



HAVRUTA

Pardes Institute of Jewish Studies | Spring 2003 | 5763 פּרדס מכון

PARDES – TEXT AND SUBTEXT

By Rabbi Daniel Landes, Director

As the academic year draws to a close, I find myself thinking about what studying at Pardes means to our students. We know that at Pardes the text is Torah, but the subtext is always the formation of one's Jewish identity – to hear the music of one's Jewish soul. The text is argued over out loud in the Beit Midrash. The subtext is formed within and spoken about late Friday nights after a wonderful meal at a teacher's home or on one of our famous tiyulim/hikes into the mountains that seems to also break down barriers and to encourage self-illumination.

And this subtext "work", in Hebrew, "Avodah" or divine service, is performed by students who dare to come to Pardes with a minimal Judaic background, as well as those who come with what they thought of as a well-formed and

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fixed Jewish identity. Pardes, with its variety of people and viewpoints and its access to the wealth of Judaism's opinions and debates, tends to shake students up. They internalize the Talmudic and philosophic discussions and "try out" different Jewish theologies. For teachers, this makes Pardes an exciting place for teaching and a fulfilling community. We hear interpretations of Torah from our students – both as text and subtext – that we might never have heard before or seen "just that way".

In our Beit Midrash, a great question is as prized as a brilliant answer; but an announcement of "the answer" is greeted with skepticism, because it would diminish the infinite content of the Torah. The same occurs as students and teachers puzzle over the subtext – the meaning of our Jewish identity in our fragmented world. We learn to love the questions and appreciate answers, while recognizing that "the answer" usually only stifles creativity at further Avodah. At Pardes, Torah as text and its meaning as subtext is a work in progress.

"In our Beit Midrash, a great question is as prized as a brilliant answer."



STUDENTS AND ALUMNI ORGANIZE MEMORIAL CONCERT AT NY'S FAMED KNITTING FACTORY

Over 400 community members participated in a benefit concert at the Knitting Factory in Manhattan in memory of Ben Blutstein and Marla Bennett and to raise money for the Pardes Memorial Scholarship Funds in their names. Performers included Hasidic New Wave, Pharaoh's Daughter (pictured) and Alioune Paye & Yakar Rhythms.



P A R D E S S P I R I T

T H E P A R D E S I N I T I A T I V E F

By Aryeh Ben David

THE DISCONNECTEDNESS OF STANDARD JEWISH EDUCATION

In my opinion there is a serious problem in Jewish Education – a problem that will not be solved by a change in the syllabus – nor by developing more knowledgeable educators. It is not a problem of pedagogy or content. It is a problem of disconnectedness – students, from day school to advanced yeshivot, are not personally connecting to what they are learning.

Why does this happen? This situation is the product of a system that views education as a mind-to-mind experience, whose goal is to convey masses of content, oblivious of the degree to which the student emotionally connects or integrates this into daily life. It is an approach which does not

“For education to be truly effective it has to penetrate into the depths of the soul of the student.”

emphasize personal relevance, personal meaning, or touching the hearts of the students. It is a mind-to-mind approach that inevitably results in a sense of disconnectedness – the student has not become personally affected by what s/he has learned.

INTEGRATING MIND, HEART AND BODY

There is another approach. An approach that was, in fact, favored by the Vilna Gaon, the masters of Kabbalah, the Hassidic masters, Rav Kook, the Aish Kodesh and Abraham Joshua Heschel. It is an approach that is based on the wisdom of the Kabbalah, on the understanding that for education to be truly effective it has to penetrate into the depths of the soul of the student. It is not a mind-to-mind approach, rather an approach of one whole person to another whole person, of mind and heart and body to another mind and heart and body.



U A L E D U C A T I O N

O R S P I R I T U A L E D U C A T I O N

HOW DOES THIS APPROACH WORK?

First, the mind is engaged. A subject is studied. Critical and rigorous thinking is involved. This has always been the strength of Pardes.

Then the heart is engaged. A safe and supportive environment is created through which the student can personally relate to the material studied. Following the wisdom of the Talmud that states, "The words that come from one's heart can penetrate the heart of another," the student is invited to express and share with others how s/he connects to what has been learned. The safe environment promotes active listening of the participant to his/her self. The consequent sharing with others coheres the group as a whole and begins to foster a community of listening and caring.

Then the body is engaged. An experiential activity then enables the student to take this mind/heart experience and express it through various media, including art, drama, creative writing, or movement. The goal here is not the performance. Rather the aim is to physically actualize what has been heretofore abstract and internal. This tangible experience

serves to concretize what the mind and heart have previously experienced.

IMPASSIONED JEWISH LEARNING

This experiential integration results in a deep personal connectedness to whatever subject has been learned; it creates impassioned learners. Students begin to realize that Judaism is not just about learning content, it is not just about knowing things, but that the deep wisdom of Judaism can impact and enhance their lives.

Over 150 students this year have attended a range of Pardes Spirituality programs with outstanding success. Many of these participants are in the process of becoming Jewish educators and community professionals. Our broader community will be enriched as this integrated approach spreads to educational, social and communal institutions.

Aryeh Ben David welcomes your feedback about this new approach to Jewish education at abd@pardes.org.il.

P A R D E S I N J E R U S A L E M

A MESSAGE FROM THE DEAN

By David I. Bernstein, Ph.D.

As we enter the last weeks of learning of this academic year, we are extremely proud of our students and their accomplishments. First and foremost, they were here, and they stayed here! They understood the priceless value of Torah study and personal growth; they felt that in times of crisis in Israel, the place of a Jew is to be with the Jewish people in Israel. Despite terror, Saddam Hussein, and the war in Iraq, the Pardes Beit Midrash was filled with the sound of learning, with the struggle with the ancient texts of our heritage that pose difficult life questions, and sometimes provide remarkable responses to those questions. Pardes students were indeed "people of the book," knowing that Jewish illiteracy needs to be overcome, and that the knowledge they gain will enrich their lives – and the lives of their families and communities – forever.

But Pardes students also found ways to help others. Every week, many Pardes students were involved in volunteer projects to help the less fortunate in Israeli society, many of them tutoring English to Russian and Ethiopian immigrants.

The culmination of community service came on Rosh Chodesh Nisan, April 3, when the entire student body studied the mitzvah of "gemilut hassadim" (helping others), and then fanned out over the city to clown at hospitals, visit the elderly, work at a soup kitchen, and clean up a nearby lot. The day was dedicated to the memory of Ben Blutstein (Rimmon 01, Fellows 02, Educators 04) and Marla Bennett (Rimmon 01, Educators 03), may they rest in peace. It was a response in the spirit of the first chief rabbi, Rabbi A. I. Kook, who said: "The truly righteous do not complain about evil, rather they add justice to the world."



KOLLEL - ADVANCED LEARNING SEMINAR

The expanded Pardes Kollel - Advanced Learning Seminar facilitates the journey from an advanced level towards becoming a Talmid Hacham and a Jewish thinker. Rabbi Levi Cooper will direct the program, as well as the Fellows program for second-year students. Rabbi Elisha Ancselovits, a Talmudist of Yeshivat Maale Gilboa, is joining Kollel faculty members Rabbis Daniel Landes, who directs the Smicha preparation track, Meir Schweiger and Daniel Roth. Kollel students include Rabbis, Jewish educators and academic Talmudists. "The growth of advanced learning at Pardes invigorates the entire institution and provides greater opportunity for first year students to study with advanced students," explains Levi Cooper.



JEWISH-MUSLIM RELATIONS IN THE CAIRO GENIZAH DOCUMENTS



This article is written by Professor Paul Fenton, this year's Blaustein Scholar at Pardes. Jerusalem residents joined Pardes students in Professor Paul Fenton's Spring Semester course on Muslim - Jewish Theological Polemics.

The Blaustein Scholars Program was established by a generous grant from the Jacob and Hilda Blaustein Foundation of Baltimore, to support scholars and courses that reflect a liberal approach to Jewish sources. Distinguished past scholars include Dr. David Ellenson, President of Hebrew Union College-Jewish Institute of Religion (HUC-JIR) in Cincinnati; Professor Arthur Green, former president of the Reconstructionist Rabbinical College; and Professor Daniel Matt, Professor of Jewish Studies at the Graduate Theological Union at the University of California - Berkeley and a renowned explicator of the Zohar; and Professor Jonathan Sarna of Brandeis University and Prof. Ruth Langer of Boston College.



British-born, Paul B. Fenton obtained his doctorate from the Paris Sorbonne, where he is now Professor of Hebrew. A scholar of both Arabic and Hebrew, he has authored several books and studies dealing with Jewish culture in Muslim lands. He has shown a particular interest in Judeo-Arabic literature and in the interaction of Jewish and Muslim mysticism, in which area he has accomplished pioneering research. He is notably the editor and translator of the Judeo-Arabic works *Treatise of the Pool* by Obadyah Maimonides (London 1981, 19952) and *Guide to Detachment* by David Maimonides (Jerusalem 1987), while his most recent book deals with the intellectual activity of the Andalusian Golden Age: *Philosophie et exégèse dans le Jardin de la métaphore de Moïse Ibn Ezra* (Leiden 1997).

There is practically no area of Jewish studies that has not been fundamentally revolutionized and enriched by the discovery of the Cairo Genizah, including the relations between Jews and non-Jews in the Middle Ages, in Egypt and other Middle Eastern countries. The Genizah documents inform us that the unfortunate principles of seclusion and discrimination inculcated by religious bigotry often were countered by economic and social realities that nurtured more tolerant attitudes.

BUSINESS DEALINGS

In the economic sphere, the Jews of Egypt, unlike their brethren in medieval Europe, enjoyed freedom in the choice of both their places of residence and their professions, with the exception of certain restrictions concerning government service. Documents testify to

the very vital function played by the Jews of Arab lands in international business in the heyday of commerce throughout the far flung Muslim world. Their widespread contacts and their knowledge of languages made them indispensable links in overseas trade, and they were particularly prominent on the India trade route.

While there was generally a preference for keeping business dealings within the religious groups, transactions were often entrusted to Muslims. Partnership constituted the most common form of investment, and Genizah letters mentioning Jewish-Muslim partnerships indicate that the business world knew no social or religious boundaries. There is even an instance of a Jew sending an Arabic letter written in Hebrew characters to a Muslim associate, presumably to be read to him by another Jewish acquaintance. The great philosopher and




JEWISH-MUSLIM RELATIONS IN

jurist Moses Maimonides (1138-1204) declared legal an arrangement whereby a business jointly owned by Jews and Muslims remained open on the Sabbath. Profits made on Friday accrued to the Jews, while those made on Saturdays went to their Muslim colleagues. It was not uncommon for Muslims to provide capital for Jewish enterprises.

Documents show that dealings with Muslims were carried out with a deep sense of ethical responsibility and cooperation. In his code of laws, Maimonides strictly condemns double standards of business ethics when dealing with members of other faiths. If legal corners were cut, however, it was sometimes with the assistance of Muslim associates. One such form of cooperation was the dispatching of Jewish goods with Muslim merchants so as to avoid paying the double rate of custom duties imposed upon Jews as a discriminatory measure.

Indeed, Islamic law enforced rather harsh measures on dhimmis – members of the "protected" religious minorities – such as supplementary taxes, the wearing of distinctive clothing and a prohibition against building or renovating places of worship. As a minority even less numerous than the Christians, Jews were particularly vulnerable to exploitation and even assault, especially in times of general hardship. According to the principles of the dhimmah, Jews were required to be subservient. Public displays of their faith, such as funeral processions, were invariably harassed by the Muslim population. There is even a special Hebrew word in the Genizah documents referring to hostility directed specifically against Jews by Muslims: *sin'ut*, hatred. Though not apparently a ubiquitous phenomenon, outbursts of *sin'ut* were particularly frequent in Alexandria.



"The Genizah documents inform us that the unfortunate principles of seclusion and discrimination inculcated by religious bigotry often were countered by economic and social realities that nurtured more tolerant attitudes."

Nowhere did the oppression of Jews come more harshly to expression than in the poll tax imposed upon non-Muslims, whose annual payment constituted a toilsome burden for the poorer classes. Some, relentlessly pursued by the Muslim tax collectors, were imprisoned, and if they could not be ransomed, the threat of execution sometimes induced them to convert to Islam. Dignitaries, too, sometimes embraced Islam as a matter of expedience. Nevertheless, apostasy was a relatively rare occurrence, though converts to Islam appear periodically in litigations about inheritance. On the other hand, there are a number of references to converts to Judaism. These originated mainly from Christian backgrounds, since a Muslim renegade was liable for the death penalty. Sporadic cases did occur, however, as we learn from Maimonides' responsa, which also inform us that these converts were obliged to leave the country.

SOCIAL CONTACTS

Despite official segregation, social contacts on a personal level, especially among members of the middle class, were often quite intimate. Documents report that Jews would visit Muslims on their holidays, and the converse

THE CAIRO GENIZAH DOCUMENTS

no doubt was also the case. In one recorded instance, Muslims were present at a particularly festive reading of the Scroll of Esther on the Jewish feast of Purim. Drinking parties, though forbidden by Islam, were a common feature of social life, and the Genizah has even preserved some ancient drinking songs. Such gatherings of course took place in the privacy of the home, but even then they were not without risk. From a responsum by Maimonides it may be assumed that these receptions were occasionally attended by Muslims. One Genizah letter relates an incident that occurred at such a party, imprudently held by three Jewish notables at the time of the Muslim feast marking the end of Ramadan. A Muslim musician who had been present at the party reported the event to the local Qadi, whereupon the offenders were set upon, beaten and subjected to a heavy fine.

While Islam permits the marriage of a Muslim man to a Jewish woman, intermarriage of any kind is proscribed by Jewish law. It is nevertheless surprising that not a single mixed marriage is recorded in the Genizah documents, though individual occurrences must have taken place, usually under duress.

On other levels, too, Jewish officials maintained amicable relations with Muslim colleagues. On occasion, formal letters convey regards to Muslim friends. In a few instances, Muslims entreated Jewish notables to use their influence with certain Muslim officials in order to intervene on their behalf. Muslim courts would sometimes refer cases to their Jewish counterparts, and vice-versa, when matters were considered to be of a denominational character.

The early Ayyubid period (1171-1250) witnessed an intellectual revival that perhaps favored contacts between

members of different faiths. A text dated 1182, recently published by Franz Rosenthal, records that Ibn Sana' (1155-1211), chief Qadi of Egypt and a renowned poet who had eulogized Maimonides in a famous poem, and other Muslim intellectuals participated with Maimonides in a debate on the topic of speculative theology ('ilm al-kaldm). Through their professional contacts, jurists like Ibn Sana' and Maimonides, and physicians like Ibn Abi Usaybi'a and Maimonides' son Abraham, who at times worked in the same hospital, evidently established personal relationships.

Rosenthal's document shows that Maimonides, Ibn Sana', the Jewish physician Ibn Gumay and other Muslim and Jewish intellectuals sometimes had close ties. While religious pursuits were limited to members of the same faith, the medical profession and scientific studies were interdenominational, though confined to restricted circles. Jewish doctors held appointments and were regularly called upon to do their rounds at Muslim hospitals. In a letter to a disciple, Abraham Maimonides apologizes for not being able to attend the former's wedding because he was on duty at the Bimaristan on the appointed day.

“These manuscripts were not just an indication of intellectual curiosity, but studied in earnest by the members of a circle of Jewish pietists who practiced a sort of Judaic mysticism akin to Islamic Sufism, which had struck firm roots in Egyptian soil and seems to have influenced the Jews as well.”

JEWISH MYSTICISM AND SUFISM

Book lists and catalogues bear witness to the intellectual interests of Jewish readers. Apart from books on Muslim theology and philosophy, *belles-lettres* and even magic, medical works figure conspicuously. That a keen interest in Arabic literature was widespread is borne out by the Genizah's rich variety of manuscript remnants of religious and secular Muslim literature, written both in Arabic and Hebrew characters. However, the most remarkable testimony to the deep interest Jews took in the religious beliefs of their Muslim neighbors is the presence in the Genizah of Islamic mystical and pietistic texts. These manuscripts were not just an indication of intellectual curiosity, but studied in earnest by the members of a circle of Jewish pietists who practiced a sort of Judaic mysticism akin to Islamic Sufism, which had struck firm roots in Egyptian soil and seems to have influenced the Jews as well, especially in the urban centers. That this trend was no marginal phenomenon in the Egyptian-Jewish community is attested by the status of its leaders, some of whom came from the family of Maimonides.

Foremost among them was Abraham Maimonides (1186-1237), who officiated as the Nagid or Head of Egyptian Jewry. Abraham Maimonides seems to have endeavored to revitalize the Judaism of his time by adopting certain Sufi customs; thus, for instance, he sought to re-introduce the custom of kneeling and bowing in Jewish worship, in imitation of Muslim practice. Paradoxically, a further expression of the congenial relations between Jews and Muslims is to be found in a letter sent by the Jewish community to the Muslim authorities after the Nagid's death, enquiring about the lawfulness of these practices, which, their opponents claimed, were contrary to Jewish custom. The rulers, members of the conservative Sunni Ayyubid dynasty, saw themselves not only as defenders of the Islamic faith but also as being responsible for the ritual orthodoxy of the religions under their protection. The letter, one of the most curious documents ever to come to light in the Genizah, in effect asks the Muslim

authorities to intervene in and adjudicate a specifically Jewish dispute. The enquirer emphasizes that prostration, the disputed issue, constitutes the revival of an ancient practice, his assumption being that the Ayyubid juriconsult would find these liturgical innovations lawful:

In the name of God, the merciful and compassionate. What do our lords, the juriconsults, the *imams*, *imams* of the faith and paragons of the Muslims, may God grant them success for their obedience and assist them in gaining His satisfaction, say concerning the following. A group of Jews whose word is authoritative, namely the Head of the Jews and those of their sages who are his followers, have established the practice of genuflection and prostration in their worship. They have stated that this was an ancient practice and that they have revived an aspect of their religion which had fallen into disuse. They established and practiced it over a protracted period of approximately twenty years. When the Head (of the Jews) passed away, an individual who was not a scholar arose and spoke against the earlier (opinion) of their sages in disapproval of genuflection and prostration. What action should be taken with regard to him on account of his opposition, if he opposes (the practice). Grant us your opinion, may God have mercy upon you.

The dynamic interaction of the Jewish and Muslim communities of medieval Cairo, on both the material and the spiritual plane, as echoed in these ancient documents, holds a message for modern times. Voices embalmed long ago in the pages left in the Cairo Genizah call out to us through the ages to rebuild a Mediterranean society based on mutual respect and friendship.





PARDES EDUCATORS PROGRAM

MAZAL TOV

to the Second Graduating Class
of the Pardes Educators Program

Laurie Goldberg

St. Louis, Missouri

BA, Indiana University Journalism
Baccalaureate Certificate in Jewish Studies

Seth Goldsweig

Hinesburg, Vermont

BA, SUNY Binghamton, Environmental Studies

David Harris-Gershon

Atlanta, Georgia

BA, University of Georgia,
English Literature

Jamie Harris-Gershon

Pittsburgh, Pennsylvania BA, Indiana University
Jewish Studies and Geography

Debbie Jacobson

London, UK

BA, Hebrew University of Jerusalem
Philosophy and Political Science

Lisa Kaplan

San Diego, California

BA, Yeshiva University, English

Amanda Pogany

Edison, New Jersey

BA, Barnard College,
Columbia University
Political Science and French

David Rothberg

Fair Lawn, New Jersey

BA, The University of Virginia, English
MBA, University of North Carolina/Chapel Hill

Andrew Shapiro Katz

Beachwood, Ohio

BA, Stanford University, American Studies
MA, Stanford University
Education Administration and Policy Analysis

Amy Warsh

Toronto, Canada

BA, University of Toronto, Psychology

A TASTE OF THE FIELD

This past February, Pardes Educators taught in eleven different day schools in seven cities in North America for their annual student teaching experience. The three weeks were an intensive learning experience, described here by one of the students: "My mentor summarized what I learned best: 'teaching is listening.' The more I concentrated on listening, the better teaching I did. The greatest gift you can give students are the tools to connect to the text on their own."

PARDES EDUCATORS PROGRAM EXPANDS

In response to demand and in consultation with our partners at the AVI CHAI Foundation, the Pardes Educators Program will now offer a limited number of places to candidates from English speaking countries other than North America, and in addition, the program is adding a fully subsidized preparatory year for otherwise highly-qualified candidates to spend a year working solely on text study and Hebrew language.

EDUCATOR PLACEMENT

Pardes Educators teach at: Bernard Zell Anshei Emet Day School in Chicago; Beth Tfiloh, Baltimore; Charles E. Smith Jewish Day School, Washington D.C.; Chicagoland; Cohen Hillel Academy in Marblehead, Massachusetts; Community Jewish Day School, Newton, Massachusetts; Evelina de Rothschild School, Jerusalem; Greenfield Academy, Atlanta; Jewish Community High School of the Bay, San Francisco; New Atlanta Jewish Community High School; New Jewish High School, Boston; St. Paul Talmud Torah; San Diego Jewish Academy; The Shoshana S. Cardin Jewish Community High School, Baltimore; Solomon Schechter Day School of Bergen County; Solomon Schechter Day School of Greater Boston; Toronto Heschel Middle School.

P A R D E S I N

THE NETZACH LEGACY SOCIETY: ENSURING THE ETERNITY OF THE JEWISH PEOPLE

The Netzach Legacy Society recognizes donors who have expressed their intention to include Pardes in their estate plans through some form of planned gift. According to Gary Phillips, Chair of the Endowment Committee, "planned gifts include bequests, charitable gift annuities, charitable remainder trusts and property interests."

*"Honor a Life;
A Family;
A Memory;
A Dream"*

Netzach means eternity in Hebrew. Members of the Society ensure the eternity of the Jewish people. The Pardes family wishes to

thank these inaugural members of the Netzach Society: Moshe and Libby Werthan, Gary Phillips, Julie Potiker, Selig Sacks, Abbie Gottesman Greenberg, Richard Linhart, Avi Lewittes, Bruce Whizin and Mark Levenfus.

If you have provided for Pardes in your estate plan, or plan to do so, but have not informed us, please consider doing so. We would be delighted to enroll you in the Netzach Society. Membership involves no dues or obligations. For more information or to request membership, please contact Jayne Rosengarten at 212-447-4333.

T O D A H R A B A H

The Pardes Community would like to thank all of our major contributors whose generous support makes it possible for so many deserving students to spend a defining year in Jerusalem exploring texts and strengthening Jewish identity. The list below includes donations and pledges from Sept. 2002-May 2003. A complete listing of the 2003 campaign will be in the Fall Havruta. To make a pledge please call APF or email donorinfo@pardesusa.org.

Jerusalem Society (\$100,000 and up)

AVI CHAI Foundation, The Jewish Agency, Ephraim Roseman Foundation, *Libby and *Moshe Werthan

Founder (\$50,000 to \$99,000)

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Hope and Noah Alper, Anonymous, *Giti and *Jack Bendheim, Gary Brennglass, Roberta Weinstein Cohen and Mark Cohen,

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and Larry Roth, Sharon and Stephen Schach, *Audrey Kaplan Scher and Harvey Scher, Heather and Glen Schwaber, *Deborah Shapira and Barry Stern, Gary Shapiro, Joan Shayne, Ellen Singer, Yael and Micha Taubman (The Sophia and Herman P. Taubman Foundation), Lanie and *Alex Waldman, Ruth and Sheldon Weinstein, Sam and Tami Yellin (Coview Capital), Fred Zimmerman,





A M E R I C A

W E L C O M E N E W B O A R D M E M B E R S

Larry Kluger



Larry attended Pardes in 1998-1999. He is a senior volunteer with the American-Israel Public Affairs Committee as a member of their National Executive Committee and New Leadership Network. Larry is a member of the National Young Leadership Cabinet of the UJC and has served as campaign

chair and president of the San Francisco Jewish Community Federation's Young Adult Division. He is a member of the Wexner Heritage Foundation and the Jewish Agency's North American Council. Larry has held senior marketing positions at several high technology companies, including Sun Microsystems and Remedy Corporation. He lives in New York City. "I love Pardes - the best teachers, friends and community."

Michael Stein



After attending WUJS and Pardes in 1983-1984, Michael studied at Schappel's and the Gruss Kollel, after which he joined the IDF for a year and a half. Michael is married to Rachel Simes, whom he met on a Pardes-sponsored outing to which she was invited by Pardes Teacher Zvi Wolff; Michael and Rachel

have four children. Michael is currently Executive Vice President in charge of commercial lending at Corus, a \$2.5 billion asset bank that specializes in commercial real estate lending. "Over the years I have found that my respect for Pardes and its approach to Judaism and to learning has grown. I think its open and non-judgmental approach to Jews of all persuasions is the right attitude to have."

REMEMBERING BEN BLUTSTEIN AND MARLA BENNETT

Memorial events continue in Israel and in the U.S., including the concert in NY which was produced by Pardes Alum Aaron Bisman's (Garin 01) non-profit record company, JDub Records.

Rabbi Landes, Pardes alumni, Ben's family and over 250 community members gathered for comfort and achdut, at a special Shabbaton March 7th and 8th in memory of Ben in his hometown of Harrisburg, Pennsylvania.

UJC Delegations from Harrisburg and San Diego, with Marla's mother Linda Bennett, met at Pardes for presentations by fellow students and teachers of Ben and Marla including Judy Klitsner and Michael Simon. Ben's family spent Shabbat at Pardes, with Ben's father; Dr. Richard Blutstein, leading davening in Ben's special musical style. Ben's mother, Dr. Katherine Baker, and sister, Rivkah Blutstein, also participated.

Thousands of participants attended an outdoor benefit concert in memory of Ben and Marla on Erev Yom Yerushalayim at the Jerusalem Tayellet. The event, produced by Aaron Bisman and organized by Board Chair Ruth Cummings Sorensen, Amanda Pogany (Rimmon 01, Educators 03) and a student committee, featured popular

Israeli groups Segol 59, Sheva and Hadag Nachash.

Rabbi Daniel Landes will be a featured speaker at a community-wide memorial service in San Diego in July in memory of the victims of the Mt. Scopus bombing.



Sheva performing at the Memorial Concert in Jerusalem.



CONTINUE YOUR CONNECTIONS

AT THE PARDES ALUMNI SHABBATON JANUARY 9-11

Join us for the second Pardes Alumni Reunion in North America, January 9-11, 2004, at the New York Marriott Brooklyn.

Co-chairs are Danny Serviansky and Samantha Kur. If you're interested in getting involved with the Shabbaton and other alumni events, please contact Stephanie Baum at alumni@pardesusa.org.



ALUMNI AND FRIENDS

Sign up for Alumni Email Newsletters!

Send your email address to alumni@pardesusa.org.

U.S. LEARNING

Pardes is organizing learning sessions for alumni in North America featuring Rabbi Meir Schweiger. Please contact the APF office to arrange a visit to your area.



PARDES

Institute of Jewish Studies
מכון פרדס לחינוך יהודי ע"ר

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