

# HAVRUTA

**COMMENT** | This is Pardes' thirteenth year, a time of transition to be marked by delight, reflection and learning — not by a bar/bat mitzva speech. "Learning," not study, for if study is the pursuit of understanding, learning is its fruition, the pursuit of life-shaping commitment. For a dozen years, what has consistently taken place at Pardes is learning.

Today, there is a change in the coming together of student, teacher and Torah in the *beit midrash*. A friend, Hillel director and university teacher of literature, put it most directly: "Levi," he said, "the seventies have ended, even at Pardes." It is true that Pardes has been a hold-out in a high-tech, computer-oriented decade. Here the arts and humanities majors still prevailed. Argument was a high art. Deference was hesitatingly granted, to beauty and profundity if at all, not to efficacy or status. It was considered suspect to give quick assent even to intellectually or spiritually compelling claims. Hour-long *shiurim* (lectures) required three, as students leaped to dispute, their hands amove with impassioned claim and counter-claim. There was constant concern with "the infinite (or Infinite) scheme of things."

Today, some of those hands are busy taking notes. The disputes are usually less vociferous and a significant measure of healthy initial respect is accorded the teacher. Some students seem even a little eager to find models for emulation. The scheme of things has shrunk a bit.

It seems more difficult now, for students to look beyond self, though they work hard to do so. Their vision is foreshadowed by real personal concerns: Where shall I go to school? What shall I study? How will I repay my college loans? How will I earn at least an upper middle-class salary? Whom, if anyone, should I



marry? Parental and professional concerns are intensified on a depoliticized North American campus which imposes no larger frame of reference.

In two earlier decades, young adults similarly devoted energies to education, profession and establishing family life, but two larger foci dominated consciousness: the struggles to secure civil rights for blacks and to end involvement in the Vietnam War. Everyone we would agree to call "friend" (there were *many* others) just *knew* that our personal objectives were less important. Consider the phenomenon of "The Washington Semester" which then meant long weeks of protest demonstrations, and which today means a program of study at American University.

What do these shifts in perspective signify for Pardes?

■ In a time marked by new respect for authority, we must be particularly careful to allow Torah, the text, to speak with a voice more decisive than the teacher's charisma. Our students must continue to leave the *beit midrash* citing Rashi, the Rambam and Rava — not Reb Dov, Reb Avi or Reb Regina.

■ The student's agenda needs expanding. Questioning which begins with and leads back to self must be enlarged to ask what the God and people of Israel can demand of the Jew. More than that, interdependence, the model of the *havruta*, must become a sustaining alternative to an increasingly isolating search for personal independence.

■ Given the prevailing preference for the practical, as seen in the growing inclination for professional-track academic training, it is no wonder that Pardes students receive decreasing support from family and friends as they embark upon the unusual course of extended learning. Should they decide to remain in Israel, sacrificing family proximity, economic security, previous professional aspirations and rosy Zionist illusions, they often require considerable emotional and economic assistance. Such help can be provided in part by those Bonei Pardes who have successfully made these transitions, by the continued openness of faculty homes and by the allocation of Keren Pardes funds to deal with students' financial needs.

■ Pardes need continually invest new effort in developing curricula worthy of our students' best learning and their precious willingness to make major sacrifice. Heightened emphasis must be placed on moral refinement to redress the imbalance caused by excessive reliance on the tangible successes of Zionism and

## PARDES PEOPLE: Students and their Parents

In his article on *Parades* in *Moment* magazine, ("A Highly Unorthodox Yeshiva," July-August 1985), Matthew Nesvisky writes:

The new concern is that your son or daughter may go off to Israel, join a yeshiva, and enter into a world so different from your own that an unbreachable estrangement sets in between parent and child.

Mr. Nesvisky hastens to reassure the reader, however, that parental trauma is an inappropriate response to *Parades*, for in his view, it is those very qualities which distinguish *Parades* from other yeshivot which obviate the need for concern.

Does the fact that *Parades* is different from most yeshivot mean that the parents of *Parades* students are somehow spared this form of anxiety? To answer this question, we talked to a number of former students, from whom we learned that parental concern is indeed a reality. For no matter how unique and enlightened *Parades* may be, not all parents regard the decision to interrupt one's academic or professional progress and travel half-way around the world in order to spend a year or two in a yeshiva as a particularly sound one. These parents sometimes feel themselves facing a double jeopardy — immersion of their son or daughter in a world with which they are unfamiliar and of which they have "anguished visions of men in black coats spiriting away their offspring forever" (Nesvisky), and the possible trauma of physical separation, should their children choose to make Israel their home.

If men in black coats do not spirit away *Parades* students, what then does occur? The great majority of students attending *Parades* decide to increase substantially the extent of both their traditional observance and their involvement within the Jewish community. Fifteen percent of *Parades* students opt for aliya. For some parents, these new commitments are viewed as a threat, and feelings of love and forbearance notwithstanding, the period when a son or daughter is exploring and testing a new relationship to Judaism and possibly also to the State of Israel, can be one of

stress and anxiety.

There are also parents who are stimulated to keep pace with their offspring's Jewish growth, who derive from it an impetus to continue learning, to become more communally active and even to contemplate aliya. (The parents of one *Parades* student decided to make aliya even though the student chose to return home to England).

Following are accounts by three Bonei *Parades* (*Parades* Alumni) in which they reveal the difficulties that accompanied their decisions, in the face of parental objections, to study at *Parades* or to live in Israel. Although each of these stories is different, common to all of them is a pervasive sensitivity to parents and a deep-seated desire to remain close to them. Unlike offspring of the immigrant generation in America, whose lives often signified a radical departure from those of their parents, many young people today seem intent on maintaining continuity. Individual growth is often expressed not by turning away from family, but rather by taking as a point of departure aspects of one's learned family values and bringing these a step closer to fulfillment. For instance, in two of the three families portrayed below, the children perceive their parents as having positive Jewish and Zionist feelings. They regard their decisions to become more traditionally observant or to live in Israel as building on their parents' positive Jewish commitment.

Nevertheless, some parents understandably react to major changes of this kind as a rejection of their own lifestyle and values. Seen through their eyes, "breaking away" Jewishly may signify abandonment of cherished life patterns and values. Consequently, they may have difficulty seeing their sons and daughters as basically the same people they have raised. The *Parades* alumni interviewed here seem to have retained very much of their prior selves. While having deepened their Jewish commitment, they remain actively concerned about their professional lives, their relationships, their participation in society and their parents.



### MEIR

"Who doesn't have a story?" asks Meir (Marc) ('80-'81, '81-'82). "My father was born in Israel and came to America as a child, so there was always the flavor of Israel in our home. That was the main reason I was sent to Israel for a summer when I was 15. I returned the following summer to work on kibbutz and knew then that I wanted someday to come and remain for an entire year. Finally, after graduating from university, I came to Israel with the World Union of Jewish Students on their one-year program, planning afterwards to return to the States and work professionally with American Jewry. During that year, however, I began thinking about *Parades*. When I decided to stay for an additional year and attend *Parades*, my parents were displeased.

"They came to visit me, and it was very difficult. Both my parents had an Orthodox upbringing and had moved away from it, my mother as a result of the disruption in her life when she was

forced to flee Germany, and my father by consciously choosing another lifestyle. Nevertheless, they had given me a positive feeling for traditional Jewish values. In university, which was a period of religious growth for me, I had already begun to be more traditionally observant.

"My parents thought that going to a yeshiva meant rejection of them. They remembered that their own friends had been negatively judgmental and condescending towards them when they left Orthodoxy. Further, they sensed that I was becoming increasingly attracted to Israel and were concerned as to how they could sustain a relationship over 6,000 miles. It was the first major disagreement I ever had with my parents.

"When I decided to spend a second year at *Parades*, things reached the boiling point. They were concerned about my financial security and argued that I should first return to the States and go to graduate school. They feared that I

was becoming narrow and parochial and that I was insufficiently concerned about economic security or professional career. We all three overreacted.

"Looking back, I think theirs was a legitimate fear, for when you do serious learning, it is possible to become so engrossed that your vision narrows. At that time, what I was experiencing was so important to me that I lacked sensitivity toward their needs and concerns and did not respond with *kavod* (honor due a parent). I realize now that it is perfectly reasonable for parents to be concerned about their children's financial well-being. Nevertheless, from my perspective, it seemed perfectly reasonable to first acquire a frame of reference, a Jewish point of departure, before pursuing a graduate education in the States.

"There is a tendency to take everything very seriously when you're coming to new realizations about yourself, which doesn't necessarily mean that you are a fanatic. When you spend 10-15 hours a day studying music or training for sports, people think of you as dedicated; when you choose to learn Torah 10-15 hours a day, many consider you a fanatic. To me, fanatics are those who lose perspective and think that only what they are doing is of value and that everything else lacks importance and is a waste of time. I may at times have been harshly judgmental, unfairly critical and even pompous towards my parents, but I was never a fanatic.

"I don't think everyone has to go through this stage. You should always be capable of empathy, even if ultimately you must do what you think is right. The real problem is that as long as your parents are over there and you are over here, there can be no synthesis or resolution. I love my parents and yet in the end what I am saying to them is that this living of my life in an all-encompassing Jewish way — religiously, socially, economically, politically and militarily (that is, in a Jewish State) — is a more important value than the unity of the family.

"After my second year at Pardes, I went back to the States to graduate school which gave us the time to be together and the opportunity for reconciliation. My parents were able to see that I am still me, that I still enjoy playing tennis with my father or sitting with him drinking beer and talking about sports or women. They began to see that I was genuinely pulled toward Judaism and Israel and not primarily seeking to abandon America or desert them.

"You go through stages, first thinking that parents can change and that you can convince them. Then, somewhere along the way, you realize that they have their own lives and values and that you can't change them. You learn to keep your mouth shut and go on loving in

spite of the differences, concentrating on all the things you share. For example, when I first decided to use my Hebrew name, it didn't occur to me that my parents, who addressed me all my life as Marc, would have difficulty calling me Meir. After all, I reasoned, they had given me both names. I think the irony escaped me at the time that my father's name change from Moshe to Murray was directly antithetical to mine. Now I realize that I can be both Marc to them and Meir to everyone else. My father has even begun using my Hebrew name when writing to me and, when I was home, my mother, in introducing me to someone, said, 'This is my son, Meir to you and Marc to me'.

"When my parents saw that I was no longer judgmental, they became more relaxed towards me. One Friday night we were learning Rashi together and my father quoted 'Yismachu . . .' (They shall rejoice . . .) and said that whereas he felt that his own Jewish upbringing had stifled him by concentrating almost exclusively on the necessity for guarding and observing the law, he was gratified to see that for me the emphasis was on rejoicing in it. And so we have reached a level of mutual respect and understanding, but we pay a price. Intellectually we can say we understand and love and respect each other, but they are still there and I am still here. Communication is limited to a letter or a phone call.

"Now that I have made *aliya*, and have to face the struggle of being on my own, especially now that I'm in the army and coming home alone to an empty apartment, I find it painful and lonely. The army calls a soldier whose parents live elsewhere a *hayal boded* (a lonely soldier) and grants him a special status.

"I think my father is tremendously proud of my being in the army, yet he misses me and would like me to be home. For my mother, it is more complicated. She respects what I'm doing, but is frightened by it. My mother lost three-quarters of her family during the Holocaust. What little remains is very precious, and I, by deciding to make Israel my home, know that I am rupturing her sense of family unity and contributing to her feelings of loss. There is a certain irony in the fact that only now that I know what it means to miss family, am I able to empathize most fully with my mother, and though she is 6,000 miles away, feel closer to her than ever before.

"Facing the reality of making my way alone and on my own may have somewhat diminished my ardor. Nevertheless, confronted with all the challenges of making *aliya* and serving in the army, I don't for one minute regret my decision. I'm doing what I want to do and need to do."

## REUVEN

"I grew up in Louisville, fifth generation Kentuckian," says Reuven (Robert), ('82-'83). "My family has been active in the Jewish community there since the Civil War, and no one in my family ever married a non-Jew until my generation.



"My parents, at home in America, are not traditionally observant. Their approach to Judaism contains certain contradictions. Thus, my father rejected his family's own Eastern European religious origins and looks upon religion as a crutch for the weak, yet he has lovingly passed on to me his father's tefillin. My mother, who had no religious education, wistfully admits she may have missed something and says she believes in God, yet she regards the Bible as the source of my deepening commitment to traditional observance and refuses to read it. My parents belong to a Reform synagogue, and most of their friends are Jewish. Yet, when it came time for my bar mitzva, their critique of the American bar mitzva phenomenon, as being more for the parents' celebration than the child's education, confirmed my own observations and I decided not to have one.

"My first serious interest in Judaism came while I was at the University of Cincinnati. I lived at the Hebrew Union College dormitory where I met an Israeli pianist studying at the Conservatory. He stimulated my Jewish identity by arousing my interest in Jewish history and making it a concern for me. As a result, I

actually began to consider working in Jewish education. I finished my B.A. in linguistics with certification in Hebrew, but I couldn't decide on the rabbinate, or Jewish education, or law. I spent the year getting an M.A. in International Law at the University of Virginia. During that year I was also teaching Hebrew School once a week and found myself looking forward to that two and a half hours more than anything. Consequently I applied to Hebrew Union College (HUC) to do an M.A. in Jewish education.

"The first year of the program is in Israel. I came to Jerusalem and have not returned. In Jerusalem I realized for the first time something I couldn't have known in Louisville, that one can live both as a traditional Jew and also function in the modern world. In Jerusalem I was beginning to find people who knew more about the modern world than I did and whose lives as traditional Jews were shaped by careful ritual discipline, as well as by honesty, humanitarian concern and spiritual warmth. I found myself gravitating increasingly toward individuals who combined both worlds.

"While I was at HUC, I sat in on a few classes at Pardes and found in the teachers the role models I was looking for. Furthermore, I was struck by the fact that these teachers, while living within a framework of a life of *mitzvoit*, had the intellectual honesty to admit that they too had to deal at times with problems in perceiving God's will. This was more intellectually honest and compelling than anything I had ever heard. It was becoming apparent to me that I couldn't become a Jewish educator without becoming far better Jewishly educated, and I began to look to Pardes as essential to my Jewish education. I decided, therefore, to take a year's leave from the HUC program to attend Pardes, following which I planned to return to Los Angeles and complete my master's degree.

"My parents, who had never been approving of my choice to go into Jewish education (thinking it was a waste of time and talent), were not happy with my decision to go to Pardes. They feared that instead of finishing my degree and earning a living, I would remain a perpetual student. After one year at Pardes, I realized I needed to learn still more about Judaism and ideally would have liked to stay on, but I felt that a good compromise would be to enter the M.A. program in Jewish Education at the Hebrew University. My parents' response was two-fold. On the one hand, they could not but approve of the fact that my decision was career-oriented and subsidized (I received a sizable grant from the Jewish Agency). On the other,

they heard the distant thunder, and my mother in particular was beginning to doubt whether I would ever come back.

"Throughout my childhood I had always been very close with my mother and it hurt me to see her feeling threatened and distanced. For her, Israel and religion were the culprits swallowing up her son and taking him away from her. I went home that winter to reassure my parents. I was relying on my previous experience that in the past, even when my parents did not agree with me, they nevertheless always seemed to have faith in my judgment. This time, however, they conveyed the impression that the nature of my Jewish commitment implied their inauthenticity and that I was trying to convert them. That was not my intention. I admire my parents. They are models for me of individuals whose lives have been informed by liberal humanitarian values. I do not want to change them. All I want is that they try to understand what I am doing.

"At about that time, my older brother was beginning to market videotapes and I noticed that if he recommended to my parents certain videotapes, they would make an effort to view them; or if my younger brother produced a commercial and asked them to see it, they would take the time, even if it meant traveling all the way to Bloomington. All I wanted was parity. I wanted them to read a book on Judaism that I recommended. They never really refused on principle; they just never got around to it. I don't know if this will ever be resolved. I can't help feeling a residual frustration, yet I sympathize with how difficult it must be for them, given the extent to which they feel hurt by me.

"Further complicating my relationship with my parents was that my decision to enter Hebrew University was influenced by the prospect of marrying an Israeli and developing roots in Israel. This was becoming very attractive to me as part of a growing realization that I ultimately wanted to live here. I wanted to marry someone unhesitatingly observant, reinforcing a direction in which I knew I wanted to go. When I became engaged to Tami, I think my parents felt even more threatened. I went back home at about that time in an effort to seek a better understanding with them. My father was receptive, but I felt that my mother viewed my marriage as the capstone that would complete the process of making me both Israeli and religious and irrevocably alienate me. My mother also let me know that she feared that she would never know her grandchildren, though Tami is English-speaking and language would never be a barrier.

"My parents' first trip to Israel was for the wedding. It wasn't a particularly

satisfying trip for them, though it had the advantage of enabling them to see that I lived in a warm and supportive community. I think this helped dissipate their fears that Israel was a sinister place.

"Contrary to what I expected, however, after they went back I felt an even greater distance from them. There continued to be very little communication and growing tension. Then one day I panicked because I felt the relationship was on the verge of disintegrating. I ran out and bought plane tickets. I felt I had to make a gesture to show that I was still their son. When I called to say we were coming, their response was less than enthusiastic, and I sensed that they had serious reservations about our coming. I remember hanging up the phone and crying. Nevertheless, we made the visit. I think my parents really tried to accommodate us. But to a large extent this meant avoiding discussion of what was most important to me. Consequently our visit was non-confrontative, without serious communication, a truce. I came back feeling not much better than when I left.

"I love my parents, and the recollection of the lost intimacy we shared makes me very sad. Therefore it is a priority for me to invest whatever time and money it takes to maintain a relationship with them.

"My plan now is to finish my M.A. in Jewish education and then to return to the States to work for at least three years in the Louisville area. I hope that our spending time there will help soften some of their defensiveness and that when they see that I'm the son they remember, and when hopefully there will be grandchildren, then perhaps that will enable them to view what I'm doing with greater openness and appreciation."

## KATHYE

"Going over it all again still hurts," says Kathye ('83-'84), recalling the circumstances under which she made three momentous decisions: to come to Israel in order to study at Pardes, to make *aliya* and to marry an Israeli.

"I grew up, one of four children, in a family that is warm, supportive and loves being together. My parents created a positive Jewish environment, emphasizing the value of family closeness. Our home in Rochester was traditional, though not halachic. In other words, we celebrated the holidays, went to synagogue every Shabbat and went to afternoon Hebrew school, but we also drove and shopped on Shabbat. My parents are deeply concerned with Judaism and Israel and were always involved in a variety of fundraising projects.



"To further enhance our Jewish and Zionist upbringing, they sent us to the Brandeis-Bardin Institute (BBI) in California, where I became a staff member during my college summers. It was at BBI that I heard of Pardes and started thinking seriously about coming here for a year. Unfortunately, I wasn't good at making this clear to my parents.

"Anticipating that the only way I would be able to live in Israel for an extended period was with my own resources, I decided to work for a few years after college to save enough money. I told my parents six months before I planned to leave, hoping this would give them ample time to become accustomed to the idea. They did not receive the news with joy. 'Don't expect us to come and visit you', said my mother, hoping in this way to make me realize what it would feel like to be on my own and far away. My parents admitted that they were afraid I would stay in Israel. Yet my mother revealed to me that in 1948 she too had thought of coming to Israel to live, but somehow it had never worked out. I think that was why she was able to anticipate and fear the attraction it would hold for me.

"It did not take long. Shortly after I arrived, I knew that Israel was where I wanted to be. I had no trouble feeling at home, knew a lot of people from BBI and from New York and developed a warm relationship with Israeli cousins who took me in from the start.

"Then I met Aharon. He was the medic on a Pardes Negev trip we took in

November 1983. About a month later we started seeing each other seriously. He had just returned from being a Jewish Agency emissary in France and was working for the Agency developing special programs for foreign students and at the same time studying part-time.

"In February I called my parents and tried to tell them that Israel was very important to me, that I was happy and wanted to try building a life here. The call lasted one and a half hours. Their biggest worry was that I was choosing a very different life for myself without day-to-day emotional support from my immediate family. They were also angry that I hadn't revealed my feelings and intentions all along and seemed instead to be springing them on them all at once. They thought that perhaps I had been overwhelmed emotionally and wasn't seeing things clearly or realistically. And they felt that my relationship with Aharon was insulating me from experiencing what it would be like to be completely on my own.

"The conversation ended on a note of frustration on my parents' part and sadness all around. I felt a measure of guilt, for I did hold back those first few months for fear of hurting them, dropping only occasional hints, such as telling them how much at home I felt here. In retrospect, I should have told them in my sophomore year of college that Israel was important to me and very much a part of my future plans. This would have given them a few years, rather than a few months, to get used to the idea.

"In subsequent letters and phone conversations, I made it a point to keep them well informed of the growing seriousness of my relationship with Aharon. Four days before I was to go back to the States for the summer, we became engaged. Needless to say, it wasn't a very happy homecoming for my parents.

"My parents' objections to my getting married were in some ways very typical. They worried that we had no economic security owing to our limited earning capacity and the generally depressed condition of Israel's economy. When Aharon finally arrived, I think he convinced them that he was not only very resourceful, but also very capable, and that we would manage. We were married that October in Rochester, and we have managed. In addition to his work, I have been fortunate in finding a challenging job doing computer DNA analysis in molecular genetics at the Hebrew University Hadassah Medical School. In the afternoons, I also tutor children in English and now have 12 students. Also, Pardes continues to play an important part in my life. A number of my classmates are living here which pro-

vides me with an Israeli "family" and I try to continue studying in the evenings.

"At this point my parents accept the fact that we're here and that we're married and they seem to be happy that we are happy. We miss them, and they miss us, and that void will never be filled. Nevertheless, we try to compensate by writing a lot and calling each other. I feel especially sympathetic towards my parents right now because the whole family is in a state of flux. All the children are leaving home and moving far away, including my brother who was in business with my father. My impression, however, is that my parents regard us as one of the more stable units within the family and respect my having made a sound decision. They're even talking about going to ulpan and learning Hebrew. In the meantime, they're planning to come for Pesach."

## PNAI

Parents of North American Israelis (PNAI), c/o Weissman, 6601 Broadway, Riverdale, New York 10471 (212) 549-4528, was started in 1974 by the parents of Debbie Weissman who has been both part-time student and teacher at Pardes. With more than 3,000 members, the organization serves three purposes: to provide a support group for parents of *olim*, to engender support for Israel and to offer direct assistance to family members living in Israel. To find the group ne... contact the main office above

This issue of HAVRUTA was published with the help of:

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Carol Ann (l.) and Naomi (r.). At right: Yochanan.



Those learning in Pardes' *beit midrash* this year will find it enhanced by the *aron kodesh* built by Yochanan ben Avraham ('84-'85, '85-'86) and by the *bima* mantle created by Carol Ann Bernheim ('84-'85, '85-'86) and embroidered by Naomi Kroll ('83-'84, '84-'85).

## VOLUNTEER PROJECT STRUCTURED

Tziona Melman ('83-'84, '84-'85) is bringing her social work background to a new professional position at Pardes in which she will combine the responsibilities formerly held by Kathy Kahn ('82-'83, '83-'84), Pardes' Coordinator for Volunteer Projects and Sandra Shanker Nemlich ('80-'81, '81-'82), Coordinator of Informal Activities. In her new position, Tziona's main responsibility is coordinating student volunteer projects, which requires finding new placements and arranging for supervision. She plans to concentrate volunteer projects in the Baka neighborhood in which Pardes is located. In addition, Tziona will organize all *tiyulim* (trips), Rosh Hodesh programs and home hospitality.

"I am trying to create a more comprehensive relationship with the Baka community. In the past, students tended to feel isolated in their individual projects. To combat this, they will be taken on a walking tour of the neighborhood and introduced to the social demography of the community, to its infrastructure and its institutions. I hope that the students will see themselves as part of a larger project and be aware of the possibility for group impact. Baka is one of three neighborhoods in Jerusalem that has active resident self-management and community involvement. This, plus the fact that residents are welcoming and appreciative, should enable us to be extremely effective."

Tziona made *aliya* from South

Africa three years ago and began her studies at Pardes. In 1981 she received a degree in social work from the University of Cape Town. "When I got to university I started to look at what it meant to be Jewish in the political context and reality of South Africa. I had to make a choice, remain a Jew in South Africa and try to do something about the political system there, or accept that my first responsibility was to the State and People of Israel, and try to do what I do here."

What Tziona does is social work. After finishing her degree in Cape Town,

Tziona worked in a grass roots organization seeking to establish pre-school education for black and colored children. "To get politically involved in South Africa is extremely dangerous. So you try to make changes in the framework of small localized efforts."

While she was a student at Pardes, Tziona continued her interest in pre-school education through a work-study project sponsored by Keren Pardes which enabled her to spend 10-15 hours a week working for Zahavi, an organization devoted to enhancing the resources of large families.





### BRACHA RABINOWITZ RESIGNS

Pardes secretary Bracha Rabinowitz has resigned after six years of service to Pardes faculty and students. A seventh generation Israeli, Bracha attended a teachers' training school and taught two years before coming to Pardes. Bracha plans to continue her studies in either occupational therapy, social work or special education.

"Working with Pardes has been very interesting," says Bracha, "and has brought me into contact with many different kinds of Jews. As an Israeli, I am gratified to see the number of students who choose to remain in Israel. Pardes fills an important need by providing a more open environment than offered by other institutions."

Replacing Bracha is Esther Doron who came to Israel from Hungary in 1957. After high school and the army, Esther worked for a year in Bikur Holim Hospital followed by nine years with the Police Department and four years in the Foreign Office. Esther says, "after the experience of working in the vastness of the Foreign Office, I am looking forward to the smaller, more personal environment afforded by Pardes." She is the mother of two girls and a boy.

### PARDES HOSTS KIBBUTZNIKS

Ten high school seniors from Kibbutz Sde Eliyahu spent two weeks at Pardes in September studying Gemara, *halacha*, philosophy and *Tanach* in preparation for the High Holy Days. Kibbutz Sde Eliyahu is associated with the Religious Kibbutz Movement.

### EVENING PROGRAM UNDERWAY

Pardes has inaugurated an evening program in the *beit midrash* designed to facilitate part-time study by offering classes on specific subjects as well as opportunity for individualized learning. The evening classes offered are: The Development of Rabbinic Authority — Halachic, Historic and Philosophical Perspectives, *Parshat Hashavua* and *Humash*. In addition, teachers are available in the *beit midrash* three evenings a week beginning at 7:30 p.m., to guide both *havruta* study and individual research.

### SUMMER STUDY AT PARDES

Students attending Pardes' nine-week summer session participated in one of two learning levels: a morning Gemara class for those with sufficient background and language skills and an afternoon introductory class for individuals with limited background. Pardes staff rotated in teaching three-week segments. For Susan Fletcher, a fourth year Hebrew Union College student in Israel for the summer, "the approach was both critical and reverential, combining modern methodology with respect for tradition. The teaching was excellent. I feel I attained my objective of improving my competency in Gemara."

Sarah Sherman, also in the advanced class, is a social worker from South Africa who has been in Israel for 15 years. Introduced to Mishna and Talmud at the Leo Baeck Institute in England where she spent one year, she has been eagerly awaiting an opportunity to resume studying. "I enjoy Talmud very much and find it fascinating. We gained an appreciation for a traditionally intensive Jewish environment and learned enough to want to keep on learning more. I hope Pardes will continue with a mini-program for those of us who are only able to study on a part-time basis."

Faculty member Kalman Neuman found the summer program students motivated and astute. However, he thought it unfortunate "that the rotation of teachers did not create the opportunity we have during the year to develop close relationships between teachers and students."

Englishman Alan Baker, a student in the introductory level, came to Israel in 1967 and teaches English as a foreign language at the Hebrew University and Tel Aviv University. "I lost touch with Judaism after my bar mitzva in England and over the past few years have been feeling the need to find out more. Rabbi David Hartman recommended Pardes. I'm older and was apprehensive

about starting. But I called and spoke to Levi Lauer and immediately got the impression of an open and friendly atmosphere. The approach is scholarly and serious without being doctrinaire. No matter how much you learn it seems inexhaustible. I hope to continue if there is an evening program. Now that I've come to grips with the text, I don't want to lose the impetus to go on."

Meir Schweiger, who taught the beginners' class, says that in some ways the summer session was more difficult to teach than the full year curriculum. "Here were people with almost no background and minimal Hebrew wanting to cram everything into a few weeks. Nevertheless, I feel it was very successful, exposing students to important ideas, to text study and to the type of learning that takes place at Pardes." Plans at this time are to expand the program for the coming summer.

### LEVI TO BRANDEIS-BARDIN

Director Levi Lauer has been invited by the Brandeis-Bardin Institute in California to be an April, 1986 guest in their forthcoming distinguished speaker series. The series features individuals prominent in the fields of Jewish thought and education.

### PARDES WINS PRIZE

The Israel Ministry of Education has awarded Pardes the Yacov Agrest Prize for Innovative Jewish Education. The prize is given in memory of Yacov Agrest, a supervisor in the Ministry of Education, killed in the Yom Kippur War.

#### ADDRESS UPDATE

NAME \_\_\_\_\_

FORMER ADDRESS \_\_\_\_\_

NEW ADDRESS \_\_\_\_\_

NEW PHONE \_\_\_\_\_

Please clip and mail

In Israel:  
Keren Pardes — The Pardes Foundation for Jewish Education  
P.O.Box 14002  
Jaffa Gate, Jerusalem 91140

In U.S.A.:  
Keren Pardes, Box 312  
Youngsville, N.Y. 12792

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## THE COMPANY WE KEEP

■ **MICHAEL ROSENAK**, one of the founding faculty of Pardes, has been both formal teacher and informal advisor to more than a decade of Pardes students. Dr. Rosenak is Senior Lecturer in the Philosophy of Jewish Education in the Hebrew University School of Education and in the Center for Jewish Education in the Diaspora, of which he was formerly director. He has completed work on a new book, *Under the Mountain and Climbing It: A Theory of Religious Education in Secular Society*, which has been accepted for publication by Magnes Press. His other published works include both numerous professional articles as well as short stories. A member of the board of directors of Keren Pardes, Dr. Rosenak is also a member of the editorial board of *Forum* magazine and active in *Oz v'Shalom*, an organization which considers the search for peace a priority for traditional Jewish observance. He and his wife Geula, a librarian at Kiryat Moriah, a Jewish

educational resource center, have four children and three grandchildren.

■ **ALBERT L. and RIVELLA (RIKEE) TAVENS** divide their time between Jerusalem and Cleveland, Ohio, where Albert is the owner and president of Tavens Container Corporation. Both Tavens are active in a variety of Jewish charitable and educational endeavors. Rikee is on the board of trustees of Menorah Park Center for the Aging, a residential and day-care treatment center for the Jewish elderly. She is also on the board of Volunteers for Clevelanders in Israel, a support organization for *olim* and students from Cleveland. The Tavens hosted a meeting in Cleveland that introduced Pardes to the Cleveland Jewish community and proved to be an important source of support for Keren Pardes. Their Jerusalem home is always open to Pardes students. The Tavens are the parents of four children, one of whom is a silversmith in Jerusalem.

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## THE PARDES CONNECTION

news of classmates and staff . . .

**Penina Villenchik Adelman** '79-'80, is author of *Miriam's Well: Rituals for Jewish Women Around the Year*, Biblio Press, Fresh Meadows, N.Y.

**Steven Fine** '80-'81, has completed his M.A. in Art History at the University of Southern California.

**Richard Friedman** '77-'78, is a U.S. government lawyer. He lives in Silver Springs, Maryland with his wife Erica Raphael and their daughter Rivka.

**Zvi Leverich** '76-'77, has been promoted to the rank of captain in the Israel Defense Force. He lives in Jerusalem.

**Debra Cohn Levine** '82-'83, '83-'84, is studying for a degree in Jewish education at Hebrew Union College in Los Angeles.

**Miriam Librach** '81-'82, is working as a U.S. district law clerk in Cincinnati where her husband Cliff is a rabbinical student at Hebrew Union College.

**Gretchen Marks** '82-'83, is studying for a Ph.D. in social psychology at Boston University.

**Allan Rabinowitz** '79-'80, has been accepted to the official Israel government tour guide training program.

**Shari Rosenfeld** '82-'83, is beginning study for her M.B.A. at Yale University.

and their weddings . . .

**Dana Barg** '82-'83, to Eli Lopez. They are living in Jerusalem where they are both studying computer science.

**Karin Berlinka** '83-'84, to Jean Baer. They are living in Zurich.

**Noga (Wendy) Brachman** '83-'84, to Warren Fisher, a new immigrant from Australia. They are living in Jerusalem.

**Miriam Gudman** '84-'85, '85-'86, to Zion Biton. They are living in Jerusalem where Miriam is spending a second year at Pardes before returning to teach in Copenhagen.

**Dan Kahn** '81-'82, to Joan Zia Teitelbaum. They are living in Jerusalem.

**Laura Nelson** '82-'83, to Seth Levy. They are living in Jerusalem where Laura has been accepted to the official Israel government tour guide training program.

**Kalman Neuman**, Pardes faculty, to Naomi Davidovits. Kalman is finishing his M.A. in European History at the Hebrew University.

**David Peters** '83-'84, to Simi Karmel. They are living in Jerusalem.

and their babies . . .

**Yitzhak Glucksman**, former Pardes faculty and **Sharon** '81-'82, are the parents of a girl, Nina Elisheva. They live in Jerusalem where Yitzhak is training in the Foreign Service and Sharon runs a word processing business.

**Marietta Lyons** '82-'83 and **Norman Jaffee** '82-'83, are the parents of a son, David Beryl. They are living in Charlottesville, Virginia.

**Zvi Wolff**, Pardes faculty and **Francine** are the parents of twin girls, Sara Nehama and Yael Ora.

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on ritual observance as contemporary guides for the perplexed. Learning must seek to shape not only more knowledgeable and secure Jewish identities, but students whose personalities are expressions of *tzadek* and *rachamim*, just, merciful behavior.

Given an able and devoted faculty, students of fine intellectual capacity and extraordinary sensitivity (as I think these pages reveal) and Pardes' traditional insistence that *mitzvot bain adam laMakom* (commandments defining the relationship of the Jew to God), and *mitzvot bain adam lechavero* (commandments defining interpersonal moral standards) be inextricably linked, I am hopeful and confident that our *beit midrash* will continue to be a source of wisdom and humankindness. This will be cause for genuine celebration of Pardes' coming of age.

Levi Lauer

## BONEI PARDES ACTIVE

Following the conclusion of last year's learning which examined the halachic status of Ethiopian Jewry, Bonei Pardes (Pardes alumni) in Jerusalem has this year organized a similar program of study to explore "The Meaning of *Am Segula*" (the chosen people). According to program coordinator Michael Kagan ('77-'78), "the definition of chooseness is of crucial importance, for it requires delineation of the attitudes maintained by Jews towards each other as well as with regard to the non-Jew." Beginning with a Shabbaton in November, participants will continue to meet weekly with a teacher-coordinator and invited guest lecturers.

Among other activities planned for this year are monthly Shabbat *tefilot* at Pardes, holiday celebrations and provision for offering hospitality and assistance to new students.

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HAVRUTA, a newsletter of Machon Pardes — the Pardes Institute of Jewish Studies, Rehov Gad 10, Jerusalem 93662, Telephone (02) 717975, 711755, is published by Keren Pardes — the Pardes Foundation for Jewish Education. If you would like to receive additional copies of HAVRUTA or submit articles for publication, contact Machon Pardes at the above address. Deadline for the next issue is December 15, 1985.

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**Assistant Director:** Yedidya Fraiman

**Havruta Editor:** Jane M. Kimchi

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Design: Harvey Klineman  
Photography: Debbi Cooper