

TIAMRUT

A
PARDES
LEARNING
COMPANION



photographed in USSR

"MAYBE I'M CRYING ONLY IN RUSSIAN..."

by Yedidya Fraiman

On the day after Yom Kippur, a friend and I left for the Soviet Union laden with Hebrew books, *tefilin*, a *lulav* and *etrog*, 37 cans of tuna fish, our musical instruments (a guitar and bass guitar) 152 pages of xeroxed song sheets and a video camera. We were going on an unscheduled concert tour of Odessa, Kiev, Lvov, Moscow and Leningrad. My friend knew some Yiddish, and I had picked up a little bit of Russian, but we hoped to communicate best through Jewish music.

Just before our trip, someone challenged me to consider the point of the journey. In the course of a heated

continued on p. 2

COMMENT | "The story is told that a Roman matron once asked Rabbi Yose: 'How has your God been occupying his time since He finished the creation of the world?' 'He has been busy pairing couples,' answered the Rabbi." (Maurice Lamm, *The Jewish Way in Love & Marriage*).

"We had a banner year," boasted Assistant Director Yedidya Fraiman, referring to the number of Pardes couples who met and married last year. The numbers have not diminished, and as students continue to get to know each other, become engaged and marry, (22 were wed over the past 12 months, eight of whom met at Pardes), it was only a matter of time before we began to ask ourselves what role Pardes may have played in the lives of these new couples. For example, to what extent did the ideal and example of Jewish family life at Pardes influence them to marry? Are their perspectives on family values — their views on male/female roles, career, parenthood, family size, and *aliya* — derived in part from Pardes? Is there,

in fact, something unique about Pardes couples?

To find the answers, we began by querying Pardes couples themselves. But as soon as word was out that the focus of this issue was on marriage, another segment of the Pardes population justifiably pointed out that we should not neglect the other side of the coin, namely those who through no choice of their own continue to remain single. Thus a new question was raised: does Pardes do enough to promote *shidduchim* for its students and alumni?

To get some perspective on these questions we interviewed, besides present and former students, a number of Pardes teachers and two faculty wives — Chaya Lauer, who is a professional in the area of human relations, and Francie Wolff, who was herself a student at Pardes and who is now involved in establishing an introduction service for singles, an attempt by Pardes to respond to the problem.

While not everyone may be in

agreement as to whether it is Pardes' role to engage in match-making, everyone likes a wedding. Here Pardes has been particularly fortunate that alumna photographer Debbi Cooper ('76-'77) has been on the scene over the years to sensitively chronicle a number of Pardes weddings. Photographs from these weddings are shown here, plus an interview with Debbi.

Finally, what connection, if any, does our feature story on Pardes marriages have to Yedidya's account of his trip to the Soviet Union? Among the many unforgettable experiences that Yedidya had while in Russia, one was finding himself, quite by chance, supplying the musical accompaniment for the wedding of two *refuseniks* in Leningrad. Imagine his joy when only three months later he bumped into this very couple in downtown Jerusalem. They had been released from the Soviet Union only the day before. Apparently God is not only "busy pairing couples," but also occupied in bringing them safely home.

JANE KIMCHI

discussion, he claimed that going to Russia might sound like a nice idea but the poor potential for affecting the Jews there in a meaningful way hardly justified the investment of time and resources required to make the trip. People who go to Russia learn a lot and feel like heroes, but what do they really achieve? They leave, and nothing has changed. The Soviet Jews are still in Russia, left alone to face their desperate situation day in and day out. What do visitors from the West do but point up the cruel contrast between their lives and those of the Russian Jews. No, I said, it's important to go meet with people and bring books and religious articles; talk about life in Israel, and most of all, listen.

We were, of course, both right. I remembered my friend's words as I heard one Russian matron tell a story about some American women who had brought her sweatpants so that she and her friends could go jogging, or as I listened to a poor fellow from Lvov tell of receiving 47 postcards from an English visitor's kindergarten students, after which he had to assure the KGB that he had never met these particular youngsters and promise that he would stop corresponding with them.

My friend's words were with me, too, when we heard of the oppressive decisions many of our hosts faced. Leonid and Yevgenia and their four-year-old daughter, Flora, live in Kiev. They were among some twelve people who gathered after *Shabbat* at the home of Lev Elbert (whom I'll speak about later) to hear us play and talk with us. After we had sung some songs together, Leonid came up to tell me how much he enjoyed the music. Then he asked me what kind of childcare they have in Israel. It was somewhat difficult, he said, to get such information in Kiev. He went on to explain that he and his daughter, Flora, had received permission to leave. His wife, Yevgenia had not. Leonid hoped that once he got to Israel, he'd be able to exert pressure for his wife's release. Listening to his story, thinking about my own wife and children, I wondered what music had to do with any of this.

We've all read about families who've decided to emigrate and are living in limbo—often for years on end—waiting for exit visas. We've heard about job dismissals, denial of educational opportunities, social ostracism—and imprisonment. But to meet refuseniks in their homes is to witness their extraordinary clarity of purpose and strength of will. To apply for a visa is to cross over a threshold of fear. Late one Friday afternoon, just after we had arrived in Kiev, we called Lev Elbert, whom we were told was one of the

leaders of the Jewish community there. Without hesitation, he invited us for Shabbat dinner. It's often difficult to locate apartments in Russia (most people don't put their names on their mailboxes or doors) so we were somewhat concerned about finding his place before the onset of Shabbat. It turned out to be quite simple. A billboard-size *mezuzah* was fixed to his doorpost; when we rang his doorbell, it played "Heveinu Shalom Aleichem." Lev Elbert spent a year and a half in Siberia for his activities on behalf of Jews. Upon his release from prison camp he picked up where he had left off. Eventually, he and his wife were given permission to emigrate—after a 42-day hunger strike. Today the Elbert family is in Israel.

The vast majority of Jews, however, are understandably unwilling to assume the risks involved in being openly Jewish, let alone run the gauntlet of the emigration process. Vadim, who studies music in Kiev, liked the songs we played one evening, and invited us to meet his family the following day. They sat us down for tea. Afterwards we sang, Jewish songs and Russian songs. Vadim played the guitar and his two-year-old daughter Katya danced. When we were about to leave, I gave him a one-volume paperback history of the Jews. He took it gratefully, held it, and then handed it back. He would love to have it, but was afraid it would bring him trouble. He wanted to finish his studies at the music academy. My friend was right. No one, well-intentioned visit or carefully chosen gift could dispel the fear or relieve the pain.

But there was another side. Mordechai Feldman of Lvov had heard of a *lulav* and even seemed to remember seeing a picture once. Now, at age 40, he was saying the *brachot* for the first time over a *lulav* and *etrog* we had brought from Israel.

Anya Tzetzlina found out she was Jewish four years ago when she was 13 years old. At the time, one of her friends comforted her, explaining that it couldn't be true since Jews were greedy and she wasn't that way at all. After the initial shock, a cautious curiosity took hold. Anya began talking to people about religion, and reading a bit here and there. About Israel she read only bad things. She of course had never spoken to anyone who lived there. We met her on *Simchat Torah* in Moscow in front of the synagogue. She had come to see the dancing and singing, the miraculous once-a-year gathering of thousands of Jews. We invited her to come to a sing-along that *motzei Shabbat*. There, for the first time, she heard "Am Yisrael Hai." She joined forty or so other people who had crammed into an undersized two-room apartment, recently opened as

an officially sanctioned Jewish library. They had come to spend an evening with other Jews, and to meet, many of them for the first time, visitors from Israel. Our conversations were hurried and often muddled, as we had neither the time nor the language facility to ask what we wanted and express what we felt. Then we played some music. When we all sang together "Tumbalalaika" or "Od Yishama" or songs by Naomi Shemer, everything was understood. At the end of the evening, as people were beginning to leave, Anya approached us. The music, the singing had changed everything for her, she said. She wanted to come to Israel. Someone who recently returned from the Soviet Union says Anya is well and has begun studying Hebrew.

There were many times when we felt that the unspoken bond that was forged between us and the people we met rolled back, if only momentarily, the relentless greyness. A concert we gave in a classroom in Leningrad where 70 Jews, surrounded by posters of communist heroes and quotations from Lenin, sang and clapped for hours...Baruch and Nina Lukshin's wedding, attended by 45 people in two small rooms, with a makeshift *huppa* supported by ski poles, blessings translated from Hebrew to Russian, and us, a two-man band from Israel...And dozens of exchanges of addresses, some hurried and surreptitious, some accompanied by requests for invitations to emigrate to Israel, but all for one purpose—to maintain contact, to reach beyond.

Friends ask me what the most moving thing was that happened on the trip. This is impossible to answer. Each person's story is enough to overwhelm the listener. Even the faces tell stories. But there was one particularly poignant moment when I spoke with Miriam Kitrossky's mother in Leningrad. I told her that I would soon be seeing her daughter in Israel (Miriam had recently emigrated), showed her the video camera I had brought, and asked her if she wanted to say something. She began speaking in Russian, and then, sobbing, indicated she couldn't go on. Then she began again, this time in English. "Maybe I'm crying only in Russian," she said, "but it's impossible for me to think that we are so far from each other." "I understand," I said.

"You understand," she chided, "but still you continue filming." "I continue because I know your daughter will be very happy to see you." "But," said her mother, "she will cry too."

Back in Jerusalem, I have shown Miriam Kitrossky the video of her mother. And I have told my friend that he should plan a visit to the Soviet Union as soon as he can. ♦

PARDES PEOPLE MARRIAGE PARDES STYLE

JANICE GOULD '85-'86
and MATT TANNIN '84-'86

Janice and Matt met in the beit midrash at Pardes. They were married in California, lived one year in New York and are now in Jerusalem where Matt is comptroller for a television production company and Janice is a photographer.

JANICE. Pardes should not encourage *shidduchim*. For most people who take Pardes seriously, it's a year of reflection, growth and tremendous change. I think one enters Pardes with awareness that the way one looks at most things will be challenged. I know I looked forward to it. To heap on this the complicated nature of a serious relationship is potentially overwhelming.

MATT. I don't know why we're starting off on the subject of *shidduchim*. Pardes' basic concern is to get people to confront the text and through it their Jewish heritage. It doesn't say come *daven* with us: In fact it bends over backwards to create an environment where the way one lives one's Judaism is not encroached upon. For me, making a *shidduch* means intervening in other people's lives, something that strikes me as anathema to Pardes' philosophy. If Pardes were known as the place to go to find a *shidduch*, rather than as the place one should go to study Jewish texts in a challenging atmosphere, I think Pardes would lose something very special and unique.

JANICE. Because the time at Pardes is spent tackling life's great questions, from early on you find out how others feel about important issues. As a result, you get to know people quite well in a short period of time.

MATT. It's true, and once I was involved with Janice, Pardes made me look seriously at marriage as a fulfillment of that relationship.

JANICE. For many of my friends in the States, career is the primary goal and marriage secondary, but being at Pardes one can't help re-evaluating this. The feeling I got from teachers is that your relationship to Judaism and your relationship to a significant other whom you'll marry is of primary importance. With regard to my own professional life, I was at a convenient stopping point between careers, so I felt very little conflict of interest. Now that we're married, I'm looking forward to motherhood but not to the exclusion of developing myself professionally.

MATT. While I don't think kids are for everybody, personally they mean a great

deal to me. I think raising children in the hope that they will grow up to be strong moral beings is the most concrete step one can take in terms of actively participating in *tikkun olam*. In addition, children challenge their parents to live the life which they are trying to teach them. This excites me like nothing else. Of course there certainly are other contexts in which to discuss children, such as the *mitzva*/blessing way. It's just that I don't think in those terms. I could imagine people leaving Pardes thinking every possible thing, some going to yeshiva and seeking a *shidduch*, and others never getting married. Yet I maintain both could have gained a great deal from Pardes. This is Pardes' strength despite the fact that the teachers present a positive role model for living an observant life.

JANICE. It is possible to be swept along by the positive example set by the teachers of how religious Jews live their lives, and to want the same thing, particularly with regard to marriage and family. I think this is especially true at a time of life when one is re-examining basic values.

MATT. I understand the value of having large families, but personally I don't think they're for everybody. Though there are teachers who would disagree, I don't even think marriage is for everybody. On one level I make no value distinction between an unmarried yuppie who is devoted to his career and the *frummie* who marries at 19 or 20 and

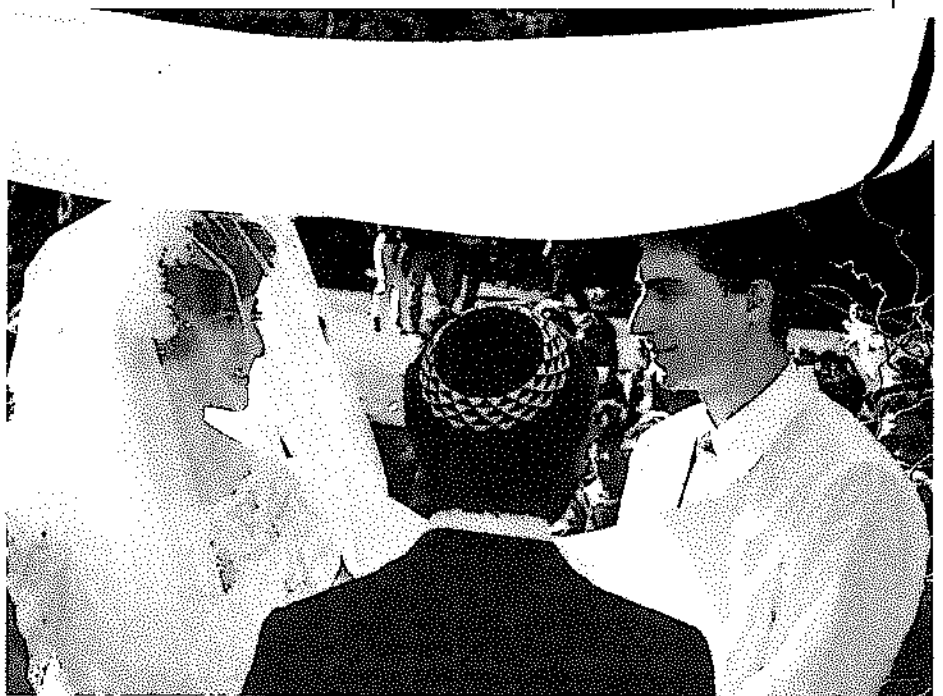
starts having babies right away. In both instances you have individuals doing what society expects of them without confronting themselves. Whether it's living as a single or getting married, you have two unreflective people going with the flow. I would claim that the end result is not necessarily qualitatively different. The importance of a Pardes education is not to refine your value judgments but rather to help you create a personality which gains strength from the process of confronting Jewish values. One must live with the texts and decide how he will act in response. Values without actions are mere abstractions.

JANICE. I asked Matt on our first date whether the way he related to women had changed since he'd been at Pardes. He said yes...

MATT...Absolutely yes, and we had a serious talk about relations between men and women and about traditional roles, a subject which I thought about all the time...

JANICE...And which we talked about all the time. For example, the traditional Jewish value that the woman's primary responsibility is the home and the man's the *parnasa* (income) and the public role in the community. We discovered that...

MATT...for us the roles are much more intermingled. For example, I could imagine myself staying at home and raising children. And I don't think Janice would have trouble with the idea of



juggling both motherhood and career.

JANICE. I think there are only things to be gained from each of us spending substantial amounts of time with the kids.

MATT. As for the influence of Pardes on our lives, I think this can be seen from the fact that we are constantly confronting issues which would have scarcely been relevant before. In brief we

are struggling with the nature of our place within the halachic community, a question as yet unanswered. Of all the issues, however, our relationship to Israel is clearly the most important at this moment as evidenced by our decision to make *aliya*.

JANICE. Pardes created in both of us a very strong awareness about the centrality of Israel. We made *aliya* because we wanted to be in Israel, to be

influenced by Israel and hopefully in some small way to contribute to its strength. We also feel strongly about raising our children here. We came back to Israel now because we realized that being in the States, even for just one year, the pull to return lessens.

MATT. The future of the Jewish people will be determined by what happens in and to Israel and we want to be part of that experience.

NAOMI KROLL '84-'86
and STEVE MOSS '83-'86

Naomi and Steve met in a Pardes classroom. They were married in Jerusalem. Steve is now studying full-time in a yeshiva just outside of Jerusalem. Naomi is a calligrapher and nursery school teacher.

STEVE. I don't think Pardes had the explicit goal of facilitating *shidduchim*. Teaching us how to learn Torah was their foremost concern and the primary reason we were there. Because Pardes is coeducational, I feel that if *shidduchim* were to be formally and explicitly

university or at a place like Pardes, wherever there is a gathering of people with similar interests. Although you never felt an explicit pressure to marry at Pardes, when invited to teachers' homes you would see a very positive model of Jewish family life.

STEVE. I think one learns as much from this as from what teachers say in class.

NAOMI. I began my own religious development at Pardes from the same standpoint as many women who are not from traditional backgrounds. Having grown up in a Reform home I found the position of women in traditional Judaism anomalous. I was concerned

present to imagine what life will be like in the future.

STEVE. As for the ultimate size of our family, until I began to think specifically about marriage I never really thought seriously about how many children I might want. In a family, the quality of life increases as the family grows. Each child is a *bracha* (blessing) adding spiritual strength to the family.

NAOMI. I come from America where a family of more than three children is considered large. Being in Israel surrounded by families with six or more children has changed what at first seemed unusual to something ordinary and right. Pardes teachers and other friends set a positive example in this regard. When Steve's or my parents ask how many children we are planning, I answer that my approach is, God willing, one at a time. I don't start off with a number that I'm planning to reach. I get the impression that some people think it's irresponsible to have many children and wonder how the mother has time to do anything else. Among the large families we know I see only good. I haven't seen any neglected or unhappy children or oppressed mothers. Family life and Torah are the focal points of our existence. They go together and are essential to the environment in which we want to raise our children.

STEVE. Torah is called the Tree of Life — *Etz Chaim*. It provides sustenance and nourishment to those who hold on to it. I think people who have learned at Pardes have an appreciation of this. We want our home to be filled with the fruits of Torah — The Tree of Life — and right now the best way for me to help accomplish this is to be learning Torah full-time.

NAOMI. For my part, it remains crucial to my spiritual and psychological well-being that I too continue my formal Torah learning even if that means, as it does now, going to a *shiur* just one morning a week. Nevertheless, from the very beginning I felt the home to be my primary realm. Before we were married I



encouraged, it would create a lot of tension and distraction and detract from the quality of education.

NAOMI. I came to Pardes to learn texts first hand and to get a good Jewish education, but I must admit it was somewhere in the back of my mind that I could meet someone who would become my life-long partner. It is a time of life when one looks, whether at

with women taking public leadership roles and with issues such as leading *tefila* and reading Torah in *shul*. Gradually, and especially since I've become a mother, I've begun to feel these are no longer the things I need to do to feel fulfilled as an observant Jewish woman. Since Leah's birth, my life is concentrated on her. She absorbs most of my time and energy now, and it is difficult for me to think beyond the

anticipated wanting to share domestic responsibilities equally. Once married, I became territorial and didn't want Steve helping me in the kitchen so much. I think this was my way of trying to concretize the notion of the woman's role as more private and of making my being at home feel different from before I was married. I want our children's image of *eema* (mother) to be one of physical nurturing and also of Torah guidance. I hope to be able to teach them both by means of the texts and by striving to exemplify positive values.

STEVE. My conception of marriage has also changed. Before I began thinking seriously about marrying, I thought of marriage as a kind of modified free form. I considered the institution as providing a formal, mutual commitment which would lend a certain measure of stability to the relationship, but in and of itself wouldn't inform the content of the relationship. The content of the marriage, I thought, would be determined solely by the personalities of the partners and by the dynamics of their relationship. Partly as a result of study, partly from thinking more seriously about it in anticipation of becoming married, and partly from our two years of marriage, I see it as a form which also informs the content. Marriage can both provide a definitive framework within which personalities and dynamics can develop, and can give direction to that development to the benefit of the marriage and of each individual. For us, this translates into terms which you might describe as fairly traditional: Naomi is primarily at home, supporting the family from the inside out; I'm primarily out—right now out means the *yeshiva*—supporting the family from the outside in.

NAOMI. Regarding *aliya*, when we decided to marry we crystallized our desire to remain here in Israel. Before I was married, the pull to return to be with family in the United States was very strong. Though I miss them and would like to see them more often, now that I have a family of my own, it's easier to imagine living here for the rest of my life.

STEVE. My parents were visiting from the States recently and asked me if I'm a Zionist. I hope it doesn't sound prosaic but I believe *Am Yisrael* has a role to play in history and that we have the challenge of living at a time when we can advance that history to its ultimate fulfillment. I believe my personal fulfillment as a Jew comes through *Am Yisrael*, by which I mean living in accordance with Torah, the ultimate fulfillment of which can only be realized here in *Eretz Yisrael*. I believe this is what God requires of us as Jews. ♦



NCOOM GILBAR '80-'81, '82-'83

Ncoom met his wife, Chaya ('80-'82) through his roommate Reuven Spero ('82-'83, '84-'85) who was her co-worker. Ncoom in turn introduced Reuven to his wife, Tamar Waysman ('80-'82, '84-'85). He is currently doing film-making, floor laying and dancing. Ncoom and Chaya are the parents of two children.

"In an introductory psychology class at Reed College the professor asked how

many of us thought we would get married. Only six or seven out of 90 replied in the affirmative. I was one. Today I have no friends in America who are married. I do not see American culture as conducive to marriage and children. It appears more sympathetic to the cult of self. I think you can see this in two new magazines that came out recently called SELF and SHAPE. The prevailing attitude seems to be that having children means giving up on your life." ♦

OBJECT MATRIMONY

After lamenting the lack of a more considered effort to bring singles together, two Pardes faculty wives, who also happen to be alumnae, Francie Wolff ('72-'73) and Sandra Ben David ('80-'82) have decided to do something about it. They have begun to put together a roster of eligible singles — their backgrounds, interests, expectations, and religious orientation. The list extends well beyond Pardes. Each client meets personally with

Francie or Sandra. To avail oneself of this new and important service, call Francie (02) 630-484 or Sandra (02)690-002.

According to Francie, "I know a lot of single people who do not have wide circles of friends or access to singles beyond their own social grouping. And once you're out of school there are few ways of meeting people other than the time-honored one of being introduced. We are simply attempting to do this in a more systematic manner." ♦

below: Sandra (left) and Francie



KATHYE SIMON '83-'84

Kathye met her husband, Aaron Baruch, on a Pardes trip. He was the medic. Kathye teaches English and does computer DNA analysis in molecular genetics at the Hebrew University Hadassah Medical School. They have one child.

"Had I stayed in the States and continued living and teaching in Manhattan, I probably would not be married now. I don't think New York is conducive to building close relationships, nor is it supportive of marriage. Most of my closest friends in America are unmarried.

"During our year, Pardes for the first time ran a family-life seminar which examined sources from the Torah to the present day on issues involved in relationships, marriage and building a family. I think it hit home, especially for Americans of my generation (I'm 29



now), who came from communities where becoming professionally successful, was far more valued than building a personal life for oneself. The impact of the seminar was amazing. Everyone came away from it with a

knowledge of text, a sense of how important it is to inculcate quality in a relationship and a feeling of responsibility toward building up our people. A short time later, several Pardes couples announced their engagements."

SUSAN NASHMAN FRAIMAN '79-'81

Susan met her husband, Yedidya, while they were both students at Pardes. She is a computer operator and free lance writer and is currently working on her M.A. in Art History at the Hebrew University.

"I came to Pardes already thinking about marriage and the relationships between men and women. It seemed to me that many of the prevailing models of relationship were ultimately exploitative of both women and men. I had always thought that even in an unhealthy environment, if one were strong one could rise above it. My experience at Pardes, however, convinced me not only to continue learning and to stay in Israel

but perhaps even enabled me to choose a path for myself different from the ones my college friends were taking. The Rambam says in *Sefer haMada*, Hilchot Daot:

The way of man's creation is to be attracted to the ideas and deeds of his companions and friends, to behave according to the customs of his country. Therefore, a person must befriend the righteous and always surround himself with wise, learned people in order to learn from their deeds and to separate himself from the evil ones... if one lives in a country where the customs are bad...one should go to a country where the people are just and behave properly...

"Once at Pardes, I felt, before even having met the teachers' wives, that the atmosphere of *kiddusha* which the teachers expressed in class would carry over also into their relationships with their wives. As I came to know the latter, I was able to see firsthand the depth of mutual respect existing between husband and wife and the total absence of any sense of exploitation. Furthermore, I gained the overriding impression that husband and wife were constantly working together within a framework of holiness.

"Essential to this atmosphere of *kiddusha* are the laws of family purity (*taharat hamishpacha*). Built around the woman's monthly cycle and including ritual immersion in the *mikva*, they create both a designated time of being apart, which brings out different facets of one's relationship and, alternately, a time in

which both husband and wife are synchronized to be together. Judaism recognizes the importance of the different aspects of the marital relationship and secures them all within a holy framework.

"Over the years I have found that my own views have undergone a change. Out of college, I had originally assumed that there was no greater task in life than having a career, and I feared that having children would cut into my life. The atmosphere at Pardes encouraged me to look at childrearing in another light. Having children has in itself increased my awareness and appreciation for the greatness of the task, and our three children are a source of much joy for Yedidya and me. I have found, however, that raising one's children also involves striving to improve oneself. I find that I am actually doing more now both professionally and in terms of cultivating my talents and abilities than before I had children. In addition to meeting many personal challenges, raising children also provides one with numerous opportunities for performing acts of *hesed*. Something I recently read in Samson Raphael Hirsch's *Horev*, crystallized this thought:

Perpetuate your race...raise up descendants to carry further what you have started...plant in the garden of God new human shoots. Whatever progress you have made in the fear of God, in the love of God, in trust of God and in filling your life with God, transmit it to the younger generation and perpetuate it in your children and thereby in yourselves. ◀



DEBBI COOPER '76-'77

Inspired, no doubt, by the theme of this issue of Havruta, Debbi has just announced her forthcoming marriage to David Rosenberg.

"I've photographed weddings of 20 Pardes students over the past seven years, including two in America. I think Pardes people ask me to photograph their weddings because they've seen my work and feel comfortable with me and with my preference for working informally.

"I like doing Pardes weddings for several reasons. It's a time when people are communicative and open, providing an opportunity to photograph something very real on an emotional level. It gives me a chance to capture small and intimate moments by just being present

and watchful without having to feel I'm invading anyone's privacy.

"Photographing Pardes weddings gives me a sense of documenting a community over time, and the wedding photographs complement the more formal Pardes portraits and classroom scenes I usually do. Every wedding is different depending upon the people involved and the interactions of the families, all of which I find intriguing and wonderful to photograph.

"I also feel involved with these Pardes weddings; I can photograph as an insider since it is a community I'm part of as well." ♦



CHAYA LAUER

Chaya is a psychiatric social worker at Hadassah Hospital-Ein Kerem and is also in private practice. She met Levi in 1965 on the S.S. Israel as they were steaming eastward to participate in the Junior Year Abroad Program at the Hebrew University.

"The people attracted to Pardes seem to be very well-balanced and stable, with a clear sense of who they are and what they want. Therefore, it is not surprising that in their choice of partner they are likely to pick someone similarly endowed. Of the dozens of Pardes marriages I've followed over the past decade, I have the impression not only that the relationships are solid but that the couples have built a Jewish life that is both productive and committed to the expression of values learned at Pardes. Since many of them have chosen to make Israel their home I'm not sure whether the stability and creativity of the bond are influenced by the norms existing here or due specifically to being in a religious framework.

"Within the non-religious Jewish world in the U.S. more than half the couples we knew as friends or colleagues are divorced. In a number of these relationships, it was because either one or both partners were unwilling to invest whatever effort was required to save the marriage. In Israel, by contrast, divorce is only acceptable as a radical solution. The religious framework does seem to help to hold things together at times when the relationship itself is vulnerable. Even in the best of circumstances, this

outer glue is sometimes necessary because there are always rough times which a family must be able to weather. Also, the emphasis in Israel on family values is pervasive and influential, in contrast to the States where the work ethic seems to be given priority.

"The attitude towards singles here, however, is intolerant. Perhaps it is a corollary of the emphasis on family. There are no positive models of singlehood either in the intellectual or the social world. With marriage providing the only way to be taken seriously, singles have difficulty finding legitimization of their status. Singlehood is never regarded as a positive choice: single men are looked upon as abnormal, and single women as unfortunate. It is assumed that no one remains single for good reason.



"Unfortunately there are very few frameworks in this society in which single people can get to know each other. When I'm asked how to meet someone, all I can suggest is taking a course. Socially there are few opportunities. Pardes should have a few well-intentioned people with a feeling for it set up the necessary channels for people to meet each other. At the same time, Pardes students should broaden their own horizons, and not limit themselves to looking only within the community of liberal religious Jews but wherever good people are found, from one end of the religious spectrum to the other. There needs to be more cross-pollination and less thinking of Pardes people as special and only able to be compatible with someone from the same mold.

"It's my impression that although a number of people come to Pardes both to learn and to find a mate, Pardes does not actively go about making *shidduchim*. What it does do is provide a model of mutuality and respect in male-female relationships through its teaching, its teachers and ubiquitous examples of family life, all of which have an ongoing impact on students' lives. Husband and wife view each other as equals, and their sons and daughters are given equal exposure to Jewish education. This presents a particular model that Pardes students sitting around the Shabbat table are able to see successfully in action. At the end-of-year evaluations, what students most like besides the quality of teaching and the relationship of teachers towards them, is their impression of the quality of family life and how it combines the best religious and egalitarian values." ♦

Diane Bloomfield '84-'88, is teaching in Pardes' new program, Keshet (Kehillat Sherut Ve Torah). The program, run jointly with the World Union of Jewish Students, combines Jewish study and social activism. **Linda Gradstein** '86-'88, had two articles published recently in the Washington Post.

Parades Faculty

Alan Caro '82-'83, to Joy Feder. They are living in New York.
Jonny Cohen, Pardes faculty, to Michal Padoa.
Estelle Finkel (Liora Esther) '85-'88, to Sar Shalom Baruch. They are living in Jerusalem.
Tina Goldman '80-'81, to Yakov Lehrer. They are living in Jerusalem.
Andrea Levitan '85-'88, to Ezra Korman. They are living in Jerusalem where Andy is teaching English.
Susan Lieberman '82-'84, to Shmuel Oppenheimer. They are living in Jerusalem where Susan is completing her social work degree.
Suzi Sulzbacher '83-'84, to Uri Kahati. They are living in Tel Aviv.
Daniel Taub '85-'86, to Zahava Goldblum. They are living in London.

Parades Faculty

Elaine Asa '82-'83 and husband Haim are the grandparents of Devorah, daughter of Ariel

THE COMPANY WE KEEP

■ **BERNARD STERLING** is a member of the Board of the United Jewish Federation of Metro West, which plans and executes Jewish community services in New Jersey's Essex, Morris and Sussex counties. A CPA and graduate of City College, he established the firm of Sterling, Nappen & Chavkin in Livingston, New Jersey. Mr. Sterling and his wife Shirley are active in the Hirschhorn chapter of Parents of North Americans in Israel (PNAI), of which he is past president. He is also an active member and past president of Temple Shalom of West Essex, N.J. Using his expertise as a CPA, Mr. Sterling is instrumental in helping set up the American Pardes Foundation, the Pardes fund-raising arm in America, of which he is treasurer. What first attracted him to Pardes, he says, is that it has neither political nor religious affiliation and is open to Jews "of every persuasion." The Sterlings have two children and four grandchildren and are frequent visitors to Israel where their son and three grandchildren live.

THE PARDES CONNECTION

and Michele Asa. Elaine and Haim live in Fullerton, California.
Kathy Simon Baruch '83-'85 and husband Aaron are the parents of a son, Alex Sanford (Simcha). They are living in Jerusalem.
Ann Bolts Bromberg '79-'80 and husband Arthur are the parents of a daughter, Malka Rachel. They are living in West Hartford, Connecticut.
Leesa Fields '79-'80 and husband Jonathan Band are the parents of a son, Jeremy Haskell Band. They are living in Silver Spring, Maryland.
Randy Greenwald '80-'81 and **Allen Silver** '80-'81 are the parents of a daughter, Livia Chava. They are living in Seattle, Washington where Allen is director of the Solomon Schechter Day School. Both Randy and Allen are completing their doctorates.
Ronnie Gundelfinger '80-'81 and wife Rochelle Allebes are the parents of a son, Micha Bram. They are living in Zurich.

NEW PARDES STAFF

Gail Resnick has joined the staff as coordinator of Pardes' public relations and fund raising activities. Formerly administrator of Queens College Paralegal Studies Program, she also worked as an attorney in a Manhattan law firm doing securities, class action and litigation.

THE WOMEN'S SECTION

With the impetus of a generous donation in memory of Mrs. Lona Preston ז"ל, by her daughter who studied at Pardes ('86-'87), a special section of the library has been dedicated to a collection of works relating to concerns of the Jewish woman. Purchase of books is already underway and contributions of books and other publications in this field will be gratefully accepted.

The Pardes community extends its condolences to Yosef Liebowitz on the death of his wife Eda. May her memory be for a blessing.

Chava Haber '77-'78 and husband David Thaler are the parents of a daughter, Shai Kalia Haber-Thaler. They are living in Kibbutz Gezer.

Jane Kimchi, '80-'81, and husband Jeff are the parents of Alon Moshe, born March 18, 1985, adopted January 12, 1988.

Jennifer Lewis '80-'81 and husband Marc Bernstein are the parents of a daughter, Netta. They are living in Berkeley, California. Jennifer teaches school in Piedmont.

Baruch '78-'80 and **Deborah Brown Littman** '78-'80 are the parents of twins, Avital Esther and Shimon Naphtali. They are living in Whittier, California.

Shoshana '83-'84 and **Aryeh Meir** '83-'84 are the parents of a son, Zev Hillel. They are living in St. Catharines, Ontario.

Dorine Miller Perach '84-'85 and husband Dan are the parents of a son, Elan Benjamin. They have recently made *aliya*.

Allan Rabinowitz '79-'80 and wife Tzippi are the parents of a daughter, Sariel. They are living in Jerusalem where Allan is a tour guide and author. He has recently published two travel books, on California and Amsterdam.

Dafna Stolper Renbaum '82-'85 and husband Pincas are the parents of a daughter, Sarai. They are living in Jerusalem.

Danny Sinclair, Pardes faculty, and wife Debbie are the parents of a son, Noam Zvi.

Shelley Sternberg, '87-'88 and husband Eddie Breuer are the parents of a son, Adin. They are living in Jerusalem.

HONORING THE FALLEN

On April 18, Pardes sponsored a public evening lecture and discussion to honor the memory of IDF officer Alexander Singer, ז"ל, whose brother Saul was a student at Pardes ('86-'87). Alex was killed in action in Lebanon on his 25th birthday while trying to save his commanding officer. Dov Berkovits spoke on "Historic Destiny and Moral Challenge: Encountering God in Israel."

HAVRUTA, a newsletter of Machon Pardes — the Pardes Institute of Jewish Studies, Rechov Gad 10, Jerusalem 93662, Tel. (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.

Director: Levi Lauer
Assistant Director: Yedidya Fraiman
Havruta Editor: Jane M. Kimchi

For information on programs or to make a tax-deductible contribution, please contact:
American Pardes Foundation
Linda Beltz, Coordinator
P.O.B. 58 Roseland, N.J. 07068