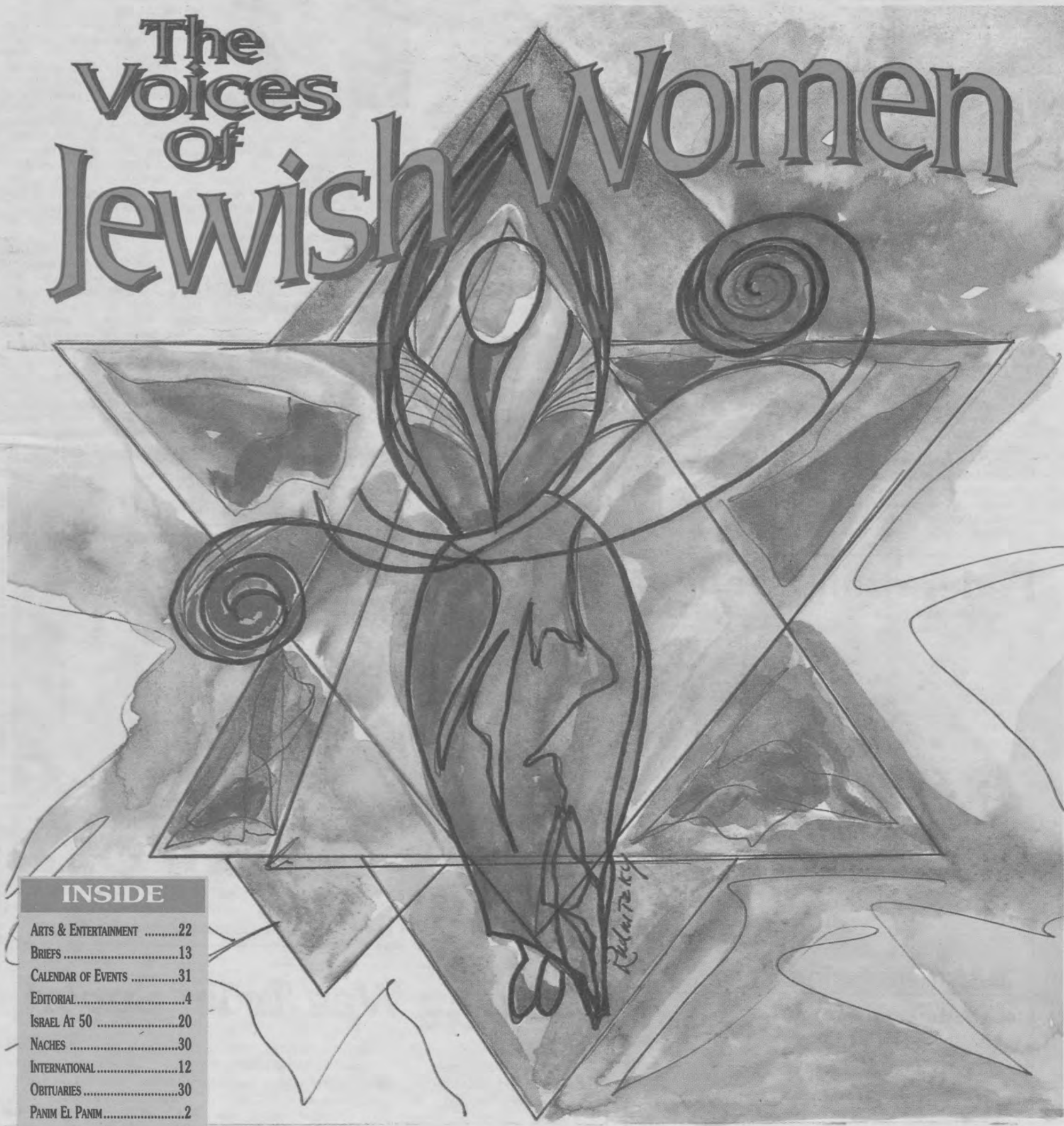


The JEWISH VOICE

Jewish Historical Society DE
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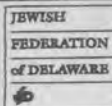
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The Voices of Jewish Women



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MEET THE WOMEN OF FEDERATION

(Face to Face with JFD People)



Give Until It Feels Good Women Just Aren't Federation Execs...?

Interview by FAYE J. HARRIS
Editor *The Jewish Voice*

Jewish Voice: How do you see your responsibility as co-chair of the campaign?

Ruth Weinstein: I was brought up by parents who volunteered their services for the community, so to me it was part of the everyday life of being Jewish — one is responsible for helping others. It is a rewarding mitzvah to help each other.

Imagine if everybody would take on just one community agency and put effort into helping rather than waiting for someone else to do it ... think of the strides we could make.

It is our responsibility as Jews to be responsive to the needs of Jewish continuity. I feel that it is wonderful to volunteer for agencies that benefit our community as a whole ... but I feel that it is important as a Jew to also volunteer with a Jewish agency.

JV: As a woman how do you see your role in the campaign?

RW: I feel that involving women and helping them to understand their role in family gift giving or individual gift giving helps to make them more involved in our Jewish community, national and international causes. Helping women to understand the importance of gift giving will facilitate the positive feeling of interweaving with our community.

JV: As co chair what have been the most satisfying respects?

RW: There are many ... one is the simultaneous building of lasting relationships with other women of similar interests while giving to our



community. Another personal satisfaction is that while we are helping out with the needs of our Jewish community, hopefully we have passed on this sense of responsibility to our children. The inner satisfaction of being immersed in the Jewish Community is a great source of satisfaction.

JV: Ruth, what would you say to others who may not have grown up with this sense of giving to our community?

RW: You can make a difference in somebody's life either here locally or in Israel. Instead of considering giving until it hurts, consider giving until it feels good. Then you will really see what satisfaction that gift will bring you.

And even though you may not have grown up with this sense of giving, those around you will sense the joy of this mitzvah. This satisfaction of volunteering and giving is contagious.

You can make a difference.

By JUDY WORTMAN
Executive Vice President

Five years ago, in January of 1993, the JFD Board hired me to become their new executive vice president. A Search Committee chaired by Dr. Steven Dombchik, the Federation president, recommended my candidacy after a national search that had begun about seven months before.

At the Federation's Annual Meeting in May of 1992, the keynote speaker was Rabbi David Wortman. When he returned home later that evening, David said to me, "The Delaware Federation has an opening for a new exec. I think you should go for it."

My responses were immediate as were his to mine.

"I love my job as assistant exec in Southern New Jersey."

"But you know they are not paying you a fair salary for all you have done for them the past six years."

"But that's because they know you are the primary breadwinner."

"That is ridiculous. You as a feminist know that you should be paid what the job is worth. Besides we have two kids in college and two more who will be very soon."

"But I'm in the middle of so many critical projects. How could I leave?"

"No one is indispensable."

"But I couldn't be an exec."

"Why not? You are the most competent professional I know."

"Because I've never done it. Women just aren't Federation execs. There are no role models."

"Be a role model."

"But it is so many hours and such hard work."

"Could it be any harder or any more hours than you are putting in now?"

"Some of my friends and colleagues will be applying."

"They wouldn't want to feel responsible for your not considering it."

After conversations like this occurring on a regular basis until November, David had convinced me that I had nothing to lose and much to gain — as did the Jewish community of Delaware.

So what was it that prevented me from applying that summer? I remembered a seminar that I had attended almost twenty years earlier with other graduate students who had won JWB (now JCC Association) fellowships. The speaker was Helaine Strauss, one of very few women JCC execs. She was almost six feet tall, had a beautiful deep alto voice; she said that the secret of her success was that she could stand eye to eye, shoulder to shoulder with lay lead-



ers, and would not let family commitments stand in the way of her professional goals. Well ... considering the fact that at the time I was a young wife and mother of small children and that I would never be taller than 5'3", I assumed then and for many years to come that I would never become an executive. Even when I chose community planning and administration as my concentration in graduate school, it was to acquire skills that I wanted rather than to become an executive. That happened because David was asked to speak here and because he believed in me.

So what has happened in the Jewish community of Delaware in the past five years? I was partnered first with Steve and then with the first two women presidents of our Federation, Toni Young and Leslie Newman, each of whom has made unprecedented contributions to this community. With the help of a fine staff and campaign chairs, along

with the unique talents of recently retired campaign director Lelaine Nemser, our campaign has increased by almost \$400,000 in a time of decreasing campaigns nationwide. We completed a Jewish Population Study that has shifted the strategic plans for the community. We have worked with agencies and synagogues in order to hire a community wide teen worker, a community organizer for the greater Newark area and for Dover, an endowment director who has helped increase planned giving opportunities and build a Jewish Fund for the Future. We are currently studying the feasibility of a major capital campaign so that we can improve and maintain our Garden of Eden Road campus, pay off old loans and mortgages, and increase classroom space necessary for top quality Jewish daycare, preschool, day school, and high school programs in Wilmington and Newark. These five years have been a wonderful beginning and I thank all those who have made it happen — men and women. We are fortunate that women of talent are now accepted in our community including Federation and agency presidents and executives, a rabbi, a cantor, four synagogue presidents. We must learn to look at people as people — and leaders as leaders. And if someone else says you cannot have a third woman as president, I hope you will join my refrain and say that we will select the best candidate for president — irrespective of gender.

Federation Shabbat

By DAN WEINTRAUB

Special to *The Jewish Voice*

On Friday, January 30 and Saturday, January 31 the annual Federation Shabbat will be held this year at Adas Kodesch Shel Emeth. Services Friday night begin at eight o'clock. On Saturday after Mincha at 4 p.m., a study session will take place with the Seudah Shlishshit meal at 4:30 p.m. All of Delaware's Jewish congregations are invited to the Federation Shabbat and Study Session. Federation Shabbat has been an uplifting tradition connected to the

UJA Federation Campaign. The event brings Delaware's Jews together in unity and uniquely as a campaign event it involves religious services. Federation Shabbat is held at a different congregation each year. The speaker for this event will be announced.

The Jewish Federation of Delaware administers the 1998 UJA Federation Campaign. The UJA Federation Campaign benefits people at home, in Israel and in 60 countries around the world. No gift touches more lives. For more information call 427-2100.



UJA FEDERATION CAMPAIGN

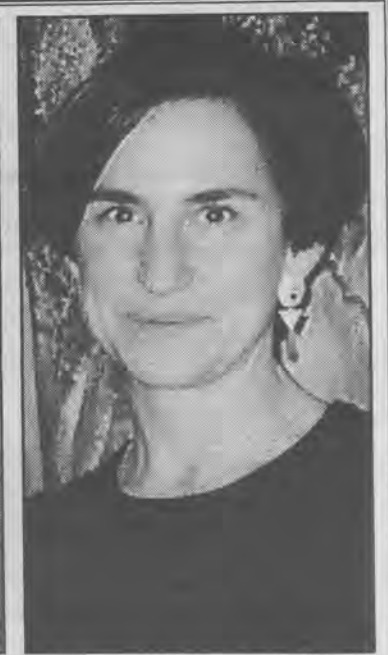
Event Calendar

January 30-31, 1998 Federation Shabbat and Study Session, featuring Micha Feldman, Adas Kodesch Shel Emeth.

February 22 Special Dinner and Presentation with Israel Singer, 5 p.m. Dinner; 7 p.m. Presentation, AKSE

March 29, 1998 Israel 50 - Community Event at the JCC, details to be announced.

No gift touches more lives.



Women Head Federation Into 21st Century

Toni Young (left) was the first female President and Leslie Newman (right) is the current president.

Sunday Was Truly Super!

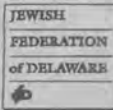
Super Sunday 1998 proved to be a wonderful combination of fun and philanthropy as our community raised over \$200,000 toward the 1998 UJA Federation Campaign!

Thanks to the Super

Sunday Committee, volunteers and staff who made this day an overwhelming success. Look for more details in the next issue of the *Jewish Voice*.

If you would like to join the

thousands of Delawareans who are committed to their community and the Jewish world, call 427-2100 (ext. 16) and become part of the 1998 UJA Federation Campaign.



MEET THE WOMEN OF FEDERATION

(Face to Face with JFD People)



Treasures Within



Dory Zatuchni

By DORY ZATUCHNI

Director Jewish Family Service

As a child I visited my grandparents who always greeted me with a pinch on my cheek, a peeled apple sliced in crescents and the salutation, "Eat Dorala. This is good for you." My mom would say, "Be a lawyer when you grow up. You'll be happy." My dad would say, "Get married, have children, and join the country club. Life will be easy." Little did any of them realize that each suggestion in and of itself could be terribly detrimental. A peeled apple has no vitamin A. Lawyers maintain the highest rate of attrition amongst professionals and that isn't because they are happy! And the "suburban"

lifestyle just might be devoid of any "downtime." But, as a whole, their aspirations for me reflected dreams without boundaries. Of course, when I opted to enter the Peace Corps and live on a remote island in the North Pacific where the men are strong and the women bare breasted, they did question my parameters.

As I grew older, the dreams sometimes became marred with conflicts between family and profession. But I learned that if I were able to keep my commitment to myself, my family and profession would not be compromised. If I could continually replenish my creativity, my identity would not be

lost. I could create a home filled with serenity, culture and warmth and build a business laden with intellect, responsibility and compassion.

Lest one believes I had an easy time defining my commitments and identity, I did not. The process was often so tedious and cumbersome that I seriously considered an alternative ... writing a self-help manual for everyone else. Perhaps my readers could give me ideas!

Interestingly, the answer was as close to me as the mezuzahs on the door frames of Jewish Family Service and my home. When I was worn out from the machinations of the week, I would seek relief in synagogue. *Sehul* with my Dad was

always so sweet. Every Friday evening, I sought refuge with my family even though I had to listen to my brother decimate capitalists while my sister attempted to become one. Every Sukkot was a celebration with my dearest friends. Eating cold chicken with rain drizzling through the ceiling of Sukkah made me feel at one with G-d and nature ... and very wet. Tu Bishvat was my harbinger of spring as my children and I diligently planted seedlings, despite the known outcome ... many shriveled green things.

The real challenge in life is recognizing the treasures within us ... and retrieving them.

Challenges As A Woman Agency Executive

By Rabbi ELLEN BERNHARDT

Director Albert Einstein Academy

It is wonderful to return to live in the community in which I have grown up and to reflect upon the influences on my life — to see the house that I remember as a child, to visit the schools that I attended, and to meet childhood friends who are now adults and recall the wonderful memories that we had growing up. I grew up in the Bellefonte section of Wilmington from the time I was an infant until middle teens. My parents owned and operated a pharmacy, and we lived in the apartment above the pharmacy for those years. My grandmother, of blessed memory, lived in the Kutz Home and I walked to see her after school on my way home from River Road Elementary School back to my house.

I remember having two groups of friends: one group was comprised of my school friends, and one group was comprised of my Hebrew school friends, both of which I enjoyed and with whom I shared many wonderful experiences. The synagogue, Adas Kodesh Shel Emeth, and all of its activities and clergy were a pivotal influence in my life. My parents were gently guided into increased religious observance by Rabbi Leonard Gewirtz; they studied and prayed with him. My father sang in the Adas Kodesh choral group and headed the adult education committee for many years. Some of my fondest memories were in the basement of the Adas Kodesh at Sixth and French, sitting around the table after Friday evening services singing Zimros (Shabbas songs). I sat in the front row of the synagogue on Friday nights and Saturday mornings with my friend, Marla Brown (Faith's and Lou's daughter). Together we were known as the rabbi's *hasidot*: the feminine plural of *Hasid* (righteous one). I attended Hebrew school, junior congregation, and studied *parshat hashavuah* on Saturday afternoons with Faith's mother, Mrs. Miriam Brodinsky, of blessed memory. It never occurred to me that someday I would be a rabbi. It

was not even in my consciousness that a woman could aspire to be a rabbi. What I do remember is that my role models loved learning — my parents, Rabbi Gewirtz, Mrs. Brodinsky. I begged for more opportunities to study with Mrs. Brodinsky to learn *Humash* and with my grandfather, who taught me Yiddish on hot summer mornings before we went to the beach. These teachers were both men and women.

My family moved to Philadelphia when I was in my teens and my active Jewish life continued, in school, Hebrew school, USY Israel, Camp Galil, and Camp Ramah. Those activities merged as I forged ahead in my studies in college, graduate school and, Rabbinical school. I raised a family totally steeped in Jewish tradition, day school education and synagogue. I pursued a course of study in psychology, Jewish studies, social work and education. I knew that I wanted to serve the Jewish people, hoping to make *aliyah* to Israel. Two strong role models for me during that period were Professor Judy Hauptman — Talmud professor at the Jewish Theological Seminary and Rabbi Harold Romirowsky, my father-in-law at that time. I studied Talmud with Professor Hauptman and discussed practical Rabbinics around the dinner table with Rabbi Romirowsky. They encouraged me to continue studying in Rabbinical school. The Jewish Theological Seminary was not admitting women in those days, and I felt frustrated. While I was raising small children at home, I enrolled part-time at the Reconstructionist Rabbinical College. As a young mother, it was a challenge: sitting near the door of the class in case of morning sickness, keeping the baby near me to nurse and being available to attend performances at my daughter's pre-school. RRC was not at first welcoming of a part-time mother — but as more and more women in my situation applied, the institution grew more flexible. After seven years of part-time coursework and experience, I was ordained.

In my professional career, I have worked in a variety of settings in the Jewish community and in the general community, including schools, camps, JCCs, synagogues, and federations. As with other working women, I joined the many women straddling at least two worlds — the work world and the home world. As with most women, there was never enough time and the "me time" got put to the bottom of the list. Little did I know that my life's journey would return me to Wilmington, Delaware and would give me the opportunity to serve and to lead the Albert Einstein Academy.

Although I am a firm believer in American democracy and in public

schools, I realize as a mother and as a committed Jew that we only get one chance at raising our children, and how much more can we give them than a gift of a day school education. In addition to providing them with a fine secular education, we also steep them in the language of our people, the traditions, the literature, and customs. There are so many temptations in the world — so much assimilation — that the greatest gift we can give our children is that of self-esteem. I believe self-esteem goes beyond the notion of feeling good as a person — feeling one's worth — but also feeling competent and secure in all areas of life, whether it be in the classroom, the courtroom, the

office, or the synagogue. I am proud that my children benefited from such an education, and I am thrilled to see the Delaware and Southeastern Pennsylvania communities coming in even greater numbers to the Albert Einstein Academy — the only day school in Delaware.

To our daughters and sons, to our female and male students, I hope that we can empower them to pursue any of their dreams, give them skills and confidence to do whatever they wish, and to lay the foundation for strong Jewish values — of the family and the community.

Here's something to think About

The real challenge in life is recognizing the treasures within us ... and retrieving them.
Dory Zatuchni

You can make a difference in somebody's life.
Ruth Weinstein

...And if someone else says you cannot have a third woman as president ... say that we will select the best candidate for president, irrespective of gender.
Judy Wortman

We Are On Our Way

By ELAINE FRIEDBERG

Principal Delaware Gratz Hebrew High School

As another female voice serving as principal of Delaware Gratz Hebrew High School, my role has

been most fulfilling. Education has always been of primary importance to the Jewish people. By facilitating our program, I have strived to further our goal of ensuring the

highest quality secondary education for the teens of Delaware. With almost 87 students and our dedicated, talented staff, we are on our way.

EDITORIAL

Straddling Our World

The Jewish Woman's Dilemma ... making shabbos and sending a fax.

We are working full time positions and yet we are still running to catch our child's soccer game and cooking full time. It is not just a factor of feminism, it stems from a place where home was full of wonderful smells, *shnecken* and chicken soup, and a mother who made shabbos magical.

It was believing that not only was our prince going to come and protect the princess but that the castle would be full of goodness.

We came from a place that was so much simpler than our world of today. It was when life was not so global and our world was not racing technology.

But that world, it came with bumps ...

we as girls, knew that we could not participate fully in Judaism as our brothers did, and we were constantly given messages, you're a girl, you can't do that!

So now here we are ... rushing home from an intense work day to make shabbos for our families. Did we make strides as we straddle our worlds?

Feeling this torn, our family vs. our work, our housecleaning vs. our Judaism, our sense of worth vs. societal expectations, have we just become a barter system?

Not only did the creation of the super mom icon create colitis, it also taught us to revere high powered life, which then helped to create yet another box we as women were expected to fill.

Is equity a word that needs more than definition?

VOICE BOX

ANOTHER WOMAN'S COMMANDMENT

Thou Shalt bring forth the feminine in the world in all that you do. When you are talking to your children, sitting in a board meeting, or lying beside your lover, you will act with rahamim (usually translated as "mercy"; the root word comes from "womb"). You will remember that Shaddai, God's name, also means breast and shield, and you will fight for loving kindness in every relationship and in every encounter, never forgetting the transformative power of cooperation and compassion.

Malka Drucker,
author of more than 15 books for children.

Meet Our Cover Artist Yvette Rudnitzky

Yvette Rudnitzky is a feminist therapist currently in private practice, working with both individuals and couples. She was born in Brooklyn, N.Y. in 1942. She received her R.N. degree from Brooklyn Jewish Hospital and worked as a nurse for several years in New York at Mt. Sinai Hospital, where she met and married her husband Jerry. They have two sons.

After a decade plus a year or two of full-time mothering and part-time schooling to finish her undergraduate degree, Yvette went back to graduate school full-time. She is a graduate of the Bryn Mawr School of Social Work. For the past 12 years Yvette has been in private practice, fulfilling her own desire to

be self-employed.

Feminism, the women's movement, raising consciousness for women and men, fighting sexism, seeking justice and autonomy for women have been her clear objectives. For the past several years she has taught *Feminism and Judaism 101* and other related courses in Delaware through the Adult Jewish Institute of Learning.

THURSDAY NOON DEADLINE
for all articles, advertisements and news
for The Jewish Voice

ISSUE	FOCUS	DEADLINE
FEB. 6	WINTER WEDDINGS TU BSHEVAT	JAN. 29
FEB. 20	CAMP PLANNING	FEB. 12

All submissions in person for
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Suite 301 Wilmington, DE 19801-1628
e-mail: jewishvoic@aol.com

The JEWISH VOICE

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Correction

In the article, *The Wilmington High School Wall of Fame*, appearing in *The Jewish Voice* on January 9 there were inadvertent omissions. This article was submitted to the newspaper. There will be a follow up on the entire listing that appears on the Wall of Fame in the upcoming issue February 6, 1998. *The Jewish Voice* apologizes for any names that may have been inadvertently omitted.

Sharon Sternberg, Consummate Volunteer

Sharon Sternberg is the one name that continually comes up when mentioning someone who is always giving to the community. *The Jewish Voice* wanted to acknowledge the unsung heroes in our midst. Sharon is currently involved as volunteer at AKSE, Hadassah, ORT, NCJW, as well as

teaching at AKSE. In fact at any given moment one can find her wherever the need is ... such as sitting answering telephones at Albert Einstein Academy so that the teachers could have time together.

Despite personal obstacles, Sharon is always ready to help, smile in place.

Candle Lighting

JANUARY

30TH — 5:00 PM

FEBRUARY

6TH — 5:08 PM

13TH — 5:16 PM

Federation Shabbat

uniting the Delaware Jewish community

featuring

Micha Feldman of the Jewish Agency

Rescuer of Ethiopian Jews

at Adas Kodesch Shel Emeth

Friday, January 30

8:00 p.m.

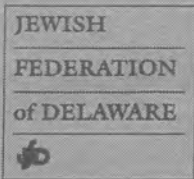
Services and Oneg Shabbat

Saturday, January 31

4:00 p.m.

Services, Study Session
and Seudah Shlishit meal

The entire Delaware Jewish community is invited for this Shabbat of unity, learning and *K'lal Yisrael*.



Join us as we come together for this special annual event.
For more information call the Jewish Federation of Delaware
427-2100



Special Dinner and Presentation

an invitation from the Jewish Federation of Delaware to the entire community

Secretary General of the World Jewish Congress

Israel Singer

on the topic of

Swiss Banks and Nazi Gold

plus an update on Eastern European Jewry



introduction by

International Businessman, JNF President, former U.S. Ambassador to Austria, and
President of the Ronald S. Lauder Foundation

Ronald S. Lauder

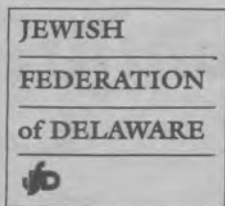
Adas Kodesch Shel Emeth

Sunday, February 22, 1998

5:00 p.m. Dinner and 7:00 p.m. Presentation

\$60 for Dinner

\$15 for Presentation and dessert



For reservations call the Jewish Federation of Delaware at 427-2100

SPECIAL FEATURE REPORT

Jewish Women in the Workplace

By BONNIE FALCHUK

You might think that Jewish women in the professions and business would be members of a very well-researched crowd. They're out there as doctors, entrepreneurs, authors, and radio talk-show hosts. They have been trendsetters, too - for example, there is evidence that they were among the first groups to show the tendency toward bearing fewer children.

You might think they'd be well-researched, but you'd be wrong. Currently there is not a great deal of information available on Jewish women in the workplace. It is not possible, for example, to say how many Jewish women physicians are practicing in Delaware.

Why not? For one thing, in keeping with the tradition of the separation of church and state, the federal government does not ask about religious affiliation - which, given

abuses of such information in the past, may be a good thing. As Dr. Vivian Klaff, professor of sociology at the University of Delaware, has written: "Despite the fact that sociologists have recognized the importance of religion as a critical variable in understanding social behavior there are no official government statistics collected on religion. This makes it very difficult to develop a national profile of the size, composition, and history of religious groups."

Groups like the Medical Society of Delaware or the New Castle County Chamber of Commerce also do not gather information on their members' religions. "It's very difficult to get specific statistics on individual groups," says Karen B. Hall, Director of Special Events for the Chamber.

What about Jewish organizations? Does the 1995 Jewish Population Study of Delaware give

any information about Jewish women and work?

It provides some. It tells us how many women are homemakers between the ages of 30 to 80 in New Castle County (18%). It tells us that 56.9% of Jewish women work full-time from age 35 to 49. It shows how full-time employment tends to decrease with age, while rates of part-time employment remain fairly steady.

But it does not say which jobs women are choosing, or why, and it does not link employment to religious observance levels (it does examine educational attainment and observance; generally for women, the more education they have, the more observant they are).

Can Hadassah provide much information on the professions of its members? Not yet. "We collected everything that's out there - and we were really astonished at how little there was on Jewish women,"

says Karen Venezky of Newark, a national vice-president of Hadassah. Accordingly, in 1997 Hadassah founded and funded the International Research Institute for Jewish Women at Brandeis University. The Institute is currently collecting data on Jewish women that should shine much more light on their roles, including their roles in the professions and business.

Should we care about knowing what Jewish women are doing in the workplace? Information can be translated into action if it helps identify needs. Could women in various fields benefit from knowing each other? Barbara Spiller of the National Council of Jewish Women would like to see more contact, for example, among the Jewish women in Wilmington's legal community.

Many of us may have grandparents who benefited from belonging

to groups like Landsmannschaften (societies of immigrants from a particular area in Europe), which, along with other support, provided sick benefits and interest-free loans to those building a new existence in America. Jewish doctors excluded from residency programs helped open hospitals like Beth Israel in Boston, as chronicled in 1978 in Samuel Shem's hilarious medical novel *The House of God*: "The House of God had been founded in 1913 by the American People of Israel when their medically qualified Sons and Daughters could not get good internships in good hospitals because of discrimination." Is the need for professional groups for Jews past? Or in an era in which networking from the office has replaced talk over the backyard fence, could we all benefit from more knowledge about and contact between Jewish women in the professions and business?

Retirement of Judge Helen S. Balick

By ELLEN MEYER

She has been a bankruptcy court judge for almost 24 years. Until November, 1993 she was the only bankruptcy judge for the entire state. She was the second female appointed to the bench in the State of Delaware and the first female judge outside of Family Court. And on January 31, 1998 the Honorable Helen S. Balick, Chief Judge of the United States Bankruptcy Court for the District of Delaware, will hang up her robe and begin a well deserved retirement.

There are currently three other sitting female Jewish judges in the State of Delaware - Judges Peggy L. Ableman and Aida Waserstein of Family Court and Justice Carolyn Berger of the Supreme Court. The first female judge in the state - now retired - is also Jewish - the Honorable Roxana C. Arsht.

Judge Balick is married to Vice Chancellor Bernard Balick of the Court of Chancery of Delaware. They met at The Dickinson School of Law in the mid-1960s and were married on June 29, 1967.

Judge Balick did not take the normal route to law school. At the age of seventeen she began working after school as a secretary for a law firm. She continued working in that capacity for the firm for a few years when, in 1960, she decided to go to law school. Because she had never been to college, she had to take the Graduate Record Exam (GRE) in advanced history and government and area tests in the natural and social sciences and humanities in order to qualify for law school consideration. She also had to take the Law School Aptitude Test (LSAT). She was



accepted to The Dickinson School of Law, but delayed her entry to law school for a few years while she mustered the courage to attend. She and Vice Chancellor Balick met in their last year of law school.

Judge Balick was admitted to the Pennsylvania Bar almost 32 years ago. She began legal practice as a probate administrator for Girard Trust Bank in Philadelphia. In 1969, after her marriage, she took yet another bar exam and became

a member of the Delaware Bar. At that time a requirement for admission to the Delaware Bar was performing a clerkship for a year. She worked without pay for the Legal Aid Society and did title work for other attorneys. From 1971 to 1974 she was a Master in Family Court. In 1974 she was appointed U.S. magistrate and bankruptcy judge. In 1980 the bankruptcy law underwent a massive overhaul, and the Bankruptcy Code of 1978 went into effect in Delaware. Her

two positions were split into two full-time jobs - which they actually had been, not officially but time-wise, while she held both positions. In 1993 she became a chief judge.

For more than 23 years Judge Balick has been the foremost authority on bankruptcy in Delaware. The United States Bankruptcy Court for the District of Delaware currently handles 2,672 cases a year, and during her tenure on the court Judge Balick was in charge of the bankruptcy

reorganization petitions of such corporate powerhouses as Continental Airlines, Columbia Gas and Days Inns of America.

She has received countless honors over the past fourteen years, beginning with the Delaware Association of Professional Women's Trailblazer Award in 1984. From The Dickinson School of Law she has also received the Outstanding Alumni Award (1991) and the Honorable Sylvia Rambo Award (1995). She was appointed to the Hall of Fame of Delaware Women in 1994 and received the Women's Leadership Award of the Delaware State Bar Association in 1997.

In the mid-1980s she was a guest lecturer at The Dickinson School of Law over a five-year period. She is a member of their Board of Trustees and a past-president of The Dickinson School of Law General Alumni Association. Today she sits on the Executive Board.

Among her innumerable professional associations are membership in the National Conference of Bankruptcy Judges, the National Association of Women Lawyers, the National Association of Women Judges, the American Judges Association, the American Bankruptcy Institute and the American College of Bankruptcy.

Despite her many accomplishments and accolades, she remains a very kind, unaffected and charming woman.

As she begins her retirement, it is fitting - maybe not in terms familiar to bankruptcy court practitioners, but in words familiar to our readership - to wish her "Yasher Koach!" - May she go from strength to strength!

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Jyo Patel,
Business Owner & Mentor

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I will continue to emphasize business development, the leisure travel market and honeymoons through an expanded support system here and abroad. After 36 years in the travel industry and consulting, I firmly believe that experienced travel and events professionals, such as My World Travel, Inc. and The Planning Factory, Inc. will continue to serve as my associates in place while I travel, train and update our information and contacts around the world.

John and Paula Maiorano founded My World Travel in 1981, and bring with them the experience of traveling abroad, language studies, nurturing groups and involvement in community service. They are familiar with living in multiple cultures and understanding the need to collaborate and build strategic alliances.

Paula and John's love of family, community and service to clients in this growing, deregulated industry has withstood the test of time. Commitment to professionalism and personal service is at the heart of their day-to-day activities.

Cher Przelomski of The Planning Factory, Inc., has been planning and producing corporate business meetings and special events for 15 years. As a founding member of the International Special Events Society (ISES), The Planning Factory's commitment has been to achieve corporate business goals through well-designed and executed events. Having worked throughout the United States as well as a number of foreign countries, the support I desire for my corporate clients is best served as always by the expertise provided by The Planning Factory, Inc.

With such a fine team in place, I look forward to this 1998 World Tour. I will be back with updated information and contacts for all of us in Delaware. If I can help you with your 1998 plans, please do call Welcome Aboard Travel at 302-655-5505 and The Planning Factory Inc. at 302-656-8400 eMail: Info@planningfactory.com

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VOYAGE OF DISCOVERY

A Report By Judy Wortman ...

By **JUDY B. WORTMAN**
Executive Vice President
Jewish Federation of Delaware

Faces of despair ... faces of hope ... eyes of pain ... eyes of wonder ... and what is the difference? WE ARE.

In two and a half days in Israel and two days in Minsk, Belarus, the presidents or vice presidents and executives of forty Federations in the U.S. and Canada had our eyes opened to the differences we can make in the lives of our "mishpocha" abroad. For Don Parsons and for me, this was a life-changing experience. We were sent on this mission that was conceived by Corky Goodman and Avrum Burg, Chairman of the Board and Chairman of the Executive of the Jewish Agency for Israel (JAFI) respectively, so that we would meet our families, understand their needs, deliver their monthly food packages, witness the miraculous programs that save their lives and rescue their children, and convey these stories to you.

Why is it that we are the difference between life and death, between hope and despair? Because the American Jewish community has decided to cut the funds it sends overseas — more than \$23 million in life-giving programs — for the simple reason that these faces of our bubbes and zaydes, our cousins and their babies — all have become invisible to us. And we sit at Allocation Committee meetings with capital needs and roof leaks and portable classrooms that parents want replaced by state of the art facilities foremost in our minds, our decisions mirror the hand that pointed to the left or to the right at the gates of Auschwitz only 50+ years ago. Have we intended to decree such sentences? Of course not. But now that we know, we must change our priorities? If we don't, we will ignore the most important lesson of our heritage, "All Jews are responsible one for the other." *kol Yisrael arevin zeh bazeh - Talmud.*

Because a chronicle of the entire experience would be far too long to be printed in *The Jewish Voice*, and because my intention is that this article be read and understood by those who can make a difference, I will highlight the mission by introducing you to members of our family and let them speak for themselves.

My name is Yulia and I arrived at this absorption center in Arad, the community that is participating with the Jewish communities of Delaware and New Jersey in Partnership 2000. Because of you I was able to leave my home in the FSU where my family is again being tormented by Anti-Semites and begin a life of freedom in Israel. I studied Hebrew in an Ulpan for 6 months and am now studying to be a chef at the hotel management school established by JAFI here. Judy is enjoying the vegetarian soup I have prepared for our North American



cousins. Without more funds from you, my family will be unable to join me in Arad.



No, I am not some androgynous figure from outer space. I am modeling an invention developed in one of the technology incubators in Arad. JAFI loaned the funds to get started and helped contact investors. This device is the prototype of a brand new underwater communication system that is revolutionizing the way in which divers can speak to one another, and will actually transmit E-mail and other computer messages under the sea. There are many opportunities for R&D

here in our Partnership 2000 community and I hope that some of the engineers and scientists in Delaware will visit and get involved here.



I am Esther Friedman and I direct the "Line of Light" program here at Soroka Medical Center in Beer Sheva created by JAFI, the Ministry of Education, and David Yellen College, and funded by the Montreal Jewish community. Children who are hospitalized can keep up with their studies and produce computer art, thereby reducing some of the pain and terror associ-

ated with long term hospitalization and illness. These paintings were done by Yehoshua, a 14 year old from Dimona who has been hospitalized for almost 4 years with a severe kidney disorder and is awaiting a kidney transplant. The bright colored painting was done when he had heard of a possible transplant. He painted the dark one when he was told the kidney was not a match. The pink panther was painted on a relatively pain free day after he had just watched a cartoon.



I am Alla and I am 17. I am Peter and I am eighteen. We are both from Minsk and have been brought to Israel by JAFI as participants in the Selah and Chalom programs. We participated in preparatory programs in Minsk including Hebrew ulpan classes, summer and winter camps, and were then selected from among our friends for Selah and Chalom. Alla is completing high school this year in Israel and will then be trained in a profession. Peter has been studying in university. We will both enter the army (IDF) after we complete our education. Because these programs cost about \$7000, only one out of every four teens who applies can be accepted. We were the lucky ones, but felt such guilt when we were chosen. There is no future for our friends in Minsk. Their hopes and dreams have been extinguished. We met Don and Judy tonight and they are getting up at 2:30 a.m. to fly to Minsk and meet our parents. We hope that our families will be able to join us in Eretz Yisrael. Don and Judy are bringing them videos of us with that message. they are our shlichim (messengers of hope).



We will not tell you our names or let you see our faces. We are runaway teenagers who have found help in a coffee house in the Tel Aviv bus



station. This project called E.L.E.M., funded by JAFI is for kids in distress. People call us hoodlums because we ran away and look tough with out tattoos and pierced body parts. The real hoodlums are my stepfather who raped me and my friend's alcoholic mother. Thank God we found this place and the neat social workers here before we ended up doing tricks on the street to stay alive.

We are working with Ethiopian girls here in Tel Aviv. Our society has always been very patriarchal. The girls have no role models who are literate, let alone professional women.



All of our training, as well as the miracle of our Exodus after a death walk from the Gundar province that only half of us survived, was made possible by your gifts. We know you met our hero from JAFI, Micha Feldman when he was in Delaware. Don and Judy just saw him again at the Ethiopian Cultural Community Center in Beer Sheva. We hope you listened to the stories he told you about us. There is so much to be done. Only 700 of us are now attending University. If you don't help us with massive education programs, the Ethiopian Jews will become Israel's underclass.

We are Shimon Peres and Avrum Burg standing at Yuma (the deep Pit) in Minsk with our friends from North America.



In this pit on the 14th of Adar (Purim) in 1942, five thousand Jews from Minsk and small towns nearby were murdered and buried including hundreds of children from the orphanage who were buried alive along with their nurses and teachers. This is one of the only memorials in the former Soviet Union that was written in Yiddish. Shimon Peres was born in the town of Volozhin nearby and had he not escaped at age 11, he might have died here that day.



VOYAGE OF DISCOVERY

... A Report By Judy Wortman



My name is Shmuel Paley and I am 89 years old. I was shot in the leg when I was a soldier fighting against the Nazis. When I returned to Minsk after the liberation, I found that my wife, daughter, and all my family and friends were dead. I could find no work and I have lived on a pension of only \$50 a month. I live

in a tiny one room apartment on the 6th floor. Because of my leg and two heart attacks I rarely leave my room. Thank God for the JDC volunteers of the Chesed Rachamim. They bring me a hot lunch every day and a food package of staples once a month. Now that I am so weak and have lost most of my vision from glaucoma, they do my laundry for me. Sometimes I see a neighbor, but there are no Jews in my building and we are all very poor. They have their own problems, too. Today Don and Judy and their three friends from Jacksonville, FL visited. Never have I had a day like this. They brought me my food package and also fresh apples and oranges. They asked me to tell them my story. They asked me if they could help me. I was ashamed but I told them that my television was broken for more than a year and it was my only window to the world other than the kind lady who brings me my dinner. The JDC social worker told them it would cost \$300 to replace it. They each gave her \$60 to buy a new television for me. Before they left Judy told me about a great philanthropist from Phila who has my name. A cousin perhaps? She said we are all mishpocha. Then she kissed me on both cheeks and allowed me to assist her with her coat. We wept and I felt like a man again.

We are women from the town of Volozhin and we and the mayor and the one Jewish man left here just greeted Shimon Peres outside of the famous Yeshiva. His grandfather studied



here and is buried in a Jewish cemetery that these tourists just visited. It had been torn up and desecrated during the War, but now some Jewish teenagers who are part of a youth group in Minsk are fixing up the graves and setting the stones upright. The four great rabbis who founded this yeshiva are buried here too and their four graves have

been moved and elevated. These rabbis invented the chevrotah system of studying Talmud in pairs, a system still utilized by students and scholars today. It is a shame that this great place is now a grocery store, but we left the Christmas decorations up so that the place would look nice for Mr. Peres and his American relatives. He told the one Jew in our town that he was born here and that they were all going to visit the place he was born. The Jew said he knew no one named Peres. Mr. Peres said that his name had been Shimon Persky. "Ah, Persky! Why didn't you say so. Of course I knew the family."

Here I am with a young family from Minsk who are applying for aliyah and participating in JAFI's First Home in the



Homeland program. Because the staff of JAFI has been cut so deeply (from 5000 to 900 since 1989), there were not enough workers there to translate for us. But if you look into the eyes of these beautiful children as they plan and dream of their new lives in Eretz Yisrael, words were not at all necessary.

Were there other special moments on the mission? Undoubtedly! Like losing Don on the tarmac at Ben Gurion Airport. Don't worry. He found us. Here we are with Shimon Peres.



One of the highlights of the mission took place during our evening in Minsk. Andy Wolov, the president of the Tulsa Federation (and my Girls' High classmate Cindy's brother), carried a Torah from the Tulsa Jewish community and presented it to the leaders of the new Reform Congregation of Minsk. Shimon Peres remarked at the celebration that thousands of Holy Books were taken out of Minsk by the Nazis, but this was the first time in 50 years that a Torah was brought in. We all spontaneously arose, began singing *siman tov u mazel tov*, and danced around the Torah that was covered by a chuppah made of a large woolen black and white striped tallis. I noticed Shimon Peres smiling but standing stiffly in the center of the circle near the Torah as the dancers whirled by. Emboldened by the joy of the moment and a glass of Belarussian vodka, I pulled him on to the dance floor and we laughed and danced to the popping of flashbulbs. What a magic memory!



All of these people to whom you have just been introduced, as well as Don and I have a simple message for you. Our lives are intertwined. We are all one *mishpocha*. We are indeed responsible for one another — for our dreams — for our future — for our very lives. We have cut \$23 million from future possibilities. They must be restored.



Judy Wortman enjoys a dance with Shimon Peres.

**Faces of despair ... faces of hope ...
eyes of pain ... eyes of wonder ...
and what is the difference?
WE ARE.**

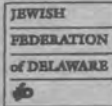
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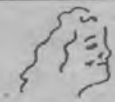
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... And If Not Now, When?



Renee B. Shatz

By **RENEE B. SHATZ**
Executive Director

Hillel at University of Delaware
When I was in college at Stockton State College, I had many experiences through Hillel. One of my greatest experiences I had was my first trip to Israel through the University Department of United Jewish Appeal. It was on that trip when I realized that everyone needed to experience Israel and Judaism as I did. When I got back to the United States, I spoke with my Hillel director and found out how to do this. I changed my major to Psychology with a minor in Jewish Studies and decided to go into Jewish Communal work.

I researched what the best agency was to allow me to accom-

plish my goals. I interned at the Jewish Federation of Atlantic County, Jewish Family Service of Atlantic County, and then in graduate school, the Leventhal-Sidman JCC in Newton, MA and Hillel Council of Greater Boston. It was in graduate school at Brandeis University's Hornstein Program in Jewish Communal Service where I realized that Hillel was the place for me to be.

College is a time for change in every student's life. It is a time for experimenting with different activities such as sports, Greek life, clubs and organizations. Students learn about themselves through these experiences. Unfortunately, for most students religion is not something that is on the experimental

agenda. As Director of Hillel, my job is to put Judaism on their agenda. I do this by offering a wide variety of programs such as social, social action, education, and yes, religious. Hillel challenges the students to find who they are Jewishly. Many know they were born Jewish and this is where their knowledge stops. Others have a clear view on their Judaism. At Hillel, we afford students the opportunity to "do Jewish," however the individual student defines that for himself.

My vision of Hillel is one of renaissance. Jewish students are beginning to go back to their roots. I want the students to take ownership of their Judaism and create cultural vitality, creativity, literacy

and learning out of it. This requires an action agenda, one of building, encouraging creativity, and setting goals for Jewish celebration, learning and living. By doing this, I want to introduce the Jewish community to Hillel and Hillel to the community. Hillel can pave the road to the future of the Jewish community in Delaware and bring it to the next millennium. With the help of the Jewish community, we can work together to bring another level of Jewish Renaissance not only to University of Delaware, but to the greater community as well.

As the great Talmudic Sage once said, "If I am not for myself, who will be for me? And if I am for myself alone, what am I? And if not now, when?" — Hillel (Avot (1:14))



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By **KAREN FRIEDMAN**
Director The Kutz Home

As female executives, we face a multitude of challenges. Along with my peers, I am proud to be the Director of one of the many fine Jewish agencies in Delaware. The support and trust in our abilities received from our Boards of Directors and the Community has been exceptional.

As women, we find ourselves in a paradoxical position. We are expected to be nurturing, yet have business savvy; be more compassionate than our male counterparts, yet be financially prudent in our management of the agency. In other words, be all things to all people, including our families — who should fit someplace! In many ways, we must continually prove

We Walk A Fine Line

our ability, and — although often not our nature — to sound our own horns every so often.

We walk a fine line, and those women who are successful are able to combine all of the above.

Beginning my new job just three days prior to the projects' Ground Breaking ceremony was an enormous undertaking. It was a great personal challenge and with the assistance of a very dedicated staff, I was able to devote the necessary time required and still not allow our quality of care and services to diminish.

My job involves me in Health Care within many different levels. I must be familiar with business management; our facilities operations; and the many health care regulations imposed by state and federal agencies.

The Kutz Home is already looking toward the future. Within one week of our Rededication event in September, a newly formed Strategic Planning Committee met to determine the Home's future direction. It is my responsibility to keep our Board of Directors and this Committee informed of critical issues such as *Managed Care*,

Medicare and Medicaid regulations and reimbursement. Each of these areas contain issues that impact our capabilities and direction.

Looking further, our internal direction will be determined by the use of surveys of our residents and their families as well as our staff. These surveys will be completed in the next six months.

My job gives me great satisfaction, if not simply by using all of my experience and education, then by being a functioning part of the Jewish Community. I feel a strong sense of acceptance and support. I believe that one's gender should not be a factor in determining one's ability. I am grateful that the Kutz Home's Directors are in agreement.



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OPINION

How To Raise A Jewish Feminist

By YOSEF I. ABRAMOWITZ

(JFL) For the past year or so, my wife and I have been referring to God as "she," in order to counter in our children's minds the male God imagery that abounds. And every once in a while, Aliza, our four ("and a half!") year old tells us that it is wrong to call God a "he" or a "she" because God is not a person. She doesn't use the word "gender" yet, but her imaging of God has an innocent and insightful non-gender purity about it.

Raising girls in a world that is still dominated by boys is a challenge. Raising religious girls in a world that overwhelmingly affirms the image of God as male is even more difficult. As a father, I want Aliza and Hallel to dream and be able to accomplish their dreams without the barriers of gender. As a Jewish father, I want my daughters to feel as if they have every right to spirituality, leadership and innovation within Judaism. I would love for them to follow in the footsteps of their rabbi mother, but not feel her pains of alienation from tradition.

Raising girls to be Jewish feminists is probably easier than raising boys to be feminists. Yet the task for our generation of parents is aided by the fact that our children will be part of the first American Jewish generation that will have a critical mass of women rabbis,

thinkers, writers and leaders to serve as role models. Indeed, it is somewhat of a novelty for our children to meet male rabbis.

I want our daughters to be raised as Jewish feminists not only because I want their religious self-esteem to be high, but because Judaism itself needs this corrective after 4,000 years of development. By including the voices of the other half of the Jewish world, I suspect Judaism would become far more dynamic and relevant.

Here are some ideas to help you raise Jewish feminists:

1) God talk. If we teach our children that we are all made in God's image, we can't then tell them that God sits in a chair in Heaven, stroking his beard, and decides who shall live and who shall die. The first images we plant in those fertile, spiritual minds is likely to stick and it should not be of a male God. The second commandment tells us not to erect idols. Creating God as a male God is a form of idolatry and can potentially disempower girls spiritually.

2) Draw. Have your children draw things in our world that show aspects and attributes of God. Encourage them to conceptualize situations when God exists in our lives, like when we help a friend or do a mitzvah. That way they see that God exists in everyone.

3) Role Modeling. Jewish feminism is not only about religion, but also sociology. How do you and your partner relate to each other in front of your children? The dynamics of your relationships will teach your children about the roles they can play as they grow up. In our home, I do the cooking and shopping and Susan does the cleaning and laundry. We strive for our decision making to be fair. And when it is time for Friday night kiddish, the eyes of my children gravitate to my wife, who leads most of our rituals.

4) Books. So many of the videos and books in our homes send messages that are unhelpful, whether it is Cinderella or even The Cat in the Hat. For younger children, read *In God's Name* by Sandy Sasso. All older kids should receive at their bar and bat mitzvah a copy of Judith Plaskow's *Standing Again At Sinai*. And teens and parents should check out a wonderful new anthology and study guide by Hadassah, *Jewish Women: Living the Challenge*.

5) Rituals and holidays. Don't just dress up for Purim, which is on March 12th, but make sure the story is told since it is one of the few Jewish holiday stories with a female lead. Passover has already several feminist rituals, like a cup of the prophetess Miriam and the placement of an orange on the

seder plate. With your daughters, start participating in monthly Rosh Hodesh (new moon) groups, which are filled with creative energy.

I know my daughters will not live their lives free of sexism in the general society or in the Jewish community. But by raising them to be proud female Jews, I hope they will have the confidence and tools to deal with the bigots they will encounter and the barriers they will inevitably face. And perhaps, in

their journeys, they will have the chutzpah to smash a couple of idols along the way.

(Yosef I. Abramowitz is editor of www.Jewishfamily.com and co-author with Rabbi Susan Silverman of *Jewish Family & Life: Traditions, Holidays and Values for Today's Parents and Children* (Golden Books). He can be reached at Jewishlife@aol.com.)

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NATIONAL • INTERNATIONAL

Women Managers Earn Less

By CLARE NULLIS

GENEVA — Despite growing numbers of women in managerial jobs worldwide, women earn less than men in those positions and hold just 2 percent to 3 percent of the top spots, a U.N. survey reported.

The report by the International Labor Organization said a glass ceiling — an invisible barrier of male-dominated networks and prejudices — still prevents women from reaching the top jobs.

"Women today represent over

40 percent of the global work force and have gradually moved up the hierarchical ladder of enterprises," the report said. "Yet rarely does their share of management positions exceed 20 percent. The higher the position, the more glaring the gender gap."

The report cited a survey of the top 500 U.S. companies, which showed that women held just 2.4 percent of the highest-paid management jobs in 1995. And weekly earnings of women managers in the United States averaged 60 per-

cent of those of male managers, it said.

A survey of 300 companies in Britain last year showed 3 percent of board members were women. Earnings of women professionals were 83 percent that of men — one of the highest levels in the world.

Women in management tend to be concentrated in functions such as labor relations and personnel, which are less likely to lead to top jobs than those in product development or corporate finance, the report said.

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Albright Says Being Female Has Helped Her Adapt To Job

By LAURA MYERS

ADDIS ABABA, Ethiopia — Madeleine Albright told students that her job as America's top diplomat is easier because she's a woman.

With apologies to the boys in the room, Albright marveled at her experiences in the one year and four days since President Clinton chose her to be the first female U.S. secretary of state.

"How did I get where I got? There are a lot of people who wonder that," she laughed during a casual discussion Tuesday with a group of students.

She said she believes the job is actually easier for a woman.

"I think that being a woman, I have been able to have very good rapport with my counterparts," Albright said. "And that I have spent a lot of time doing something that I think is very important and that is establishing relationships with ordinary people."

When a few of the male students at Entoto Secondary School raised their eyebrows with skepticism, she added, "I think that maybe, sorry guys, but I think it's much easier for women to do that."

Albright's anniversary in the job isn't until Jan. 23, a year after she was sworn in, but she said it was the first call from Clinton that was the most important. As the U.S. representative to the United Nations during the president's first

term and a longtime Democratic Party worker and supporter, she had been a top candidate — but not a sure thing.

"I love what I'm doing!" she exclaims at nearly every stop she makes when she tours the globe and meets people outside of government.

This time, she's on her first visit to Africa as secretary of state, touring Ethiopia, Uganda, Rwanda, Congo, Angola, South Africa and Zimbabwe. Here, in this 8,000-foot-elevation capital — the second highest in the world after La Paz, Bolivia — she met with leaders to forge "a new partnership" with America. The goal: to help rebuild war-torn sub-Saharan Africa and leave behind decades of murderous rule in many nations and a colonial past.

Recounting her meeting with Ethiopian Prime Minister Meles Zenawi, who came to power in 1991 and was elected in 1995 elections that were boycotted by opposition groups, Albright told the students how change takes time.

"We talked about the difficulty of being able to completely change a government after so many years of authoritarian rule," she said, explaining, "Democracy is always something in progress."

Albright already has flown more than 160,000 miles and visited more than 40 countries in her first

10 months. Like her predecessor, Warren Christopher, she has even taken to a bit of shuttle diplomacy recently — once to deal with the Iraqi crisis and twice so far in Europe — to meet face to face with Israeli Prime Minister Benjamin Netanyahu and Palestinian leader Yasser Arafat, seeking to break an impasse in the peace process.

She's due to meet with the two separately again next week in Europe, after returning from Africa and following a NATO meeting in Brussels, Belgium.

"I travel so much, I sleep only four hours at a time," she confessed to a bevy of traveling reporters.

So, how did she get to where she is?

Speaking to the Ethiopian students, she cited three main reasons:

- A Czech diplomat father who "raised me to think that I could do whatever I wanted to do."
- Her education, including a Ph.D. in international relations.
- Hard work — apparently no matter what the employment.

"I also worked very hard at jobs that were not necessarily related to what I was doing," Albright told the two dozen students. "And I tried very hard to do a really good job — even if it was a man asking me to make coffee."

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BRIEFS

Reform Women Calls Upon Sisterhoods

Women of Reform Judaism (WRJ), a firm supporter of separation between politics and religion, has called on its member sisterhoods in some 660 synagogues across the United States and Canada, to promote this concept in North American and Israel "to permit all people to live and practice their faiths as they personally desire."

In a resolution passed at its recent 41st Assembly in Dallas, the women's affiliate of the Reform movement said that the challenge to the current generation of Jews "is to create a sense of balance between solidarity and diversity"

through "tolerance, respect and understanding for all forms of Judaism while at the same time strengthening a sense of unity."

In a preface to the resolution, WRJ noted that in almost every generation, not all Jews have agreed on the interpretations of the Torah or laws or followed the same customs and practices. Different groups have tried to convince others that their practices and choices were the only way to be an "authentic" Jew, the statement said. But it added that even in this century, the various streams of Judaism managed to unite to form the state of Israel, despite their dif-

ferences.

To counter the present climate of polarization and intolerance, WRJ wants Jews to "build bridges" and work together on programs and projects of mutual concern, such as leadership development, growth of Jewish communities throughout the world and support of Israel.

Another resolution approved at the Dallas meeting dealt with gay and lesbian rights. It called for support of legislation that would legalize same-sex civil marriage and require "spousal benefits" for lesbian and gay people in "committed relationships."

Israeli Women Combat Pilots

By NAOMI SEGAL

JERUSALEM (JTA) — Israeli women may soon be flying high above the skies.

Two years after Israel's High Court of Justice ruled that the Israeli air force cannot ban women from becoming pilots, two female cadets passed the qualifying courses to train as combat pilots.

The Israeli daily Yediot Achronot reported that if the two cadets, identified only as "S" and "L,"

complete the combat course, they could become Israel's first female combat pilots within a year.

In a ground-breaking November 1995 ruling, the high court said women must be allowed into the air force's pilot-training program.

The woman who challenged the air force's policy, South African-born Alice Miller, was ultimately unable to take the training course after she failed the qualifying exam.

But her court battle opened the way for other female candidates.

Earlier this month, El Al, Israel's national airline, dropped a Catch-22 requirement that effectively prevented female pilots from working for the airline.

The complaint was brought by Orit Katzir, a pilot with 10 years flying experience who was rejected by El Al as a candidate because she had not served in Israel's air force.

An attorney for Katzir welcomed the move as a major achievement for equal rights in the Israeli workplace.

International Committee For Women Of The Wall

WOW, a coalition of Israeli and Diaspora feminist women from all religious backgrounds, struggles — through the Israeli court system and their regular presence at the Kotel — for the right of Jewish women to wear tallitot, read from the Torah, and pray out loud together at the women's section of the Kotel. Currently, exercising these rights is a crime punishable by a six-month jail term and/or a

fine.

Recent accomplishments:

- Petitioned the Israeli Supreme Court in March 1989.
- Led services and study sessions at the Kotel.
- Carried on legal battles at great expense.
- Raised funds for a Torah to be maintained by WOW.
- Published an annual newsletter

for 4,000 subscribers.

•Campaigned against a Shas party bill that aims to turn the Kotel into an ultra-orthodox synagogue.

Goals for 1998:

•Continue to struggle for Jewish women's religious equality by raising funds and consciousness and by educating Israeli and American Jews.

Breaking The Glass Ceiling Awards

By LAURA HOCHMAN

The Breaking the Glass Ceiling Award has been established by the Jewish Museum of Florida to honor Jewish women in Florida who have reached the top of their profession and serve as role models for other women. Four women are honored annually at an award program and reception. The criteria for the award include: reaching the top of a profession previously dominated

by men; contributing of themselves to the community-at-large; contributing of themselves to the Jewish community; being a role model for other women; being willing to participate on a speakers panel with the other honorees.

This annual award program at the Museum has entered its third year. For the 1998 award, the committee will choose the honorees

from a list of nominations that come from the statewide community. Anyone can nominate a Jewish woman from anywhere in Florida to be an award recipient by submitting a Nomination form to the committee at the Museum. To get a Nomination form, call (305) 672-5044 ext. 19. Nominations must be postmarked by December 31, 1998 for the Award ceremony in March 1999.

Consul General Announces Appointment Of Lynn Edelman

PHILADELPHIA — Consul General Dan Ashbel announces the appointment of Lynn Edelman as Public Affairs and Press Officer for the Israeli Consulate to the Middle Atlantic region. "In this role, Lynn will help promote the political, economic and cultural interests of the State of Israel throughout the states of Pennsylvania, Southern New Jersey, Delaware, Ohio, Kentucky

and West Virginia," he said.

Edelman has addressed the public relations and marketing needs of large Delaware Valley not-for-profit organizations since 1980. Formerly the public relations director of Crime Prevention Association of Philadelphia, her career also has included communications leadership of Center in the Park and Elwyn Institutes.

Her professional involvement in the Philadelphia-area Jewish community has included tenure as acting public relations director of the Jewish Federation of Greater Philadelphia and as a consultant to such organizations as State of Israel Bonds and Jewish Family and Children's Service. She is an active member of Congregation Beth Or in Springhouse, PA.

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NATIONAL • INTERNATIONAL

Hadassah's Next Generation

By CYNTHIA MANN

NEW YORK (JTA) — Diva Barbara Streisand has lent her name to its new institute dedicated to research on Jewish women.

And Donna Shalala, secretary of the U.S. Department of Health and Human Services, predicted at its national convention in Chicago in July that a U.S. president would emerge from its ranks.

What is it? Hadassah, the Women's Zionist Organization of America. And if you're surprised, you're not keeping up.

Contrary to popular conception,

it "is not your mother's coffee klatch," as a high-powered public relations firm put it in a recent media advisory.

Indeed, guided by a national commission of prominent Jewish women, focus groups, marketing consultants and long-range strategic plans, Hadassah is reinventing itself.

As the organization takes a prominent place at this month's 33rd Zionist Congress in Jerusalem, it is determined to capture a younger constituency less attached to Zionism than the older

guard.

It has achieved a measure of success. New Hadassah groups for young women are springing up nationwide, even as the membership of other Zionist Women's organizations has aged and flagged.

These new groups have reinvigorated the largest women's organization in the United States, which boasts more than 300,000 members.

In interviews, many women under 45 say they have rediscovered an organization they had pre-

viously taken for granted and dismissed as irrelevant.

"I always knew about Hadassah through my mom," says Lisa Hershkin, 29, a school social worker in the New York area.

"I was made a life member for my Bat Mitzvah.

"But I didn't know the specifics until I attended my first convention" this summer, says Hershkin, who now is on the board of Shatil, a young women's Hadassah group based in New York City that boasts 400 members.

Shatil's programs this year have included evenings with an Israeli Knesset member, discussions on American elections and intermarriage, a blood drive, happy hours that raise funds for health care and a High Holiday workshop "from a women's perspective."

A recent evening found Hershkin at Hadassah's midtown New York headquarters behind a desk, telephoning other younger members to solicit donations for the new mother-child pavilion at the Hadassah-Hebrew University Medical Center in Jerusalem's Ein Kerem.

Hershkin's interest in Hadassah grew from her "need to be involved," she says. "Tzedakah is how my family brought us up. It's just a part of what you do, of who I am."

From her first meeting, she says, "I realized it wasn't an organization for mothers and grandmothers, and if we want it to continue, we must get young people involved."

Hadassah's historic hallmark has been building and sustaining a network of state-of-the-art health care in Israel, through the Hadassah Medical Organization.

Of the estimated \$88 million in support and revenue in fiscal 1997, between \$50 million and \$55 million was spent on Hadassah projects, according to Hadassah officials.

Some of the money went to career counseling services, a technical college and the Jewish National Fund. Hadassah is JNF's largest organizational contributor.

But the lion's share is spent on health facilities and research.

Now, Hadassah has taken up the cudgel for women's health in the United States, crusading on and off Capitol Hill for breast cancer research, and osteoporosis prevention and testing.

Hadassah also has positioned itself at the forefront of the fight against genetic discrimination by health insurers after studies showed that Ashkenazi Jewish women have a potentially heightened hereditary predisposition to breast and ovarian cancers.

This focus is a short leap for Hadassah, which was founded in 1912 by Henrietta Szold, Jewish scholar and Zionist pioneer, following a study group of 12 women whose initial focus was public health nursing in Palestine.

Hadassah long has commanded respect in international, male-dominated Zionist circles.

The most recent evidence of its clout was its success in winning an unusual status that will first take effect at the Zionist Congress,

which opens in Jerusalem on Dec. 23.

Hadassah is expected to be assigned 32 delegates for whom it did not have to compete in the recent congress elections. Those delegates are in addition to the 145-member American delegation.

That does not, however, mean it stays entirely out of the political fray.

The organization adopted a policy statement at its convention during the summer reaffirming its commitment to religious pluralism and calling on the Israeli government to reject legislative efforts that would impose "more restrictive definitions of religious conversions."

At the same time, Hadassah has been under fire from the Reform and Conservative Zionist organizations over the way its delegates were assigned by the Zionist political establishment in Israel.

The organization never was limited strictly to health, however. One of its trademark projects, taken on by Szold in 1935, was Youth Aliyah, the program to resettle mostly orphaned European children in Palestine in youth villages.

The new expansion is part of an overarching master plan.

Marlene Post, who lives in Long Island in New York, the group's energetic and outspoken president who was trained as a nurse and has three daughters, says the process of redefining Hadassah began five years ago.

"Our membership was in decline, our grass-roots fund raising was down and we weren't paying attention to developing [new] leaders," she says.

But the picture is changing, and Post has made it her personal mission to cultivate a new, young cadre of leaders.

There has been a big push to expand programming to broaden Hadassah's appeal, with a new range of activities from literacy tutoring to a popular Jewish family education program called "Training Wheels."

The result: Hadassah has awakened to its own potential power.

Initially, the expansion was resisted by long-time board members, Post says, who were afraid such a change would take away from the programs for older women and from Hadassah's core missions.

But they came around, she says, when they understood that the plan was to draw in younger women "through issues that are attractive today."

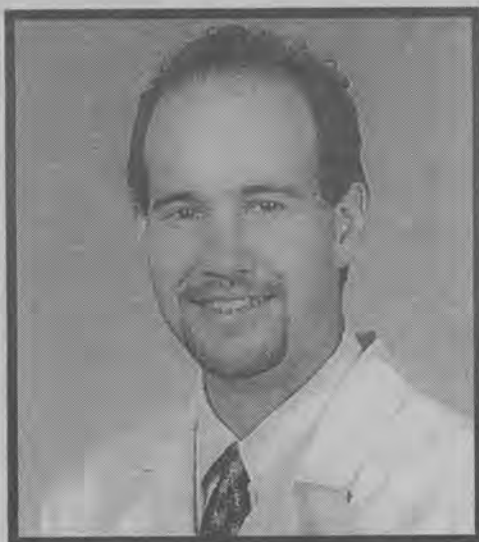
Once in, Hadassah would educate them and get them involved in activities that ultimately would "strengthen their Judaism and Zionist connection."

The strategy makes sense to Diane Sherman, a 34-year-old dentist in Solano Beach, Calif., who is the president of Keshet, her area's young women's group, with 40 members.

"It is hard to get young women attracted to a purely Zionist organization," Sherman says.

"Our generation doesn't have

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Continued on page 15

NATIONAL INTERNATIONAL

Next Generation

Continued from page 14

the same connection to Zionism as the previous generation did, especially the generation that lived through the Holocaust."

Most young women get involved in Hadassah initially for social reasons, to meet other Jewish women, she adds.

"Later," she says, "they learn the importance of the organization" and the work that it does.

The expansion of Hadassah's programming followed the findings of a special national commission appointed by Hadassah and Brandeis University. Those findings were compiled in a publication released a few years ago, "Voices for Change: Future Directions for American Jewish Women."

It concluded that young women were alienated from the Jewish establishment and were longing to be connected. It also found there was a paucity of research and data on Jewish women.

The initiative spawned the new International Research Institute on Jewish Women at Brandeis University.

The institute, which boasts Streisand as its honorary chairwoman, this week is sponsoring its first symposium, focusing on Jewish women around the world.

"If women are the fulcrum of family, we have to know more about Jewish women," Post says, adding that the institute "may be Hadassah's best gift to the Jewish people."

In her bid for Jewish "resurgence," a word she prefers to "continuity," Post is also focusing on boosting its Young Judaea youth movement.

For now, though, the younger generation has a tough act to follow in terms of dedication and commitment, a hallmark of Hadassah's leaders.

Karen Venezky is a prime example of that dedication.

Venezky commutes by Amtrak three times a week — three-and-a-half hours each way — from Newark, Del., to the organization's national office in Manhattan, where she is the volunteer coordinator for the Center for Innovation, which oversees the strategic planning effort.

"Before I got married," Venezky says, remembering back 30 years, "my mother sat me down for a conversation, and I assumed it was going to be about sex."

Instead, Venezky remembers, "She asked, 'What are you going to do to have a Jewish life?' And I said, 'We're going to join a congregation, light Sabbath candles and celebrate holidays.'"

"she said, 'but what are you going to do for the Jewish people?'" Answering her own question, Venezky says: "You can join Hadassah."



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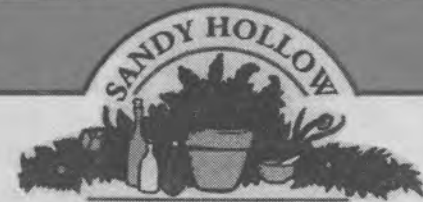
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Certainly such women are finding their roles in Judaism not only

equal to men, but in many ways far superior, and these lofty positions have always been lauded and supported by the Lubavitcher Rebbe himself in many speeches addressing women.

Indeed, as noted by one of our guests Sheina Konigsberg, the real-life heroine of the best-selling book, "Holy Days," by New Yorker Magazine writer Liz Harris, for many years led a very comfortable secular life — comfortable but

empty! As often happens in life, a major crisis in her life forced her to ask herself, "What is the purpose of life?" What she found out is the stuff of what great Jewish books are made of — and brought her through the doors of Yiddishkeit, in a life of comfort and value. Proving, reaffirms Mrs. Schreiber, knowledge is bliss!

Mrs. Jacobson tells us how and why, with the coming of the Moshiach, women's roles will take

on greater importance. Even before that, says Mrs. Schreiber, with the world experiencing a greater degree of peace, guess what? Feminine qualities, overriding men's warlike issues, are emphasizing peace. And that is the way it's supposed to be, according to all Jewish writings.

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Biblical Women Unbound

In the traditional technique of midrash, creative retelling, Norma Rosen gives contemporary voices to 14 women of *The Bible in Biblical Women Unbound: Counter Tales*.

She imagines and writes the missing chapters of their lives by asking: What does Eve make of her life after the expulsion from Eden? What happens when Sarah learns about her husband's near sacrifice?

We see the sisters, Rachel and Leah, impose their own plan upon the forced sharing of a husband. In addition, the author gives us five contemporary women who examine their lives in the light of the story of Ruth and Naomi.

Rosen's stories about biblical women combine her talents as a novelist and as an interpreter of Jewish tradition. She introduces the book with a lively essay about classical midrash — its relationship to fiction, the Holocaust, and the possibilities of new midrash written by and about women. This book is touching, witty and deeply insightful.

A native New Yorker, Rosen received a B.A. from Mount Holyoke College and a M.A. from Columbia University.

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ISRAEL AT 50



By RUTH GOODMAN

(Editor's note: Ruth Goodman was the Director of Adult Basic Education for the City of Wilmington and later worked as a reading specialist in the Brandywine School district. After her retirement, she taught reading and study skills at Delaware Technical and Community College and courses in American Jewish history and Yiddish at the Academy of Lifelong Learning. In 1996, Ruth wrote a children's book, *Pen Pals: What it Means to be Jewish in Israel and America*, with hopes of strengthening the bonds between Israeli and American Jews.)

My husband Al and I will be celebrating our fiftieth wedding anniversary along with the anniversary of Israel's Independence. Twenty-five years ago, on our first trip to Israel, we celebrated our silver anniversary with Israel. We have been back several times afterwards. I'd like to share the experiences of our last two visits with you.

In 1990, I received a flyer from the Hadassah volunteer Winter In Netanya (W.I.N.) program, and I said to my husband, "I'd like to spend two months in Israel as a volunteer as soon as we retire." Little did I know that we would be retired the following year, and in January 1992, we left for Israel. I volunteered in the Bialik School as a teacher of English, and Al volunteered in the chemistry lab in Laniado Hospital. I taught English to Israeli children in the fifth to seventh grades. Many of my students were Russian immigrants.

My work with the children gave me insights into their fears, hopes and dreams, and a perception of the similarities and differences between Israeli and American Jewish children. At the time, I had no idea that I would be motivated to write a children's book, but later I drew upon my volunteer experience for the content of my book,

Pen Pals, which was selected as "Best Juvenile Fiction" by the Delaware Press Association in 1996 and by the National Federated Press Women's Association in 1997.

When we returned to Israel in September 1997 to enroll in Ulpan Akiva, the intensive learning center for the Hebrew language and acculturation of immigrants, we had many friends to come back to: friends we made during our W.I.N. experience. The Ulpan experience gave me insight to a specific population, the immigrants who were making aliyah, people who came from the four corners of the world. Al and I were the oldest in the entire program. The majority of the students were between the ages of 18 and 40 and from a wide range of socio-economic levels.

The makeup of my class, aleph plus, consisted of another American couple who were like us, there to learn the language and return to the United States. Of the two Americans making aliyah, one woman from Pittsburgh was married to an Israeli, the other engaged to an Israeli. These two were the only Americans making aliyah in the Ulpan of 120 students.

In my class, I met people from Kafkaz, Argentina, Brazil, Mexico, Italy and France, the second largest group making aliyah. The largest group making aliyah were those from the Ukraine and the former Soviet Union. I cannot adequately describe their joy at being in Israel. They are so full of hope. We needed to communicate in Hebrew since so many languages were represented. Well, I did my best with my limited knowledge of Hebrew and ample use of sign language. The one common factor of the students of the Ulpan, aside from the fact that the majority were Jewish, was that they fled the countries of their birth because of anti-Semitism. I also had the occasion to meet Israeli Arabs who wanted to improve their Hebrew so they

could get better jobs.

When one learns about other cultures, one learns about oneself. I found out that we American Jews have certain characteristics that differ greatly from our co-religionists from other parts of the globe. We are not afraid to speak our minds. I discovered this when I chatted with a student from Japan, a man who was a retired publisher from Tokyo. He told me that most Japanese are Buddhists, and that half the Christian population in his country are Catholic and half Protestant. He said that the Christians are very anti-Semitic, but the Buddhists are not. His purpose for studying Hebrew was to be able to read the Bible to find out why Christians

hate Jews. My immediate response was, "if you want to find the roots of anti-Semitism, look in the New Testament." I could see he was stunned by my remark. Two days later, he came to me and asked for more information. I promised to send him a bibliography and a book to help him in his research, and I have done so. I also met a woman from Germany, the widow of a Lutheran minister, who lectures in Germany to try to dispel anti-Semitism in her country. I have sent her a book, and she has already responded.

We have traveled the world over and have had many interesting experiences, but I must say that the

Ulpan experience is the highlight of all my travels. From the 25th anniversary to the 50th, I have truly seen a desert bloom and a new generation of young men and women who are realizing their hopes and their dreams.

During Israel's fiftieth anniversary year, the JHSD is collecting material about Delawareans in Eretz Yisrael. Please send papers and pictures about your connection, whether it is brand new or pre-statehood, to the JHSD at 505 Market Street Mall, Wilmington, 19801, or call the JHSD at 655-6232 for additional information. Selected stories will be published in this column throughout 1998.

Israeli Women Touring To Better Women's Lives

By NATALIE WEINSTEIN
Jewish Bulletin of Northern California

SAN FRANCISCO — A group of Israeli women toured the Bay Area. But their eight-day itinerary didn't include the traditional tourist stops at Napa Valley or Alcatraz Island.

Instead, they came to learn the nitty-gritty of women's advocacy — mostly from Jewish American feminists.

The group's agenda included touring two shelters for battered women, meeting with an expert on child abuse, visiting a women's self-employment project and convening with female politicians.

"I want to do my best to motivate women to be involved," said Ety Green-Revach, a retired army major who serves on Kiryat Shmona's city council.

Green-Revach and the others come from five Upper Galilee communities that have been paired with the S.F.-based Jewish

Community Federation as part of Partnership 2000. The project links American Jewish communities with economically undeveloped areas in Israel.

In the Upper Galilee, one of the project's goals is improving the status of women. Green-Revach's group, called the Regional Women's Forum, was born about a year ago to tackle problems collectively.

"Most of us were dealing with women's issues, each in her own community," said Armelle Lehman, who lives in Kibbutz Malkiya and heads the division for women's advancement for the council of Upper Galilee kubbitzim.

At first, most of them felt their situations were too diverse to work together. One comes from a kibbutz. Others come from villages. The rest come from Kiryat Shmona, the region's largest city with a population of 22,000.

"But we found out we have a lot of issues in common," Lehman said.

They hope that working together will give them the ability to deal with problems more quickly and more in-depth.

The seven visitors from northern Israel, all part of the women's forum, have several goals.

Women need help learning how to run their own lives, Green-Revach said, "and not let others do things for them. That's the main issue."

They also want to get more women onto city councils and into city government jobs.

In Kiryat Shmona, for example, only three of the 15 city council members are women, and none of the top city managers are women. In the village of Yesod Hama'ala, no women sit on the five-member council.

A campaign slogan, "Women Vote for Women," for example, will be used for the next municipal elections in 1998.

As a result of the visitor's lack of political clout in their own country, meeting two Jewish women in San

Francisco's top elected seats — Supervisor Leslie Katz and Board of Supervisors President Barbara Kaufman — was a highlight for the group members.

The group's other activities include conducting workshops to teach assertiveness skills, challenging gender stereotypes in schools, and helping women with limited skills who are seeking jobs.

The group will survey women in the Upper Galilee to determine their needs for employment and political involvement. The questionnaire will also ask women whether they are willing to join efforts to help other women.

"We want to create a network," Lehman said, such as the informal one among men who return each year to military reserve duty.

In addition to visiting women's advocacy agencies in San Francisco from Nov. 5 to 12, the group spent time at Jewish organizations.

They celebrated Shabbat at Congregations Sha'ar Zahav and Sherith Israel. They also attended Glide Memorial Church's Sunday morning services.

Overall, these Israeli women had nothing but praise for women's status in the United States. Asked whether they could teach anything to American feminists, they drew a blank.

"We are some years [behind]," said Rotem Ashkenazy, who lives in Yesod Hama'ala and heads the village's education department. "I don't think there is an issue that you can learn from us."

Debra Pell, chair of the federation's work with Partnership 2000, had to agree.

"They were overwhelmed by what they saw. The depth of service here and the quality of service here is so different from what they experience day-to-day," Pell said.

"These women are fighting every known obstacle. There is a growing consciousness in Israel, but there are so many other pressing issues. American women are much further along."

Has Israel Lost Its Beacon?

An article appeared in the New York Times titled "Trafficker's New Cargo: Haive Slavic Women." This article followed young Slavic women who were being lured to Israel and then forced into prostitution. Thus, poignantly highlighting

that Israel has become a mature state by following suit in its share of social problems.

It is sad that Israel which has been held as a beacon for the Jewish world is experiencing the

sordidness of countries less bound by idealistic tenants. Israel at 50 is sadly not just a function of pluralism and religious problems... is the what Theodor Herzl or Golda Meir had in mind?

Israel At 50 Family Tour

By Rabbi PETER AND SUZY GRUMBACHER

A family oriented trip to Israel is scheduled to take place from June 24 to July 5, 1998. The tour has been designed especially to meet the needs of families, including children, parents and grandparents.

The Israel at 50 Family Tour will be led by Rabbi Peter and Suzy Grumbacher. It will include visits to all the major attractions, such as the Western Wall and Massada,

and unique adventures such as an archeological dig, a jeep ride in the Golan Heights and a kayaking trip down the Jordan River. Rabbi Grumbacher noted that this is an especially exciting time to be in Israel because of the numerous celebrations surrounding the Israel 50 Jubilee.

The Israel Family Tour includes round-trip transportation from Wilmington, all deluxe accommodations, and sightseeing in a deluxe air-conditioned private motor-

coach. An English speaking, government-licensed guide will accompany the families throughout their stay in Israel.

There will be a briefing meeting at Beth-Emeth on Tuesday, January 27 at 7:30 p.m. for people interested in finding out more about the trip.

To receive a brochure on this trip or for more information call Amalia Snyderman at My World Travel at 302-655-4770 or 610-358-3744.

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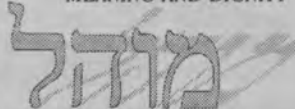
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One Woman's Opinion: Marsha Borin, Russian Ballet

By PAULA SHULAK

"I have loved ballet since I was 4 years old. That was when I saw a ballerina for the first time and since then I have never wanted to do anything else. My Father wanted me to become a lawyer so I did ... but I have never lost my passion for ballet!" Those were the words that gave me my first insights into this fascinating and determined woman, Marsha Borin. Here is a member of our community who almost single-handedly has created in Delaware one of the finest artistic performing groups I have ever seen. Who would think that we would be able to claim as our very own a troupe of magnificent dancers trained in the mecca of the ballet world and now transported to Wilmington? If it were not for Marsha Borin, this miracle would never have happened!

The Russian Ballet Theater of Delaware is a realization of a dream not only for Marsha but also for the dancers who, back in 1993, found themselves stranded in a strange country, tired, hungry and in need of medical care. They had come to perform at the Grand Opera House, but somehow the promoter ran into trouble and things did not go as planned. When Marsha saw them perform and learned that they were stranded here, she could not refrain from going backstage and offering to help in any way she could. And that offer has led her, just 5 short years later, to a whole new career and a world of satisfaction and excitement. "I know that in my hands I have world class dancers — how can I hold them back?" Marsha shared with me in a recent interview some of her hopes for the future of the Russian Ballet Theater and what plans she as Executive Director has in store for them.

Her most recent project was the premiere production of a totally new version of the *Nutcracker* which had its debut at the Grand in December to packed houses. When I asked her why another *Nutcracker* (there are currently 6 to 8 versions presented in and around our state) she answered simply, why not? She explained that the Grand wanted to do its own production and she felt this was a way to start an investment for the future. *Nutcrackers* are a perennial insurance policy that the end of the year will be a fiscally stable one. The Russian Ballet is the only truly professional local troupe offering the holiday favorite and Marsha already has plans for a tour next year outside of Delaware. When I attended the recent performance of this classic, I was struck by the ingenuity of Robert La Fosse who did the innovative choreography. He took an old favorite and infused it with new life. The technical effects evident in the production were almost magical in their impact, from the tree which grew on stage before our eyes to the quickly appearing and disappearing characters who seemed to

come out of nowhere. The highly touted Faberge egg which was to have been used, alas, was damaged in shipping but Marsha assured me it would be there next year. The children in the production (very ably coached by local teacher Anna Marie Leo) were excellent as were most of the supporting adult dancers, but it was clearly evident in the second act when the members of the Russian Ballet Corps took the stage that here were the experts. In particular the lithe and supple performances of Hot Chocolate, Coffee and Tea were a joy to behold. La Fosse's choreography brought out all the subtleties of the music and his unique interpretations were delightful. I was somewhat disappointed in the performance of the members of the School of the American Ballet, who were imported from New York to portray the roles of the Snowflakes and the Flowers. Our local talent was much more impressive. It also never ceases to amaze me that the ballerina always gets the spotlight while her supporting male dancer often has a far more demanding role to play. This was especially true of the Sugarplum Fairy and her Cavalier; I found myself watching him much more than her even though he was not highlighted technically. Perhaps not being a ballet aficionado is a drawback for me, but I do know what I like!

Other endeavors which Marsha has on the drawing board include finding a facility to start a professional ballet school. She is desperately searching now for a building so that the Ballet can offer a "real gift to the community," a school of the dance. She envisions students getting a thorough grounding from existing schools in Delaware and then "coming to us instead of leaving the state to continue their training." She believes the community here is beginning to see the Russian Ballet as a cultural gift and prize. "The city and state are starting now to develop such a wonderful cultural center in downtown Wilmington and theaters are the key to its economic development. But in general the arts get pretty short shrift in this country." In Russia, she explained, ballet is the national pastime and everyone attends regularly because ticket costs are subsidized by the government. She believes it is very sad that we do not have the same outlook because the arts are so important, especially for the development of the ability to focus and work toward a goal. The future of the arts lies in educating children to participate and appreciate what theater, music and dance have to offer. Most of today's young parents have never been in a theater so how can we expect them to bring their children?

Since once, a long time ago, I was chair of the Soviet Jewry Committee for the Federation, I was very interested to find out if any of the dancers came from a Jewish background. Marsha



explained that one of the wives is part Jewish but that was their only connection. It was good to learn, however, that a special effort had once been made to organize an opportunity for members of the Russian Jewish community in Delaware to attend a production at a reduced rate so that they could enjoy the talents of their former countrymen and women. Her background as an attorney has allowed Marsha to help in a small way with the immigration work. The dancers came here (as did many of the Soviet Jews who immigrated to Delaware) with no money, no cars, and only the clothes in their suitcases, but they have now brought their families to

join them and have all been approved for green cards. It is sad to be an expatriate; Marsha described how one dancer's father died in a little village in Russia without medical care. "Alexander could neither call him by phone before he died nor go back for the funeral."

Fiscal concerns are, of course, always on the mind of an Executive Director and Marsha is no exception. In reply to my question as to how well the Ballet is doing, she summed up the plight of so many local groups. "The arts will never be able to say they are making it — we go from month to month. We simply cannot do it without contri-

butions from the community. Our costs are tremendous because everything is being done for the first time. Once we establish a repertory, it will be better. Ballet is about repetition, so we are trying to keep a mix of the tried and true along with the new and innovative. If I can just hang on financially, I am SURE we can make it!"

The next production offered by the Russian Ballet is a Valentine's Day program scheduled for February 13 and 14. A new work choreographed by Leslie Browne is on tap as well as a repetition of *Romeo and Juliet*, which I saw last year and which was superb. True to the formula she described above, there will also be a mix of character and contemporary pieces to round out the program. If you are interested, call the Grand Opera for reservations. But don't wait too long because Russian Ballet performances are beginning to become sold out (which is a good sign).

How long will Marsha continue her career as an impresario? That is still up in the air! "I took a 2 year leave of absence from my law practice and I have to make up my mind by April 1. I had gotten ill from the air quality in my office just about the time I saw the dancers for the first time, so I felt as though God were giving me a message and I decided to take a chance." And the people of Delaware are grateful that she did! The future of the Russian Ballet and Marsha's role are still a little unclear, but one thing is certain. Both have brought a new sense of pride and the beauty of artistic accomplishment to our state. Let's hope that will continue!

Judaica Artist: Riva Brown

I'm Riva Brown. You know me as one of the Wilmington Jewish community's better known artists. Bill Brown, my husband, and I are co-owners of Living Letters Studio, which began as a calligraphy studio in 1976. I have some small degree of fame as a Judaic artist here in town and am particularly well known for my Ketubot (Jewish Marriage Documents). What is less well known is that I am also an artist in the better known field of watercolor painting. I do paintings of fruits, vegetables, flowers, landscapes, etc., and they are on exhibit continuously at our studio. Since moving here to 1328 Washington Street in August of 1996, we have put our large wall space to good use as a gallery. At the moment there are 20 originals hanging and about the same number of pieces framed and stacked against the wall. There's also lots (lots and lots) of work that are matted and wrapped, without frames. It's fun to look through. Also not well known is that about 2 years ago, we began doing custom framing. It's a natural fit. After all, who can give you better advice about what looks good around artwork than an artist?

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Tuesday evenings, Art and Schmooze: Experimental. Starting January 20th, and continuing on into the future, I'll be at the studio on Tuesday nights from 7-9:30 p.m. I'll be painting. If no one stops by, I'll still be having a good time. If you do stop in, you can see what I'm doing or you can bring YOUR newest art endeavor. We can talk about art together. Maybe you'd like a critique. Or perhaps you're just looking for a little "Art Haven," where you can bring your sketch book and draw for a few hours without the kids interrupting you. COME ON DOWN!

Art on Display now through

the end of February: This show now on display at the Family Court of Delaware Lobby, 8th and King Streets is a sampler of different approaches I take to projects. There's a little bit of everything: landscapes, florals, still-life, feminist, and calligraphy. Meet the Artist Opening, February 6, 1998 as part of February's Art on the Town.

Delaware's Best: Art show and sale to benefit the United Cerebral Palsy Association of Delaware, March 28 and 29, 1998 at the DuPont Company's Barley Mill Plaza from 12-4 p.m. This show is truly incredible. The overall quality of the work alone is worth the trip, and a percentage of all sales benefit this worthwhile organization.

Delaware Art Museum Student/Instructors' Art Show: Works by students and instructors of the Delaware Art Museum. On display from February 14 to March 1, 1998. Opening Reception Saturday, February 14, 1998 from 10 a.m. to 1 p.m.

Stonegates: An exhibit of 20 of my pieces at the Stonegates' Westfield House.

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A Celebration For Jewish Women

Chabad-Lubavitch of Delaware announces the upcoming Celebration for Jewish Women, the annual women's event now in its eleventh year. The title of this year's program is Chicken Soup for the Jewish Soul with Judaism's own Erma Bombeck - Chaya Teldon of Commack, NY and will take place Sunday, February 8 at Adas Kodesch at 12:30 p.m.

has traveled extensively bringing her unique charm and spirit to tens of thousands and capturing the hearts and touching the lives of those she meets. She'll make you laugh and cry, but whatever the subject, her common sense approach gives everything a new dimension. A wife, mother and soon to be published author, Chaya has affectionately been dubbed "the Jewish Erma Bombeck." Initiated in 1988, Delaware's

Celebration for Jewish Women has brought together single and married women of all ages and backgrounds and is timed to coincide with the International Week of the Jewish Woman sponsored by the Chabad movement. This year, more than 280,000 women are expected to participate in a week-long series of events and programs in over 300 cities worldwide. "The program has earned a reputation of bringing the finest speak-

ers and authors to our Delaware community including Sheina Konigsburg of "Holy Days" fame,

Tova, Mordechai, Shimona Zukernik, Rivkah Slonim and Devorah.

Hanna Tiferet Siegel

By PAULA SHULAK

First Debbie Friedman, now Hanna Tiferet Siegel! Delawareans who love Jewish music are really in luck. In the past two years, we have been very fortunate to have several of the leading nationally known Jewish songwriters and vocalists visit our community. Doug Cotler, Julie Silver, and Debbie Friedman — all have been featured attractions. And now to add to that list, Temple Beth El and the Jewish Federation are presenting Hanna Tiferet Siegel on Friday and Saturday, Feb. 6 and 7 as she spends Shabbat in Newark. The entire community is invited to bring their families and join the congregants of Temple Beth El at Shabbat services to hear this moving singer and songwriter.

ed four tapes of original Jewish "soul" music. She has been an educator for children and adults since 1966, but her greatest contributions have been in the realm of Jewish creativity and spirituality. To give you an example of her unique approach, her most recent album titled Olamama contains a title song which is a combination of the Hebrew word "Olam" (meaning world) and the universal word for mother, "mama." "Olamama" invites us to live with the wonder of a child appreciating the beauty of Mother Earth and dedicating our lives to live in harmony with Her.



Hanna will lead services at Temple Beth El and include many of her haunting and special melodies for familiar prayers. Everyone is invited to attend Friday evening at 8 and Saturday morning at 10. Following services there will be a luncheon which costs \$2.50 per person. To make reservations, call Beth El at 366-8330.

Thanks For The Chair

By BETSY PLATKIN TEUTSCH

Since one picture is worth a thousand words, I have created a tambourine to share with you in honor and support of Women of the Wall, a group who has been fighting for far too long for the right to daven and read Torah at the Western Wall. The men keep throwing chairs at these women, over the mehitzah at the Kotel, and these chairs have become an important symbol of their struggle. In Jewish tradition an empty chair signifies the absence and desired presence of someone important. The chair of the Bratslavers comes to mind, as does the chair of Eliyahu at a circumcision. Since Miriam is the analogue of Eliyahu, I would like you to join me in inviting Miriam to help make the minyan at the Wall and once again lead the women of Israel.



This piece is titled "Thanks for the Chair!" The words read "This is the chair of Miriam," (echoing the opening words at a Brit Milah, "This is the chair of Elijah.")

Betsy Platkin Teutsch, 215-438-6834, 629 West Cliveden Street, Philadelphia, PA 19119-3651

(Editor's Note: Cost is \$36.00. Part of profits go to International Committee for Women of the Wall.)

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SYNAGOGUE LIFE

Deborah, Golda, Harriet, Rhoda, Linda and Sue

By MARILYN COOPER

Brave and visionary leadership in Judaism has been exhibited from Biblical times, through the founding and early years of the State of Israel as well as in the leadership of the four synagogues and temples of New Castle County, Delaware. The stories of the biblical Deborah and Golda Meir are well known. These two women serve as role models for every generation and have paved the way for four women who are presently the presidents of four Synagogues and Temples in New Castle County.

Four women: Harriet Ainsbinder, president of Adas Kodesh Shel Emeth; Rhoda Dombchick, president of Congregation Beth Shalom; Linda Oster, president of Temple Beth El; and Susan Rohrbacher, president of Temple Beth Emeth have the unique distinction of serving as presidents of four New Castle County Jewish congregations at the same time. They share many characteristics in common, but are also unique individuals.

Harriet Ainsbinder is a trailblazer — she is the first woman president of the one hundred and thirteen year old Adas Kodesh Shel Emeth synagogue. Harriet was asked to serve as congregational president because of the many committees that she has served on at AKSE and the talent and energy that she brought to every task that she has undertaken on behalf of the synagogue. Harriet was always an

active participant in both the religious as well as the volunteer aspects of synagogue life. The characteristics that Harriet displayed evidenced her leadership abilities and caught the attention of congregants and provided the support for a female presidency. Harriet has a family — a husband and children as well as a full time professional life and has been able to weave the daily tasks of a full commitment of Judaism and synagogue leadership into a full and rewarding life.

Rhoda Dombchick is the third female president of Congregation Beth Shalom — following in the path forged by past presidents Francis Stein and Selena Riebman. Rhoda, with a husband and children as well as a full time professional life, has also found the time to devote to the synagogue as well as to the Jewish community-at-large. She has always been actively involved in Jewish organizational life and it almost seems as if her teen years, spent in both Junior and Senior High School student council activities, have in some way prepared her for her present leadership role. Like Harriet, Rhoda has been an active participant in the religious as well as the volunteer aspects of synagogue life. She has also served as sisterhood president as well as president of B'nai B'rith Women (now Jewish Women International). Rhoda is part of a two president family — her husband Steve also served as

president of both Congregation Beth Shalom as well as the Jewish Federation of Delaware. Rhoda devotes her time and energy to the synagogue because "it is worthwhile" — in the tradition of Tikkum Olam — "to make things better than they are." Through her participation in the Jewish Federation and as a former member of its Young Leadership group, Rhoda has developed strong ties to the great Jewish community as well.

Linda Oster, president of Temple Beth El in Newark, follows in the footsteps of several other women who have also held the post as president in the temple's forty-three year old history. Linda, with a husband and family, and children still at home, is not now currently working outside the home, but has recently served as acting director of the Hillel at the University of Delaware. Like Rhoda, Linda, too, has held leadership positions in other Jewish communal organizations including Hadassah and B'nai B'rith Women (Jewish Women International). She has a history of service at the temple and has served in various roles on the Board of Directors. The religious aspects of Judaism also play a major role in Linda's life at Temple Beth El. It was her active role at the temple that prepared her for this present leadership role and it was this very same activity that caught the eye of congregants who envisioned her in a leadership role. For Linda, this leadership role is a com-

fortable fit and she "encourages any woman who desires the position in leadership to go for it."

Sue Rohrbacher, president of Temple Beth Emeth is the second woman in the congregation to hold this position, following the door that was opened 25 years ago by Constance Kreshtool. Sue has also had a very visible presence at the temple, serving on committees including the Ritual Committee and has served on the executive committee in the positions of Secretary and Vice President. Like Harriet, Rhoda and Linda, Sue has a husband and family and also works in a professional capacity outside the home. Active in both the religious life of the temple as well as volunteering her time to oversee the daily tasks of temple life, Sue sees the fun aspects embedded in the hard, but essential and productive work. She smiles when she thinks of the Shabbats when she sits on the bima and gets a chance to address the congregation and says "it is fun to speak at the Bar and Bat Mitzvahs." Rhoda Dombchick saw her husband Steve in a presidential role in the Jewish community; for Sue a role model was her father. As she was growing up, her father was active in his temple and also served as the president of his congregation. Sue's presidency is a real tribute to her Dad; truly in our tradition - from generation to generation.

To each woman, this presidency has been very special. To Harriet

— the first woman president of her congregation it is "an idea whose time has come - a new and exciting direction for traditional women." To Rhoda - the president is "responsible to the congregation, the professional staff and the community." To Linda - "Synagogue is home." To Sue the work of a temple president is "happy stuff."

The four women presidents meet quarterly to discuss matters as well as to provide encouragement and support to each other. All agree that women have their own distinctive leadership style and bring the role of president a supportive environment in which to get daily synagogue business and tasks accomplished. The informality of their leadership styles and their quarterly meetings only underscore their women's touch — their ability to delegate, to inspire team work and cooperation and their inherent strength — after all, they follow the paths of both Deborah and Golda — women who had led and who have inspired us and our people to preserve, to grow and to Tikkum Olam.

Perhaps Al Berlin of Congregation Beth Shalom describes best the new women's role in synagogues and temples when he greeted Rhoda Dombchick shortly after her installation as president with the following words one morning at minyan: "We are honored the president has come."

Women's Commentary On Torah

By CONNIE KRESHTOOL

Women of Reform Judaism, The Federation of Temple Sisterhoods, has responded to the call from the modern woman for the opportunity to view Torah through women's eyes with the publication of its pilot edition of a women's commentary on Torah, "Beginning the Journey."

Over the centuries Biblical commentary has helped to clarify Torah and led to deeper understanding. The fact that women's voices have up to now been absent from the commentary literature means that any encounter with Torah has been from the male point of view and life experiences.

Women of Reform Judaism believe that "for too long, women's comments on Torah have been lost to broad audiences and subsequent generations." "Their insights into Torah have remained private,

and therefore the Jewish people's reading of Torah has — tragically — not been enhanced by generations of women's comments."

"Beginning the Journey" brings together women rabbis, scholars and educators of the Reform movement to comment on the Torah. Each author offers in her reading of text her knowledge of the Biblical tradition and her experiences and insights. This volume looks at selected Torah portions, one each from Genesis, Exodus and Numbers, covering narrative passages as well as civil, ritual and ethical law.

Comments from readers and scholars are invited as preliminary to undertaking a full commentary on the Torah. Copies of "Beginning the Journey" are available from Women of Reform Judaism, 838 Fifth Avenue, New York 10021.

Orthodox Woman Rabbi

By DEBRA NUSSBAUM COHEN

NEW YORK (JTA) — An Orthodox synagogue, for the first time, has hired a woman to work as a rabbi — almost.

Manhattan's Lincoln Square Synagogue has hired Julie Stern Joseph to teach adult education classes, provide pastoral counseling and visit women in the hospital — roles often performed by a rabbi.

Both Stern Joseph and Lincoln Square's rabbi, Adam Mintz, in separate interviews, took pains to make clear that hers is not a clerical position.

But this is the first time that an Orthodox synagogue has been known to create a staff position for a woman in which she takes on these tasks, which are permitted to women according to an Orthodox interpretation of Jewish law.

The congregation is carefully calling her post that of a "congregational intern," and not using the term "para-rabbi," which is employed in some non-Orthodox synagogues to describe people who fill much the same role.

In the Orthodox view of Jewish law, women may not be ordained.

The topic has been highly sensitive within centrist Orthodoxy recently, as women with sophisticated secular educations have been recognized to have the capacity — and desire — for opportunities to study Judaism's primary texts.

In the Orthodox world, the full-

time adult study of Torah and Talmud has traditionally been available only to men.

Drisha, the institute for women's advanced Torah study, started more than 15 years ago in New York City, becoming one of the first to offer the same opportunity to women.

The slow proliferation of programs offering such study to women has created a tension between traditional Orthodox religious roles that focus on women as mothers and wives and the possibility of talented women working as religious leaders.

An independent program started this year by two rabbis who teach at the Yeshiva University-affiliated Stern College for Women, has come under fire in the centrist Orthodox community.

The Riverdale, N.Y.-based Torat Miriam educates women on a part-time basis to prepare them for non-rabbinic leadership roles within Orthodox institutions. But it has been rejected by some rabbis as beyond the bounds of what is permitted for women.

Such a climate has Stern Joseph very concerned about the way her part-time job at Lincoln Square will be perceived.

"There's no thought that this role will evolve into a rabbinic position for women, because if there was, then I wouldn't be involved with it," she said in an interview between classes at Drisha.

She is in her first year of full-time study in the institute's Scholar's Circle, which permits gifted women to study Talmud in the morning and halachah, or Jewish law, in the afternoon.

The 24-year-old also studied for more than two years at Midreshet Lindenbaum, a Jerusalem yeshiva for women.

"I want to provide a role for women in the community," she said. "If these roles are halachically permissible, and I can maximize that, then great."

"Women often feel disenfranchised in a synagogue, and if I can bridge a gap between women and the rabbi, and at the same time help the rabbi, then that's very helpful."

Her new boss, Rabbi Mintz, said that despite worries that the new position would be controversial even at the flagship congregation of modern Orthodoxy, "the reaction from the community so far has been only positive."

"There's always going to be opposition," he said, just as there was a century ago when Sarah Schneier started the first schools for fervently Orthodox girls, which has grown into a whole network of schools known as the Bais Ya'acov movement.

"Like her, we are doing something within tradition rather than opposed to it," Mintz said.

"I hope this will become a model for other synagogues."

For an Online Calendar for National Breast Cancer Awareness Month — which is October — send information about your local program or find out about an activity you can participate in. Contact: Jessica Fiorelli, NABCO, 9 E. 37th St., 10th Floor, New York, NY 10016; (800) 719-9154; fax (212) 689-1213; web site <http://www.nabco.org>; e-mail NABCOinfo@aol.com

The Journey of Eva Weisman and Karolin Lipman

By BONNIE FALCHUK

Imagine that it's 1956 in Hungary: in the months before the Communist crackdown, signs are mounting that rough times are ahead. You and your husband are Holocaust survivors, and the realization comes that it would be best for you to get out. On the day before your birthday, you gather your children and flee, leaving behind your familiar life for several months of uncertainty and waiting before being permitted to come to

the United States.

And then imagine yourself in a new land — with its own customs and a language new to you. Would you, in this situation, expect to find a business that would be flourishing decades later?

That is just what Susan Spitzer did. Using her dressmaking skills, she opened a shop with her cousin Magda Simon. Located across from the former Delaware Division (now Wilmington Hospital), Susan and Magda's Dressmaking drew its

customers from walk-ins from the hospital and the area around it. "Then one day, about 1962, a guy came to my mom and aunt and asked if they'd like to buy some uniforms. He had 50 uniforms in a truck and was liquidating his business," says Karolin Lipman, one of Susan Spitzer's three daughters.

Susan and Magda bought the uniforms and offered them to the nurses at the hospital with free alterations. "Out of 50 they made 100 and out of that 200," Karolin says, and with that Susan's Uniforms was on its way.

Today Susan's Uniforms (now taken over by Karolin and her sister Eva Weisman) is located in

Independence Mall. It offers not only uniforms for medical staff, but provides many area businesses with uniforms for a variety of needs. Security personnel, chefs, and workers in light industry and maintenance wear uniforms provided by Susan's.

How else have things changed? "The cash register was in her pocket," Karolin laughs. "It was simpler then." Walk-in traffic was very important in her mother's day, while now a good portion of business is in the form of agreements with employers send their employees to the store for fitting and then are invoiced directly.

Karolin wasn't yet born when

her family fled Hungary. She relates that when her family was in transit in Austria, they were housed in a building like something out of *The Sound of Music*. "Maria in the abbey ... that's the way my sister always describes it," she says. Her parents had to undergo medical testing, receive vaccines, find sponsors and complete all the paperwork for coming to the United States.

Describing her mother, she says that she "had very good business sense." Noting that her mother was an entrepreneur at a time when most women were not, she adds, "She had that strength well before her time."



Eva Weisman and Karolin Lipman



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L'CHAIM TO WOMEN'S HEALTH

Jewish Women And Ovarian Cancer

By ABIGAIL PICKUS
JUF News, Chicago

Are Jewish women predisposed for ovarian and breast cancer?

That is exactly what some recent and much-publicized medical studies have been claiming. For it appears that Ashkenazic Jewish women have a higher chance of carrying a genetic mutation that significantly increases their cancer risk.

What should the Jewish community make of these recent findings?

The answer, according to the latest information, is first to establish whether you have a family history of breast and ovarian cancer. Having two or more close relatives with these cancers could indicate that there is a cancer-prone genetic mutation running through the family tree. But that doesn't mean that you have the defect, only that your chances of having it are increased.

"It's very clear: If you're Jewish and you have a family history of breast and ovarian cancer, you are at significant risk for breast and ovarian cancer. The more cases of breast and ovarian cancers in the family, the more likely it is that the cancers are being caused by a genetic defect, and the more likely that you inherited this defect," said Dr. Jeffrey Goldberg, assistant professor of obstetrics and gynecology at University of Illinois at Chicago (UIC) College of Medicine. Goldberg is conducting a study on these gene mutations among Ashkenazic women.

If either parent has one of these known mutations, there is a 50 percent chance that the children will inherit it. However, this does not mean that the children with the mutation will develop cancer.

"It's very important for women to realize that out of a family that actually has this genetic defect, some people will inherit it and some will not. If you don't inherit the defect, your risk of getting cancer is no higher than average. That means you are not at increased risk," said Goldberg.

The silent killer

In 1997, there will be an estimated 26,800 newly diagnosed cases of ovarian cancer, and 14,200 women who were previously diagnosed will die from it, according to the American Cancer Society.

"Ovarian cancer is the most lethal of all cancers a woman can have. It kills more women per year than all other gynecological cancers [not including breast cancer] combined," said Dr. David Fishman, the director of the Northwestern University Ovarian Cancer Early Detection Program.

Ovarian cancer is sometimes referred to as the "silent killer," because its symptoms are so vague that the cancer is often unidentified until it has progressed to an advanced stage. Symptoms include gas, fatigue, back pain, abdominal and pelvic pain, and feeling bloated, which are also the symptoms of a harmless case of indigestion.

Studies have shown that a high-fat diet, using talc in the genital area (sometimes talc is placed by manufacturers in sanitary napkins and condoms), being infertile, and taking fertility drugs can increase a woman's chance of having ovarian cancer. But the biggest risk factor is having a family history of breast and/or ovarian cancer, with its implication of a genetic mutation.

A woman with a mutation has up to a 45 percent chance of developing ovarian cancer, as opposed to the 1.8 percent chance for a woman who has no close relatives with these cancers and no genetic mutation.

In the general population, most of the women who get ovarian cancer, 95 percent of them, contract it because of identified and random causes, while only 5 percent of them contract ovarian cancer because of a genetic mutation. In the Ashkenazic Jewish population, however, 35 percent of women with ovarian cancer have a genetic mutation.

"The bottom line is that while genetics plays a small role for ovar-

ian cancer in the general population, it may play a very large role in the Jewish population," said Goldberg.

Why the Jews?

The reason Jews have a higher incidence of these mutations is because Jews are endogamous, a people that marries within its own people, so once the mutation appeared, it was preserved and transmitted from generation to generation.

Mutations, sudden changes in genes, happen all the time. But when a population is somewhat isolated and homogeneous, the overall frequency of a mutation becomes higher than in a more heterogeneous population.

"What we have in the Jewish population is a well-defined set of genes that could be mutated, and so we can do population studies," said Dr. Carol Westbrook, of the departments of medicine and genetics at UIC College of Medicine, who is participating with Goldberg in his study of Ashkenazic women.

BRCA mutations

The genes in question, labeled BRCA1 and BRCA2 (and now there is a BRCA3), were identified in 1994 by doctors who were studying the genetic make-up of women with breast and ovarian cancer. So far, doctors have identified over 300 mutations on these genes. Researchers still seek fuller understanding of just how these genes function, but any mutation in them would increase the chance for cancer to form on the ovaries and breasts.

Although studies continue to be conducted around the world on the question of BRCA mutations, so far no conclusive data have been produced. Some of the major stumbling blocks are the high cost of genetic testing and the absence of available genetic material from women with ovarian and/or breast cancer who have died. Also, the nature of such studies is subject to change, since the women studied may not be representative of the

population as a whole, especially if they have sought out the testing themselves. That is why statistics as to women's risks fluctuate. (The first groups of women studied had an extremely high rate of breast and ovarian cancer, which skewed the percentage numbers way up for risk factors. Later testings on other women brought the numbers down.)

"Everything we know about the BRCA mutations in the Ashkenazi and non-Jewish populations is extremely new, and this area of genetic testing is one of the most rapidly expanding areas in medicine," said Fishman. "The ramifications of this new technology have opened a Pandora's box in a lot of ways, because our information is changing almost as fast as the computer industry."

Prevention

So far, there is no guaranteed way to detect ovarian cancer in its early stages, the way a mammogram detects breast cancer. Pelvic ultrasounds are helpful, but they are not perceptive enough to detect ovarian cancer in its infant stages. To date, doctors recommend that women at risk take oral contraceptives, which have been found to decrease the risk for the development of ovarian cancer, though not necessarily for women with a genetic defect. For women at very high risk, those with a family history of breast and ovarian cancer, doctors suggest that they consult a genetic counselor, who will examine their family history and, depending on their risk factors, take a blood test to see if they possess a BRCA defect. If they do, they may be advised to have their ovaries removed.

At Northwestern University's Ovarian Cancer Early Detection Program, work is underway to create blood tests that will detect ovarian cancer before it spreads.

"If we can establish new blood tests that will pick up ovarian cancer before it's a problem, then we will have made a great impact on

women's health care, better than any chemotherapy ever made," said Fishman. "If we can detect ovarian cancer before we can even see or feel it, 90 percent of these women will be cured," Fishman predicted.

As scientists around the world labor to beat ovarian cancer, their new discoveries often lead to more questions than answers. Still, a breakthrough may be just around the corner.

"I hope in five or 10 years we will have a way to prevent breast or ovarian cancer in women who have the genetic defect, or in all of them," said Goldberg.

Where to go for help

The Northwestern University Ovarian Cancer Early Detection Program offers one of the most comprehensive, multidisciplinary evaluations, including genetic testing. For information, call Dr. David Fishman, director of the program and assistant professor of gynecologic oncology, at (312) 908-6606.

Studies on the BRCA mutations in Ashkenazic women are being conducted around the world.

In Chicago, Dr. Jeffrey Goldberg, assistant professor of obstetrics and gynecology at the University of Illinois at Chicago College of Medicine, is the lead investigator of a current study on these gene mutations among Ashkenazic women. If you are a Jewish woman of Ashkenazic descent with a family history of ovarian cancer, and you're interested in participating in this study, which offers free genetic testing, call the University of Illinois at Chicago at (312) 413-9874.

The Roswell Park Cancer Institute in Buffalo, N.Y., has a registry for women with a family history of breast and/or ovarian cancer, named after the late comedienne Gilda Radner. You can register your family history with the Gilda Radner Familial Ovarian Cancer Registry, headed by Dr. M. Steven Piver, by calling 1-800-OVARIAN.

Castle Joins With Cancer Society

Citing cancer as the second leading cause of death in the nation and Delaware as the state with the second highest mortality rate in relation to population, Congressman Michael N. Castle urged all Medicare-eligible persons to take advantage of several cancer prevention initiatives, beginning January 1, 1998.

Several cancer prevention initiatives are included in The Balanced Budget Act of 1997, taking effect January 1, 1998. Medicare will now cover annual screening mammograms for all Medicare-eligible women age 40 and over as well as a baseline mammogram for all Medicare-eligible women ages 35-39. Before the provision, women age 40-49, who were designated high-risk and Medicare-eligible and

women over the age of 65 who were Medicare-eligible only qualified for bi-annual screenings.

"This change is significant because incidence of breast cancer increases with age. In 1994, approximately 50 percent of all new breast cancer cases were in women age 65 and older. There are approximately 19.7 million Medicare-eligible women age 65 and older who will now be covered for annual mammograms," Castle added.

In addition to covering annual mammograms for Medicare-eligible patients, Medicare will also cover pap smears and a pelvic exam (with a clinical breast exam) every three years and annually for Medicare-eligible women who are at high risk.

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WOMEN & JUDAISM

A Feminist Reading Of The Ketubbah

By LAURA LEVITT
Temple University

...the ketubba is perhaps the most important document for the study of Jewish marriage and family law and the changing status of women throughout the ages. Mordechai Akiva Friedman, *The Jewish Marriage in Palestine*

In what follows I offer a feminist reading of a small portion of standard ketubbah text. I read this text at the end of the twentieth century from my place within an ambivalent liberal Jewish tradition in America. I come to this text primarily through the medication of various kinds of translations and secondary sources, those sources available to American Jewish readers who, like me, find themselves somewhat removed from the rabbinic traditions out of which the ketubbah text emerged. In doing so, I both reclaim and critique this legacy as it continues to define "the changing status of women" within various contemporary Jewish traditions.

The ketubbah is a written contract that sets out the terms of an exchange. The document follows a prescribed formula which sets out the monetary terms of the exchange as well as the legal stipulations that make the contract binding. In this very brief space, I will focus on the opening section of the ketubbah that reads as follows:

"Be my wife according to the law of Moses and Israel. I will work, honor, feed and support you in the custom of Jewish men, who work, honor, feed and support their wives faithfully. I will give you a settlement (*mohar*) of virgins, two hundred silver zuzim, which is due you according to Torah law, as well as your food, clothing, necessities of life and conjugal needs, according to the universal custom."

This passage follows immediately after the identification of the bride and groom. Here the text shifts to the first person and its written in the voice of the groom. Although there are many things to say about this passage, I want to focus on just one aspect of the text,

its repetitiveness. Why does the text say in a number of different ways essentially the same thing? It is this excess that interests me. I am struck not only by the repetition of the groom's obligations, but the various ambiguous references to Jewish law as well.

In the opening clause, becoming a wife is connected to "the laws of Moses and Israel." This legal reference is initially ambiguous, its meaning contested. It has been argued that it refers to biblical and/or rabbinic law. The tension between these readings also says much about the status of what it means to be a "wife." Beyond this, there is yet a second reference to Jewish law that parallels this opening statement. Unlike the first, this second reference is quite specific. A biblical practice, the *mohar* or bride price, is presented as "Torah law." Given the parallel, Torah law and the law of Moses and Israel are equated. But what interests me are the differences between these two references to law. What does it mean to go from a general, albeit ambiguous statement to a very specific reference to a legal practice? Moreover, what does it mean to move from a law associated with Moses and the Jewish people to a statement of textual authority? The need to secure authority on all these fronts suggest contestation. In other words, the legal definition of the relationship between a husband and a wife is not self evident. What these references highlight instead, is the fragility of these claims to authority.

In the second part of this passage, the groom invokes the custom of Jewish men. He adds their practice to the authority of Moses and Israel. In this instance custom and law are equated. And yet, is the law of Moses and Israel the same as the custom of Jewish men in relation to their wives? The gap between these two assertions is quite telling. Even more striking is the precise repetition of the following obligations: "to work, honor, feed and support." The first reference appears to be tied to the ini-

tial invocation of the laws of Moses and Israel. The second time this formula appears it is more clearly tied to the practice of Jewish men. By means of this exact repetition, the gap between law and custom is filled. Law and practice become one and the same thing. Thus, what God demands of Jewish men is precisely what Jewish men are already doing. If these statements were reversed, their ideological agenda would become more apparent. In other words, what they tell us is that Jewish men's power over Jewish women through the institution of marriage is divinely sanctioned. Through parallelism and repetition this dependent relationship takes on a self evident quality. And yet, by going out of its way to state and restate this definition of marriage, the text also reveals its vulnerability. Thus, instead of reflecting common practice, its insistence on making and remaking the same point may be better read as advocating a particular type of relationship that was, by no means, normative.

This statement is then followed by yet another rendition of the groom's obligations. Along with food, and clothing, the groom pledges to provide for his wife's "necessities of life" as well as her sexual needs. Here again repetition is used to make a connection between law and custom. This time the custom invoked is not just the custom among Jewish men, but presumably universal practices. Universal custom is juxtaposed to a very specific Torah law. Here the biblical law of the bride price is equated with a universal practice.

The assumption of a bride's virginity upon marriage as well as her subjugation within the institution of marriage are, therefore, brought together. In this final parallel, sexuality is highlighted. The references to "virginity" and "conjugal needs," makes clear the husband's sole access to his wife's body as part of his overall control of her life.

In various ways, therefore, this passage presents male dominance and heterosexuality as both commanded and natural. The institutional arrangement set up and reinforced by these two powerful statements is a relationship of domination. Two unequal parties are involved, a man with power and a woman who presumably needs this man to take care of all her most basic needs. Despite the paternalistic logic involved, the text, nevertheless, advocates an asymmetrical power relationship. What is especially disturbing, and perhaps liberating, about this particular passage is its excess. Through repetition, it ironically reveals what Mieke Bal has called the "burden of domination."² As fundamentally unstable, Bal suggests that domination can be challenged. She writes:

Insecurity is not a prerogative exclusively of the dominated ... Traces of the painful process of gaining control can therefore be perceived in those very myths (110).

By highlighting the traces of this process of securing control in the construction of the ketubbah, a feminist reading allows us to begin to unravel some of the ketubbah's mythic claims to authority and imagine other possible intimate relationships.

Notes:

This essay is taken, in part, from chapter two of my book *Jews and Feminism: The Ambivalent Search* for Home* (New York: Routledge, 1997).

1. Aryeh Kaplan, *Made in Heaven, A Jewish Wedding Guide*, (New York: Moznaim Publishing, 1983), p.105

2. Mieke Bal, *Lethal Love, Feminist Literary Readings of Biblical Love Stories*, (Bloomington: Indiana University Press, 1987), p. 110.

Camp Planning
Feb. 20 Issue of Jewish Voice

ONLY THE ONE AND ONLY MATCHMAKER



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- Beverly Hills Today**
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- KFI Talk Radio**
"Only, a matchmaker with a sixth sense..."
- WLAC Nashville Radio**
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Dvora Telushkin Master of Dreams

For 12 years, Dvora Telushkin was Isaac Bashevis Singer's right hand - his translator, personal assistant, secretary and eventually his editor. Throughout her tenure with Singer, Telushkin kept detailed diaries chronicling their literary efforts. *Master of Dreams* is a poignant and affectionate view of the brilliant but troubled Nobel Laureate's life and literature, from

the vantage point of one who knew him well.

Dvora Telushkin has translated over 20 of Singer's stories several of which have appeared in *The New Yorker* magazine. A well-known storyteller and speaker in her own right, she has presented programs throughout the United States. She is the wife of Rabbi Joseph Telushkin.

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The Rabbi Writes: "Jewish Women In America"

By Rabbi LAURENCE P. MALINGER

There is a new text available called, *Jewish Women in America: A Historical Encyclopedia* edited by Paula E. Hyman and Deborah Dash Moore. This is a two volume set sponsored by the American Jewish Historical Society. It is the best text available today that has everything you ever wanted to know about American Jewish women and much more. It has eight hundred biographies and I personally consider this text one of the most important reference resources ever published on American Jewish women.

The biographies include fascinating and important American Jewish women who excelled in such diverse activities as music,

politics, social activism, literature, art, the labor movement, science, medicine, film, religion, education, and many others. Also included in this work are over one hundred essays that include the histories of all the major Jewish women's organizations (Hadassah, the National Council of Jewish Women, Sisterhoods, etc.) as well as entries on such topics as Jewish women in the film industry, in music, in art, and in the teaching professions.

It is unfortunate that it has taken many years for a study dedicated exclusively to the American Jewish woman. We all know that American Jewish women have made major contributions to American life and culture, but these contributions have never been properly appreciated by most

Americans and Jews. This work chronicles Jewish women from the seventeenth century, when many Jewish women saw themselves exclusively as wives and mothers to the 1990s, when a Jewish woman can be found on the Supreme Court as well as women in Congress and other aspects of American leadership.

Even the state of Delaware can be found in the entry for Evangelyn Barsky (1894-1936). She died in a terrible automobile accident on a wet road. She was one of the first two women lawyers regularly admitted to practice in Delaware. She graduated Wilmington High School and went to Goucher College. During World War I, she was in the women's motor car corps, driving trucks and ambu-

lances. Being a woman and a leader in Delaware was not easy. Delaware's progress in granting women equal rights was among the slowest in the nation. In 1920, the state did not ratify the Nineteenth Amendment granting women suffrage, and the whipping post was still legal! Not until a new section was added to the state constitution in January 1923, barring sex as a disqualification from holding office, were women able to practice law in the state. Delaware was among the very last states to admit women to the bar.

Evangelyn Barsky's parents were founders of Temple Beth Emeth and donors of a cottage to the Brandywine Sanitarium, and her mother was a founder of the Jewish Home for the Aged. Barsky

took up where they left off by leading and supporting these institutions. Her early death was a shock to many. She is buried in Beth Emeth Memorial Park Cemetery.

It is wonderful when we can learn and study the accomplishments of American Jewish women. This text is a must-have work for any serious student of Jewish history. In educating our people, we have to always remember that the success of the past and of the future is dependent on all of us. Only when we understand all of our ancestors, both mothers and fathers, will we be able to carry the spirit of Judaism onward.

(Rabbi Malinge is the Associate Rabbi and Director of Education at Congregation Beth Emeth)

JUDAICA ART INTEREST

A Collection Of Rare Jewish Betrothal Rings

By GAIL ROESHMAN SELIG and JULES M. SAMSON

Rings are one of the most universal and enduring symbols of all

time. Throughout the centuries, they have been worn to mark occasions and milestones, designate membership in guilds and pro-

fessions, and served as portable wealth. The best known ring, of course, is the wedding band.

Wedding rings can be traced

back to the 2nd century BCE, when it was not uncommon for a Roman bridegroom to present his bride with a simple iron circlet. The ring, in the sense of betrothal, served as a token, a promise and a pledge.

Rules that governed the particulars of Jewish wedding rings were unambiguous. According to Jewish law, the groom "shall give to the bride a plain ring, with a value of at least one *perutah*," the lowest denomination of coinage in talmudic times. It should be silver or gold and unembellished with any gemstones, since a gemstone's worth could not be easily determined.

In contrast, Jewish betrothal rings were often elaborately decorated. Many gifts were exchanged during the year preceding a wedding, so it is possible that what we refer to as Jewish betrothal rings were actually courtship presents. Their ornate designs often incorporate symbols of Judaism, such as

the *huppah* (wedding canopy), the synagogue and the six-pointed Star of David. Their distinguishing feature are the words "Mazel Tov," meaning "luck be with you." These words, or the initials MT, are enameled, etched, cut out, applied or engraved somewhere on the ring.

Because there is little documentation, the origins and authenticity of the rings are difficult to ascertain. Most likely, the rings, which number only in the hundreds worldwide, were made between the 14th and 19th centuries by skilled jewelers in Poland, Hungary, Italy and Germany.

(Gail Selig is a jewelry historian living in Allentown, Pa. Jules Samson is a private collector in Toronto, Canada. The text has been excerpted from their upcoming book, *Jewish Betrothal Rings*.)



Left: Gold with blue enameling, 17th-18th century. Collection of the Jewish Museum, London. Center: Gilded silver, German 19th century. Collection of Kolnisches Stadtmuseum, Cologne. Right: Private collection. Photo by Jules Samson.

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THOUGHTS

Straddling Our World

By ELLEN MEYER

When I was quite young, my family took a trip to Canada. One of my most vivid memories of that trip is standing, triumphant, where New York State joins Ontario, one foot in the United States and one foot in Canada.

As a woman who came of age in the early 1960s, running her own law practice in the 1990s, I feel much the same way — boldly straddling two cultures, the way I once straddled two countries.

There were few role models of women running their own businesses when I was graduating college in 1961. Women were expected to "marry well," raise intelligent, obedient children, do volunteer

work and entertain beautifully. They were also just starting to be expected to drive carpools.

I, however, did have another role model: my mother. She and her two sisters had a children's clothing store. They were the owners and bosses. They had started the business when I was 17. How I loved to walk over to have lunch with my "working mom" as a high school senior (allowed to leave the "campus" at lunch time)! I knew I wanted to be a working woman — but although what my mother did was unusual for 1957, she was still firmly planted in the 1950s.

My mother was in charge of the house. She supervised the children. She did all the shopping. She

cooked all the meals. She ran all the parties. She catered to and coddled my father. The fact that she also ran a business just added another full-time job to the two full-time jobs of mother and wife. And she never gave a thought to returning to the merchandising career she had followed after college until her children were "almost grown."

I remember the guilt when I had to take time away from my very young children to get my legal education and open my law office. After all, wasn't it the woman's job to be home with her children? My mother, who "had it all," waited until her three daughters were older. There I was in 1982 — one foot planted firmly in the 1950s,

the other, pointing toward the future.

In the 16 years since I first launched my legal practice, I have constantly struggled with my perceived obligations as a wife and mother and my expectations of myself as a lawyer. I remember the Mother's Day I spent preparing for trial and the junior varsity volleyball games I missed. As the old saw goes, one never regrets the time one didn't spend at the office.

I wonder if it's easier for today's young women. I see many abandoning promising careers — or at least putting them "on hold" — to be available to their children. And I see other women juggling day care and sick days — or not having children at all.

But then I also see my own son and daughter-in-law, who have decided that since she is in a specialized field — neuropsychology — and he is a lawyer, that he will follow where her job leads because jobs in the field of neuropsychology are not available everywhere, but one can always take another bar exam and practice law.

Perhaps our children — or the children of our children — will clear a new career path for working women. But as for me, even though my children are now grown, but grandchildren have not yet appeared to fill my time, I'm still that little girl — with one foot in the United States and one in Canada.

Delaware Laws On Domestic Violence

In 1993, Delaware's General Assembly passed legislation creating the Domestic Violence Coordinating Council. The purpose of the Council was to improve the State's response to the serious

problem of domestic violence. To accomplish this goal, the Council focuses on three main areas: public education and training, legislation, and policy.

Like nationally, domestic vio-

lence is pervasive throughout the State. Approximately 30% of all violent crime in Delaware is domestic violence. Last year, there were at least ten domestic violence fatalities in the State — in fact, the FBI estimates that up to 52% of all women murdered are killed by the husband or boyfriend.

The Coordinating Council's efforts to help reduce these numbers include the following:

Public Education and Training: During the past two years, the Coordinating Council has provided training for over 800 police officers throughout the State. It co-sponsored a conference late last year for over 700 judges and court staff. Coordinating Council members or staff have spoken to over 100 community groups, businesses, and classes.

Legislation: The Coordinating Council has drafted many pieces of legislation that have been enacted into law. These include legislation changing Delaware's custody laws so that domestic violence must be considered in custody cases, legislation prohibiting insurance companies from denying coverage solely because someone is a victim of domestic violence, and legislation mandating jail time for certain violations of Protection from Abuse Act orders. Legislation is pending that would eliminate the current statutory distinction between date rape and stranger rape.

Policies: The Coordinating Council has helped draft a model

law enforcement policy creating a protocol for police response to domestic violence cases. Also, it has drafted a protocol for batterers intervention programs that provide treatment for domestic violence perpetrators.

Fatal Incident Reviews: As of July 1997, the Coordinating Council was given the responsibility to establish an inter-agency review panel to investigate all domestic violence fatalities. The Fatal Incident Review Panel includes members of law enforce-

ment, the courts, the Attorney General's office, victim service providers, the Division of Family Services, as well as others. The Panel must review domestic violence deaths and then report any recommendations for improving the system's response to these cases.

If anyone would like additional information about the issue of domestic violence, or about the Coordinating Council's work, please call the Council at (302) 577-2684.

Delaware Community Foundation Violence Prevention Grants

The Delaware Community Foundation announced that it has awarded a total of \$148,000 to ten Delaware organizations that are working to prevent violence against children. *Violence Prevention: An Investment in Children from Birth to Age Five* has been the Foundation's grant theme since 1995 and will continue through 1999.

The Foundation's five-year grant program is designed to address family violence in Delaware by supporting programs that benefit children from birth to age five. These programs prevent violence, strengthen the family and build better approaches to making children healthier and happier. The

Foundation has awarded violence prevention grants totaling \$492,500 since 1995.

The mission of the *Delaware Community Foundation* is to "encourage greater philanthropic activity, to marshal resources and to act as a catalyst to benefit the people of Delaware." Founded in 1986, the Foundation has enjoyed remarkable success, accumulating almost \$47 million in assets. The Foundation awards grants to Delaware non-profit organizations in two cycles: programs are supported in the winter; capital needs are funded in the spring. DCF also manages permanent endowments that benefit local non-profit organizations.

Studying Jewish Women Worldwide

WALTHAM, MASS. — Women from 12 countries — Bulgaria to Mexico, Israel to France — gathered at Brandeis University for a first-of-its-kind international scholarly exchange on the political, economic and social status of Jewish women around the world.

The invitational conference "Studying Jewish Women" ran Dec. 17-19, and was the first research gathering organized by the International Research Institute on Jewish Women (IRIJW), found-

ed earlier this year by Hadassah, the Women's Zionist Organization of America.

Participants discussed the lives of Jewish women in North Africa, the Middle East and Israel, Eastern and Western Europe and the Americas, including:

- What kind of Jewish organizations exist in your country and what is the position of women within these organizations? Are there Jewish women leaders?

- What kinds of personal problems do Jewish women face

regarding family and work in your country?

"This was an unprecedented opportunity to learn firsthand about the pressing issues facing Jewish women around the world," said IRIJW Director Shulamit Reinharz (Brandeis Ph.D. '77), professor of sociology and director of the Women's Studies Program at Brandeis. Reinharz said the goals of the conference was to create an international network of Jewish women scholars and to set an agenda for future research.

ORT

ORT stands for Organization of Rehabilitation through Training. ORT was founded in 1880 in czarist Russia and Women's American ORT was founded in Brooklyn in 1927. We have just celebrated the 70th Anniversary of Women's American ORT on October 12, 1997.

Women's American ORT is a membership based Jewish organization which supports the global ORT network of scientific, technological and vocational schools and programs, helps to strengthen the fabric of Jewish life, and advocates on behalf of quality education, democratic values, human rights and the security of Jewish communities throughout the world.

ORT schools and programs serve more than 260,000 students

in 60 countries on five continents. The largest ORT program is ORT Israel, with 140 schools. Nearly one-sixth of Israel's work force are ORT graduates, filling key positions in Israel's ever expanding economy.

The Brandywine Chapter of Women's American ORT is the only Chapter in Delaware and includes members in the Brandywine Valley as well as many along the east coast. We presently have over two hundred members and continue to grow. Chapters focus on growth, fundraising and community activities. Locally, we have supported literacy, expressed support for quality public education and work to ensure the security of the State of Israel.

Orthodox women are shown reading from Torah during a prayer session at the First International Conference on Feminism and Orthodoxy in New York last February. The second international conference will be held February 15-16 in Manhattan's Grand Hyatt Hotel. Photo by Joan Roth



OBITUARIES

HARRY BREVERMAN

Harry Breverman, 87, January 5, 1998. Husband of Sophia (nee Izenzon); father of Charles Breverman of Wilmington and Mrs. Fredi Rembaum of Los Angeles; grandfather of Asher and Avital Breverman of Wilmington; grandfather of Yona, Nomi, and Joshua Rembaum of Los Angeles, and Avi Rembaum of Tel Aviv.

Resident of Phoenix, Arizona, since 1944. Past president of Phoenix chapter and regional vice-president of Zionist Organization of America, founding member and first president of Phoenix auxiliary of Jewish National Home for Asthmatic Children (NJH/NAC), past board member and officer of Congregation Beth El of Phoenix.

ZEVULUN HAMMER

JERUSALEM (JTA) - Zevulun Hammer, described as an embodiment of the religious Zionist movement, died Tuesday morning of cancer.

He was 61. Hammer, the leader of the National Religious Party and Israel's deputy prime minister and education minister, was remembered across Israel's political spectrum as a dedicated public servant.

Prime Minister Benjamin Netanyahu, in Washington for talks with President Bill Clinton, said in a statement that Hammer's life was shaped by his love for Israel and Jewish values, which he worked to instill in younger generations.

President Ezer Weizman recalled Hammer as someone who in his life and work understood the connection between Jewish tradition and the new Israel. He described him as someone who integrated his religious Zionist heritage to serve the state with faith and passion.

A founder of the Gush Emunim settler movement, Hammer later welcomed indications of Palestinian willingness for coexistence.

Hammer was a key figure in turning the NRP from a party primarily concerned with religious matters to one active in foreign affairs, security and settlement issues.

Hammer was elected to the Knesset on the NRP list in 1969. He received his first government portfolio six years later, as minister of welfare in Yitzhak Rabin's first government.

In 1977, following the Labor Party's defeat in general elections, Hammer shifted the NRP to the right, forming an alliance with the Likud government of Menachem Begin. As education minister in that government, Hammer introduced free, compulsory secondary school education.

In 1986, Hammer replaced Yosef Burg as religious affairs minister in the government of Yitzhak Shamir. The next year, he became leader of the NRP. Following Rabin's assassination in 1995, he issued a call for national soul-searching.

As condolence calls came in, allies and rivals alike lauded Hammer for his sincerity and integrity. "He was considered by everyone to be one of the best parliamentarians and the most sincere politicians."

Though Hammer's death, which came at the end of a long illness, was no surprise, members of his own party were still shocked by the loss.

Hammer was married and a father of four.

NACHES

Kolchinsky-Lipshultz Birth

Grandmama Molly and Grandpapa Bill Lipschultz of Delray Beach, Florida, joyfully announce the birth of their first grandchild, Sedona Whisper (Esther Sura), December 8, 1997

(9 Kislev, 5758) to Ian and Allen Kolchinsky of Delran, New Jersey. Paternal grandparents are Fran and Len Kolchinsky of Philadelphia. Sedona is named in

loving memory of her maternal great grandmother, Shirley Gomberg and paternal great grandmother, Esther Leah Kolschinsky.

Cohn-Kauffman Engagement

Howard and Eileen Cohen happily announce the engagement of their son, Jeremy, to Miss Fraya Kaufman, the daughter of James and May Kaufman of Marblehead,

Massachusetts. Jeremy and Fraya are currently graduate students at M.I.T. and Northeastern University, respectively, and both graduate in June

with degrees in computer science and engineering.

A March, 1999 wedding is planned.

Marshall-Sapp Engagement

Mr. and Mrs. James Marshall of Wilmington announce the engagement of their daughter Ms. Wendy Marshall to Mr. Jason Sapp, son of Mr. and Mrs. Guy Sapp of Hockessin.

Ms. Marshall is currently employed by Provident Mutual Insurance Company. Mr. Sapp is a Delaware State employee.

A Fall wedding is planned.



Wendy Marshall and Jason Sapp

Brian Weisberg Semi Finalist

Brian Weisberg, a senior at the Charter School of Wilmington, has been named a semi-finalist in this year's annual Westinghouse Science Talent Search, the national competition for high school seniors that for more than half a century has accurately predicted the future success of outstanding

scientists, mathematicians, physicians and engineers - including five Nobel Prize winners. Only two Delaware students this year have been selected for this high honor.

Brian Weisberg, the son of Mr. and Mrs. Jay G. Weisberg of North Wilmington, has been preparing for the Westinghouse competition

and working on his research project for almost two years.

Libby Zurkow Announces Move

Libby Zurkow announces her move to Prudential Preferred Properties in Greenville. She will still be providing excellent services across the board, but continues to specialize in executive home and executive relocation and family needs and trailing spouses as well as accompanying parents.

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CALENDAR

Entries for the Calendar of Events are due on the Thursday deadline published in *The Jewish Voice*. Please provide entries in the same format as seen on this page. *The Jewish Voice* fax number is 427-2438.

JANUARY

Friday 23

The Seaside Jewish Community of Sussex Co. will hold the Jan. 23 event at All Saints Parrish, 18 Olive Ave., Rehoboth Beach, DE at 7:00 p.m. The guest speaker will be Daniel Chejfec, a native of Buenos Aires, representing the Jewish Federation of Wilmington, DE. Mr. Chejfec's topic will be "What is Happening with the Jewish People Around the World Today." A gourmet dinner will be available. The cost is \$10.00 per person. Reservations a must. Questions, call Lynne Chichi, 302-644-2209, Harvey Fruman, 302-226-2209, or Lenore Cohen, 302-645-0183.

Delaware Commission for Women. Inter-Active Video Forum. Balancing Work and Family. Innovative solutions to challenges facing working women. 11:30 a.m. to 4:30 p.m. Delaware Tech, Owens, Terry and Stanton Campuses.

Saturday 24

Hear O'Israel, 7:00 p.m. at the CoreStates Center in Philadelphia. Gala event with Israeli Philharmonic, Philadelphia Orchestra, Tony Bennett, Leonard Nimoy, Issac Stern, Barbara Walters and other prominent entertainers are scheduled to appear.

Kids Enjoy a Night Out at the JCC. Children in kindergarten through 6th grade can enjoy an evening with friends at the JCC. Activities include swimming, sports, rollerblading, in-house movies and overnights as well as trips to movies, bowling, roller or ice skating. Refreshments are served.

Kids Club is for children in kindergarten through 2nd grade and runs from 5:00 to 7:00 p.m. The January Kids Club program, to be held on January 24th, will include dinner and swimming. The cost for JCC members is \$10.00 per person; the cost for non-members is \$25.00 per person.

Club Night, for children in 3rd through 6th grades, runs from 7:00 to 10:00 p.m. and the program, to be held on January 24th, will include pizza dinner and "The Magic of Guido" with the Beth Emeth ETC. group. Guido has been performing his delightful magic tricks for nearly 30 years. The cost for JCC members and Beth Emeth ETC members is \$10.00 per person; the cost for non-members is \$25.00 per person.

Free transportation to and from Temple Beth El in Newark to the

JCC is available for Club Night participants only.

Advance registration is required by January 22nd. For more information, call Shay Rosen, Youth & Family Program Coordinator, at (302) 478-5660.

Young Jewish Singles of Delaware 20's and 30's. Game night we will be meeting at Phil Gross's home for a fun night of games and schmoozing. Bring your favorite games. Drinks and snacks will be served. 7:00 p.m. Cost: \$3.00. Phil Gross' home, 1116 Parkside Drive in Oakland Manor in northern Delaware, minutes from Philadelphia. To R.S.V.P., receive further directions, or to receive our monthly schmoozing letter, call Phil at (302) 652-6688.

Sunday 25

ADAS Kodesch Shel Emeth. Our Garin program for children ages 5 and 6 will meet from 9 a.m. to 10:55 a.m. The group will meet with Mrs. Linda Vodovis downstairs.

This group experience is appropriate for children in K-1. In this first formal exposure to Jewish learning, an atmosphere is created in which the child has fun learning Hebrew letters and vocabulary, prayers, songs, and games. Creative crafts and stories linked to the appropriate holidays are an integral part of the program.

The group will also meet on February 8, March 8, March 22, April 5, and May 3. For those who are new to the group, synagogue membership is not a prerequisite and the cost is only \$10 per session. We hope to see you.

Saturday 31

Art Auction, 7 p.m. Call 654-4462 for ticket information. Congregation Beth Shalom.

2nd Annual Bowling Party and Silent Auction. 7:00 p.m. at the Pike Creek Bowling Center. \$20/per person. R.S.V.P. to Rachel Harad, 239-6011.

FEBRUARY

Sunday 11

Yeshiva Sunday. By popular demand. Chabad Lubavitch of DE will once again provide the community with the unique learning experience of Yeshiva Sunday.

"Since our last program, I have been asked constantly when the next one will take place," said Rabbi Chuni Vogel, Director of Chabad Lubavitch. "I encourage our community to become Yeshiva students for a day for an unforgettable experience. Take one day to journey through 3000 years of Jewish wisdom and get to know the unforgettable atmosphere of a study hall. You will tap into the sensitivity of Hillel, the brilliance of Shammai and the penetrating wit of the great Talmudic masters. Encounter the scope of Maimonides and the razor sharp logic of Raavad right here in Wilmington. With the help of four Yeshiva students, the Shul will be transformed into a study hall with

simultaneous classes, to create the authentic din of animated discussions, the hallmark of a typical Yeshiva Beth Medrash."

No previous learning experience is necessary and this program is open to the entire community. The day will begin with morning services followed by breakfast. Classes will run simultaneously for two and one-half hours followed by lunch, mincha and then another two and one half-hour study session. For more information and reservation, please call the Chabad office at 478-4400.

Monday 2

2nd International Conference on Feminism & Orthodoxy will focus on an expansion of roles and rights of women committed to an Orthodox Jewish life. All day, Sunday and Monday, Feb. 15 and 16, Grand Hyatt Hotel, Park Avenue at 42nd Street, New York City. Sponsors of the conference include the Drisha Institute for Jewish Education; Edah, devoted to modern Orthodox leadership development; the Jewish Orthodox Feminist Alliance; Ohr Torah Institutions/Midreshet Lindenbaum, and the Women's Tefillah Network. Registration fees range from \$185 for the full conference, including meals, to a \$30 special rate for students. More than 30 sessions are scheduled. Speakers and discussants from the U.S. and abroad. Open to women and men. For more information and reservations, call toll free (800) 550-6614.

Friday 6

Hanna Tiferet Siegal, singer, songwriter, and spiritual guide will lead services. Her music is sung around the world in synagogues, havurot, homes, and spiritual gatherings. Friday, Feb. 6 8:00 p.m. Saturday, Feb. 7 10:00 a.m. To reserve for the lunch on Saturday, call 366-8330, Temple Beth El.

ORT Benefit Days at Borders. Shop at Borders during the week of February 6-13. Present your ORT benefits card at the cashier. Borders will donate a percentage of your purchase to ORT! To obtain a card, contact Rachel Harad at 239-6011.

Saturday 7

Just For My Enjoyment 1998 Women's Conference. The City of Newark Department of Parks and Recreation is currently taking registration for its 4th annual women's conference, "Just For My Enjoyment" to be held from 8:45 a.m. to 3:15 p.m. (snowdate: February 14). Open to all women 18 years and older, the day consists of three workshops (from a choice of nine offered), an exercise break with line dancing, a catered lunch and an entertaining lecture "Music to Your Ears" presented by Jackie LaGuardia. Cost for the day is \$22 for Newark residents and \$25 for non-residents. Conference location will be the Newark Senior Center, 200 White Chapel Drive, Newark, DE. For a brochure and registration form contact Newark Parks and Recreation at 366-7060. Pre-registration is necessary and is

taken on a first-come, first-served basis. Registration deadline is February 2, 1998.

Sunday 8

ORT Borders Story Time. 3:00 p.m. Join ORT for a special story time at Borders.

Tuesday 10

Dr. Bonnie Botel-Sheppard on Literacy. Join ORT for an informative presentation by this dynamic speaker from the University of Pennsylvania. She will discuss children's literacy and what parents can do to encourage their children to read. 7:15 p.m. in the JCC Library Lounge. For more information contact Wendi Weingartner at 475-4416.

Saturday 21

Senior Shabbat is being held at Congregation Beth Emeth. It is sponsored by Beth Emeth's Sisterhood and by the Jewish Family Service. The Shabbat morning service will be at 11 a.m. followed by a luncheon at 12:30 a.m. RSVP by February 14th to Adele Kessel at 478-0776. The Chairperson is Verna Schenker.

Monday 23

"Remembrance and Reconciliation: German Jewish Relations - Futility, Possibility, or Necessity" will be the subject of a lecture by Hans H. von Stackelberg, Consul Germany of Germany to New York. Consul von Stackelberg will speak at the University of Delaware, Clayton Hall, at 7:30 p.m.

This presentation is the first in a series of lectures and programs sponsored by the International Council of Delaware and the Jewish Community Relations Committee of the Jewish Federation of Delaware in an effort to promote dialogue and to strengthen the relationship between Jews and Germans in our community.

MARCH

Tuesday 3

Purim, Passover, Shavuot. The "mothers and grandmothers" will return, 9:30 a.m. They will share their knowledge, love of traditions, good food, recipes, and tasting of samples.

The program at Temple Beth Emeth is free and open to the public, but please make reservations by calling Betty Chambers at 764-0168. A babysitter will be provided if requested in advance. Call Ethel Engel at 475-4152 for additional information.

Saturday 7

Marriage Seminar Scheduled. Jewish Marriage Experience of Delaware Valley has announced that its next marriage enrichment seminar has been scheduled for the weekend of March 7 and 8, 1998. The seminar entitled Celebrate Your Marriage will be held at a hotel in the northeast Philadelphia area. The weekend is open to mar-

ried couples of all religions who want to strengthen their relationships through better communication. A Celebrate Your Marriage Weekend is led by three lay couples and a rabbinic couple. Couples participating in previous seminars have reported experiencing a deepening of their love for each other.

Celebrate Your Marriage is an updated version of Jewish Marriage Encounter developed by Jewish Marriage Experience of Delaware Valley, Inc. Since its inception, couples from the Delaware Valley have introduced this weekend experience to other couples in Boston, New York, Chicago and North Jersey.

Jewish Marriage Experience of Delaware Valley has been conducting Celebrate Your Marriage weekends in the area for 23 years. Over 2,000 couples have experienced the weekend. For more information about a Celebrate Your Marriage weekend, contact Bart and Ellie Davis, (215) 969-8342 or Jim and Helen Sumerson, (609) 424-3435.

Ongoing

Young Jewish Singles of Delaware 20's and 30's. Weekly volleyball and dinner sampler after. Noncompetitive! Even if you're not that great, come play and schmooz. Every Wednesday at 6 p.m. at the Wilmington, Delaware J.C.C. Volleyball 6:00 p.m. Delaware J.C.C. Dinner 8:00 p.m. Call for location! Jewish Community Center, just off Rt. 202 in Delaware. For more information or to be put on our groups mailing list call Phil Gross at (302) 652-6688.

The Brandywine Center, LLC, Counseling, Consultation, Psychotherapy, Group Therapy and Workshops. Tuesdays: 4:30-6:00 p.m. *Eating Disorders Therapy Group*, Facilitator: Sharon Cooper, L.C.S.W.; Wednesdays: 4:15-5:30 p.m. *Large Women/Small Voices: A 10-session Workshop for Overweight Women Who Binge Eat or Eat Compulsively*, Facilitator: Robin Sesan, Ph.D.; 5:45-7:00 p.m. *On-going Women's Therapy Group* Facilitator: Robin Sesan, Ph.D.; 7:15-8:30 p.m. *On-going Women's Therapy Group* Facilitator: Robin Sesan, Ph.D.; Thursdays: 8:00-9:30 p.m. *Eating Disorders Therapy Group* Facilitator: Sharon Cooper, L.C.S.W. Career & Life Planning Workshops offered throughout the year by Kris Bronson, Ph.D. Tentative group offerings for Winter 1998: Surviving Breast Cancer, Women With ADHD, Anger Management for Women, New Mothers Support Group, Women at Mid-Life, Mother-Daughter Choices: A Workshop for Girls and Their Mothers. Group sizes are limited to 8-10 members and require a screening interview with the facilitator. Fees for group are moderate. Contact the group facilitator for more information. 2500 Grubb Road, Suite 240, Wilmington, DE 19810, (302) 475-1880; J-27 Omega Drive, Newark, DE 19711, (302) 454-7650.

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