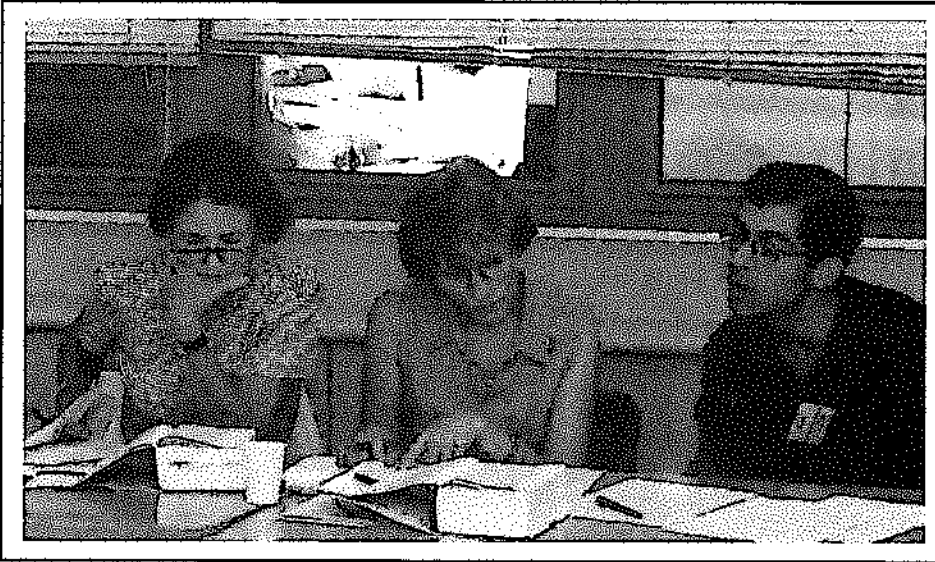


HAVRUTA

PARDES INSTITUTE OF JEWISH STUDIES • FALL 1998 • 5759 ד"ט"ן

EXECUTIVES GET INTO A SWEAT OVER TORAH STUDY!



Grappling with the texts at Pardes Institute's Seminar on "Judaism and the Ethics of Life."
From left to right: Joan Blum of New York, Sara Duke of Atlanta and Alan Rice of Scarsdale.

Braving the highest August temperatures in Jerusalem in over 35 years, thirty community leaders and executive-level professionals from the United States and Israel attended Pardes' first annual week-long Executive Seminar this summer. The study seminar, whose topic was "Judaism and the Ethics of Life," was conceived for those who wished to combine the deep immersion into the study of classical Jewish sources with the profound experience of visiting Israel, within the short time frame usually available to people busy pursuing careers and life interests.

The Seminar focused on spiritual and ethical issues in the Bible and the Midrash, as they impact on the individual, the family and society. Senior Pardes faculty, including Director

Rabbi Danny Landes, Dr. Baruch Feldstern and Meir Schweiger, helped Seminar participants make their way through such difficult questions as family cohesion, relations between man and woman, sibling rivalry, family stress, ethics and fanaticism, and ethical dilemmas in battle.

Participants also learned in special sessions with world-renowned Bible scholar Dr. Avivah Zornberg, and with Dr. Steven Fine of the Baltimore Hebrew University, a leading expert on the Second Temple Period who was here as a visiting Scholar in Pardes' Summer Program.

In addition to morning study sessions, the seven-day Seminar included visits to religious and historic sites in the Jerusalem area. One of the most moving moments was the Thursday visit

to Har Herzl and Yad Vashem, where Dean Dr. David Bernstein succeeded in weaving participants' personal histories together with Jewish communal consciousness. The conclusion, with Friday evening and Shabbat study and meals in settings overlooking the Old City walls, reinforced the feeling of community among the diverse Seminar participants.

Ruth Gold of San Diego, a participant of the Seminar, summed up her week's experience, saying, "I am grateful that Pardes has afforded me one of the most enriching, engaging, illuminating and intellectually challenging weeks of my life." Other participants included American Pardes Foundation Board Members Selig Sacks of New York (Chairman of the Board), Julie Potiker of San Diego and Virginia Slifka of New York. After the seminar, Sandy Ratner of San Diego was also asked to join the APF Board.

"Local" participants included Pardes Board members Moshe and Libby Werthan and Marsha Roth, as well as Ida Hoffmann, Chair of the newly-formed Friends of Pardes Committee.

The success and enthusiasm engendered by the Seminar led to the decision to begin planning the next one, set for July 5 - 9, 1999. Anyone interested in more details should contact Rae Janvey at the APF office in New York or Trudy Greener at Pardes in Jerusalem. ■

For 20 years, the **Pardes Institute of Jewish Studies** has set the standard of creative Jewish learning by offering a mix of intellectual seminars, rigorous textual analysis and opportunities for personal spiritual growth. Pardes provides adults from a wide variety of backgrounds with the tools to gain access to the classic texts of the Jewish tradition and to take the decision to claim this tradition for themselves.

What Makes a Leader and Who Decides?

**RABBI DANNY LANDES,
DIRECTOR OF PARDES**

The question of what makes a leader is a natural one for PARDES, a house of study dedicated to creating a new Jewish leadership. As our students analyze the classical sources, they are struck by the fact that while Tradition seems, at first glance, to offer a highly-structured and authoritarian system of leadership, it is, upon deeper probing, actually nuanced and balanced. *Tractate Berakhot* of the Babylonian Talmud, which many of the class levels are studying this year, provides us with an example of such a revelatory discussion of what the sources might yield.

The jumping off place for the Talmud is the appointment by God of an architect for the construction of the Tabernacle, which would become the residing place for the Divine Presence:

"And Moshe said to the Israelites: See, the Lord has singled out by name Bezalel, son of Uri, son of Hur, of the tribe of Judah" [Exodus 35:30]. On the surface, this is strictly a divine decision by fiat. The Talmud, however, sees it as consensus:

Rabbi Yitzchak said: One does not appoint a *Parnas* (leader) over the community unless one consults with the community; as it is said,

"See the Lord has singled out Bezalel...." The Holy One, blessed be He, said to Moshe:

"Moshe, is Bezalel suitable to you?" Moshe replied: "Master of the Universe, if he is suitable to You, how much more so he must be suitable to me!" God replied: "Nonetheless, go tell them." Moshe went and said to Israel:

"Is Bezalel suitable to you?" They replied: "If he is suitable to God and to you - to us, how much more so!" [Berakhot 55A]

Evidently, the Talmud reads the Biblical verse quoting God, "See, the Lord has singled out Bezalel" as a real call for Moshe and Israel to review and to approve of, or disapprove of, His decision. Within the Talmudic story, Moshe and the people give rapid assent.

The assumption is that if Bezalel passes divine standards, then certainly their own standards should be no higher, and they therefore agree.

The Talmudic story asserts a community's right of review, but they still come off as merely a rubber stamp for the imposition of the higher authority of the ultimate leader. Still it is crucial to recognize that Jewish law has taken this story to express the definitive veto power of the people. Thus the *Tashbatz*, a North African legalist from the early 15th century, concludes from here that even if the appointer is both towering in wisdom and is the greatest in that generation, the community must nevertheless approve his appointment (vol. 1, no. 161). Indeed, the *Shulchan Arukh* [Orach Hayim 53 and Magen Avraham] concludes that the entire community must approve the appointment for it to be valid and that in principle even *one person*, if he has a legitimate reason, can invalidate the appointment. That radical conclusion is eventually overturned by the *Shulchan Arukh* itself - "given the strife we find ourselves in" - to a definite majority being sufficient for approval [Orach Hayim 55]. In American terms, even

F.D.R. needed Senate approval for putting Felix Frankfurter on the Supreme Court.

Rav Kook, the towering mystic, legalist and leader in the land of Israel in the first third of this century, tried to understand what each party - God, Moshe and the people of Israel - brought to the decision regarding Bezalel. God's concerns are for Bezalel's inner qualities, among them "a purity of heart...", a matter revealed only to God [*Ayin Ayah, Berakhot II*, p. 262]. The quality that Moshe, himself a proven leader, looks for is a "deep great wisdom... in order to fairly govern his community, ... a quality that is revealed only to an elite who can properly examine intentions and assess outcomes." The people are more interested in readily perceived qualities such as "an honest and imposing appearance, and speaking well, convincingly and compellingly."

In Rav Kook's reading, God is concerned with the specific needs that the people and Moshe bring to selecting a leader. At the same time, the people's and Moshe's responses to God demonstrate the acknowledgement of a hierarchy of values: God's desire for inner worth takes precedence over Moshe's search for practical, which precedes the people's desire for charisma. Nonetheless, Rav Kook's exposition validates all three - and a candidate should be expected to be accepted or rejected by all three criteria.

We have traveled a distance from a plain (*P'shat*) reading of the Bible, that has God mandate his choice of a leader. The Talmud understands that the people must approve such a decision. The *Halakha* (Jewish Law) codified this reading of Bezalel's appointment as paradigmatic for all communal decisions as to leadership, no matter how great the qualifications of the candidate. Rav Kook's explanations reinforces the importance of both the political and charismatic functions of the leader as demanded respectively by the elites and the masses. Nonetheless, he rates them

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New Pardes Faculty Appointments:

Dr. David I. Bernstein was appointed new Dean of Students at Pardes. David earned a Ph.D. in Jewish History from New York University, and served with great distinction in a number of educational roles in the U.S. before making aliya 15 years ago. He served as Director of the Lindenbaum Seminary, popularly known as Brovender's, where he was known for his closeness with students, demand for academic excellence, and his engaging history class. He spent the last two years in the Jerusalem Fellows Program. Besides his duties as dean, David will also be teaching Jewish history at Pardes this year.

Aryeh Ben David came up through the ranks of Pardes. After studying here for several years, and receiving Rabbinic ordination, Aryeh has returned to teach at Pardes. This year he is a senior faculty member, as well as Director of Community Education. He has been known and loved for many years as the leading educator at Livnot U'lehibanot, and we are proud that he is now with us full-time. He is a charismatic teacher, with a special interest in the literary and underlying meaning of Rabbinic documents, especially Mishnah.

Baruch Feldstern, who served as Academic Dean at Pardes for eight years, has returned to full-time teaching this year. Baruch's specialty is Midrash (his Ph.D. thesis from the Jewish Theological Seminary, which he is now preparing for publication, is on the earliest commentary to the Humash written in the important Jewish community of Aleppo, Syria). An excellent teacher and scholar, Baruch is expert at leading people clearly and systematically through the knotty thicket of Midrash and Rabbinics in general.

From the Chairman of the Board, Moshe Werthan

As the Pardes year opens, I would like to highlight some of our activities for the coming year. In Israel we have added several new members to our Board and are in the process of forming a new support organization - Friends of Pardes. This new Friends Group, co-chaired by Ida Hoffmann and Audrey Scher, will spread the word about Pardes' unique programs through learning groups and cultural events for the wider Israeli public, thus broadening our base of support.

In the United States, the American Pardes Foundation is in the process of updating its alumni records, and is planning numerous ways to help former students and supporters renew their connection with Pardes. Special learning is being developed via the new and improved web site, so alums, keep your eyes peeled. Pardes (Israel) together with APF (U.S.) has just held the First Annual Executive Seminar. Twenty-nine attendees came from all over the U.S. and Israel and the evaluations indicate that the program was a smashing success. The Second Annual Executive Seminar is being planned for July 5-9, 1999. We owe a great debt of thanks to an anonymous donor who helped to underwrite this program.

The American Pardes Foundation Board has been expanded and now includes community leaders from across the United States. This will help Pardes bring Jewish learning to many communities with sizable Jewish populations.

Advanced Classes in Rabbinics

Advanced classes in Rabbinics are being offered for the first time this year. Spearheading the effort is veteran Pardes teacher and scholar, **Rabbi Arie Strikovsky**. These classes are providing Pardes "graduates" and others the opportunity to engage in Jewish studies at an advanced level. Arie, the most senior teacher at Pardes, has studied with the great teachers of the yeshiva world, especially the Hebron Yeshiva, and the Hassidic masters.

He has an M.A. and Ph.D. in Bible from Yeshiva University and has written extensively on Rabbinic, mystical and philosophical topics.

Visiting Pardes Lecturers:

Professor Art Green, the former president of the Reconstructionist Rabbinical College and current professor at Brandeis University, is the Blaustein Scholar in Residence for the 1998-1999 Academic year at Pardes. He has just completed a landmark text on the Hassidic Master, the *Sfat Emet* and will be teaching a seminar at Pardes on "Hassidic Texts in Context".

Rabbi Dr. Daniel Gordis, Dean of the Rabbinical School of the University of Judaism in Los Angeles and a Mandel Fellow in Jerusalem this year, will be presenting a series of lectures to the Pardes community on the topic, "What is a Jew? An Examination of the Contemporary Jewish Condition through Close Reading of the Halachic Sources on Conversion."

LEADERSHIP

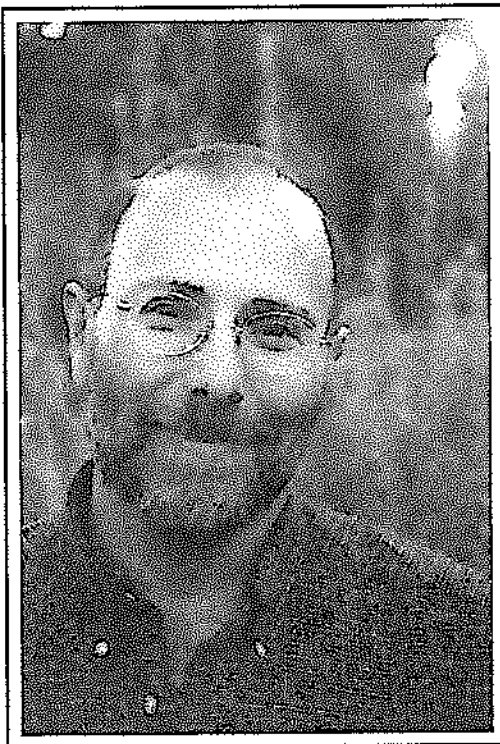
“The world’s
biggest
kiddush”

is what Rabbi Danny Landes, Director of Pardes, lovingly calls the annual General Assembly of the Council of Jewish Federations. This yearly meeting of the lay and professional leadership of the North American Jewish community is a time for both reflection and planning. For the first time ever, this year’s Assembly will be taking place in Jerusalem. It is appropriate that some of the reflection focus on the question of leadership.

What is leadership? The Oxford English Dictionary, amongst its many definitions of a leader, uses one that I prefer to adopt for the purpose of this discussion; a leader is “one who is followed.” This means that leadership cannot exist in a vacuum; it is always contextual, or situational. Similar to Joseph Schwab’s four commonplaces of any educational setting, there are commonplaces that define a particular context of leadership: the leader, the potential followers, the milieu, and the goals of the leadership. However talented the leader, however lofty the goals, if one does not figure in the readiness of the audience, one may fail miserably.

Rather than discuss this only theoretically, let us look at one case study: Moshe, the greatest leader of the Jewish people. He has been the object of study and admiration among the Biblical commentators, in the midrash, and in rabbinic Judaism. But he has also been studied and admired by Michaelangelo, Freud, and many other modern thinkers.

Moshe is the heroic defender of the Jewish slave; he is the leader who performs miracles in Egypt; he is the liberator of the Hebrews from slavery. He continues to perform miracles at the Red Sea, and in the desert. Moshe is also the greatest prophet, the one who ascends Sinai and experiences revelation like no other in Jewish history. It is he



by David I. Bernstein, Ph.D.
Dean, Pardes Institute

people by saying to God, “Why have you made it so terrible for your people?” (*Shmot* 5:22), he now asks in frustration, “Why have you made it so hard for your servant (me!)” (*Bamidbar* 11:11). Instead of “if you don’t forgive them, erase me from your book” (*Shmot* 32:30-32), he now says, “if I have to lead them, I’d rather die” (*Bamidbar* 11:15).

God’s immediate response to this lament is to take some of Moshe’s power and give it to the 70 elders. God realizes that something has changed in Moshe, or in the people, and that he needs to share some of his leadership with others who can help him deal with - or better yet, avert - future crises. Perhaps, after spending six months on Mount Sinai in such close communion with God, Moshe has even become too holy to lead the people.

An alternative possibility following the Oxford English Dictionary definition (a leader is “one who is followed”) is that as the followers change, the leader must adapt his/her leadership style as well; if not, the leader will no longer remain effective. Thus, there is a dynamic relationship between the leader and the followers, the rabbi and his students, Moshe and the people.

Either way, whether it is Moshe who has changed, or the people who have changed, the match, the chemistry, between the leader and the led is no longer the same.

Leadership, even for Moshe, is situational, and depends on the ongoing relationship between the leader and the followers. For professional and lay leaders of the Jewish community, it is critical to bear in mind this idea of situational leadership, of understanding the readiness of our audience, and planning our leadership strategies accordingly.

Sarah Lightfoot, in *The Good High*

who breaks the tablets, but it is also he who defends the Jewish people before God after the sin of the golden calf. And it is Moshe who supervises the construction of the “portable Sinai” (the *mishkan*/ sanctuary). With its dedication, the *shechina* (God’s presence) now rests in the middle of the camp, in the center of a people poised to march on to the Promised Land under his remarkable leadership.

And then it all begins to break down in the 11th chapter of *Bamidbar* (Numbers): the sin of complaining and lusting, followed by complaints against him by his own brother and sister, then the sin of the spies, and finally, the open rebellion against Moshe’s leadership by Korach and his followers. Moshe, along with the people of his generation, will never enter the Promised Land.

But the breakdown of leadership is not simply of the followers; we see that Moshe is also no longer the same leader he was in Exodus, where he consistently defended the people against God. As Menachem Liebtog of Yeshivat Har Etzion writes: Instead of defending the

School, describes changing styles in educational leadership which are applicable to communal leadership as well. She presents three traditional models of leadership: the first, the "military"-style leader, stands alone, straight and tall, rational and objective, larger than life. The second traditional model of leadership is the "coach," the former athlete, full of enthusiasm and energy, motivating teachers and students, and creating a sense of team spirit and loyalty. The third male leadership model she discusses is the "father," the great protector of the family, offering guidance and security in exchange for unquestioned loyalty and approval.

But she also describes more "feminine" styles of leadership which she feels are emerging. The principals of the schools she studied did not stand alone; they all exhibited a need for intimacy and support for themselves, a need for a close colleague, to whom they could turn for advice, and from whom they could accept criticism. (Perhaps for Moshe, his older brother Aharon, and later his father-in-law Yitro served this function.) Lightfoot's leaders defined their job, in part, using maternal terms of patience, nurturing, and attention to emotion.

Moshe himself injects the question of gender in leadership in Bamidbar 11, complaining to the Almighty that he cannot "nurse" the people of Israel, and that he did not "give birth" to them. One interpretation of this complaint is that the ideal leader combines elements of both "masculine" and "feminine" leadership.

Looking over the life of Moshe, I see many elements that combined to make him a great leader, including his strong sense of purpose, his "vision" of what was needed for the Jewish people. But I would like to focus on two elements in his early life that may also have been prerequisites for his successful leadership.

One was the love he received in his infancy and early childhood, not only from his older sister Miriam, and his natural mother Yocheved, who continues to nurse him even as he is raised in



Dr. David Bernstein with Pardes student Adina Loeb

Pharaoh's house. He also had the love of Pharaoh's daughter and even Pharaoh himself, who, according to the midrash, were loving and physically affectionate to the young Moshe.

This love that he received may be a necessary precondition for the love that, according to the midrash, he gave to the lost goat in Midian, which he carried on his back and which serves as a parable for the love that he was to give the Jewish people for years afterward.

If we want to create and educate a new generation of Jewish leadership, we must transmit this love to our students and colleagues.

The second element that perhaps bred Moshe for leadership was the fact that he grew up outside his own community. He knew "both sides." He did not have the mentality of a slave, but he also did not have the callousness of the master. (Marx and Lenin similarly write that the leaders of the proletariat will come from the bourgeoisie.)

For Jewish leaders, it is critical that our vision and enthusiasm will not blind us to the pitfalls in our important ideas and that we will be able to not only hear, but even seek out, the other side in every major decision. The midrash says in *Bamidbar Rabbah* that "Moshe is the people of Israel." And in *Mechilta Yitro*, it is re-stated in a different form: "Moshe is equal to the people of Israel." How could one person be "worth" 600,000? How can we give equal weight to a single leader and an entire nation?

Perhaps that is what leadership is truly about: the potential power of a leader is the potential of his followers.

A leader can, at times, move many where they could not go alone. Winston Churchill, it can be argued, served that function in galvanizing England's fight against Nazism; some might say that Franklin Delano Roosevelt served that function in America during the depression. Moshe served that function in confronting Pharaoh, bringing the people out of Egypt, and bringing them to Sinai to receive the Torah. He remains the greatest leader in our people's history, but still, he was human.

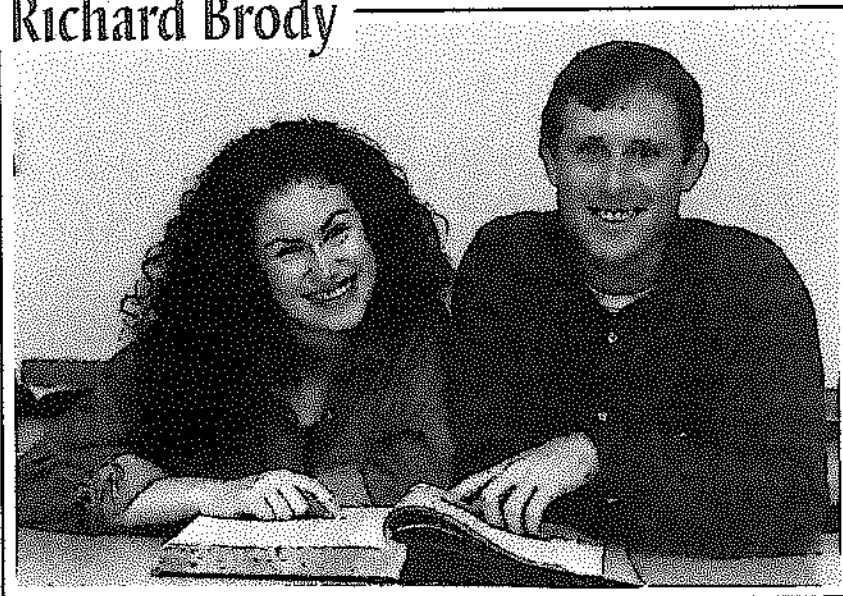
When God gave some of Moshe's spirit to the 70 elders, the midrash tells us: "just as one candle can light many others without being diminished, so Moshe gave of his spirit to the elders without losing any himself."

All of us have been enlightened by our teachers and lay leaders. Our wish for all those attending the General Assembly this year, and Jewish communal leaders wherever they may be, is that we may be blessed to share of ourselves with all the students, colleagues, and lay leaders we will encounter. May we do this without diminishing our light, and without extinguishing theirs. ■

Adapted from an address given by Dr. Bernstein at the graduation ceremony of the Jerusalem Fellows, June 29th, 1998/5 Tammuz 5758.

► Profiles from the Pardes Beit Midrash

Richard Brody



Rachel Kobrin and Rick Brody at Pardes

Richard Brody, a graduate of Yale University, is currently spending the second year of his rabbinical degree studying at Pardes. But Jerusalem is only the latest stop on a long journey for this 25-year-old. At Yale, where he studied intellectual history, Rick was very active in all capacities of Jewish life.

He served on Yale Hillel's Executive Committee, spent a year coordinating the social organization Reform Jewish Students at Yale, and spent two years leading Yale's Reform chavurah. But while all signs pointed towards a career in the Jewish world, Rick decided to postpone one dream in order to pursue another and, after graduating from college, his journey took him to Ithaca, New York to try his luck as a professional actor.

He accepted a part in a production of *Amadeus*, which premiered shortly after Yom Kippur of 5756/1995. "Because of the show, my participation in the cycle of the holidays really suffered," Rick said. "It made me think about

what was more important to me and that hastened my decision [to work in the Jewish world]." So with the help of a Yozma Fellowship, Rick spent the following year working at the school of Jewish Communal Service at Hebrew Union College in Los Angeles, where he organized "an outreach program to bring together communal leaders from various ethnic communities in south-central LA," he described. For Rick, this experience was a chance to "spend time with great people, participate in learning and begin to immerse myself in Jewish life." But it also provided the important realization "that I didn't want to be in an office, at a desk."

With that experience in mind, Rick applied to rabbinical school. Although he had always been affiliated with the Reform movement, his background of diversity, fostered by the Bronfman Fellowship and his experiences at Yale Hillel and Hebrew Union College, led him to his ultimate decision to attend the Reconstructionist Rabbinical College.

A part of the reason for Rick's decision to attend RRC lay in the dynamism of its curriculum, which requires a year of study in Israel. For Rick, this meant a year at Pardes, with the help of the UJA Federation of New York's scholarship fund.

He knew that the goal of his year in Israel was to "immerse myself in rabbinic texts," and from his Bronfman Fellowship, Rick knew that Pardes is a fabulous place to do that. "Pardes shares the same ideals as Bronfman," Rick explained. "Pluralism, openness of ideology regarding study, an idea that study can unify Jews from all different streams of Judaism. Learning is a core value; you can do it with people who are not just like you."

Since arriving at Pardes, Rick has been as active as ever. Even the full range of Pardes' rich curriculum is not enough to keep him busy. Rick has spent his spare time working, together with Rachel Kobrin, to form an egalitarian minyan at Pardes. "It was Rachel's idea and we are both very committed to egalitarian worship, so we formed the minyan together," Rick said. The minyan meets two mornings a week, is lead entirely by students, and draws over 20 of Pardes' students. "Adding egalitarian prayer to our study is a nice part of our larger Pardes experience," Rick said. ■



Ida Hoffmann

From the board room to the beit midrash, Ida Hoffmann has made Pardes an increasingly central part of her life over the last two years.

Since enrolling last fall, Ida has become one of Pardes' most dedicated students. Like most students, her repertoire includes Mishna and Humash.

But unlike other students, many of whom have only recently finished college, Ida is at Pardes after a full-time career in public relations. Ida's education began in South Africa, where she was born to Lithuanian-born parents. She was one of six children, and her parents worked hard to "maintain Jewish observance in the family." Her basic Jewish education was centered about her family, primarily because "there were not great opportunities for learning in South Africa, especially not for women."

Twenty-six years ago, while living in South Africa, Ida was fortunate to learn about Shaare Zedek, a religious hospital in Jerusalem. The hospital needed a director of public relations and Ida's reputation for her work in public relations was impeccable. Without even leaving South Africa, Ida was offered the position. She decided to accept the position and make aliyah, and before long, she moved to

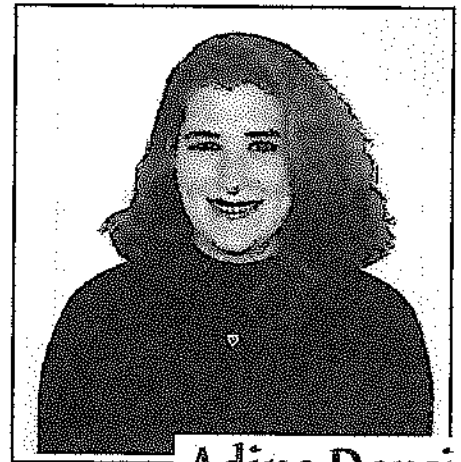
Jerusalem. There she joined her son and his family. Five years ago her daughter also moved to Jerusalem with her family after living for many years in England. They all live in the Yemin Moshe neighborhood of Jerusalem.

Throughout her twenty-six year career at Shaare Zedek, Ida was immersed in Judaism constantly, but the hectic pace of her professional and family lives did not allow her to do "a great deal of learning." That changed just over a year ago, when she stopped working full-time and began a program of study at Pardes.

It was important for Ida to use her new-found freedom to learn Torah, because "people often maintain religiosity because of tradition, without really understanding," she said. Observance ought to be accompanied by "textual knowledge and understanding."

"Pardes is a unique place to learn because of the fact that it's a halachic institution that's completely open, tolerant of everyone's viewpoint," she added. "That's unusual in Israel, unfortunately." But studying was not enough to keep Ida busy, and during her first year at Pardes, in between mishna classes, she was invited by chairman of the board Moshe Werthan to assist in Pardes' publicity department. She agreed, and like everything else she does, Ida took on the task with gusto. "My basic appreciation of Pardes' uniqueness should be known and spread," she said.

One year later, Ida has been elected to serve on Pardes' board as chair of the publicity department. Her primary task, she says, will be to create an Israeli Friends of Pardes. "Our goal is to introduce the Pardes form of learning to many young, educated people in Jerusalem, not necessarily alumni." ■

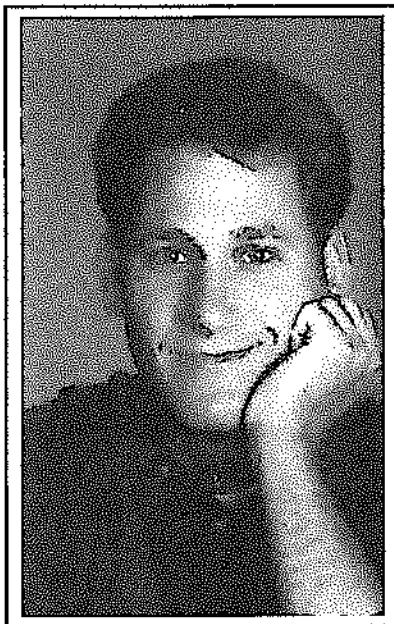


Adina Danzig

Women everywhere worry about breast cancer, but one Pardes student decided to do something about it. During her year of study at Pardes, Adina Danzig worked part-time for One in Nine, a non-profit organization committed to improving the treatment of breast cancer patients through support, education and advocacy. In her role as grant writer for One in Nine, Adina helped to propose a novel project entitled "Women Teaching Women." The project aims to train Arab and Jewish Israeli women as breast health educators so that they, in turn, can teach breast health in their home communities. Such a program, which crosses religious and political lines to unite women for a common purpose, is exactly what Israel needs, according to the philanthropic Clore Foundation. As a part of its celebration of Israel's 50th anniversary, the Clore Foundation awarded One in Nine a \$50,000 Grant to work on the project. In May, Adina attended a ceremony at the residence of Israeli President Ezer Weizman to receive the award. "I have never been so proud or thrilled about my writing as I was in this instance," Adina said of the experience. "It was the first time something I wrote will actually make a difference." Since leaving Pardes, Adina has moved to New York to begin a Wexner Fellowship. She is working toward master's degrees in public administration at New York University and modern Jewish studies at the Jewish Theological Seminary. ■

Sacha Litman

A Personal Account



You know the traditional, successful career path, right?

You attend prep school, major in applied mathematics at Yale, spend a year studying at Pardes, move to New York to work as a consultant, and then ...go work for Hillel!

For the past two years, I was a strategic growth consultant for McKinsey. I worked with Fortune 500 companies, helping them to design growth strategies and organizational structure. The range of clients I served was diverse, from retailers to technology firms. The most exciting work, however, was not for a blue chip company, but for clients in Jewish organizational life.

I found my work for the Philadelphia Jewish Federation more exciting than the more typical profit-hungry corporate clients because it is important to me that Judaism be part of my everyday life, even at work, and that I feel that I am pursuing a noble cause in my professional life. My year at Pardes helped me to gain a more sophisticated understanding to solidify how Judaism plays in my daily life. Gradually, I have become more observant, increasing Judaism's influence on my daily routine, but always doing so with a solid basis of knowledge, understanding and tolerance. This approach, which I

learned at Pardes, has enabled me to be comfortable with all aspects of my observance.

Returning to America more observant than when I left might have posed problems. But my learning at Pardes enabled me to have tradition and modernity coexist, and I was able to integrate my Judaism fully into my work at McKinsey. I am also quite certain that I would not have felt so secure about making the transition from the corporate empire to Hillel without the Jewish commitment that I built at Pardes. That year in Israel continues to inform my actions and give me a perspective that transcends everyday transactional life, focusing instead on building a meaningful Jewish life.

I am constantly asked why I made the switch. The main reason was that I could no longer handle the cognitive dissonance of "doing Jewish" in my leisure time only. I needed to make it part of my professional life as well. Second, I wanted to get my hands dirty by being inside an organization, rather than consulting from the outside. And finally, I have been given the opportunity to help move Hillel and not-for-profits in an exciting, new direction, an opportunity I cannot turn down.

At Hillel's International Center in Washington, DC, I am working for the most dynamic and exciting Jewish organization in America and contributing my business skills to take Hillel to the next level of organizational excellence. As Director of Campus Strategic Services, my role is to design methodologies and measurement tools to help some 125 campus Hillels identify and achieve their full potential under the international Hillel mission and to provide local Hillels with the necessary partnership, resources, and training to ensure effective implementation of the above. This

"in-house consulting" directive is, to my knowledge, a first in Jewish organizational life, striving to import business concepts that are so often lacking in the non-profit sector. My biggest challenge will be to effectively manage and balance theory (strategic planning) and practice (implementation), as well as making Hillel's culture comfortable with these new concepts.

What have I given up by making this transition? I do not earn as much as I did or would on a corporate career track. I no longer fly business class or stay in 5-star hotels, but those perks were largely ostentatious anyway. I no longer get instant prestige when I flash my business card or when I answer the "so, what do you do" question often posed at kiddush.

I gave all of this up for the exciting and frightening challenge of being defined by my achievements in my job more than by my resume titles. I am testing my ability to step out of the cozy path that I have sleepily pursued for 25 years and put everything I have learned to a good use. I am focusing less on how my job positions me in our society, and more on how I can help move an organization, through which I will be moved.

I hope my words resonate with some of the readers; I have had many conversations with friends in law and business with similar professional aspirations. There are other models of involvement, of course, such as lay leadership, which some say yields greater impact; I am experimenting with a third possibility in the traditional lay/professional dichotomy, that of bringing lay skills as a professional. I can only encourage you to pursue the model of involvement you chose - and when you do pursue it with your full heart, you have to believe that everything else will fall into place. ■



*Pardes Alumni
Hadas Chajes and
D'vora Greisman
at the Jerusalem
Alumni Reunion*

► *Landes, continued from pg 2*
lower than the divine desire for inner
purity.

Our discussion is not over. The
Medieval work *Sefer HaPardes* presents
a different reading of the Talmud:

The Holy One blessed be He said
to Moshe: "If for you and for all
of Israel Bezalel is suitable, he is
suitable for me." Israel responds:
"If before the Holy One blessed be
He and you he is suitable, he is
suitable for us," as if to say, he is
certainly suitable for us but what is
crucial is that he is suitable for you.

In that same fashion, Moshe also
responded and so did Israel: as long
as the Holy One Blessed be He and
you agree, for we agree that he is
suitable and fine. Immediately he
was appointed on the work of the
Tabernacle for all agreed..."

In the *Sefer HaPardes* version,
hierarchies collapse. Each party has its
own legitimate interest, but each is
equally concerned with the interest of
the other. It is no good to have a leader
who is good for you and your group
only -- a leaders must be good for all.

In the PARDES version of
community, we see diversity not only as
a political necessity, but as a strong,
moral imperative. We need to be as
interested in what our fellow Jew needs
as we are in what we desire. And this
is towards creating a truly effective and
responsive Jewish leadership - our
architects for the Tabernacle of the
future. █

Summer Program

The motto for this year's summer's
program is "More, for Less." "More"
- In June & July we're having month-
long sessions with hikes, Shabbatonim,
evening programs and special seminar
days. "For Less" - of last year's summer
tuition. Special discounts for graduates
of other Israel programs. Contact Aryeh
Ben David, Summer Program Director
for more information at:
abd@pardes.org.il

Pardes take-out

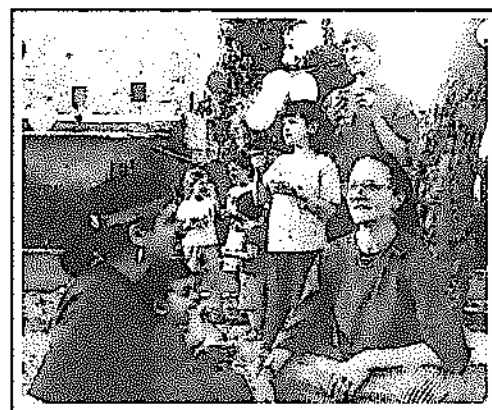
For people and groups who can't make
it to Pardes, this year we're going to
them. Pardes will be running a number
of mini-series programs at Hebrew
University, Tel Aviv University, and for
groups of interested people who would
like to study with friends in their own
homes one evening a week. For
information, contact Aryeh Ben David
at abd@pardes.org.il

Alumni Reunion

On October 14th, Pardes held an
Alumni reunion at the San Simon Park
in Jerusalem. With Ben & Jerry's ice
cream, music provided by alum and
now Pardes Board Member Yedidya
Fraiman, and activities for kids, the
reunion brought Pardes students and
faculty together for an informal
gathering. Alumni interested organizing
and being involved in future alumni
events, please contact Meir Schweiger
at pardesinst@netmedia.net.il

Pittsburgh Learning and Leadership Development Project

In conjunction with the United
Jewish Federation of Pittsburgh,
Pardes has received a grant to run
LISHMA, The Pittsburgh Learning
and Leadership Development
Project. LISHMA, a stimulating
course in relevant Jewish texts, ideas
and culture, is directed at a group
of young leaders who will be able
to relate Jewish learning to the needs
of the 21st century. Through the
interaction with their fellow students
in paired learning, and the dynamic
instruction of master Pardes
teachers, the carefully chosen group
of 25 will develop the skills and
insights to make Jewish tradition
their own. It is the aim of the
program to help teach leaders and
potential leaders in the Pittsburgh
community to be articulate
spokespeople and proponents of
Judaism and the Jewish people.
Instrumental in bringing this project
to fruition are David and Lynn
Shapira of Pittsburgh. David is
serving as Board member for the
American Pardes Foundation.



Pardes Alumni and their children enjoying the reunion

IN & ABOUT

American Pardes Foundation welcomes the following new Board members: Lori Perlow, Sanford Ratner, and David S. Shapira.



The Israel Board welcomes the following new Board members: Stuart Schoffman, returning after a leave a absence, and Ida Hoffmann. Board Members Michael Rosenak and Hinda Hoffman will be taking a leave of absence



Debra Weiner-Solomont joins Pardes as the new Community Service Coordinator. Debra has an M.S.W. from The Wurzweiler School of Social Work of Yeshiva University, and made aliyah 5 years ago from Boston, MA with her husband and four sons.



Joanne Bukra has joined Pardes as the Office Manager.



In commemoration of Holocaust Remembrance Day on April 21st, a special day of learning took place which included Bar Ilan Jewish history professor Gershon Bacon, speaking on the "Historical Overview of the Holocaust." He was followed by a personal testimony of survivor Ruth Brand. Philosopher Emil Fackenheim later addressed the question, "Is the Holocaust unique? So What?" The day ended with a discussion with Ephraim Zuroff of the Simon Wiesenthal Center, entitled "Should We Continue to Prosecute Nazi War Criminals?"



A two day Israel Independence day program began with a question and answer period with Tel Aviv University Professor Paul Liptz on the "Question and Answers on Minority Rights and Security Needs." The next day included a trip to Har Herzl and a tour of the National Military Cemetery.



On May 25th,

Feminist Jewish philosopher Dr. Tamar Ross spoke to Pardes students about "Does Feminism have implications for our notion of revelation?"



On May 27th, Associate Editor of The Jerusalem Report Stuart Schoffman, Dr. David Ellenson, professor of Hebrew Union College and 1997/98 Pardes Blaustein Fellow, and Rabbi Shmuel Jakobovits, Chairman of the Haredi Association of the Study of Contemporary Issues, addressed the topic, "What are the limits of freedom of expression in the State of Israel?"



The Tikkun Leil Shavuot program began at 11:15 p.m. and included Pardes faculty member Judy Klitsner, Director Danny Landes and guest speaker Professor Joel Roth, who spoke on "How the Torah evolves". Professor Roth is the Dean of the Rabbinical Program at the Jewish Theological Seminary.



On June 8th, Pardes welcomed Reb Salman Schacher-Shalomi to speak to the community on spirituality and ecological theology. Reb Schachter-Shalomi is founder, leader and major thinker of the Jewish Renewal movement.

In June, Danny Landes delivered a major address at the Cleveland College of Jewish Studies. It was the third address in a series sponsored by the college on the topic of "Zionism at 100". Other speakers in the monthly program included Israeli author Amos Oz and educator Alice Shalvi.



On August 2nd, Dr. Judy Hauptman, Professor of Talmud at Jewish Theological Seminary, spoke on the topic "Majority Rule or Personal Autonomy: A Talmudic Perspective" for the Tisha B'Av Program.



Ilana and Chuck Ratner of Cleveland graciously arranged for Rabbi Danny Landes to spend a teaching Shabbat in Beachwood in October. The Shabbat afternoon session was well-attended by members of synagogues in the area of all denominations, as well as the general public. Rabbi Landes also met with Dr. Howard Fine, principal of the newly-established Pardes Jewish High School in the city.



In the past several months, Pardes Director Danny Landes and other Pardes faculty have addressed the following groups:



*Executive Seminar,
Jerusalem, Summer 1998*

Task Force of Jewish Learning, Hillel of Greater Baltimore

"Israel at 100", Cleveland College of Jewish Studies

Conference of Religious Zionism, Kibbutz Lavi, Israel

JCC Beit Midrash, New York

UJA Young Leadership Group, New York

Jewish Educational Institute, Pittsburgh

Jewish Federation Professionals, Pittsburgh

UJA Luncheon, Chicago Young Leadership Evening, Chicago

Debra Weiner-Solomont, Pardes Community Service Coordinator, organized a lunch meeting for students at the beginning of September to introduce them to the many opportunities for volunteering in Jerusalem. Students had a chance to hear: **Avi Kay**, Director of the Ethiopian Program at Touro College, **Shmuel Bisk** of the JOINT-Russian Program, **Ms. Ben-Chaim** of Kav Or, and **Amy Kahn** of Amit Women

In June, over 30 Hillel professionals came to a full day of learning at Pardes as part of an event organized by the International Hillel Office.

DON'T FORGET: The following fellowships are available for incoming students:



New York Residents and/or Students

Applicants who reside or study in the five boroughs of New York or Westchester, Nassau or Suffolk counties, and who require financial assistance, are eligible for aid from a generous grant awarded to Pardes by the **UJA-Federation of New York**.

Students from Vanderbilt and Emory Universities

The **Werthan/Blum Fellowships** for Pardes Institute of Jewish Studies are being offered to graduating seniors and graduate students at Vanderbilt and Emory Universities. Sponsored by the Werthan/Blum family, these fellowships cover full tuition cost plus a portion of living expenses.

Students from Connecticut College

A **Fig Tree Foundation Scholarship** for Pardes Institute of Jewish Studies will be offered annually to a Jewish graduating senior at Connecticut College, New London, CT, through the **Elie Wiesel Chair of Judaic Studies**. This scholarship will cover full Pardes tuition and a portion of living expenses.

Students from University of Miami or University of Florida (Gainesville)

The **Russell Memorial Foundation Fellowship** is being offered to a student or graduate of the University of Florida (Gainesville) or the University of Miami. Sponsored by the Robert Russell Memorial foundation, this scholarship will cover full Pardes tuition plus a portion of living expenses.

Residents, Students and Recent Graduates of W. Massachusetts

The **Harold Grinspoon Supporting Foundation Scholarship** is available to those who permanently reside in Western Massachusetts, which includes Hampton, Hampshire, Franklin and Berkshire Counties, and/or recent graduates of either undergraduate or graduate level study in Western Massachusetts. Western Massachusetts schools include Amherst College, University of Massachusetts at Amherst, Hampshire College, Smith College and Mount Holyoke. This scholarship covers a portion of full Pardes tuition.

NEW!

Students from Temple University or University of Pennsylvania

Applicants who are recent graduates of Temple University or the University of Pennsylvania are eligible for financial assistance from a generous grant awarded by the **Stanley Wolfe Foundation**.

NEW!

Residents or Students of San Diego, California

Applicants who reside or study in San Diego, California are eligible for tuition assistance from an endowment fund established by donations to the **San Diego Community Fund** on behalf of Pardes.

NEW!

Residents and/or Students from Oklahoma

Applicants who reside, work or study in Oklahoma are eligible for tuition assistance from a grant awarded Pardes by the **Schusterman Family Foundation**.





PARDES

Institute of Jewish Studies מכון פרדס לחינוך יהודי ע"ר

HAVRUTA

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Please send us your e-mail address and the year you were at Pardes.
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Upcoming Events in the USA:

Communal Study at the Pardes-JCC Beit Midrash, at the JCC of the Upper West of New York.

Whatever your background, whatever your Jewish affiliation... the JCC and the Pardes Institute of Jewish Studies in Jerusalem bring you free community-wide, cross-denominational learning.

Join us as top scholars from Israel and America present exciting Jewish texts.

Wine and Cheese reception to follow lectures.

Nov. 9, Monday, 7:30 P.M.

Judy Klitsner

"After the Deluge:
Biblical Reactions to Catastrophe"

Free

January 11, 7:30 PM

March 15, 7:30 PM

Wine and Cheese reception to follow study:

\$5 for Pardes Alum and JCC members,
\$8 for nonmembers.

