (1979) in Education and Spanish from Lehmann College of The City University of New York, and is currently completing an M.A. in Counseling Psychology. Rafi taught English to Spanish-speakers in a Bronx public school. Later while teaching at a Jewish Day School in Brooklyn, he started meeting observant Jews who invited him to their homes. It wasn't long before he chose to come to Israel to study. He soon met his wife, Randy, falling quickly in love with her, and with Israel, and decided to stay. They live in Kiryat Shmona, a town of 20,000 on the northern border, with their three children, ages 10, 7 and 4.



I'm not from a Zionist background, so I came to Israel with few pre-conceptions. But once here I found that I loved the emphasis on family values. At the time I met Randy I was becoming observant, and that was important to me, but I've never given up being a believer in moderation, in women's right to self-expression, and in the importance of women's education. I believe that denominational designations divide us as Jews, and that tolerance toward one

another is crucial. We see this particularly now in the wake of Rabin's assassination. I strongly believe there is a role for each of us. If I'm not the greatest student of Gemara, this doesn't mean I can't do other things, such as *gemilut hasadim* or *tzedaka*.

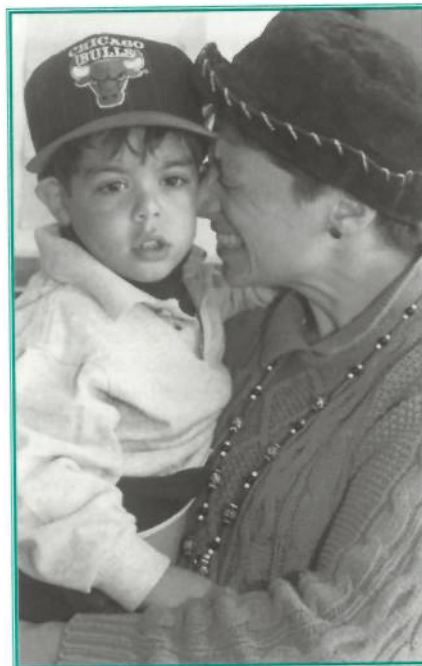
In both the non-religious school where I used to teach and in the religious school where I'm now working, when kids come up to me and announce proudly that they've performed a *mitzva*, I tell them that's great. I don't add, now why don't you come to *beit kneset* on Shabbat. I want them to feel positive about whatever Judaism they have. In Jerusalem we were very involved in the American community with its liberal democratic values, but I wanted to live in an environment where I would be

less caught up in the the English-speaking world. I've learned, however, that you can't run away from your origins. Even here in Kiryat Shmona, our closest friends are Anglo-Saxons (immigrants from English-speaking countries). By leaving our friends in Jerusalem we gave up participation in a full-fledged community of like minded souls, but we gained a good place to raise a family and a small-town lifestyle. I suppose you could say that since coming to Kiryat Shmona in 1984, we've been living with the tension between

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[Chattering, noise, disruptions, neighbors constantly streaming in, borrowing pots, making arrangements, asking advice (as if the phone had not been invented), kids needing lunch, each one with their own timetable, friends, and menu, and Beth always patient, giving, helpful]

BETH ZURIEL '76-'77, works at initiating, coordinating and implementing projects that help to create Israel-diaspora links between three American Jewish Federations and Israel. She and husband Yitzhak, who taught at Pardes in 1988 and 1989, have five children, ages 2-14. They have lived in Maale Adumim nine years and have been in Israel since 1976. From Dayton, Ohio, Beth has a B.A. from Simmons College in Urban Planning and an M.A. from Hebrew University in City and Regional Planning. Beth also runs her own catering business.



My husband and I came to Israel after graduating from university, planning to stay only one year. Our decision to remain in Israel and make *aliya* at the conclusion of my studies at Pardes was very ideological. During our first year here we were part of a group of nine, half of whom were also Pardes students. We met regularly to discuss what kind of community we would like to create. Our goals included open education, making Jewish education relevant, and religious pluralism. The fact that almost everyone in the group opted to remain in Israel created a sense of community that facilitated our own decision. We wanted to be involved in the development of a Jewish country, we liked being here, and we believed we could make a difference.

We decided to move to Maale Adumim, and to this particular religious neighborhood of Mitzpe Nevo, because we were in



PAM NOVAK FRUMKIN 1988-89 is from Concord, MA. She graduated from Yale University in 1983 with a B.A. in Russian History and lives in Maale Adumim with husband Yehuda, their one-year-old daughter Seri, and Yehuda's father. Pam works as a freelance translator from Hebrew to English.

When I decided to marry Yehuda I knew we'd live in Maale Adumim because his mother lives here and we wanted to be near her. A second consideration was that my husband has a ready-made community here of friends with whom he learned Torah in Moscow. I like them and feel at home with them. They're tolerant, have

high secular education, and, as engineers, musicians, and artists, are very involved in the world. Finally, there's Yehuda's father who came here after we were married and has lived with us from the outset. We bought this apartment together and fixed over a section for him. I love this closeness. When I was growing up I saw my grandparents only every couple of months, so I think it's great for Seri that she has a grandmother and a grandfather in her life.

Living as we do in a neighborhood that is mixed religiously, yet with easy access to a religious community, appeals to me. I'm religious because I believe there is a Divine Providence looking out for us, both as individuals and as a nation. Also I believe that spiritual values shape my decisions, such as choosing to live in Israel, though it means giving up material comfort, spaciousness and privacy.

I came to Israel primarily for personal needs but now feel part of something larger than myself — the destiny of the Jewish people. Living just over the Green Line in Maale Adumin strengthens this feeling by helping me to identify with settlers everywhere. I'm now part of the political process, and personally more affected by the peace process than I would be if I were living in a place that was totally uncontroversial. I identify with the feeling of tragedy in the nation in the wake of Rabin's murder, and believe we must look inside ourselves. The fact that Yehuda and I are living where we

do and yet can reconcile our differing personal views gives me hope. His views were forged in Russia where there is less trust in people's rationality, therefore he cannot believe in the peace process. I can and do, trying to show him one can live in a community with people whose values one doesn't share and still get along with them. I view Rabin's assassination as a turning point, heralding the necessity for reunification of the Jewish people.

Of course I've lost some of my idealism over the years. The process began when I first moved to Israel, two weeks after the Intifada began. Therefore, from the beginning, my experience of Israel was that certain things were going wrong. I mourn the loss of my idealism and am trying to recover it, but I've imbibed some of the fears of Yehuda and his friends that the Jews are being surrounded by an implacable enemy. With it all, however, Yehuda holds onto his idea of human dignity and doesn't hate Arabs even though he believes they want to destroy Israel.

I counterbalance these concerns with belief that, as an American, I have a lot to contribute from my experience growing up in a culture where compromise is valued and where one learns to treat all kinds of people with tolerance and respect. I feel Israel needs those values, and I try to convey them in my conversations and interactions with Yehuda's friends, with my neighbors, and, hopefully, with my children. ♦

search of a place with a strong Jewish community. I had liked living in Jerusalem and wanted to stay there and fulfill my dream of redoing an old house. But this turned out to be totally impractical. The fact that we had friends who had just moved here also helped.

At first Maale Adumim seemed too far outside Jerusalem, and we didn't want to move over the Green Line, although even then it was regarded as greater Jerusalem. I would never have moved to a settlement in the heart of Judea or Shomrom. I think that living over the Green Line can subtly enter the psyche, effecting a change towards becoming generally more right wing. I like to think this hasn't happened to me. In the end this was a house we could afford.

I'm happy we moved here. It's the kind of community I wanted, with a lot of good people. In theory we would have

preferred a more religiously heterogeneous neighborhood, but I have to admit that homogeneity can be very comfortable. Other benefits are that I love living in the suburbs and in constant view of the mountain expanse we face. Our kids are free and independent. They go around by themselves and also to school, a state religious school in which I'm quite active. We have a lot of Anglo-Saxons in our community and an active *shul*.

Professionally, I've been focusing my efforts for the past 14 years on a project in the city of Holon. This has fulfilled some of my Zionist ambitions. I feel I've been involved in a process that has helped transform what was once a crime and drug infested neighborhood into a more liveable community.

My kids give me my greatest joy. I've no doubt that Israel is where I want to raise them. I'm starting to see them exam-

ine assumptions for themselves. When I was at Pardes and part of the old group, we would spend days talking about how to inculcate openness and tolerance. I find I'm still spending days talking about it. Following Rabin's assassination, we have to ask ourselves what we should do about the B'nai Akiva movement and the educational system. I feel we have a personal accounting to do as religious Jews and I'm appalled that most of the members of my community don't feel we've any more obligation than anyone else. They argue that recent events occurred against a backdrop of verbal violence and Rabin's treatment of the religious community. That the majority is not interested in soul searching of this kind makes some of us feel uncomfortable. I need to solve the problem of feeling isolated from a community that can't give me solace at a time like this. ♦

NOGA BRACHMAN FISHER '83-'84, '85-'86, is from Fort Worth, Texas. She graduated from Bryn Mawr in 1976 with a B.A. in English and made aliya in 1983. She and Warren were married in 1985. They live in Efrat with their four children ages 10, 6, 4, and 3. Noga does research and writing for a New York-based investor relations firm.

When we were first married, we lived in Jerusalem in an old, run-down and exotic neighborhood called Ohel Moshe. We loved it there because it was full of character and near the Mahane Yehuda shuk. But, perhaps because we were only renting, we never made an attempt to integrate into the neighborhood. When the time came to buy our own place, we wanted to be with people like us—at the same stage of life, with similar goals, and where there was a strong and caring community. I was pregnant, so also high on our list were good schools. What finally decided us on Efrat was that Warren's sister and best friend lived here.

We arrived here in 1987 when there were only 250 families. (There are 1000 now). We weren't opposed to moving across the Green Line, but that wasn't really an issue then. It was before the Intifada and there was no danger driving here at that time. Furthermore, as part of Gush Etzion, Efrat had the blessings of the

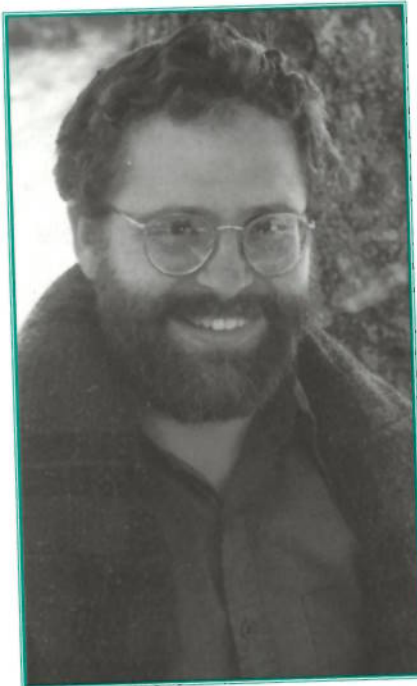


mainstream Left. The fact is we weren't deeply political. I might go to a demonstration out of political considerations, but I would not base my choice of place to live on them. We moved here because the price was right, the schools were good, we had friends here, and we liked the community. Ours is a nice home, but it's not the house that makes me feel so rooted in the community. It's the experience we've shared

over the past eight years with the people here, building a caring community. Last summer both Warren and I felt a turning point occurred during the conflict over Givat HaDagan. When Efrat was first established 13 years ago, a large area was designated. Building began at the southern end of the city limits, gradually moving north. Another two kilometers past the end of what is currently built up, yet still within the city limits, lies Givat HaDagan, an area earmarked for our expansion. Once the Oslo talks were in progress, the Government, perhaps in order to have a free hand with the negotiations, stopped talking to us, not letting us know how we would be affected. There are thousands of us here whose life savings are tied up in our homes, so you can imagine

how we felt when we heard that all land not yet built upon, even within the legal boundaries of the city, were open to negotiation. A number of people from here set up tents at night at the farthestmost

PARDES PEOPLE BUILDING INTENTIONAL COMMUNITIES



AHARON (ED) MANNE, '76-'77, grew up in Palo Alto, CA, and majored in Near Eastern Language and Civilization at Harvard (B.A. 1979, M.Ed. 1981). He lives at Eshchar in the Galilee, a mixed community of religious to non-religious families, with wife Ricki (Pardes 1989), and their children. Aharon works at Ornet, a data communication equipment firm in Carmiel.

I started becoming observant at 14, a gradual process that evolved throughout high school, and by the time I was a freshman at Harvard, I was *kashrut* and Shabbat observant. I knew from the age of 18, when I spent the summer at the Weizman Institute, that I felt more at home in Israel than in the States and that it was just a matter of time until I got myself settled here. Of course it didn't help my social life at Harvard that I was sitting on my packed suitcases. I attended Pardes after my sophomore year and then returned to Harvard to finish my undergraduate degree and do a Master's in Education.

From Pardes I gained my understanding of what Jewish life should be—active involvement in the community. I began to view community as an arena for *genilut*

hasadim, for learning, and for reciprocity—taking responsibility for others and expecting that when the need arises they will help you. Of course learning is not as much a part of my life as I would like, with two very active little boys, a teen-age daughter, a demanding job, an active community life, and the desire to spend some time with my wife.

When Ricki and I were married we deliberated a long time about where to live. I think it's important to live where religious and non-religious are trying to build their lives together. We chose Eshchar, a small rural community where religious and non-religious work on defining appropriate methods of co-existence. Established in 1986, there were only 24 families when we arrived in the summer of 1991. We're now up to 75.

Ours is an attempt to create a more pluralistic model of Israeli society than the typical polar categories of religious and non-religious, which fit, at best, only a minority of the population. We try to establish a balance when we absorb new members—one third observant, one third non-observant, and one third in the middle (traditional, but not necessarily observant).

edge to test the Government's hand.

Efrat is known as the suburbs, not as an ideological stronghold, so it made people ask why moderate Efrat was the first place people were taking a stand. People here are not against peace, but against unjust peace. They regard the proposed peace as not only possibly leading to war, but as giving away everything that is ours and our children's. I think the current direction in negotiations, making tremendous concessions in the Golan, will lead to war. I don't see any good intentions on the part of the Syrians and fear this becoming a Lebanon all over again. Because we wanted to express our concern that the government is negotiating wrongly, we established a presence on Givat HaDagan.

When my leftist friend in Tel Aviv talks about sacrifices for peace, she isn't going to be giving up anything, but we may have to give up our homes. No one lives over the Green Line who is a hardline Left winger. Most people living here are politically from Center to right of Center.

We wanted an all-religious community to support our own level of observance and to better educate our children. It may seem parochial to want to raise my children in a hothouse, but they'll have the rest of their lives to experiment with other options. Because my own Jewish background is weak, I'm happy when they see other more religious models. I feel the need for support to maintain and enhance

our level of observance.

It's sad to me that in the secular world the only way to give expression to concern for what happened to Rabin is through rock concerts. One commentator saw it as positive that young people turned to this kind of song, stopping short of any specifically Jewish expression of grief, because in his view that would not have satisfied the needs of this generation. I think it is sad that 2000 years of Jewish emotion as expressed in our prayers do not speak to the souls of the vast majority of Israeli youth.

Whenever there are bombings or assassinations, it strengthens everyone in their beliefs, polarizing people even more. These acts take on symbolic value, serving as ammunition for someone else's agenda as to why things are not correct. A religious Jew killed Rabin, and the tendency is, by a clear progression, to condemn all in the religious world. This also includes anyone who has demonstrated against the government or expressed views against the government. It's as absurd as thinking I would kill Rabin. The Left has no monopoly on even-handedness or on allowing the voice of the minority to be heard.

If I sound vehement, it's because circumstances have politicized me a lot. Nevertheless, if we have to leave Efrat in order to be closer to Warren's work, we will look for a community like Efrat, concerned more with the nature of the community than with making a political stand. ◆

PARDES PEOPLE

Most of the work has been done except for the educational system.

The kindergarten belongs to the state religious system, but there's a feeling among many parents, religious and non-religious, that the state religious system may not have either the tools or the flexibility to deal with a mixed population. We're currently in the process of defining an educational platform to use as a basis for negotiating with the Ministry of Education about the kindergarten format for the next school year.

We have a de facto *beit kneset*, but unfortunately still no daily minyan. It is no longer a problem, however, to find a minyan on Shabbat and *hagim*. There isn't much in the way of a framework for learning other than *Parshat haShavua* which I sometimes lead and a weekly Gemara *shiur*. I would like to see

more religious Jews move here to provide more of a critical mass needed for Jewish communal life in this, by and large, secular area of the country.

In the last two weeks, since Rabin's assassination, my sense of the importance of religious and non-religious people living together has become even more urgent. We had a memorial service during the week of *shiva* at which most of the people were still in too much shock to find effective ways of expressing their feelings, but it was a beginning. Politics on Eshchar ranges from Modelet (ultra-right) to Meretz (far left), but it's not an ideological cauldron. Most of the people here feel that a mixed *yishuv* is important and if they are excessive, it is in their commitment to moderation and co-existence. ◆





ANDY LEVITAN '85-'88 is from Johannesburg, South Africa. She graduated from the University of Witswatersrand in 1983 with a B.Ed., and in 1984 came on aliya with a Habonim garin. Andy teaches English in a Jerusalem high school. She and husband, Ezra Korman, live with their three children (five, three and one) on Kfar Adumim, an intentionally designed community of 150 families ranging from religious to non-religious. Located in the Judean Wilderness, Kfar Adumim is a half-hour northeast of Jerusalem just over the Green Line.

In South Africa my religious orientation was traditional, but not observant. However, when I arrived on a non-religious kibbutz with my garin in 1984, I felt less Jewish than ever before. I missed those traditions that had been a part of my upbringing. I was always interested in learning more about Judaism, so when a friend suggested Pardes I was ready. Of course I soon realized that learning and observance seem to go together. Gradually, the process begun in childhood began to gather momentum and I became increasingly observant.

Pardes gave me the opportunity to explore the roots of my Judaism. I think I had always known that basically everything is contained in Torah. I just needed to discover it for myself. It was the *mitzvot ben adam l'havero* (how we are required to treat each other) that got me there. Zionism had always been a part of me. Along the way I met Ezra, a former Young Judean, who was seriously involved in looking for a mixed *yishuv*. His Orthodox father always says that to be a religious person you have to have an open mind, accept people for what they are, and not fall into the trap of right-wing religious nationalism. Ezra and I married in 1988, and from that time on began actively looking at places to live.

Both Ezra and I are deeply committed to

pluralism, bridging gaps, and helping to promote tolerance. In Israel, religious identity tends to be black and white, politically and in terms of observance, with a lack of tolerance on both sides. Even the terms religious and secular are an oversimplified labeling that is ultimately divisive and fosters extremism.

At Kfar Adumim we found a community where there is respect for diversity and where we are not trying to convert one another. I needed the physical and emotional support system that we found here, something especially important when one makes *aliya* without one's family.

Another attraction for us is that the school is mixed, designed to serve the observant, non-observant, and all the varying degrees in between. Children here grow up accustomed to differences, and no one is stigmatized on account of religious practice or lack of it.

I think the so-called secular people who come here want some part of religion in their lives and feel positively toward being exposed to it. Those who want only religion in their lives probably wouldn't come here. Reciprocity, both spontaneous and organized, is interwoven into a system for helping one another. There are committees for education, culture, building, and

conflict resolution over issues such as where to put the swimming pool. It was decided that it will be at the entrance to the *yishuv* so that when it is open on Shabbat it won't disturb the observant.

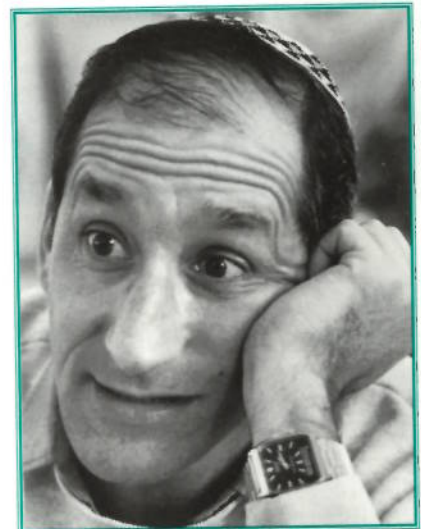
Ezra has always been left of center and has problems about being over the Green Line. While he believes in the Torah, and that this is our land, he also believes that for peace, the reality is that we have to give up land. He's always said he won't live in the heartland of Shomron or Judea. The Alon Road area where we are and Gush Etzion were his exceptions. We came out here on May 23, 1993, having ruled out Efrat because it is in a heavily populated Arab area. Here there isn't an Arab settlement for miles around, and the two Arab villages you pass to come here are both within the boundaries of Jerusalem. I'm not a settler. I'm an observant Zionist immigrant. If this *yishuv* were on the road from Jerusalem to Tel Aviv, I would be much happier. If the political reality changes, we would leave, but it feels right for now. While there are rare occasions when ideology and reality may clash, my main reason for being here is that I love the community. There are enough good people here with common sense and commitment to unifying the Jewish people to make it worthwhile. ♦

P A R D E S P E O P L E

HILLEL (IVAN) TOBIAS '80-'81 is from Cape Town, South Africa. While at the University of Cape Town (B.A. in Accounting and Economics) he was active in setting up a national Reform Zionist youth movement and in forming a garin to settle at Kibbutz Yahel in the Southern Negev where he lives with his wife Naomi and four children, 7 to 12 years old.

Despite opposition from my garin, I spent my first year as a kibbutznik studying at Pardes and returning here for weekends. I always wanted to study at Pardes to make up for my lack of Jewish education. After all, I came here to create a new Jewish community that was not dependent on traditions which were not of our making. So the first order of business was to find out what these were.

As a Reform kibbutz it was up to us to decide whether on Shabbat we would milk the cows and water the fields as usual. What makes Yahel unique is that we went through the procedures, studying the sources, analyzing the intention of the *halacha*, trying to see where it could be used, and only in the end deciding on what is practical and meaningful.



Our decision to water on Shabbat is based on halachic sources concerned with whether or not the life of the plant is in danger, and on the *mitzva* of building the land of Israel. We had to deal with similar problems concerning milking. The *halacha* is fascinating on this subject, though in the end the kibbutz always makes its own accommodations.

With regard to official activities, the

RENEE KELLNER ROTHBERG '86-'87 is from Galveston, Texas. She graduated from the University of Austin in 1980 with a B.A. in political science, and is now a technical writer at a firm in Carmiel in the Galilee. She lives with her husband David and their three children, ages 7, 4 and 2, on Shorashim, a former moshav once affiliated with the Conservative movement.

From the time I was a teenager at Young Judea camp, I knew I was going to make *aliya*. In November 1985, I came on a pilot trip, visited Pardes, and decided that that's where I wanted to begin my *aliya*. So I returned to the States and packed my bags. I also knew I wanted to live on a small settlement. Life seemed hard enough in Israel, and harder yet in a city. I felt that on a *yishuv* I could make a more personal contribution, and I liked the fact that it feels like family.

I met David in November of my year at Pardes and we were engaged three weeks later. Though my lifestyle was traditional rather than observant, together we kept Shabbat and *kashrut*. I was involved in the women's minyan at Pardes and knew I didn't want an Orthodox settlement. David had heard about Shorashim, which originated in California where he's from, so we looked into it after we were married.

Altogether we're 52 families, about half English speaking. The English speakers are mostly from Conservative backgrounds; the Israelis secular, but not anti-religious. They come to Friday night *tefila*, their kids are *bar* and *bat mitzva*, and we all participate in communal holiday celebrations.



Probably 60-70% of the families keep kosher. When David and I arrived, we were the only family keeping Shabbat, but gradually we stopped. We're not happy about it and are trying to decide how our kids can grow up and experience the atmosphere of Shabbat. No one else is observant, and I'm not strong enough to do it without a support group.

We have an egalitarian service every Friday night and every other Shabbat day. For two years I was *gabait*. At home we light candles, say *kiddish*, and make *havdala*. But the only time in the year I really feel I'm doing everything right is Pesach. I clean the house thoroughly and change all

our dishes and utensils. I still follow my notes from Zvi's *halacha* class.

Though I love the communal aspect of living here, I miss the spiritual component on Shabbat and regret the absence of Torah learning in the secular school system. So I trade off the religious aspect against the fact that the people here are like family, the kids can go out and play or go to the grocery store and I don't need to worry. The regional center at Misgav, where the kids attend school, is only five minutes away. David and I go to work together (a 10-minute drive) and return for lunch which we have with all the kids. Then I stay home, and David goes back to work until about 6:00.

Politically we're mostly Labor and Meretz, but by and large people here don't talk politics. We talk about raising kids and buying our houses. One of our members started a grass roots organization for Jewish-Arab co-existence which sponsors a two-week summer camp which my daughter attended. Two years ago I was involved every other week in the Jewish-Arab women's group. This certainly awakened me to the realities of Arab women's lives and to the differences and similarities with our own. It also helped me overcome a certain fearfulness.

One of the most difficult aspects of being so far away from family, is dealing with our parents becoming elderly and ill. I'd like to know how other Pardes people cope in times of crisis. I carry around a lot of heartache, knowing that even when I make a trip to be with them, it won't be enough. ♦

BUILDING INTENTIONAL COMMUNITIES

kibbutz makes decisions that take Shabbat into consideration. On the level of personal observance I find myself on the right, since I neither cook nor drive on Shabbat.

Today the population at Yahel is less involved in Judaism than when I first arrived. Although I've always had to make compromises and have a strong feeling I always will, I manage to remain Jewishly comfortable, with one exception—the education of our kids. They go to the regional school, a completely secular institution that until quite recently regarded anything remotely religious as suspect. We've been doing projects with teachers to alter their approach, and it seems to be working. We have a rabbi living on Yahel who has a non-dogmatic, empathetic attitude and who has developed rapport with the teachers. He teaches our kids both in the classroom, and also on kibbutz.

On a communal level, we seem to be

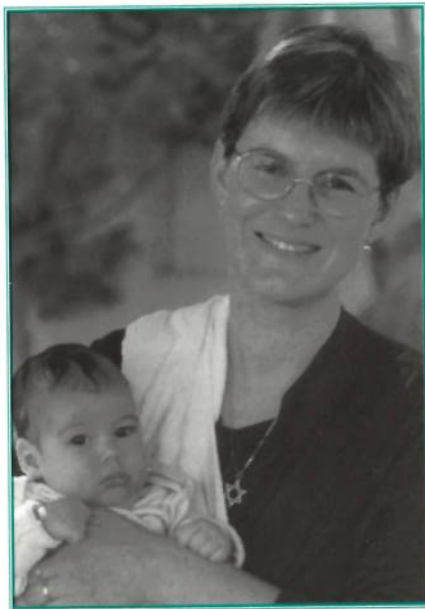
thriving. We did a baby naming for a girl on Shabbat, based on a traditional Sephardi ceremony, but with both mother and father called to the Torah. We also decided as a community to undertake a *tzedaka* activity. Whatever money is left over at the end of the year the kibbutz divides into two allocations—dividends to members and charity. But we want to do more than give money. So this year we hosted Tzad Kadima, a program for children with cerebral palsy. Our own kids participated actively for the four days, and it was a joy to see them so involved.

Part of the reason I came here was to fulfill Ben Gurion's dream of building the desert and dispersing the population throughout the land. It was vibrant and fun at the beginning. We would go straight from parties to work. Now, as part of growing up, we've made important changes.

We have 230 souls on kibbutz: 50

members, 80 kids, 20 Thai workers, 40 volunteers, 25 employees and 15 residents. We've decided to let members work where they want, even off the kibbutz, and to hire people to fill the spots they've vacated. This gives us the opportunity to employ someone who is qualified and wants to do the job, (for example, to work with the children), and it brings in outside income. After six years working in agriculture, I'm now in economics and accounting on the kibbutz.

The kibbutz is doing well. We're each adding 35 meters to our houses. And we're engaged in strategic planning as to what we want to be when we grow up. We all have a strong identity with Judaism in general (even those from the most secular backgrounds), and with Reform Judaism in particular. *Tikkun olam* is written into our platform for we have a deep commitment to social justice, both within the community and towards the world outside. ♦



JACKIE ESPINOZA '88-'89, is from London. For six years she has been a kibbutznik; first on Kibbutz Ketura in the southern Negev, and for the past three years at Kibbutz Almog on the northern end of the Dead Sea where she lives with her husband, Joseph Elbaz and their two children, four years old and six months old. Jackie is administrative assistant in public relations at Atyn, a Jerusalem hospital and therapy center for physically disabled children.

In 1988-89, while studying and working at Pardes, I made up my mind to live on kibbutz. Seeking a place with a religious orientation, I chose Ketura. I had begun Shabbat and *kashrut* observance in England, but what appealed to me even more than ritual observance were *tzedaka*, *tikkun olam*, family values, and relations with our fellow human beings. I can't fix the whole world, but I can begin with taking on my little corner and making it a better place in which to live.

Ketura was not affiliated with any particular Jewish denomination, but publicly kept Shabbat and *kashrut*. There were weekly Friday night services in the *beit kneset* and once monthly on Shabbat morning. Many members kept *kashrut* and a few were Shabbat observant. It was a mostly Anglo-Saxon kibbutz (unlike Almog where until very recently I was the only native English speaker). This was very nice for me, but life was spartan. The minuscule amount we were allotted for spending money was insufficient to cover toys, books, entertainment, or even ice cream cones if we were on an outing.

I met my husband at Ketura. We both arrived at the same time. He grew up in Morocco and came to Israel by himself in 1976, when he was 17. I believe in kibbutz ideologically. People should live in communities where they can avail themselves of housing, work, education, and health care. And when they go through hard times the community should support them. The kibbutz structure provides comfort and caring. I also like rural living.

We left Ketura because it was far away from the center of the country and because of the financial situation there. By contrast, here at Almog, despite the fact that now I turn over my entire salary to the kibbutz, I feel I get a lot in return. Besides our house, meals, and laundry, the kibbutz pays for education and retraining. Our monthly allocation gives us enough to cover clothes, tours, books, toys, furnishings, and even my visits to family in England.

Kibbutz offers a great quality of life. The kids are well looked after. From the age of three months, all-day childcare is available 52 weeks a year. I hope the kibbutz doubles in size, since we're now only a little over 20 families.

I loved having a three-month maternity vacation to be with the baby but I also looked forward to returning to work. When I come home from work I have no laundry, shopping, cooking, or gardening (all this beautiful landscaping is the work of the kibbutz); and the house is so small that it takes very little time to clean. So I have nothing else to do but be with the kids.

Almog has always adhered to a centrist family-oriented position with children living at home. Our industry includes tourism, field crops, a large date orchard, partnership in the Ahava Dead Sea cosmetics factory and in the Dead Sea water park. Because of our relative youth (the kibbutz is only 16 years old), we haven't contracted the debilitating debts of older kibbutzim. But because we're so few in number, some of the work is done by hiring local help and some by contracting workers from Thailand.

Politically, we're pretty homogenous—left wing, voting Labor. Despite the fact that we're located over the Green Line, we're *kibbutznikim*, not settlers, though we are settling the West Bank. I don't feel threatened by Palestinian police nearby, nor by the increasing number of blue [Palestinian] license plates going by. Money for developing this region continues to be invested by the Israeli government and by private investors. I don't think we'll have to give up this land. ♦

ROXANA (GOLDMAN) DANN '79-'80, grew up in Denver, came on aliya right after high school, and earned her degree in Jewish History and Political Science at The Hebrew University in Jerusalem. She, her husband, John, and their three children, ages 11, 8 and 4, live in Mitzpe Ramon, a Negev development town on the edge of a crater, where they established a small business making and supplying Israel with *tempe*, a fermented easy-to-digest whole soy food.



Though we have a population of only 6,000, Mitzpe Ramon has four synagogues—one Yemenite, two Sephardi, and one Ashkenazi (one half of which is Sephardi), and a Habad rabbi. Unable to feel at home in any of these, and wanting to create a religious community for my children, I've started a bi-monthly minyan. We have an itinerant Conservative Rabbi who comes down from Jerusalem once a month, alternatively leading Shabbat services and teaching. We also receive a weekly *Parshat HaShavua* study sheet distributed by Tali, an educational program under the auspices of the Reform Movement.

This summer, despite initial resistance from the kids, we created a three-day camp just before the *hagim*, to teach the holidays and *birkat ha mazon* (grace after meals). We had ten kids in the program, and by the end of the three days they didn't want to leave. Because Hebrew is their operative language, my children will know Tanach better than I ever will, but they don't have a framework for learning the *siddur*. While the state religious school here seems a little more

Santa Cruz and E-mail: Building a Torah Community

TAMMI ROSSMAN-BENJAMIN '82-'83, grew up in suburban Philadelphia. She has a B.A. in English Literature from McGill University, an M.A. in Linguistics from Concordia University in Montreal, and an M.A. in Experimental Psychology from the University of Pennsylvania. Tammi lives in Santa Cruz, California with her husband, Ilan, and their seven-year-old twin boys. She is one of the founders of the Conservative congregation and serves as principal and Hebrew teacher in the Hebrew school. Tammi and her family spent this year in Israel where she has been researching, writing, and distributing via E-mail her Parsha Sheets, an innovative learning tool with age-appropriate questions and activities for all members of the family.

Coming to Israel in my twenties rekindled my love for the Land of Israel and for the Hebrew language. I arrived in Israel in January, met Ilan the following summer and decided to stay here for a while. I was teaching English as a second language at Hebrew University, when I decided I wanted to learn



more about Judaism. My effort to reconnect brought me to Pardes. While the divinity that infuses Torah is central to my Jewishness, I spent a lot of time at Pardes wrestling with both the women's issue and the notion of rabbinic authority.

After Ilan and I were married, we lived a more or less secular life in Jerusalem for three years. It's easy to be carried along in Israel by the fact that it's a Jewish state, your consciousness about things Jewish constantly being stoked just by living here. But when we returned to the States we were struck by the fact that you have to find or create a context for Jewish life in the Diaspora, for without it, you can lose touch with your Jewishness altogether.

In 1989 we moved with our one-year-old twins to Santa Cruz, California. Jewish life at that time was centered around the one Reform synagogue. I became very active in the Reform synagogue, taught in the Hebrew school, did *Bar* and *Bat Mitzva* training, and tried to start a day school.

I was particularly troubled by the fact that a significant proportion of the Reform congregation was anti-Israel. Furthermore, 42% of its members were not Jewish, yet they had voting rights and made decisions relating to curriculum without knowing even the *aleph bet* or having any connection to the Land of Israel. So when my kids were about to enter kindergarten and there was still no day school for them, we got together with several other families and established a Conservative congregation. Some of us who wanted to daven together had already formed our own *havura* within the Reform synagogue.

The twenty families with which we started our Conservative congregation have in two years grown to sixty. In our first year, four families moved to Santa Cruz just because of its existence. We now have two kosher delis, a Habad rabbi, and are trying to build a small cost-effective *mikve*.

I see my role as building community, something I want not only for myself and my family, but also because I feel that Jewish community is the key to Jewish survival in *Galut*. And the cornerstone of Jewish community is a Jewishly literate population. Jewish education should focus attention on moral behavior and on becoming a right-

Continued on page 14

flexible than in many other places, it is not appropriate for those of us who are looking for something that is neither secular nor Orthodox. I worry about my eleven-year-old son who identifies himself as *hiloni* [secular]. Labels like these have real meaning in Israel.

Living here has its pros and cons. We like the pace and convenience of small-town life, and the fact that we're an hour away from the nearest city has been a problem only once since we've been here. Four years ago I was about to give birth when practically all of Israel was snow-bound. The nearest hospital in Beer Sheva is an hour away under good conditions. In any event, it was reassuring to know that the ambulance driver who lives upstairs has helped deliver dozens of babies. Fortunately my baby waited until the snow melted. Personally, I feel very fulfilled living here, and certainly calmer, than I did in Jerusalem. And since both John and I are from Denver, we love the wide open spaces afforded by living on the rim of a crater. I also think we're fulfilling the *mitzva* of *Yishuv Eretz Yisrael*

by settling in and populating this remote area of the land.

On the negative side, I miss my friends. We lack cultural opportunities. We used to have a movie once a week, but that's been discontinued. For more than basic medical treatment we have to go to Beer Sheva. I don't like being so far away from my sisters (in Holon and Givatayim). There is a lack of options regarding schools, and a lack of English language instruction for kids from English-speaking families. Also, I feel I'm the one keeping our *havura* going. I'd much rather live where there is a *shul* down the block that I could go to if I want without worrying whether, without me, it will fall apart.

It's probably relevant to my *aliya* story that my father was a survivor. He brought his Zionism with him from Europe. My own Zionism was not fanned by involvement in a youth movement, nor was it ideologically motivated. It was just something I imbibed from my father since childhood. From the time I was 12 years old, I knew I wanted to end up in Israel. ♦



Searching for Answers

— VALERIE FELDMAN

VALERIE FELDMAN '95-'96, is from Swampscott, MA. She has an A.B. in History and Literature from Harvard (1990). At the conclusion of her year at Pardes, she will be returning to the States to begin a graduate program at the Heller School of Management and Social Policy at Brandeis, for training in social service administration.

The assassination and then a few months later the bombings. You're totally riveted on the horror and implications of

what has occurred, and then mercifully comes the calm that allows life to go on. That's the way it usually seems to work in this country. But with the bombings there was no down time, just one after the other.

I came to Pardes with theological questions, wondering about evil in the world and the relationship of God to events. The bus bombings, and the way they hit so close to home for all of us at Pardes, intensified my need to find answers.

Most of us heard about the first bombing only after we arrived at Pardes that morning. Although we were very upset, we went about our lives, resumed our classes. At midday I went home to my apartment and saw my roommate, Abby Sosland, a close friend of Matt Eisenfeld and Sara Duker, former Pardes students who had been killed in the attack. Not yet aware of their fate, we discussed the fact that we were feeling guilty that something so horrible had happened to Jews practically in our midst and that we did

not feel more personally involved. Twenty-five minutes later I was back at Pardes when Abby opened the door of my classroom. I went out immediately and saw that she was crying and upset. She had just found out that Matt and Sara had been on the bus. From then on everything at Pardes changed.

The faculty were caring, concerned, and supportive. They didn't pretend to have the answers or to act as if they could make everything better. They were as stunned as we were by this tragic killing of two members of our community. Abby, and Dan Jacoby, a friend of mine at Pardes who was also very close to Matt, went back to the States for the funerals. Everyone at Pardes was extremely supportive and constantly calling one another. When Abby came back and told me the details of the two funerals (one in New Jersey and one in Connecticut) and how Sara and Matt were buried together—I had to process everything all over again. We didn't stop dealing with what had

— OR MARS

Being Called, Being Close, and Being a Holy Community

OR MARS '95-'96, is from Los Angeles. After finishing his B.A. in Urban Studies at California State University in 1990, he spent a year at the Hebrew University. He has an MSW from the University of Southern California and an M.A. in Jewish Communal Service from Hebrew Union College. He plans to return to the States this summer to take up a position as community organizer and educator at the Jewish Community Center on the Upper West Side of Manhattan. Or gave the following Dvar Torah on Parshat VaYikra during Pardes' March excursion to Safed.

This week we read *Parshat VaYikra*, the weekly portion that opens the Book of Leviticus and the beginning of a new stage of development for the Jewish people. The *parsha* centers on sacrifice and gives graphic detail on how cows, sheep, and birds are to be slaughtered and offered to God. Rather than focusing on this, I want to take a closer look at the first word of the *parsha* — *VaYikra*.

The *parsha* begins: "*VaYikra el Moshe vayidabber HaShem elav...*(*VaYikra* 1:1)" [God called to Moshe and spoke to him...]

Both Rashi and Ramban comment on the unique tone that the verb *VaYikra*



happened just because time had passed.

At the *Sheloshim* (30 days after their death) several students gave *d'vrai Torah* in remembrance. It helps in the mourning process, for it's only by speaking about those who are no longer here and connecting them with Torah that you feel as if you are engaged in some kind of redemptive process. Redemption is one of those concepts I was far removed from before this year. However, through my learning at Pardes and the way in which I saw people react, I've come to view it as the process of working together to bring about a more unified, moral, and spiritually aware society.

So much keeps happening in the news that I'm less capable of being shocked than

formerly. Perhaps as an antidote to numbness, a number of us have been trying to *daven* with greater *kavana*. Before I came to Pardes I could see only the practical aspects of my davening—how the structure of the prayers brings me together with the community. But this year opened me to the realization that our davening makes a difference in terms of our relationship to God, both personally, and as a people. I find it helpful and consoling to have a framework that enables us to remember, that provides context and continuity. And I pray not only for Matt and Sara, but also for the well-being and souls of all those dear to me.

An event such as this not only shakes you up, it also has theological ramifica-

tions. Matt and Sara lived their lives in pure and righteous ways. They probably got up that morning and davened, and may already have said *tefila haderech* (prayer for a safe journey). What does their davening mean?

I do not have the answer. I am still troubled by the very questions I came here with. But in the meantime I believe the best solution is to return to our learning, for through learning we will begin to find some of the answers. And because I know that the tools and skills I'm acquiring at Pardes will enable me to continue this quest for the rest of my life, I feel better able to cope with the uncertainties of the present. ♦

carries when used with God and Moshe. Rashi says that *VaYikra* is *Lashon Hiba*—a word connoting love and affection. It is the way the ministering angels, [*malachei ha-shareit*] speak to one another, as we read in the *Kedusha* of the *Amida*: "*VeKara ze el ze ve-amar, kadosh, kadosh, kadosh...* (Isaiah 6:3)" [And they called to one another and said, holy, holy, holy...]

Since God uses this term (*VaYikra*) now, it means that God is calling to Moshe from a place of deep love — just before Moshe is going to be told about the sacrifices. In other words, sacrifices are commanded in love.

This particular *VaYikra* is special. Looking carefully at the letters of the word on the page, one will see that it has an *Alef Ze-ira* [a small *Alef*] at the end. The Baal HaTurim relates a midrash about this *Alef* that demonstrates God's love for Moshe. When Moshe was writing this word in the Tora he only wanted to write *VaYikar*—from the verb *Kuf, Resh, Heh*—to occur. This verb is used in the story of the non-Jewish messenger Bilaam when he went to curse the Jewish people. In the story it says: "*VaYikar Elohim el Bilaam* (Numbers 23:4)" [God occurred unto (or chanced upon) Bilaam.]

In his humility, when writing the Torah, Moshe wanted to show the similarity between his encounter with God and that of Bilaam's—that God occurred to him as if by accident, instead of actively calling him specifically and intentionally—by writing *VaYikar*. God, because of the love and respect felt for Moshe, would not let him write *VaYikar* and instead made him write the intended word *VaYikra*. In his humility, Moshe wrote the letter, but he wrote it very small.

This *VaYikra* occurs mid-career for Moshe. However, his career also began with a *VaYikra*. In Exodus 3:4 when Moshe is first called by God at the burning bush we read: "*VaYikra elav Elohim metoch hasneh, vayomer, Moshe, Moshe. VaYomer, Hineni.*" [God called to him out of the bush, Moshe, Moshe. He answered Hineni (Here I am).]

This *VaYikra* is also in *Lashon Hiba*—a loving way. Perhaps the name Moshe is repeated because God was saying, "Moshe, I am calling you. Moshe, don't be afraid, I am calling you with love." What is interesting about this encounter is that immediately after Moshe is treated with such affection (with the use of *VaYikra*), he

not to come close, in *Parshat VaYikra*, Moshe is called with love and then invited to come close through sacrifice [*korbonot*] which comes from the root for getting close, *Kuf-Resh-Vet*.

In *Parshat VaYikra* we read: "*VaYikra el Moshe vayidaber HaShem elav me-ohel moed leimor: Dabber el Bnei Yisrael veamarta aleihem adam ki Yakriv mikem Karban le-HaShem min ha-behema min ha-bakar umin ha-tzone Takrivu et Karbnchem* (*VaYikra* 1:1-2)."

In the first verse Moshe is called with affection with the use of the word *VaYikra*, and then God uses the root *Kuf-Resh-Vet* (the root for sacrifice and coming close) four times in the second verse.

What is the difference between Moshe's

"FOR MOSES TO EXPERIENCE CLOSENESS WITH GOD, HE MUST FIRST PARTICIPATE ACTIVELY IN A RELATIONSHIP WITH OTHERS . . ."

is automatically pushed away. God's call is followed with, "*Altikrav Halom* (Exodus 3:5)." [Do not come closer.]

Within one verse, with a change of one letter, from *VaYikra* (*Kuf-Resh-Alef*) to *Tikrav* (*Kuf-Resh-Vet*), from *Alef* to *Bet*, God invites Moshe and then holds him at bay.

In this week's *parsha* the same jump is made from *Kuf-Resh-Alef* to *Kuf-Resh-Vet*, from *Kara* [call] to *Karav* [come close]. However, in this *parsha* the results are very different. Whereas at the burning bush Moshe was called with love and then told

encounter with God at the burning bush where he was told not to come close and his encounter in this week's *parsha* when he (and all of Israel) is invited to come closer? Perhaps the change is not in the encounter, but in Moshe himself.

When he met God for the first time at the burning bush, Moshe was a loner. He was sent away from his natural family, exiled from his adopted family, and living as a stranger among his family of marriage.

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Libby Werthan Elected Chair

LIBBY WERTHAN, newly elected Chair of the Pardes Board of Directors, is a woman sparkling with energy and vision. A professional banker and businesswoman, she has also played an active role for the past 35 years in volunteer organizations, as either founder, fundraiser, or chair. Though Libby and husband, Moshe (Pardes' Finance Chair), are both "deeply rooted in the South," they made aliya from Nashville, Tennessee in 1990, and have continued to give of themselves ever since.

I was first introduced to Pardes when I was approached a few years ago by a group of women my age who were organizing a class taught by Pardes teachers. The class, which took place in our homes, was a tremendous success, and continued for two years. I was attracted to the way the subject matter was approached and taught. I liked that I was free to use my own mind to think through and grapple with the subject matter, and that even with my limited Jewish educational background, I was fully able to participate. All this gave me a sense of ownership in the material to an extent that I had never experienced before. I was so excited by the class that when I step down as Chair of the Board I look forward to enrolling as a full-time student.

In the meantime, I sit in on classes whenever I can. I never fail to be energized by the students—their wide range of backgrounds and experience, and the seriousness with which they try to find



their way in the Jewish world. They are at a crucial stage in their lives—making decisions as to whom to marry, where to live, and what kind of family they want to have. If Pardes did not exist, the majority of these students would not be in Israel devoting a year of their lives to Jewish learning. They tear into the texts like tigers, engage it, work it over, and, of course, learn about themselves in the process. As a result of their experience at Pardes, most of our students play a significant role Jewishly enriching the communities in which they eventually reside.

Being responsible for the financial well-being of Pardes, I find it exciting to be part of the growth and innovation that are currently underway. In Rabbi Danny Landes, we have an exceptional new director, extremely learned, personable and well-known in the Jewish world. We have a new office in New York which will help us grow in several directions: build an active national Pardes Alumni Association; do more effective recruiting; and bring the Pardes concept and teaching methods to as many communities, Jewish educators and young people as our resources allow. We have also enhanced our Jerusalem Board of Directors and made it more effective with the addition of a number of stimulating and committed individuals.

All of this activity and growth as Pardes nears its 25th birthday generates considerable excitement. But, what hasn't changed at Pardes are those things that have made Pardes great in the past: its philosophy, way of teaching, caring, openness, and the way it is able to appeal to individuals from the whole spectrum of Jewish life. We remain dedicated to this vision for it is central to who we are. The rest is just enhancement.

We now have a great many people supporting Pardes. On behalf of the Board, I wish to express appreciation to all those who have always given us both financial and moral support. Those not yet involved, I invite to join us as we embark on this new period of growth, by coming and meeting our students and faculty. ♦

Granting News

PREPARED BY THE FINANCE COMMITTEE

Pardes will soon be entering its twenty-fifth year. Since 1972 when its doors first opened with fifteen students, Pardes has been growing steadily and appreciably both in terms of numbers of students and in terms of financial needs. This year (1995-96) our Year Program has one hundred and two participants, our Evening Program has eighty students each semester, and we expect 150 students to enroll in our 1996 Summer Program during June, July and August.

Since 1989, when Pardes became financially independent of the World Zionist

Organization, we have been the recipient of an annual grant for general operating expenses from the **Jewish Agency/Joint Authority for Jewish Zionist Education** and the **New York-UJA Federation**. Their generous commitment to support Pardes for five years gave us time to develop additional sources of funding. However, the five year period has ended and although Pardes has continued receiving an important annual grant from the **Joint Authority**, it is about half the amount of our original funding. As a result, Pardes has had to raise significantly more money to meet its operating needs.

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If you are from either Wisconsin or the Greater N.Y.C. area and are interested in studying at Pardes, special funding for financial aid is available thanks to generous grants awarded to Pardes (see Granting News).
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SUMMER PROGRAM OFFERS OPTIONS FOR CAJE

In addition to its regular Summer Program (in three sessions from June 17 to August 22) Pardes is offering two special five-day study programs to be held immediately preceding and immediately following the **CAJE 21 Conference** in Jerusalem this summer. Designed to reintroduce Jewish educators to classical Jewish sources, the program offers options for full morning and/or afternoon sessions that combine *havruta* (paired) study and class discussions led by members of the Pardes faculty. Dates are July 28-August 1, and August 11 to August 15.

RECENT VISITORS TO PARDES INCLUDE:

Vicki Agron, Director of National Campaign Planning and Budgeting of the UJA; **Dr. Haran Alexander**, Vice President of the University of Judaism; **Daniel Bader** and **Zachary Harris** of the Helen Bader Foundation; The Chicago Delegation from the **March of the Living**; **Joyce Kitey** of the Jerusalem Foundation; **Mrs. Hadassah Musher**, Board Member of PEF and daughter of **Rabbi Mordecai Kaplan**; **Shimon Pepper**, Assistant Vice President of Campaign Operations at UJA; **Rabbis Ismar Schorsch** and **Bill Lebow** (respectively Chancellor and Dean of the Rabbinical School of The Jewish Theological Seminary).

ATTENDING SPECIAL STUDY SESSIONS WERE:

The **Combined Jewish Philanthropies (CJP) Mission** from Boston; **James and Sonia Cummings**, **Rabbi Rachel Cowan** and **Charles Halpern** from the **Nathan Cummings Foundation**; **Lee Meyerhoff Hendler** and **Rabbi and Mrs. Joel Zaiman** of Baltimore, Maryland; **The International Rabbinic Forum**; and **The Alexander Muss High School** in Israel.

NEW FACULTY

Pardes announces the appointment of **Seth Farber** (Humash), **Gilla Rosen** (Women's Mitzvot), and **Marcie Lenk** (Prophets, Humash) to the teaching staff.

PARDES MOVES TO MANHATTAN

RAE JANVEY has been appointed Pardes' Director of North American Affairs. Her base of operation is Pardes' new midtown Manhattan office.

Born in South Africa, Rae attended high school in Israel, served in the Israel Air Force, and received her law degree from the Hebrew University. A Wexner Heritage Fellow and a lay leader in the American Jewish community for many years, Rae has devoted much of her time to helping build the Heschel School in Manhattan, an elementary Jewish day school, known for its excellence and pluralistic approach to Jewish education.

As Director of Pardes' North American Affairs, Rae is responsible for fund raising, developing the Board of Directors of the American Pardes Foundation, recruitment and alumni activities.

"I am truly amazed at the extent to which the Pardes agenda epitomizes the most pressing concerns of the American Jewish community: the importance of Jewish learning; the necessity of reaching college age students with the Israel Experience; the primacy of respect for diversity; the significance of enhancing Israel-Diaspora relations; and the development of knowledgeable young Jewish leaders for the future.

"I have a number of immediate goals as part of my mission to 'put Pardes on the map in North America'. One is to bring a taste of Pardes to America by developing opportunities to study here. Second, I would like to establish an active alumni council that will help recreate the sense of community among Pardes alumni. Third, I hope to encourage visitors to Israel to experience the joy of studying at Pardes."



TRAVELS WITH DANNY

Pardes Director **Danny Landes** had a busy first year, both outside of Israel as well as on the home front. His overseas commitments were: Shabbat scholar at the University of Pennsylvania; meeting with students at Harvard Hillel, Brandeis Hillel, University of Chicago, Northwestern University, Ohio State University, University of California at San Diego and UCLA. He was scholar in residence in Columbus, Ohio for the Mandelkorn Institute for Jewish communal workers on the topic "Who's Torah is it Anyway—Issues of Jewish Pluralism." He spoke to a gathering of Bonei Pardes in New York City attended by over 100 alumni and friends, on "Uniting a Diverse Community." He lectured for the **Wexner Heritage Foundation** in La Jolla, California on "Jewish Liturgy and Rabbinic Literature," and spoke to a new **Alumni and Friends of Pardes** group formed in LA by **Barak Platt**, '90-'91. In LA he was guest Rabbi at **Temple Emanuel** and the **Bnei David Judea Congregation**. He was a major Teacher/Lecturer at England's **Limmud** conference, a gathering of lay and professional people involved in Jewish education, where he lectured on Jewish mysticism and ethics.

Rae Janvey may be reached at:
American Pardes Foundation
 165 East 56th St. New York, NY 10022
 Tel: 212-230-1316 / Fax: 212-230-1265
 E-Mail: PARDESUSA@AOL.COM

SEMINAR SERIES ON NORTH AMERICAN JEWISH COMMUNITY

Returning to the States and wondering what's in store? **Nina Bruder**, a second year Pardes student has organized a Leadership Development Seminar Series so that Pardes students can familiarize themselves with issues currently riveting the North American Jewish community. The seminars, an introduction to Jewish communal life in North America, are designed to help students who wish to make a connection, either professionally or as volunteers. Aiding Nina in implementing the program is Pardes student **Marla Siegal**, a former AIPAC Field Director. Speakers at the seminar series included: Professor **Steven M. Cohen**, The Melton Center for Jewish Education in the Diaspora, Hebrew University; Professor **Daniel Elazar**, President of The Jerusalem Center for Public Affairs; **Howard**

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FROM THE DIRECTOR

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the practitioner from the world, is, in the final analysis, no faith at all.

In stark contrast to this view, Rav Kook offers another approach:

The pure mind sees the divine in every aspect of life—personal and public, spiritual and material. The pure mind evaluates actions only by the measure of benefit they bring or destruction they wreak...for though the world may be flawed, viewed as a whole it is an ongoing divine creation. 'He did not create a void; He fashioned the world to be civilized'.

Rav Kook reveals that paradoxically Judaism is most in its element when engaged with the world, for its very purpose is *tikkun* [repair] on every possible level. Humans become co-creators with the Almighty when they take that which is broken and set it aright. After all, the very notion of repair recognizes faults and problems. Nonetheless, Rav Kook's mystical belief posits that whatever is beneficial has a reality based in the Divine—that what is good exists only because it ultimately derives from God. Indeed, to deny the world and its potential to be redeemed by human efforts is to deny God; to aver that the Creator actually created *tohu*, the void, which, according to Genesis, God wishes to overcome. To be created in the image of God is to take part in this battle against *tohu*, not to flee it for some "sacred" realm, much less contribute to its spread. To be Godly is to feed the hungry and to clothe the naked. It is to fill a cultural void and to increase understanding and knowledge—a world view antithetical to that of the religious fanatic.

For Bonei Pardes, to fight *tohu* is to build structures of commitment and to welcome diversity. It is both Torah study and the teaching of tolerance; it is tradition and creativity. That is why in these pages you read of Bonei Pardes who strive to build structures of communities in Israel and the Diaspora that are Jewish, open, alive and spiritually sensitive. "And all your children shall be learned of the Divine, and great shall be the peace of your children' [Isaiah 54:13]. Do not read children [*banayich*], but rather builders [*bonayich*]." [Talmud Berachot 64a]. ♦

TAMMI

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eous person. Education teaches us when, why, and how to do things so that we can transmit our heritage to our children. Therefore, I want to establish a learning center in Santa Cruz that will attract Jewish scholars and teachers.

Although I'm Conservative in practice, ideologically I feel closer to Orthodox Judaism, particularly in its approach to Jewish community and education, to Torah and *mitzvot*. Unfortunately, however, the practices that give me the most pleasure in my Jewishness wouldn't be available to me in an Orthodox congregation. I couldn't give a *drash*, be a *sheliach tzibur*, or read from the Torah; and the truth is I still have a problem with the notion of rabbinic authority.

Kol Tefillah is the name of our congregation. Though a number of us are trained to lead a congregation, we encourage everyone to learn to do it. To this end, I've prepared teaching tapes that not only explain the history and meaning of the individual prayers, but enable one to learn how to lead services. The results are very positive. The two 90-minute tapes are available for an \$18 contribution to Kol Tefillah. We follow the Shabbat morning services each week with a *Kiddush* and lunch for everyone.

I founded the Hebrew school and function as its principal and Hebrew teacher. The Hebrew school is based on the belief that

parents should be involved in the education of their kids. Therefore we send work home to engage the families so that the kids' learning doesn't take place in a vacuum (the embryonic stage of my Parsha Sheet).

The Parsha Sheets I am working on now started because of my disappointment with the dearth of decent materials for children learning *Parshat HaShavua*. My intention is to engage their imagination and interest in Torah. I designed the Parsha Sheets with the family unit in mind and on the assumption that parents will use them with their children. When we came to Israel this year, I continued to write and E-mail them throughout the summer and then began adding questions for adults plus a section on activities for the entire family. Finally I added a comprehensive summary because I worried that some parents might not read the full text to their children.

While the Parsha Sheets are designed to engage children and adults in interacting with the stories and ideas of the Torah text in an interesting, challenging and even provocative manner, the questions grow out of a traditional Jewish perspective, with an acceptance of the Divine source of the Torah and its sacredness to our people. I spend between 30-40 hours a week on research and writing and am happy to send them to anyone with E-mail. My fee at this point is simply feedback, therefore I welcome reactions and suggestions. My e-mail address is: tammi@scib.ucsc.edu. ♦

RAFI

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what we've lost and what we've gained.

The children see what we do at home which helps counter the straight religious line they get at school. We chose Kiryat Shmona rather than a *yishuv* because we wanted to be in a heterogeneous community. It's just somewhat ironic that in our small *hevra* of five or six families, I find we have almost too much diversity, and not enough consensus on issues that are crucial for me, such as whether our daughters can read Torah in a women's minyan for their *bat mitzva*. Sometimes I feel I have nobody to talk with up here.

Despite the fact that we miss being part of an ideologically compatible community, we know we've gained a lot in terms of personal growth by being here. We're developing professionally and our active involvement in volunteering helps us form close ties with the townspeople, enabling us to integrate our professional lives with our personal ideals. I want the message of

pluralism to go out, and feel that we can make more of an impact within a traditional society. I didn't come to Kiryat Shmona to make it a better place, but feel that by living my life here and answering questions I can make a difference.

It is fortunate for us that this is a small town with a small religious community anxious for more people to be part of it. It tends to make the population more accepting of diversity, such as the fact that Randy wears slacks, doesn't cover her hair, and is concerned with feminist issues. Oddly enough, one of the things that keeps us here is the fact that we're so often shelled from Hizbullah bases in Lebanon. It makes us feel we're all in this together and helps create a strong sense of community.

Despite demographic changes and the incursions of secularism, Kiryat Shmona is still largely a Sephardi development town with traditional values which include respect for God and religion. Most of the people who call themselves non-religious are not anti-religious. Even in the non-religious schools the kids still kiss the *mezuzas*. The only problem is the tendency to see

OR MARS

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He never was able to experience joy and sorrow, accomplishments and failures with a family or community as part of a team. Perhaps this was the reason that God would not let Moshe get too close at this point. In order for Moshe to experience closeness with God, he must first experience and participate actively in a relationship with others in a community.

In the time between the burning bush and our *parsha*, Moshe was able to do just that. As leader of the Israelites, Moshe had many experiences that allowed him and all of Israel to participate in community. Together, they experienced the miracle of the crossing of the Red Sea, the disappointments of the desert, the gift of Manna, building the *Mishkan*, setting up spiritual leaders with the Priesthood, revelation at Sinai, and together they heard the Torah read and together they said "*Naaseh vNishmah*" [We will do so that we can hear]. It is after all these opportunities for community building that we find Moshe inside the *Ohel Moed*, the Tent of Meeting, about to be told by God how he and his people can finally come closer to God through offerings and sacrifice—*Kuf-Resh-Vet*.

I look to Ramban to find the connection between sacrifice (or coming close to God) and participation in community. When speaking of bringing an offering, God uses the word *Takrivu*—"you shall offer." Ramban says that from the fact that this command is in the plural we can derive that two or more people together can bring a sacrifice and have it accepted. Two or more people bringing a sacrifice can be read as two or more people coming closer to God together. It sounds to me like communal responsibility; by combining your offering you are combining your plight and hoping it will be accepted as one.

Commenting on a Midrash in *VaYikra Rabbah*, Rabbi David Tzvi Hoffman

everything religious as black or white. For example, those who go to *shul* on Shabbat and also go to a disco or a ball game call themselves secular, a label that only exacerbates differences.

Pardes gave me the awareness that I can have strong differences with someone and yet love him as my brother. I learned how to disagree with someone else's political and religious views without causing strife. This has enabled me to maintain close relationships with friends and associates who are politically right-wing. My oldest boy, Yakov,

explains that sacrifice is a means for Israel to be a more holy community. He writes, "The worshipper who partakes of the sacrifice sits at the table of the Lord."

We here on Shabbat are a Holy Community sitting at the Table of God. We were all called in one way or another. Some of us hear our call louder than others. When we are called, we are called with love. The root *Kuf-Resh-Alef* is used. And because we have been participating actively in a community together we can come closer to God. Together we turn *Kuf-resh-Alef* to *Kuf Res-Vet*.

Lately we have been talking about leaving this community and going back to wherever we go and seeking out new communities. In my view, this is essential; we must seek out new community wherever we go. We must continue to have shared experiences with others in community, support one another in sorrows, and make sacrifices together in order to be part of community. Perhaps this is a way we can continue to be close to God, through the communities that we build.

It is hard moving from one community to another and changing from *Kara* to *Karav*, from being called to being close. But we should be patient and take small steps, find our niches whether it be through participating in prayer community, learning community, social action community, or other types of community.

In his commentary on our *parsha*, the Hasidic master, the Meor Eynaim, says that Moshe and Israel had to take several steps to become a community, to get from the burning bush to *Parshat VaYikra*, and earn the ability to get close to God through sacrifice.

It takes several steps to be part of community and many steps to get close to God. I hope that we all will take what we learned from being part of this learning community to create many other communities and help ourselves and others, through our words and actions—jump from *Alef* to *Bet*, from *kara* to *karav* [being called to being close], and be part of a holy community. ♦

learns with a right-wing Rav. After Rabin's assassination, Yakov repeated to me things his Rav said that I disagree with totally. Rather than exacerbate negative feelings, I told Yakov, that I didn't agree with his Rav's views but that I like him as a person and that he's a friend of mine. I told the Rav the next day what I had said to Yakov. He shook my hand warmly and thanked me, saying that there's a need for unity. I feel very strongly that Pardes provided the environment for the development of pluralism in my *neshama*. ♦

GRANTING NEWS

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earmarked their donations for special programs and purposes in order to help broaden the reach of their support. For example, the **Leo and Julia Forchheimer Foundation** awarded Pardes a challenge grant of \$250,000 to establish a Scholarship Endowment Fund (SEF). The income earned on these funds is to be used exclusively to provide financial assistance to students, and Pardes was given two years to raise this money. With one year remaining, we have already raised \$210,000 with the help of both individuals and foundations, such as the **Nathan Cummings Foundation** and the **Samuel M. and Helene K. Soref Foundation**. Thanks to the Forchheimer challenge grant we now have a scholarship endowment fund of \$420,000. We received another challenge grant from the **Everett Philanthropic Fund** and have met the challenge thanks to the **Rochlin Foundation**. This grant will yield \$30,000 in support of Pardes' Community Service Program.

The **New York-UJA Federation Legacy Fund** and the **Helen Bader Foundation Inc.** have awarded Pardes funds to be used to encourage individuals from their respective communities (New York and Wisconsin) to learn at Pardes. In addition to providing students with financial assistance, these foundations have also allocated a portion of their grants to enable Pardes to cover the actual cost of educating the students. (Tuition covers only half the cost of each student's education.)

The **Dorot Foundation**, which has had a long and close relationship with Pardes, continues to support our institution as well as to provide full tuition scholarships to its Fellows who learn at Pardes, of which there were nine this year. The **Wexner Foundation** also enabled two Wexner Fellows to study in our 1995-96 program.

In addition to assisting us with our educational needs, the **Eden Foundation** has also awarded Pardes a generous grant earmarked for our Building Fund. This fund was created in 1993 to enable Pardes to move to its current home in Talpiot and renovate an empty floor to be a comfortable facility in which to learn. Thanks to our continued growth, we will soon outgrow these facilities and the Building Fund will help enable us to accommodate the physical needs of the program.

With the continued support of these foundations as well as of alumni and friends, Pardes will be able to raise the \$650,000 required in order to meet its \$1.3 million projected budget for 1996-97. ♦

THE PARDES CONNECTION

NEWS OF CLASSMATES AND STAFF...

Jeff Allon '79-'80 is illustrator of *Ten Best Jewish Children's Stories* by Daniel and Chana Sperber. Published in Jerusalem, the book is available in bookstores both in Israel and the U.S. Recommended for ages 6-9.

Randi Greenwald '80-'81 and **Allan Silver** '80-'81, and their three children, have returned to Jerusalem after 14 years in the States. Allan is Executive Director of the Israel office of the AVI CHAI Foundation.

Danny Landes, Pardes Director, was co-author with his wife, **Sheryl Robbin**, of "Hanukkah Zealots," an article in *The Jerusalem Report* (December 28, 1995).

Allan Rabinowitz '79-'80, wife Tzippi, and their two children have returned to Jerusalem after six years in Minneapolis. Allan is a professional tour guide.

Rabbi Josh Saltzman '90-'91, is director of The New York Kollel—A Center for Liberal Jewish Study, modeled on Pardes, which opened this year at Hebrew Union College—Jewish Institute of Religion in Manhattan.

AND THEIR WEDDINGS...

Lisa Cooper '86-'87, to Babu Phillip. They are living in New York City. Lisa received her M.S.W. from Columbia University and is working in New York as a social worker.

Miles Hochstein '83-'84, to Leora Troper. Miles completed his Ph.D. in International Relations and is doing a post doctorate in public health at UCLA.

Elka Klein '88-'89, to Yossi Francus. They are

living in Cambridge, Massachusetts.

Zel Lederman '80-'81, to Riza Jungreis. They are living and working in Jerusalem.

Phil Shaw '77-'78, to **Shira Gordon**. They are living in Riverdale, New York.

Yaakov Simon '95-'96, to Elisheva Bronzite. They are living in Efrat where Yaakov is a student at Yeshivat HaMivtar.

AND THEIR BABIES...

Jeff Allon '79-'80 and **Shelly Rifkin-Allon** '82-'83, are parents of a son, Hallel Aviya. They are living in Jerusalem.

Sami Barth '81-'83, and wife, Karen, are parents of a son, Meir Yishai. They are living in New York.

Linda Beltz '86-'87 and **Philip Glazer** '89-'90, are parents of a daughter, Tzipora Laya. They are living in Riverdale, N.Y.

Aryeh Ben David '79-'80, Pardes faculty, and **Sandra Shanker Ben David** '80-'82, are parents of a daughter, Lilach Hodaya. They live in Efrat.

Renana Brooks, '80, and husband, Robert Rovinsky, are parents of a daughter, Neshama Tamar. They live in Washington D.C. where Renana is clinical psychologist and director of the Sommet Institute for the Study of the American Unconscious.

Jill Cohen-Bateman '85-'86, and husband, Danny, are parents of a daughter, Shlomit. They live in Jerusalem.

Jackie (Espinoza) Elbaz '88-'89, and husband, Yosi, are parents of a daughter, Ela Rahel. They are living on Kibbutz Almog.

Shawn '89-'91, and **Tom Fields-Meyer** are parents of a son, Ezra Moshe. They are living in

New York City.

Barbara Gochberg '80-'81, and husband, Steven Pretsfelder, are parents of a daughter, Maya Arielle. They are living in Riverdale, N.Y.

Renee (Swartz) Halpert '84-'85, and husband, Joe, are parents of a son, Aryeh Noam. They live in Jerusalem.

Carolyn Peltin Hoffman '86-'87, and husband, Allen Hoffman, are the parents of a son, Ryan Nathan. They live in Encino, California.

Rachel Koenigsberg '80-'81, and husband, Yehuda, are parents of a daughter, Batzion Chen. They are living in Jerusalem.

Alan Lonstein '93-'94, and wife, Becky Shavit-Lonstein, are parents of a son, Noah. They are living in Los Angeles.

Laura Nelson-Levy '82-'83, and husband, Seth, are parents of a daughter, Hadass Chaya. They are living in Jerusalem.

Shari Rosenfeld '82-'83 and **Yonatan Barnhard** '78-'79, are parents of a son, Noam Ziv. They live in Riverdale, New York.

Leah Rosenthal, Pardes faculty, and husband Yoav, are the parents of a son Nadav Shimshon.

David Shire '88-'90, and wife, Miriam, are parents of a daughter, Naomi. They are living in Yishuv Neve Daniel.

Yael (Smiley) Simckes '87-'88, and husband, Daniel Simckes, are parents of a daughter, Keshet Dvora Rachel. They are living in Jerusalem.

Ruth Stoll '81-'83 and **Moshe Gresser** '83-'85, are the parents of a daughter, Sarah-Leah Aviyah. They are living in Beer Sheva. ♦

SEMINARS

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Weisband, Secretary General of The Jewish Agency; **Vicky Agron**, Director of National Campaign Planning and Budgeting of the UJA; and Professor **Charles Liebman**, Director of the Argov Center for the Study

of Israel and the Jewish People, Bar Ilan University.

Nina Bruder, *A Wexner Graduate Fellow*, has a B.A. from Brandeis in Jewish Studies and Sociology and an M.A. in Public Policy from Harvard. She is returning to the States this summer to become the Executive Director of *Drisha Institute* in New York City. ♦

Yes, I too want to make a contribution to Pardes.

Enclosed is my contribution for \$.....(or its equivalent).

Name:

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