

The JEWISH VOICE

"You heard it in
The Jewish Voice"

PUBLISHED BY THE JEWISH FEDERATION OF DELAWARE 101 Garden of Eden Rd., Wilmington, Delaware 19803

Vol. 17, No. 16

Passover 5744

April 6, 1984

52 Pages



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Literary
Supplement**

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Jewish
In Cairo**

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Passover Greeting From The Jewish Federation Of Delaware

As we enter into the festival of Passover, we remind ourselves of mankind's first attempt in history to achieve freedom against oppression. This struggle continues today for our people in nondemocratic countries around the world.

In celebrating this holiday of exodus to freedom, we are deeply saddened that the flow of emigration from the Soviet Union has been cruelly cut to a mere trickle.

In this special period in Jewish life, we are conscious of our close relationship with Israel and its multiplicity of problems. While its security has been improved, it is still burdened with severe economic and social problems.

In this special period of caring, we must also remind ourselves that there are individuals and families in our own community who are caught up in the struggle to free themselves from social and economic want.

Passover calls on us to share in our history, not merely as spectators, but to individually and collectively to work for the betterment of our community and to strive to bring the hope and reality of true freedom to all peoples in all lands. Thus Passover is a call to action as well as a celebration of freedom.

On behalf of the Jewish Federation of Delaware, the board of directors and staff, we wish you and your family a joyous Passover holiday.

Leo Zeffel
President
Jewish Federation of Delaware

Morris Lapidos
Executive Vice President
Jewish Federation of Delaware

YOU ARE CORDIALLY INVITED TO THE 1984 DINNER OF COMMITMENT

Guest Speaker:
MARK TALISMAN

sponsored by
The Jewish Federation of Delaware
on
Wednesday Evening, April 11, 1984
at the
Brandywine Country Club

Cocktails 6 P.M.
Dinner 7:15 P.M.
Dress Informal
Couvert: \$30.00

Minimum Contribution - \$1000
Dietary Laws Observed
RSVP - 478-6200

Sholom Adventure

The topic for the Kallah weekend at Temple Beth Sholom in Dover, held March 30-April 1, was "Ethnic Identity," with scholars-in-residence, Paul and Rachel Cowan. Paul Cowan is the author of *An Orphan in History*, a personal account of his journey to rediscover his Jewish roots. Rachel Cowan converted to Judaism after 15 years of marriage to Paul. To support the activities of the Lower Delaware

Jewish community and to be able to share in the experience of meeting and hearing this fascinating couple, a Sholom Adventure was planned.

Despite the closing of the south-bound lanes of the St. Georges Bridge and the additional closing of Alternate Route 71 due to the recent storm, nine members of the Federation's Leadership Development Program: Alan Horowitz, Gila Lipman, Evelyn

Lobel, Judy Magel, Alana Meiners, Lelaine and Stuart Nemser and Beverly and Sol Peltz, all traveling together from Wilmington by van, managed to find their way to Beth Sholom in Dover, to participate for this one day in the scheduled activities. They even arrived in enough time to have lunch with the other nine from Wilmington who had traveled on their own and the almost 40 members

of the Dover community who were in attendance. Waiting to warmly welcome them were Rabbi Jacob Rosner of Beth Sholom and Linda Brown and Glenna Gordon, chairwomen for the weekend's events.

After lunch they participated in the two workshops, "The Role of Heritage in One's Lifestyle" and "Intermarriage and the Children," led respec-

(Continued to Page 48)

FROM HOLOCAUST TO REBIRTH COMMUNITY PROGRAMS

(Please list these dates on your calendar)

Friday, April 27, Noon

Holocaust Memorial
Freedom Plaza
8th & French Streets
Wilmington, Delaware

Annual community program in downtown Wilmington sponsored by Jewish Federation of Delaware to commemorate the Holocaust. Participation by Terry Dannemann, a Jewish Federation of Delaware board member, who will share some of her experiences as a survivor of the Holocaust. Members of the clergy, government representatives and the general public are being invited to attend.

Sunday, April 29, 4 p.m.

Congregation Beth Shalom
18th & Baynard Boulevard
Wilmington, Delaware

Religious observance of Yom Ha Shoah with a special service under the auspices of the Rabbinical Association of Delaware. All members of the Jewish community are urged to attend.

Sunday, May 6, 8 p.m.

Jewish Community Center
101 Garden of Eden Road
Wilmington, Delaware

Celebration of the double *chai* (36) anniversary of Israel Independence Day with a short service, remarks by Arthur Chotin, a representative from AIPAC, the Israel lobby in Washington, and singing and dancing, led by a professional entertainer. Program co-sponsored by Jewish Federation of Delaware, Jewish Community Center, Rabbinical Association of Delaware and Hadassah. All members of the Jewish community are cordially invited to participate in this joyous celebration of Yom Ha'Atzmaut.

Monday, May 7, 4 p.m.

Jewish Community Center
101 Garden of Eden Road
Wilmington, Delaware

Afternoon celebration of Israel Independence Day with games, singing and dancing and "Israeli" refreshments. Sponsored by Jewish Community Center with participation by all the children of our community religious schools.

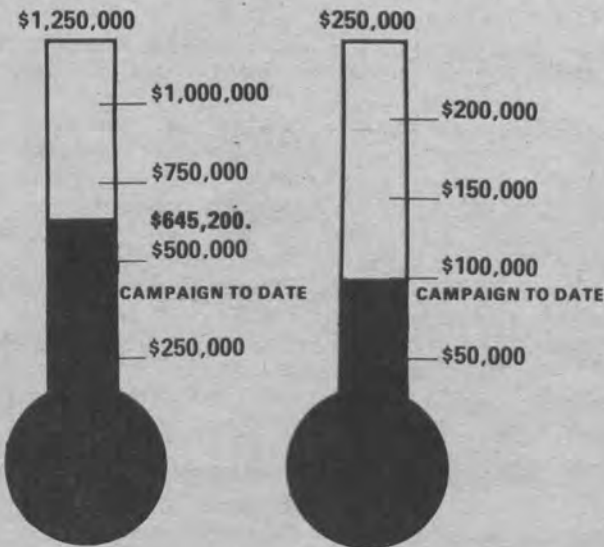
Tuesday, May 8, 11:30 a.m.

Dover, Delaware

Luncheon sponsored by Israel Task Force of the Jewish Community Relations Committee in celebration of Yom Ha'Atzmaut. Members of the Delaware State Legislature have been invited to meet with the Honorable Pinchas Gonen, Israel Consul General in Philadelphia.

1984 Jewish Federation Campaign Goal

Regular Campaign Project Renewal



About The Cover

An old-world Passover seder is depicted in this painting by Arthur Szyk. Passover is celebrated this year from April 17-24. Reproduction courtesy of the New York Public Library (RNS Photo).

LETTERS to the Editor

Dear Madam:

In your March 9, 1984 issue, Reb Zev Amity wants to know why the Jewish Voice doesn't seem to generate much discussion among the Jewish community.

Apparently, not many people in the Jewish community are reading your paper.

Your Federation publication is filled with too much Federation.

Health & Peace,
Herbert S. Lesser
Milton, DE 19968

P.S. I challenge you to reprint the enclosed editorial from the 3/16/84 issue of the *Baltimore Jewish Times*.

But the apathy continues. We've tried to wrestle with it at our synagogues and temples. When a *mi-nyan* shows up for a Jewish education activity, we count it as a successful event. If we should be blessed with 20-30 bodies the rabbis take it as a positive sign that the messiah is on his way. One attempt, about a decade ago, was the banding together of all Jewish education-interest groups under a common JCC banner dubbed JEDCOD (Jewish Education Council of Delaware) and, for awhile, we achieved some notable successes. Our community was treated to the likes of an Isaac Beshevits Singer, Rabbi Joshua Heschel, Dr. Mordechai Kaplan, Howard de Silva and many lesser known but equally stimulating speakers. The euphoria lasted several years but finally gave way to television, Atlantic City, and "a place at the shore."

So what are we going to do about it? By coincidence, we received a two-man delegation yesterday from a 53 person commission which is operating under the august objective of "maximizing the effectiveness of Jewish education in Jewish Community Centers of North America." After commission members complete their swing of 30-plus cities, they'll publish a plan. It'll then be up to interested organizations in our community to build on the resources that will be made available by the JWB and other groups. Then we'll need the help of you and your fellow columnists to publicize the resulting events and also keep us from scheduling conflicts with one another in our community.

MAZEL TOV,
Arnold M. Kneitel
JCC Board Member
1014 Parkside Drive
Wilmington, Del. 19803

Editor's Note: The editorial Mr. Lesser refers to argues that in many states, Federation-sponsored newspapers are attempting to "crush and destroy the independent Jewish press" by directly competing with independent newspapers. The Jewish Voice receives a modest Federation subsidy, and as Delaware's only Jewish newspaper does not compete with any independent papers.

Dear Zev,

You asked for someone out there to write...so I'm writing.

Please don't take the apathy you find in our wonderful Wilmington community as directed towards you personally. I'm sure that your fellow columnists, Rev. Nisson and Kayla, are experiencing similar reactions. But this doesn't mean that your columns aren't read and discussed (sometimes even from the pulpit) by many of the *Jewish Voice* recipients. I can attest, as a survey of one, that these columns are top priority for thorough reading...even before I skim through the latest JFD exploits on the first page.



STATE OF DELAWARE
OFFICE OF THE GOVERNOR

PIERRE S. DU PONT IV
GOVERNOR

STATEMENT
IN OBSERVANCE OF
DAYS OF REMEMBRANCE OF THE VICTIMS OF THE HOLOCAUST

WHEREAS, less than forty years ago, six million Jews were murdered in the Nazi Holocaust as part of a systematic program of genocide, and millions of other people suffered as victims of Nazism; and

WHEREAS, all citizens should always remember the atrocities committed by the Nazis so that such horrors never be repeated, and should continually rededicate themselves to the principle of equal justice for all people; and

WHEREAS, all Delawareans should remain eternally vigilant against all tyranny, and recognize that bigotry provides a breeding ground for tyranny to flourish; and

WHEREAS, April 10 has been designated pursuant to an Act of Congress and internationally as a Day of Remembrance of Victims of the Nazi Holocaust, known as Yom Hashoah.

NOW, THEREFORE, WE, PIERRE S. du PONT, Governor, and MICHAEL N. CASTLE, Lieutenant Governor of the State of Delaware do hereby declare the week of April 10 - 17, 1983, as:

THE DAYS OF REMEMBRANCE OF THE VICTIMS OF THE HOLOCAUST

in the State of Delaware, and urge all Delawareans to strive always to overcome prejudice and inhumanity through education, vigilance and resistance.

Pierre S. du Pont
Governor

Michael N. Castle
Lieutenant Governor



The Jewish Voice

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Editorial opinions expressed in this newspaper are those of the newspaper and not those of any individual. Signed editorials do not necessarily represent the view of the newspaper but rather express the view of the writer.

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KAREN G. MOSS, EDITOR

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Morris Lapidus, Executive Vice President

Yetta Chaiken, Newspaper Chairman

No material will be accepted by The Jewish Voice which is considered against the best interests of the Jewish community.



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DEADLINE

The next issue of The Jewish Voice will be published FRIDAY, APRIL 20. The deadline for stories and photos is noon, WEDNESDAY, APRIL 11. Material should be sent or brought to the Jewish Voice office at the Jewish Federation of Delaware, 101 Garden of Eden Rd., Wilmington, 19803. All articles must be typed, double spaced.

WHAT'S HAPPENING Kayla Gavish

A Poignant Plea

One of the most heartrending moments of my mission to Israel last month was the session which brought together the presidents of the major American Jewish organizations and the mayors of Israel's development towns.

I was a little embarrassed that the session which came at the end of a long day of meetings was not very well attended. You could feel that the mayors had looked forward to this meeting with great expectation. Some had traveled considerable distances; they had brought promotional materials about their towns; they were very anxious to talk with us.

Present were the mayors of Ma'alot, Safed, Gedera, Migdal HaEmek, Beit Shemesh and Mitzpim (Galil). We listened to each of them. In their speeches I could feel pride, frustration and the hope that somehow we Americans could help them.

They described how their towns were originally established to disperse the immigrants and to settle border areas for security. Some were placed where no settlements had ever existed; others were placed in ancient towns.

Only the Mitzpim in the Galil are

new settlements. They were established five years ago to bring Jews into this part of Israel where the Arabs are a majority of the population. Presently the residents commute to their jobs in the nearby cities. Eventually they dream of this area becoming the Silicon Valley of Israel.

There was a plaintive note in their talks as the mayors described how immigrants from all over the world had struggled to build a good life in their towns. They had invested a great deal but lately it hasn't been enough. Many towns lack the industry to attract new settlers or even to keep their own young people from leaving. Even if the town has a viable economy many young Israelis prefer to live in the cities. In all of this I could sense a feeling of abandonment... from their children, from the Israel government, and even from Jews in the Diaspora.

They came to us, leaders of American Jewry, with their case... they are seeking industry for economic growth; they are seeking tourists, young and old, to visit their communities; they are seeking benefactors to help them build recreational and educational facilities. But mostly they need people... ALIYAH if they are to survive.



FRANKLY SPEAKING Zev Amiti

On Drunks

While Reb Finkelstein delights in Mishna, I delight in Jewish legends.

And when I read Reb Finkelstein's account of drunkenness in the last issue of *The Jewish Voice*, I turned to my copy of Ginsberg's *Jewish Legends* and re-read the story of the world's first alcoholic.

He was none other than Noah. Yes, the same Noah who survived the Flood.

Also, in reading Reb Finkelstein's account of drunkenness among Jews or rather the one time lack of drunkenness among Jews, I recalled a Yiddish song I learned in *cheder* about the danger of "being drunk like a *goy*. Drink he must because he is a *goy*."

Of course, in those younger days of my life, it never occurred to me that such a song was sheer bigotry - this business of claiming that only non-Jews were heavy drinkers.

Yet, I do recall that in our home on East Front Street, the master of the house, always kept a large bottle of whiskey by his chair at the kitchen table and before each meal, he would pour himself a healthy glass of straight whiskey.

And I also recall that we youngsters never dared to touch that bottle.

No, we didn't sneak a drink when no one was looking. It just wasn't done by Jewish children. I don't even recollect sneaking wine.

But I do remember attending Friday night services in the old Adas Kodesch synagogue at Sixth and French Streets and angling for the favor of the *shamus*, Mr. Shore, who dealt out the wine after it had been blessed.

However, I clearly recall how Mr. Shore held on tightly to the wine goblet and never allowed me to drain it of the blessed wine. All he would allow me was only a large sip and poured the remainder back into the bottle!

Now about Noah: - According to Jewish legend, when Noah built the ark as commanded by the Lord, he took with him certain plants and one of them was a cutting of the grape vine that had been saved from the Garden of Eden by Adam.

And when the Flood was over, one of the first things Noah was said to

(Continued to Page 6)

ISRAEL ISSUES Ze'ev Golin

Lebanon: Can Anything Be Done?

RISHON LE ZION - This is the situation: Lebanon is a bloody, confusing mess, Israel is deeply involved there and feels it cannot get out until a solution is found. The solution appears not to lie in Jerusalem or anyone of the world's capitals.

Before reality hit home, Ariel Sharon thought he could rise to the pinnacle of power by shoving the late Bashir Gemayel down the throats of the Lebanese people. This idea failed to achieve its purpose, as did French rule or the 1943 powersharing covenant before, and the multi-national peacekeeping force afterwards.

Within Israel itself, the Lebanese involvement is reaching unprecedented levels of unpopularity. The most recent polls indicate that a majority of the Israeli public favors a total troop withdrawal from Lebanon, while most of the rest want at least a partial one. Only a fraction favor remaining at the present line.

The disintegration of the multi-national force has deepened the sense of anger and frustration in Israel. The former leaders of the force, the U.S. and France, feel a greater moral obligation to meddle in Central America and Africa respectively. The apparent consensus is to leave Israel

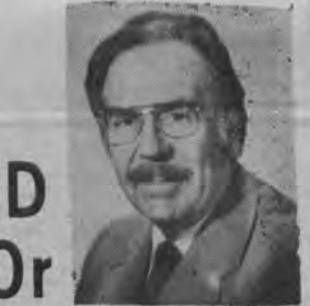
to face the Syrians across a line that may soon stretch from the Mediterranean to the Golan.

Meanwhile, time is running out on finding an equitable solution to the Lebanese problem. As the Israeli government is learning, a democratic country cannot indefinitely maintain an unpopular foreign entanglement. The pressure of public opinion on Prime Minister Shamir is bound to intensify. Syria's President Assad, waiting for the opportunity to occupy the rest of Lebanon, feels no such pressure. Anyone who breathes down his neck is not likely to breathe for long.

Israel and the concerned democratic world, faced with limited time and a string of failures, can seem to conceive only of stopgap measures for Lebanon. Most proposals center around creating a new powersharing formula. A new "covenant" would probably shift some power from the Christians to the Moslems.

Although a new powersharing formula might settle some grievances, it probably wouldn't last. The Sunni and Shiite Moslems would argue over the division of spoils. The Christians

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ON THE OTHER HAND N. Even-Or

Sacrificial System - Mutation And Persistence

The centrality of the Temple sacrificial system in the structure of Judaism is manifest once again at this season in the roasted bone or chicken wing and the egg on the passover Seder plate, the former symbolizing the Paschal offering of a lamb by each family as ordered in the Book of Exodus, and the latter the festival offering in the Temple.

The impact of the sacrifices on our ritual and liturgy is ubiquitous, despite the fact that there have been no sacrifices offered since the destruction of the Second Temple over 1,900 years ago. The schedule of daily prayers, for example, corresponds to the schedule of daily sacrifices in the Temple: *shachrit* to the morning sacrifice, *minchah* to the twilight offering, and *ma'ariv* to the burning at night of the remains of the sacrifices. Psalm 100, a psalm of thanksgiving, corresponds to the *kar'bon todah*, the thanksgiving sacrifice, and is accordingly recited on each day excepting Shabbat and festivals, corresponding to the times of that sacrifice. Psalm 92, chanted by the Levites while the *tamid*, or con-

tinual offering, was brought on Shabbat, is part of our Shabbat/festival ritual today. And the additional service on Shabbat and festivals, the *musaf*, corresponds to the additional sacrifices ordered in the Book of Numbers for those days.

Even the much-loved *ein keilloheinu*, sung unfortunately to a childish ditty completely out of keeping with the words, contains in its last verse reference to the offering of incense in the Temple; "Thou are He to whom our fathers offered the fragrant incense." In the Orthodox prayer book the song is followed by the Talmudic formula for making the incense.

As for Pesach, the bone or wing on the Seder plate is clear reference to the practice in Temple days of every Israelite family bringing the Paschal lamb to the Temple in Jerusalem for sacrifice, in accord with the requirement of Exodus 12. Further, one interpretation of the dipping of parsley in salt water at our contemporary Seder is its correspondence to the command in Exodus that a bunch of hyssop (an

(Continued to Page 49)



Passover
Greetings

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May there be
Peace in our hearts
Love for our neighbor
and a Prayer for the
good yet undone.

WILMINGTON FINANCIAL GROUP



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Former Wilmingtonian Leaves Kutz Home \$10,000

Steven J. Rothschild, president of The Milton & Hattie Kutz Home, recently announced that the Home was the recipient of a \$10,000 bequest from the late Joseph Mittleman. Mittleman, who had lived in Florida since the 1960s, was a former Wilmingtonian whose parents were residents of the Bichor Cholem, the organization which cared for the infirm

Jewish aged before the Kutz Home was built. Although Joseph Mittleman's parents died before the Kutz Home was opened, he maintained an interest in the Kutz Home until the time of his death, according to Burton Mittleman, his nephew and executor of the estate. Presented to the Home in memory of the Mittleman family, this money is restricted to capital uses.

Winter, Summer Clothes And The Economy Shop

It's that time of the year again. Spring is here in all its glory and now is the time to bring out all of the family's summer clothes and put away things from last winter. As you do this annual chore, please think of the Economy Shop.

How many shirts, skirts,

Frankly Speaking —

(Continued from Page 4)

have done, was to plant the grape vine. He fertilized it with the manure that had accumulated on the ark.

So, according to the *Jewish Legends*, the grape vine grew into maturity the day Noah had planted it.

And then along came Satan who asked to help Noah harvest the grape which, Noah said, he was going to turn into wine.

At that point, Satan told Noah that the consumption of wine reminded him of three things — lamb, a lion and a monkey.

"How come?" Noah asked Satan who replied,

"Before man makes wine, he is like a lamb. Innocent and all that. But when he starts to drink the fermented wine, he becomes unruly and angry like a lion and pretty soon, he becomes drunk and walks and talks as foolishly as a monkey."

Nonetheless, Noah drank too much wine and got drunk and was soon discovered by his sons who made fun of him.

They used to tell us this story in *cheder* and I suppose that was one of the reasons why Jewish boys in my group did not drink liquor, not until I grew up and got into the newspaper business where I soon became acquainted with the most notorious bootleggers in Wilmington.

And oddly enough, when Repeal came in 1983 and Delaware began its new experience of controlling the liquor trade, as a reporter I covered the newly established State Liquor Commission of which the late Pierre S. duPont was the first state liquor commissioner.

By that time, I had already curbed my excess drinking habit that had been developed during the Prohibition era. I had also become acquainted with Alcoholics Anonymous for whom, as a reporter, I became a sort of publicity aide although I was anything but an alcoholic.

And I must admit, as I attended any number of A.A. meetings, private and public, I rarely if ever saw a Jewish member.

However, I am told this is much different now. Far too many Jews are following the habit of Noah, unfortunately.

dresses and suits are you tired of and will never wear again? Maybe some members of the family have put on a few pounds and their clothes no longer fit. And don't forget the children. Will they outgrow this year's winter clothing by next fall? And how about last summer's, will they still fit?

That is only half of the story. How about your spring and summer clothes you are now bringing out of the closet? How do they look and

how do they fit? As you go through this annual process you will certainly find all kinds of clothing you have not worn for many years. The Economy Shop can use everything in good condition that your family can spare.

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Moses: The Legend And The Man

By DOROTHY OPAS,
World Zionist
Press Service

Every day of his life, the pious Jew states: "I believe with perfect faith that the prophecy of Moses, our teacher (peace be unto him), was true and that he was the chief of the prophets, both of those that preceded and of those that followed him." This is the seventh of the Thirteen Principles of Faith, formulated by Maimonides.

Each year, at Passover, we teach our children the story of the Exodus from Egypt, explaining how Moses, our great leader, pleaded with Pharaoh and - with God's help - led the children of Israel from slavery to freedom.

Familiar Story

But who was this great prophet and leader? Moses was a mere man, from the most humble beginnings. The first mention of his parentage in the Bible simply states that a man from the house of Levi took a woman from the house of Levi. Later we learn that his father was Amram, grandson of Levi who married his aunt, Yocheved, Levi's daughter. When we read the list of prohibited marriages laid down in Leviticus 18:12, this renders Moses an illegitimate child -

that of forbidden union.

Most people know the story of Moses' childhood. He was born in Egypt at a time when the cruel Pharaoh ruled that all newborn male Hebrew children must be slain. Left adrift on the waters of the Nile, he was found by Pharaoh's daughter who took him to the palace, raising him as her son. Grown up, he defended the Hebrew slaves, and killed an Egyptian taskmaster who was abusing a Jew ... and act which forced him to flee to Midian.

Memory And Punishment

But why would he have such feeling for his people if he had been reared as an Egyptian from infancy? First, his natural mother was his nurse until he was quite a lad, giving her the chance to instill in him the belief in one God. We assume she also told him the sacred traditions of Israel and the Divine promise to deliver the Jews from Egyptian bondage. In addition, as the adopted son of the princess, he must have had the best education available - probably at Heliopolis, which helped him become a leader of men. We can only assume that when the priests wanted to initiate him into their idolatry, he remembered his

mother's teachings and resisted.

The memory of these same moral laws must have caused him to kill the Egyptian that flogged a Hebrew slave. Moses was filled with compassion as he watched his people groaning beneath their burdens. However, even the princess would not have been able to save him from punishment, so he fled to Midian in the south-eastern part of Sinai, beyond Egyptian jurisdiction.

God's Agent

Moses became a shepherd to the flocks of the pagan priest, Jethro, and married his daughter. We are taught that God never gives an exalted office to a man unless he has first been tested in small things. Moses saw a lamb escape from the flock to a stream where it quenched its thirst. He said: "Had I know that thou wast thirsty, I would have taken thee in my arms and carried thee thither." A Heavenly voice resounded: "As thou livest, thou art fit to shepherd Israel." (Midrash) In the episode of the burning bush, he was also nominated as God's agent to liberate his people. When Moses was told by God to plead with Pharaoh to let his people go, he felt

(Continued to Page 8)

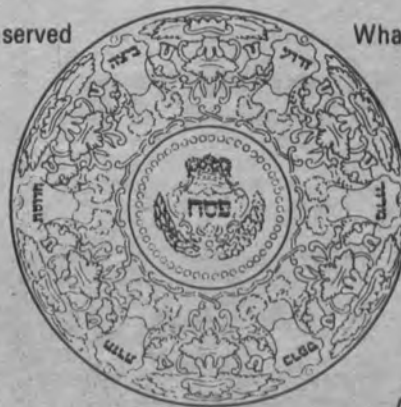


Statue of Moses in solid silver by the well-known contemporary Jerusalem artist Ya'akov Heller. A statue by the U.S. born artist illustrating the Biblical prophecy "the wolf will dwell with the lamb," was presented by former Prime Minister Menachem Begin to the late Egyptian President Anwar Sadat. The renowned Franklin Mint has now placed Heller among the top 25 silversmiths in the world and his work is exported to buyers all over the world. WZPS photo by Kook-Magnes.

FOR PASSOVER THE TRADITIONAL SEDER PLATE BY LENOX

The warmth and beauty of Passover is honored by Lenox in this exquisite Seder plate of rich, translucent, ivory Lenox China.

Each of the six symbolic foods served at the Seder is identified in Hebrew in 24-karat gold. This hand-crafted masterpiece is an exact reproduction of an authentic 19th century plate on display at the Jewish Museum of New York City.



What could be a more appropriate gift to enrich the Seder table of your friends and family for years to come? Make it a cherished Passover gift. A welcome anniversary gift, or a gracious house warming gift.

The Seder Plate \$99.00
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Moses—

(Continued from Page 7)

completely unfit for such a task. Already an old man of 80, God rebuked him for he had God's assurance that He would be with him. Moses was also hesitant because he was not eloquent, having spent years in the great silent spaces of the desert, and he could only stammer forth the message of freedom.

However, he was commanded to return to Egypt to ask Pharaoh to set the slaves free, with his brother Aaron

as spokesman. The Midrash tells us it took God seven days to convince him. Leaving the calm of the desert he plunged into the whirlpool of history. Despite their bondage, the Jews were not really ready to leave Egypt any more than Pharaoh was ready to let them go. The 10 plagues followed one another rapidly and in the end not only the Jews left hurriedly, but a number of non-Jewish slaves went with them, racing against time to escape Egypt and Pharaoh's wrath. When the Jews safely crossed the Red Sea, Moses began to sing - the most lyrical poem in Scripture.

The Revelation

Seven weeks later, came the unique event when God spoke directly to Moses at Mt. Sinai and revealed His Law. He spoke not of theology or the wonders of the universe He had created, but of man's relationship to man, of one's duties toward others. When Moses returned to his people with the Ten Commandments and found them worshipping the Golden Calf, he was so angry he was ready to kill... he never knew what to expect from this "stiff-necked people" he was leading. They had seen God at work and learned nothing from it.

Moses castigated his people often and severely. But he also defended them against their enemies, and at times even against god. He was both God's emissary to Israel and Israel's to God. He had a temper, and he was punished for it. He lived according to the Biblical count to 120, and spent his last hour blessing the tribes of Israel. He and his generation were forbidden to enter the Promised Land but he died overlooking the Land. Then, escorted by the priest Eleazar and his son Pinhas, followed by Joshua, he climbed Mount Nebo. The Midrash tells us he left them behind, climbed to the top and lay down and God silently kissed his lips. "And the soul of Moses found shelter in God's breath and was swept away into eternity. Nobody knows his resting place and nobody was present at his death.

Moses was the most solitary and most powerful hero in Biblical history. Among comparisons made by historians, one of the most interesting is with Muhammad because of the many roles both undertook. Moses had an immense task and he changed the course of history - after him, nothing was ever the same again. He has been immortalized repeatedly in theology, literature, poetry, painting and sculpture.



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The JCC is a constituent agency of the Jewish Federation of Delaware and a member agency of the United Way of Delaware.

Jewish Programming In Children's Department

"Jewish holidays," says Arlene F. Bowman, Children and Youth Services director, "are very special times for families and friends in Jewish homes. We at the JCC recognize the need to help give these holiday celebrations new meaning to friends and family members of every age."

With this in mind, the JCC Children's Department recently offered families of children in kindergarten through sixth grade the unique opportunity to revitalize Purim for themselves, to infuse it with new energy. Fifty children, parents and children - attended the Family Purim Party on Sunday, March 11. Parents and children alike constructed Purim masks and puppets in a workshop led by Ginny Conover of the Fablemongers Puppet Theatre. The puppet workshop and dinner party was the second in a series of programming offered by the Children and Youth Services Department designed to enrich Jewish identification.

The kick-off program, the family Hanukkah Shabbat Dinner Party, was held in December. Twenty-five family members participated.

Continuing in working toward broadened Jewish education, the Children's Department held, as part of its school vacation program, a Purim Celebration on Friday, March 16. Twenty-six children in grades through six celebrated the Festival of Lots with a host of activities which included making a Megillah and *hamantaschen*, and enjoyed a swim and gym Purim circus.

Also as part of vacation programming, a Passover Potpourri will be held on Monday, April 16 from 9 a.m. to 3 p.m. Children will have the opportunity to celebrate the holiday with their peers. Activities will include making *matzoh brei* and Passover sponge cake for lunch. Children will also take a trip in time and space to North Africa and will perform a Moroccan folk tale and learn how to make their own dye from natural products to decorate an *afikomen* cover, which they will also make. The fee is \$8 for Center members. Call 478-5660 to register by Monday, April 9.

Junior High Scene

A group of seventh and eighth graders met in the home of Faith Goldman, co-chairwoman of the JCC Youth Committee during February to plan upcoming events. One of the many suggestions made by the youngsters was to have a Fifties Night dance in the Spring. Their wish will materialize on Saturday, April 21 from 7:30 - 11 p.m. All Jewish seventh, eighth and ninth graders in the community are invited to attend. Musical entertainment will be provided by The Selectrons, Kosher for Passover snacks will be served, and contests and prizes will round out the evening. The dance will provide a perfect opportunity for Jewish youth to greet old friends and meet new ones. The cost is \$3 for Center members and \$4.50 for non-member guests. Registration is required: call 478-5660 by April 13.

Also of interest to seventh and eighth graders in the community is an Ice Skating Adventure planned for Saturday, April 28. The Brandywine Blades Ice Skating Show, an exciting ice show featuring 1984 Olympic ice skating competitors, awaits your enjoyment at the Wilmington Skating club. The fee is \$8 for Center members and \$10 for non-member guests. Call 478-5660 to register by April 20.

Azoulay Art Exhibit

Currently on exhibit in the Center Art Gallery are etchings by internationally known artist, Guillaume Azoulay. In addition to prints, many of which are available at pre-publisher prices, a moderately priced poster specially designed for the Jewish Community Center exhibit will be available for purchase. The exhibit will remain open through April 29.

Adult Classes

Registration for the following classes is now being taken at the Center front desk:

Creative Ceramics
Tuesdays, May 1, 8, 15, 22, 29
7-9 p.m.

FEE: \$30 members
\$35 non-members

Instructor: Yoki Ben-Israel

Meet Your Mishpacha: Jewish Genealogy
Thursdays, May 3 and 24, June 14
7:30 - 9 p.m.

FEE: \$10 members
\$15 non-members

Instructor: Barney Kantar

What A Wok!: Chinese Cooking
Mondays, May 14 and 21
7:30 - 9:30 p.m.

FEE: \$12 members
\$18 non-members

Instructor: Marjorie Tsoong-Gee Nieh

Baking for Fun with Bebe
Thursdays, May 3, 10, 17, 24
7:30 - 9:30 p.m.

FEE: \$28 members
\$40 non-members

Instructor: Bebe Sklut

Women's Reality: Discussion Group
Thursdays, May 3, 10 and 17
7:30 - 9 p.m.

NO FEE: OPEN TO THE PUBLIC
Group Leader: Yvette Rudnitsky, LCSW

Advance registration is required for all classes. Please call 478-5660 at least one week prior to first class meeting.

Senior Center Seder

The Senior center will hold a third seder on Thursday, April 19 at 11 a.m. The seder will be led by Rabbi Herbert E. Drooz in his ninth year of conducting this Senior Family Circle holiday celebration.

Rabbi Drooz will cover the passages in the Haggadah from beginning to end. Through the interplay of explanation, narration, interpretation, and audience participation in the singing portions of the Haggadah every participant will take part in the seder.

All older adult members of the community are invited to attend this joyous celebration. The seder will start at 11 a.m.; upon conclusion of the first portion of the Haggadah, the Passover meal will be served, and then the Haggadah reading will continue.

The service is sponsored under the joint auspices of the New Castle County Title IIIC and the Jewish Community Center Senior Center. A suggested contribution of \$1.50 is requested. Reservations are necessary and may be made by calling the Center receptionist at 478-5660 by April 9.

Older Adult Get-A-Way

Join the Older Adults on Sunday, May 20 to see "Die Fledermaus," a lavish production performed at the Opera House in Washington. The cost for the day is \$37 and includes bus transportation and an orchestra seat.

Registration must be made in person, accompanied by a check and social security number. Registration will be accepted on a first come basis starting on Monday, April 9 at 9 a.m.

Passover Restaurant And Building Closings

The JCC Passover Restaurant, "The Matzoh Meal," will serve lunch and dinner Passover meals on Wednesday, April 18. The restaurant will be open from 11:30 a.m. - 7:30 p.m., serving Kosher for Passover foods at a reasonable price.

The Center kitchen will be kashered for the holiday under the supervision of Rabbi Leonard Gewirtz and Jack Goldstein, *mashgiach*, and the community Va-ad Ha Kashruth. Except for the Passover Restaurant, the Center building will be closed to regular activities on April 18.

The following is a schedule of Center Passover closings:

Monday, April 16 Closed at 4 p.m.
Tuesday, April 17 Closed
Wednesday, April 18 Open at 7 p.m.
Monday, April 23 Closed
Tuesday, April 24 Open at 7 p.m.



Gerry Zelson

Profile: Gerry Zelson, JCC Staff Member Of The Month

"Shalom, Jewish Community Center, may I help you?"

The voice is Gerry Zelson's. For 11 years she has been the voice of the Jewish Community Center, and for many people, the face of the Jewish Community Center.

It can be a daughter worried about her older adult parent attending the JCC Senior Center. "Gerry, could you keep an eye on Mother? She wasn't feeling well, and I'll be a little late picking her up."

Or a mother who has to get a message to her child in Day Care that a neighbor is going to pick the child up instead of the mother.

Or any one of a number of other business transactions, information requests, messages, favors, complaints, or just friendly conversation that keep Gerry busy all day. Regardless of what the voice on the other end asks, the kind, gentle-voiced Gerry remains the same helping person. She makes the Center's front desk a special island of warmth and friendship amidst the hustle and bustle of the Center.

Gerry is married: her husband, Joe, is with the Dupont Company. Her daughter, Cindy, attends law school at Boston University, and her son, Steve, practices patent law in New York City.

A ceramicist and jewelry maker, and a one-time gourmet caterer, Gerry also pursues her interests in music and theatre. Her active family life is balanced with the importance of her position as the voice and face of the Jewish Community Center.

Growing Up Jewish In Cairo

By HUGUETTE F. PIHA

I was not born in the land of the book, yet, like Moses, I was nurtured and weaned by the banks of the Nile, cuddled and lulled with Biblical stories whispered to me by my spiritually inspiring mother. With close to 100,000 other Jews, I lived freely and peacefully in a land from which, thousands of years before, the Israelites had fled after the miracle of the 10 plagues freed them from slavery. I remember Pesach, the commemoration of this miracle, and the sacrificial lamb which my family

slaughtered every year and distributed to the poor. I remember the hustle and the bustle of painting the kitchen, cleaning all closets and cabinets, and baskets of pots, dishes, and glasses going up and down the ladder to the attic. I remember the family gathering in celebration of the exodus which our forefathers undertook so that we could discover Judaism and receive the tables of the law. I was for many years the only grandchild in a family in which both my parents were the oldest of eight children. I was the youngest member to

sit at the holiday table and enjoyed wearing the *Afikomen* wrapped around my chest for a while and then eagerly searching for the hidden matzoh, to the encouragement of all.

In fact, all the memories of my childhood are flavored with the smells and rituals and *piyutim* of my very Jewish home. My paternal relatives were gifted with beautiful singing voices and often remained till the early hours of the morning chanting and discussing fine points of the law. We were happy and safe in our Judaism. All around us one could find history and legends. Cairo with its Sphinx and its pyramids, and its slender towering minarets attracted the tourists. But the ancient synagogues which smelled of wisdom and traditions, of faith and holiness belonged to us. Going through the narrow crooked streets of old Cairo one could imagine Joseph and Jacob, Moses and Maimonides. The Rab Moshe Synagogue, famed for housing the 12th century scholar Moshe Ben Maimon, is still in existence today, albeit in a dilapidated state. When I was growing up, we used to visit there on certain occasions, always tinted with mystery and awe. Legend has it that the Rambam's medical prowess extended beyond his death and could cure the faithful and deserving who came to pray and spend the night at the saintly place. There are scores of personal accounts about how he saved

a child's life from a devastating case of the whooping cough, now people lit candles and then fell asleep only to see him in a vision and to be told that they or their dear ones were cured. Another legend is that of a well found nearby, the waters of which were believed to have the power to cure blindness. The miracles were attributed to the legendary doctor and philosopher. A curious addendum to this story is that the well was believed to have dried up after it was taken over by the Moslems!

Shabbat preparation in my parents' home began on Wednesday when my father would shop for the chickens and the meat, for the fruits and vegetables my mother had requested. There were traditional Friday night meals, Saturday brunch and late afternoon lunch. I always carry with me the wonderful and mouth watering aromas of exotic spices, of saffron and cardamon pods, of garlic and coriander, emanating from my mother's kitchen on Friday afternoon as I emerged from my pre-shabbat bath. On such days as Shabbat and the holidays, my mother's kitchen pulsed with life as she cooked and baked and tasted and took pride in the delicious results of her labor.

One of my biggest thrills as a youngster was to stop at the flower shop on my way home from school every Friday afternoon to pick up the bouquet of flowers which was on order there. My father always went to synagogue every morning, on shabbat evening, and holidays. Sometimes I would join him.

Synagogues in Cairo varied in size and attendance. They were often large and beautiful but as often unpretentious and warm. There were several in our neighborhood. Sometimes there was no officiating rabbi but a learned member of the congregation would lead the service. These men were not ordained but held within them and transmitted to the congregants faith and wisdom, moving prayers and songs. Women, sat either upstairs or in a special section of the

sanctuary. Children came with their fathers and even toddlers, who were allowed to roam freely around, watched over and loved by all. Their occasional cries became a loving part of the service.

Then, one morning, I woke up to a lot of confusion and whispering in the house. Mom said that my father was meeting with friends on a serious matter. The state of Israel had just been recognized by the United Nations. This was what the adults had been praying for, fasting for, waiting for, listening to voice of America for. But suddenly a great number of youths belonging to different Jewish organizations were jailed and several businesses sequestered. And, just as suddenly, we became cut off and isolated from Israel. Here we were, so close and yet so far! All youth organizations were from then on considered Zionist groups and closed down by the government. Then began the second exodus. Many Jews left for Israel when their children, suspected of Zionist activities, were expelled from the country. Those of us who remained, adjusted to a new but no less comfortable life style. We were just a little bit more cautious. We became members of sporting or country clubs instead of youth movements, and formed our own youthful and apolitical Jewish groups. Although we did indeed live in a thoroughly mixed society at school, in the neighborhood and even at the clubs, we in fact created our own Jewish existence which was reinforced in the home. Almost no one dated non-Jews. In fact, dating was not encouraged at an early age unless the relationship was serious and had the official approval of both sets of parents.

As we grew older, our thoughts began to take us across the oceans, to Europe and to the Americas, or often closer, to the new Jewish homeland of Israel. We were thinking of the future and we sensed that the future would take us away.

Today, we carry with us our memories and our traditions and, although at times we feel a tiny bit different from all of you, we are grateful, for our new home and the wonderful freedom we enjoy as Jews. With the birth of our children in this country, a new generation of Americans has started. May they be so blessed as to be able to enjoy and treasure the precious gifts of faith, family, and traditions which we brought from the old country.

Hugette Piha and her husband, Rex, reside in Oaklane. They are members of Adas Kodesch Shel Emeth.

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Israel Issues —

(Continued from Page 4)

would seek to compensate for their loss of power by strengthening their East Beirut-Mount Lebanon state-within-a-state and setting against the central government. What the Druse would do is anyone's guess.

One tongue-in-cheek sounding solution that I take seriously is the creation of four separate states: Christian in Mt. Lebanon and Beirut; Sunni Moslem in northern Lebanon; Shiite Moslem in southern Lebanon; and Druse in the mountains of eastern Lebanon. In some respects, the elements of statehood are already in place. Each group has its own militia, and some areas, notably Mt. Lebanon, virtually govern themselves. The creation of separate states would convert the militias into armies and the unofficial governing bodies into national assemblies. There would be no need for power-sharing, and the incentive for intercommunal warfare would be lessened.

The drawbacks with this idea are obvious. Four separate states in an area only twice the size of Delaware could be easy pickings for an invading army. Then there is the problems of minorities; Sunni and Shiite Moslems in Christian areas, Christians in predominantly Shiite southern Lebanon, and the Druse in various places. Judging from Lebanon's past, there would be massive population transfers, resulting in an intractable refugee problem.

A better solution, to my mind, would be the Swiss-style "cantonization" of Lebanon. Each religious community would be totally self-governing in terms of legislation, revenue, education, and social services. The only national institution would be a reserve-based defense force drawn from the entire population.

"Cantonization" may sound unorthodox, but everything else either has failed, or seems unlikely to

work. Israel has little to lose out, and the threat of a "Greater Syria" along the entire northern boundary is all too real.

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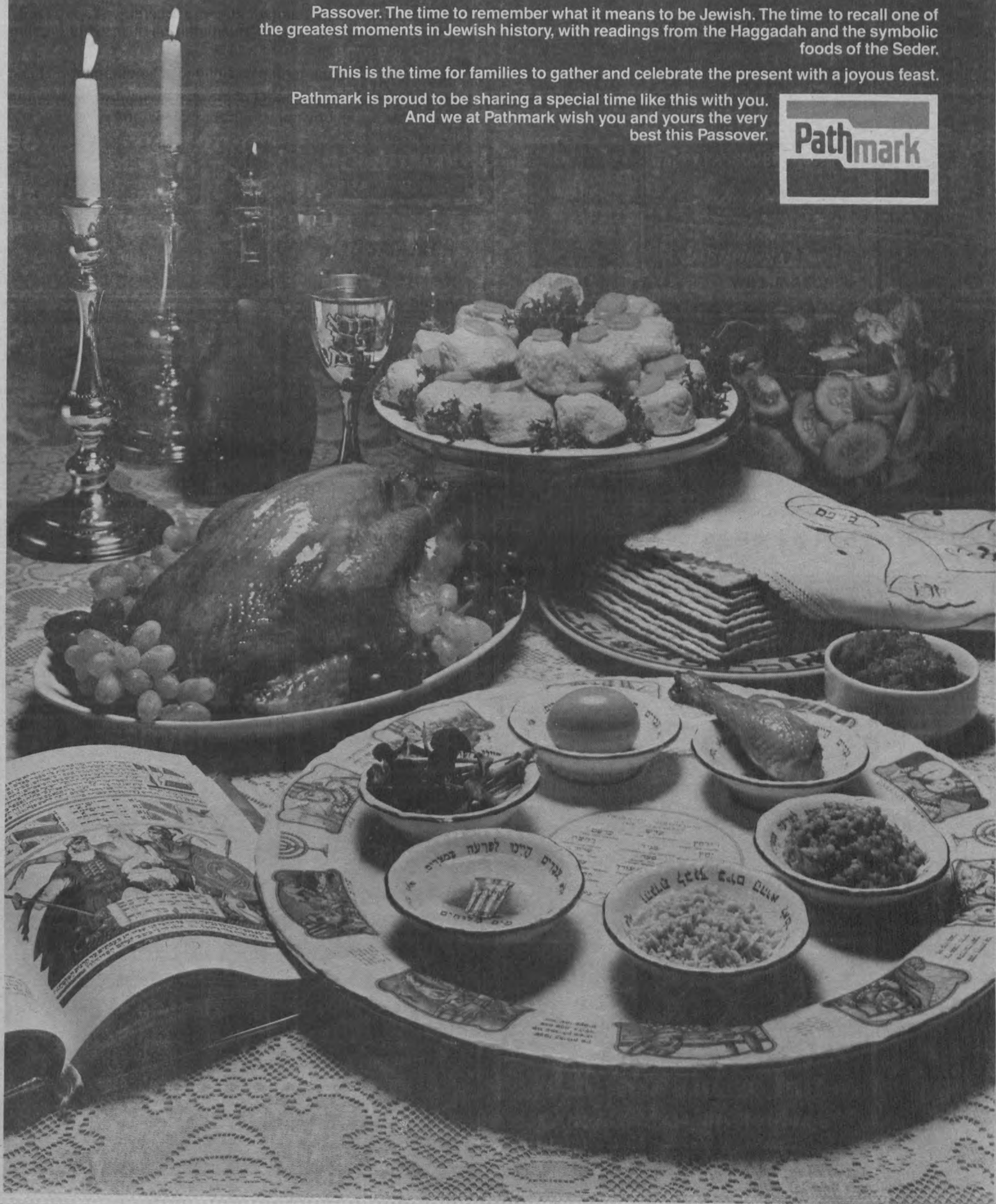
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INTERMOUNTAIN JEWISH NEWS

Literary Supplement

Spring 1984



Sherlock Holmes Meets Karl Marx

The Case of the Revolutionist's Daughter: Sherlock Holmes Meets Karl Marx. (Buffalo, Prometheus Books, 159pp)

By LEWIS S. FEUER

Reviewed by Frank E. Talmage

Several years ago at the Sabbath afternoon *min-hah* service at Prague's medieval *Altneuschul*, some of us Anglo-Saxons present approached an unlikely member of the congregation — a young Czech rather slovenly dressed. "Do you go to university?" we asked. "No," he replied indignantly and forcefully. "I work. We are a state of workers." For the first time, I was confronted with the fact that I, my students and colleagues — harried, worn, pressured and presenting every symptom, physical and emotional, of fatigue syndrome known to medical science — were *not* workers, while the myriads of paperpushing bureaucrats and tea-drinkers who are the appurtenances of any proper socialist or quasisocialist state are.

This revelation prompted a desire to investigate the matter further and upon my return home I had every intention of learning through socialism what work was all about. It soon became clear, though, that shopping in a workers' supermarket could be rather bewildering. So many competing brands! Marxist, Leninist, Marxist-Leninist, Trotskyite, Maoist, Leninist-Maoist. And what about the Cubans? We musn't forget them. Having rather limited time, it seemed best to wait for the annual review of the best buys in socialism in *Consumer Reports* and I set the matter aside for the duration.

My interest in the subject was renewed, however, upon

receiving a copy of Lewis S. Feuer's *The Case of the Revolutionist's Daughter: Sherlock Holmes Meets Karl Marx*, although it must be confessed that my appetite was whetted more by the names of Feuer and Holmes than by that of Marx. I had the privilege of knowing Lewis Feuer after he had left a somewhat ravaged Berkeley, California, for a Canada which was rather more ironic — perhaps too ironic since we were later to lose him and his wife Kathryn, a distinguished scholar in Slavic studies, to the University of Virginia.

Lewis Feuer is known as and would declare himself to be a sociologist, but one of an extraordinary breed. When at an academic party, the jokes about sociologists and questionnaires begin, one can retort: "Yes, but there's Lewis Feuer. There's a real sociologist." A student of mine recently expressed dismay that he had done quite well in most of his courses but had put in a rather poor showing in sociology. I rather naively commented that it was generally assumed that everyone did well in sociology. "No," he sighed, "only the Marxists." Lewis Feuer never quite revealed himself as a member of the Marxist fraternity although none would question that he is indeed a formidable authority on Marx and Marxism and on their effect on Western society. In the conversations we had in the Roberts Library at

the University of Toronto, he did, however, reveal himself in many ways. But he was far too discreet even to suggest one of the best kept secrets of his career — a secret only now revealed in *The Case of the Revolutionist's Daughter*.

Feuer had written in several places of Eleanor Marx, Karl Marx's youngest and perhaps favorite child. "Tussy," as her father fondly called her, was raised to be the ardent worker for socialism that she became in her young womanhood. But her zeal for human betterment soon found other avenues of expression. Longing for the emancipation of women at least as much as she did for that of the worker, she became an avid devotee of Ibsen, translating and declaiming his plays — especially *A Doll's House*. From childhood on, she evinced a most unmaterialistic interest in religion, and to the dismay of certain contemporaries and associates, came to denounce atheism as a formal creed as bourgeois and outmoded. Eleanor harbored an undeclared and private affection for the memory of her grandfather, the onetime Jew, Heinrich Marx, and was the only one of the Marx children to express or show an affinity for her father's people. She confessed that she was never so happy as when she was with the working class Jews of London's East End and called her home "Jews' Den" (another indication of the reiterated contention that ethnic ties are stronger than class ties).

Eleanor was a woman of great talent and ability and moved easily in London's circles of social reformer artists

Meets Karl Marx



and intellectuals. Her associates and confidants included George Bernard Shaw and Havelock Ellis, although she could repel as much as she could attract, and alienated, on personal grounds, such figures as Beatrice Potter and Annie Besant. All things considered, she should have had a productive and satisfying career in her London milieu. Yet all the while something was gnawing at her being which precluded any possibility of what is conventionally known as happiness. Her father's negation

of the concept of ethics, or rather his understanding that ethics and justice were just constructs of the ruling class designed to serve its economic interests, left a void in her moral world and confusion in her soul. It left her ill-prepared to cope with such traumas as learning that her friend, Freddy Demuth, the son of her old nurse, was in fact her half-brother.

As *The Case* tell us, Eleanor

had her head so filled since infancy with communist slogans that when it comes to her personal life, she is like a ship without ballast on strong seas. Her father inveighed so much against the mythology of bourgeois ethics, and explicated that the diverse moral codes reflect different clan systems and that there is no universal moral law, that Eleanor has no philosophy to live by. She has a keen moral sense of right and wrong but she feels her father has shown that it's a vestige of bourgeois incalculcation. Thus, she is left morally confused among the Bohemian set, at the mercy of adventurers and freebooters . . . All that she clings to at the last is the Moses-like model of her father's life. If for any reason he were to be

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Sherlock Holmes Meets Karl Marx

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found wanting, if her worship of him would collapse or even become clouded, she would be like an idolator whose idol had disintegrated. She would be desperate for its replacement, or die if her life's emptiness could no longer be filled.

It was to a great extent Eleanor's moral dilemma that left her susceptible to the likes of Edward Aveling. Aveling had been a talented young scientist holding a professorship at the University of London while still in his twenties. It was the 19th century — the age of science — and all were as eager to play with the wares of Darwin and Huxley as people are today to play with their home computers. Aveling became a banker of those new wares, moving from science into scientific journalism and advocating one fashionable creed after another, secularism and then socialism — the former when he was the lover of Annie Besant, the latter after the beginning of his liaison with Eleanor Marx.

It was difficult for many to understand how Aveling could be attractive to anyone. He was physically repulsive and morally reprehensible. Yet he had a remarkable fascination for women and Eleanor Marx fell victim to whatever charms she found

in him. Since he already had a living wife, they entered into a "free marriage." Aveling was, to use language more polite than deserved, a rogue. He exploited all and stole from all including the working class of which he was the putative champion and Eleanor whose lover he professed to be.

In her moral void, Eleanor tried to rationalize her "husband's" misdeeds. If he stole, in Marxian terms, it could be justified, but then she would insist too that he never stole at all. All things have their limit, however; when it be-

came possible for them to marry, she learned that he had married another. It was all rather bizarre — a mixture of the Gothic romance and the socialist realism she had gotten in her father's household. It ended in a suicide pact between Aveling and Eleanor. True to form, Aveling did not keep his side of the bargain.

The basic facts about Eleanor Marx's life are generally known. What has been a well kept secret, indeed the secret that Feuer has zealously guarded until the publication of the

Case, is that Karl Marx showed a desperate bourgeois concern for his daughter when she disappeared from his home to join Aveling. Using the good offices of his comrade Engels, Marx decided to enlist the aid of a private detective to seek out the whereabouts of his missing daughter. As the reader has already guessed, that sleuth was the most celebrated in all London, none other than Sherlock Holmes.

To reveal very much of this remarkable story here would be to deprive the reader of too much pleasure. It would be unfair as well to relate how Feuer became the custodian of this tale and how in fact he met Dr. Watson who delivered the manuscript to him. Suffice it to say that much more is told in this compact volume than the story of a father and a daughter, of a woman and her lover. The reader is led through much of London's Bohemian society in their settings at the British Museum or in the working class districts.

But the reader will learn much of others who figure prominently in the career of Sherlock Holmes as well. Who would have imagined that the infamous Professor Moriarty was in fact an associate of Aveling's who proposed to bring about the revolution through a criminal overhaul of society which would make way for the new utopia? And although Moriarty was even-

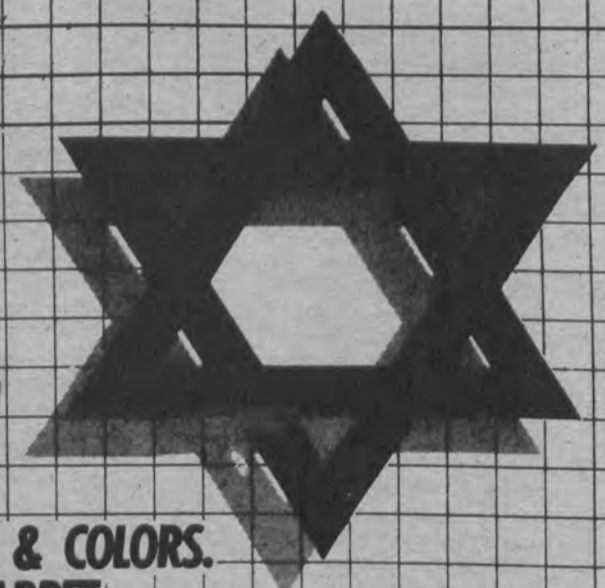
tually foiled by Holmes, his teachings, we are told, were to be exported from Britain to a more receptive country where criminals even more diabolical than he carried out designs on a grander scale than any that he had imagined. We learn too, much of Holmes himself — especially about his relationship with "that woman" and her role in this whole affair. It is intriguing to view the contrast in the delineation of the characters of Marx and Holmes — the former gnawed by doubt, with his neatly ordered and systematized universe succumbing to unexpected and very unscientific flaws; the latter ever so confident in, and expatiating interminably on, the virtues of Britain, from her enlightenment, to her justice, to her food. It is a relief to know, though, that unlike the Marxian monoliths, he was capable of breaking out of the mold, loving an American, and of downing Eleanor Marx's gefilte fish and chicken soup with relish. All in all a most remarkable tale brilliantly told. One's only regret is that Basil Rathbone, Nigel Bruce, and a suitable Marx, perhaps Groucho, are no longer with us to immortalize it on celluloid.

Frank Talmage, editor and translator of Jewish-Christian polemical works in Spanish and Portuguese, is author of David Kimhi: The Man and the Commentaries. Professor Talmage, a scholar in 13 languages, teaches at the University of Toronto.



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Joseph B. Soloveitchik

'The Lonely Man of Faith'

By HILLEL GOLDBERG

I.

ORAL AUTHORITY

Jewish sacred literature is traditionally divided into scripture and talmudic commentary, a "written law" and an "oral law." The latter, the far more voluminous of the two, was often transmitted just as its name implies — orally. In a venerable academic tradition stretching far back through modern and medieval Europe to ancient Babylonia and Palestine, talmudic scholars memorized large tracts of talmudic material and analyzed them orally in the presence of disciples, who, once they were trained, were expected to do the same for the next generation. To be sure, the oral law was constantly reduced to writing — crystallized in magisterial, multi-volume works such as the Talmud itself, the Code of Maimonides, and the Code of Joseph Karo (the *Shulhan Arukh*) — yet each new epoch-making formulation of the oral tradition was simply added to the repertoire that a preeminent scholar of the oral law was expected to assimilate and then convey in lectures.

Over the centuries, scholars did publish thousands of volumes of responsa (replies to inquiries seeking the guidance of Jewish law), of *hiddushim* (discontinuous critical investigations which posited that all of talmudic literature, in all periods, was of a piece), and of localized commentaries on individual talmudic texts, yet writing and publishing rarely established a scholar's reputation. That was more often accomplished by evidence of erudition displayed in conversation or in teaching. It was not a paradox for a talmudic author who published a first-rate work to be overshadowed by another scholar whose superior reputation was acquired strictly through discourse with disciples and peers. Elijah of Vilna (1720-97) was in his own time considered to be a towering authority and is now regarded as the leading talmudic scholar of the last 250 years even though he published nothing in his lifetime. A present-day preeminent master of talmudic literature whose reputation has been built and sustained primarily through informal discourse and pedagogic excellence is Rabbi Joseph Baer Soloveitchik.

Now over 80, Rabbi Soloveitchik has been a leading practitioner of theoretical talmudic studies in the United States for more than four decades. At the Rabbi Isaac Elchanan Theological Seminary of



Photo Courtesy of Aaron Rothkoff Rakerett

Joseph B. Soloveitchik in his thirties, shortly after his arrival in America in 1932.

Yeshiva University in New York City, where he has lectured since 1941, Rabbi Soloveitchik has ordained more rabbis than any other rabbinical authority in a millennium. Contributing significantly to his authority is his frequent delivery of discourses not only in Talmud but in Jewish philosophy and theology. Trained in neo-Kantianism under Heinrich Maier at the University of Berlin in the 1920's, Rabbi Soloveitchik, with his intermingling of philosophical and talmudic terminology, has proven to be one of the most profound Jewish thinkers of this century. Even outside of Orthodox circles, Rabbi Soloveitchik enjoys a reputation as a leading Jewish philosopher and theologian.

And yet, when one seeks to explain and justify this reputation, difficulties arise, for if authority in Jewish law — in talmudic literature — is acquired primarily through brilliant discourse, the opposite is true in Jewish thought — in the philosophic, homiletical, and theological literature — which almost

always requires evidence of intellectual rigor in concrete, written, examinable form, in short, in books. In this regard Rabbi Soloveitchik is particularly deficient, and, indeed, until almost a decade ago, the uncertainty about him among historians of Jewish thought was due to his paper-thin bibliography — a mere two major articles and a few lesser ones. In the past decade, however, Rabbi Soloveitchik and his disciples have issued a spate of publications, most of which are transcriptions or reconstructions of his lectures in Jewish thought. Pinchas Peli collected Rabbi Soloveitchik's Hebrew essays in one volume and elegantly compiled another volume based on his oral discourses on repentance. Both *Tradition* and *Hadorom* (the English and Hebrew journals, respectively, of the Rabbinical Council of America) devoted entire issues to Rabbi Soloveitchik's essays; students at Yeshiva University published a collection of eulogies, impromptu addresses, and other short

pieces; and Abraham Besdin compiled a number of Rabbi Soloveitchik's oral expositions on the weekly biblical portions. Although Rabbi Soloveitchik reportedly harbors a number of unpublished manuscripts, there is now enough in print to form a reasonably firm assessment of him as a thinker.

The cumulative effect of the recent publications is to cast Rabbi Soloveitchik in the role of neither a systematic theologian nor a philosopher but of a deeply serious and anguished religious personality whose later publications do not resolve inconsistencies in his earlier writings, but only repeat them or render them more acute. As one who sees himself living in a dynamic relationship with a G-d who is always commanding but now fascinatingly present, now terrifyingly absent, Rabbi Soloveitchik can, at bottom, do nothing other than give a thoughtful and learned turn to the infinitely varied emotions which this relationship imposes. With a

formally awkward yet vivid and evocative literary capacity to etch those emotions finely on paper, Rabbi Soloveitchik has achieved a transfer of the unique power of oral authority, evident in the talmudic realm, onto the printed page and into the realm of Jewish thought. A glance at his life makes clear why it never should have been possible to contemplate his thought apart from his self-described tumultuous relationship with G-d.

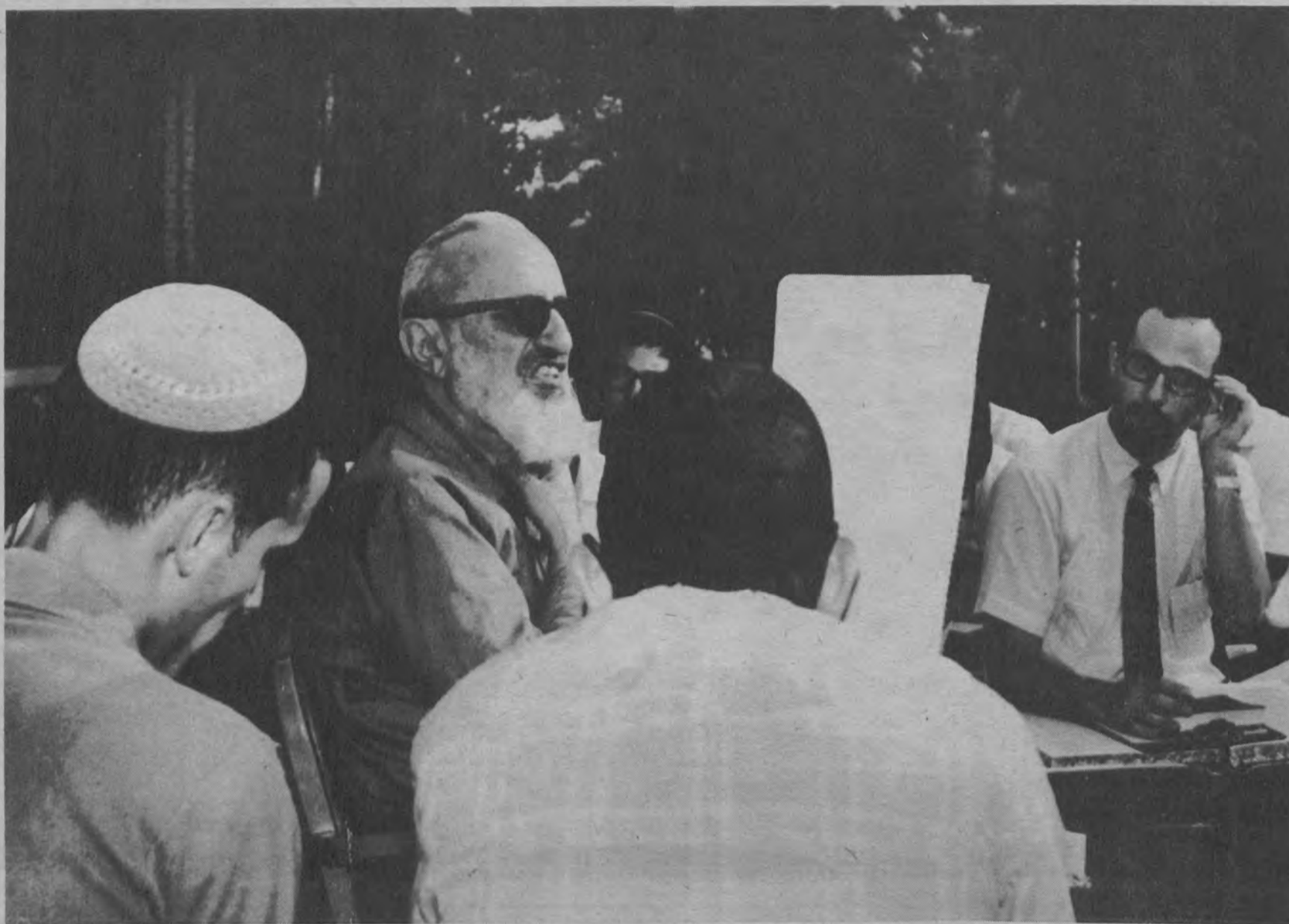
II.

SPECIAL LONELINESS

Born in 1903 as heir to one of the most famous rabbinic families in Eastern Europe, Joseph Soloveitchik grew to manhood in an atmosphere of intensive talmudic study, in a culture whose supreme value was intellect, and in which secular studies were both superfluous and an anathema. For 12 years his father educated him rigorously in the critico-conceptual talmudic method of his famed grandfather, Rabbi Hayyim of Brisk, while his mother surreptitiously introduced him to Hebrew and European literature. Primarily at the urging of his mother he later received a basic secular education under private tutors and then, when he was 22, enrolled in the University of Berlin — a transition which to this day reverberates as a shock and a betrayal in certain right-wing rabbinic circles.

Ever since he was a young man, then, Rabbi Soloveitchik has had to cope with a twin reputation: erudite defender of talmudic Orthodox tradition, and radical innovator. What is more, while his interest in Western philosophy bruised his relations with his familial and social milieu, this same philosophic interest led him to conclude that Judaism must regard itself as profoundly alienated from fundamental aspects of contemporary Western thought. Threads of harmony and continuity, of belonging and spiritual comfort, were cut by Rabbi Soloveitchik early in his career as he staked out a difficult and lonely path. In this he accentuated an apartness to which he was already heir as one of the chief inheritors of the talmudic school of Brisk — a fiercely proud and independent minority in the East European world of talmudic scholarship. On his path, fraught with creative tension, Rabbi Soloveitchik saw himself as sufficiently rooted in tradition to recast Western philosophy in that light, but others saw him as compromising the autonomy of either tradition or philosophy. His was a synthesis which would be persuasive in

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The charisma of Rabbi Soloveitchik transcends institutions and curricula. Without asking or accepting tuition, and without surcease, Rabbi Soloveitchik has taught summers for over 40 years, health permitting. Here he is shown teaching on the patio of Maimonides School (which he founded in Boston) one summer in the early 1970s. Students make their own arrangements to attend these special talmudic lectures — reputed to be more intense, more elliptical, requiring more knowledge — than Rabbi Soloveitchik's lectures during the school year at Yeshiva University.

'The Lonely Man of Faith'

(Continued from Page 21)

neither Brisk nor Berlin. In 1932, six years after his departure from Eastern Europe, he undertook another transition, leaving Western Europe for Boston. In the United States, he succeeded in training generations of rabbis and in establishing respect for his notion of talmudic-philosophic synthesis, but the shifting tides of existential anguish and loneliness never left him precisely because — apart from his personal inclinations — his synthesis generated lip-service rather than profound understanding and actualization. The depths which his synthesis entailed — depths of talmudic learning, of religious experience, of Western learning — were rarely realized. The greatest and most ironic symptom of his failure to implant his synthesis is the collective split personality of his disciples: there are Soloveitchikian

disciples in talmudic learning, and Soloveitchikian disciples in Jewish thought, but only rarely are they the one and the same people; and, moreover, members of the two groups of disciples not only have little to do with each other but in some cases do not even know of the existence of the other. And so, the more the multifaceted Rabbi Soloveitchik succeeded in popularizing his talmudic-existential program, the more he failed. In America, he has been as lonely as he was in Europe.

Out of such a life it would be unrealistic to expect systematic theology or philosophy. Rabbi Soloveitchik follows in a time-honored tradition of seminal Jewish thinkers, from Philo to Judah Halevi to the Baal Shem Tov, who favored homiletical or other forms of unsystematic expression. For Rabbi Soloveitchik, it is philosophically informed homiletics, with its allowance for continuity and innovation, emotion and intellect, drama and sudden flashes of insight, that has proven to be the most effective way of expressing the complex blending of thought and experience which shapes his talmudic-philosophic orientation. Because it neither derogates nor inflates his homiletics, and because it does not harbor the delusion

of setting forth a grand Soloveitchikian synthesis, Abraham Besdin's *Reflections of the Rav* is one of the most valuable of the longer works in the new, growing body of Rabbi Soloveitchik's writings.

Besdin lets Soloveitchik's brand of homiletics — the articulation of lucidly etched yet unsystematized categories — string itself out in the full light of day. In one chapter of *Reflections of the Rav* one learns that in Rabbi Soloveitchik's view there are two essential levels of Jewish religious experience, yet elsewhere in the book one learns that there are four essential media through which to reach G-d. In still other chapters, there are two types of religious intellect, three areas of Jewish distinctiveness, and two types of Jewish scholar-leaders — all typologies or categories which are clearly related, but none of which mesh in any systematic way. Rabbi Soloveitchik's only major article in English, "The Lonely Man of Faith," speaks of two human paradigms rooted in Genesis's two creation accounts ("Adam the first" and "Adam the second"), yet in another article published just one year earlier, Rabbi Soloveitchik wrote of three human paradigms rooted in the creation accounts.

Neither the three nor the two paradigms quite tally with still another set of typologies — "the Halakhic personality," "the religious personality," "the cognitive personality" — set forth in Rabbi Soloveitchik's first major Hebrew article, "The Halakhic Personality" (now translated into English by Lawrence Kaplan as *Halakhic Man*).

At times, Rabbi Soloveitchik's later writings clarify and develop earlier typologies (as in his discourses on prayer), yet even the later and more carefully delineated typologies do not mesh with those he sets forth elsewhere. In Rabbi Soloveitchik's discourses on repentance, there emerges no unified typology of a "repentant personality," but a series of insightful yet non-integrated categories of confession, and of intellectual and emotional, slow and spontaneous, absolutinal and cathartic repentance.

The preponderant impression conveyed by Rabbi Soloveitchik's published writings is that from the beginning his thinking, like his life, was stamped by elemental conflicts so powerful that they would recur over and over in repetition, variation, or mutation of the original form — but never in any system or clear pattern of development. Rabbi Soloveitchik, in his mind and

in his creative passion, is too volatile to be confined to a system. A thinker living in an intense and continuous relationship with G-d cannot express that relationship except under the impact of its unanswerable mysteries, its fluctuating delights and disappointments, and all of the shifts in perspective which these entail. If there is any clearly discernible pattern to the shifts in Rabbi Soloveitchik, it is not in his thought, but in the openness and availability of his person. Primarily under the impact of the death of his wife, in 1967, he moved from a carefully cultivated distance from colleagues and disciples to self-revelation, a searingly open pining for communication. This manifested itself in brutally candid remarks in public lectures about his love for his wife, his yearning for beatitude, his attachment to Torah study, and his numerous emotional and intellectual conflicts and commitments arising from his immensely jarred and creative life. "Creation springs from primordial chaos," Rabbi Soloveitchik has written, "religious profundity springs from spiritual conflict. The Jewish ideal of the religious personality is not the harmonious individual determined by the principle of

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Light Reading

Encounters with the Jewish People (Behrman House, 1979), by Chaim Raphael.

A British Litvak's encounters with Jews simple and extraordinary in Israel, Europe and America.

Jewish Minters & Medalists (Jewish Publication Society of America, 1977), by Daniel M. Friedenberg.

Disraeli's Grand Tour: Benjamin Disraeli and the Holy Land 1830-31 (Oxford University Press, 1982), by Robert Blake.

A young, restless future Prime Minister's look at Palestine when it was underpopulated, charming, and swampy.

The Last Jews of Radauti (The Dial Press, 1983), photographs by Laurence Salzmänn, text by Ayse Gursan-Salzmänn.

Pictures and stories of the last Jews in a small Romanian town.

Middle East and Israel

Fire in Beirut: Israel's War in Lebanon with the PLO (Stein and Day, 1984), by Dan Baily and Eliahu Salpeter.

Israel Now: Portrait of a Troubled Land (Delacorte Press, 1982), by Lawrence Meyer.

The High Walls of Jerusalem: A History of the Balfour Declaration and the Birth of

Books for the People of the Book



Photo by Laurence Salzmänn

"Aging" — picture from *The Last Jews of Radauti* (The Dial Press), by Ayse Gursan-Salzmänn and Laurence Salzmänn.

the British Mandate for Palestine (Holt, Rinehart, Winston, 1983), by Ronald Sanders.

The New Diplomacy: International Affairs in the Modern Age (Random House, 1983), by Abba Eban.

A wide-ranging analysis with Abba Eban's customary clarity and insight.

The Arab-Israeli Wars: War and Peace in the Middle East from the War of Independence through Lebanon (Vintage pb, 1984), by Chaim Herzog.

Israel's sixth President as expert military commentator.

Contemporary

An Orphan in History (Bantam pb, 1983), by Paul Cowan.

A moving exploration of Jewish family roots; less successful in locating the Jew today.

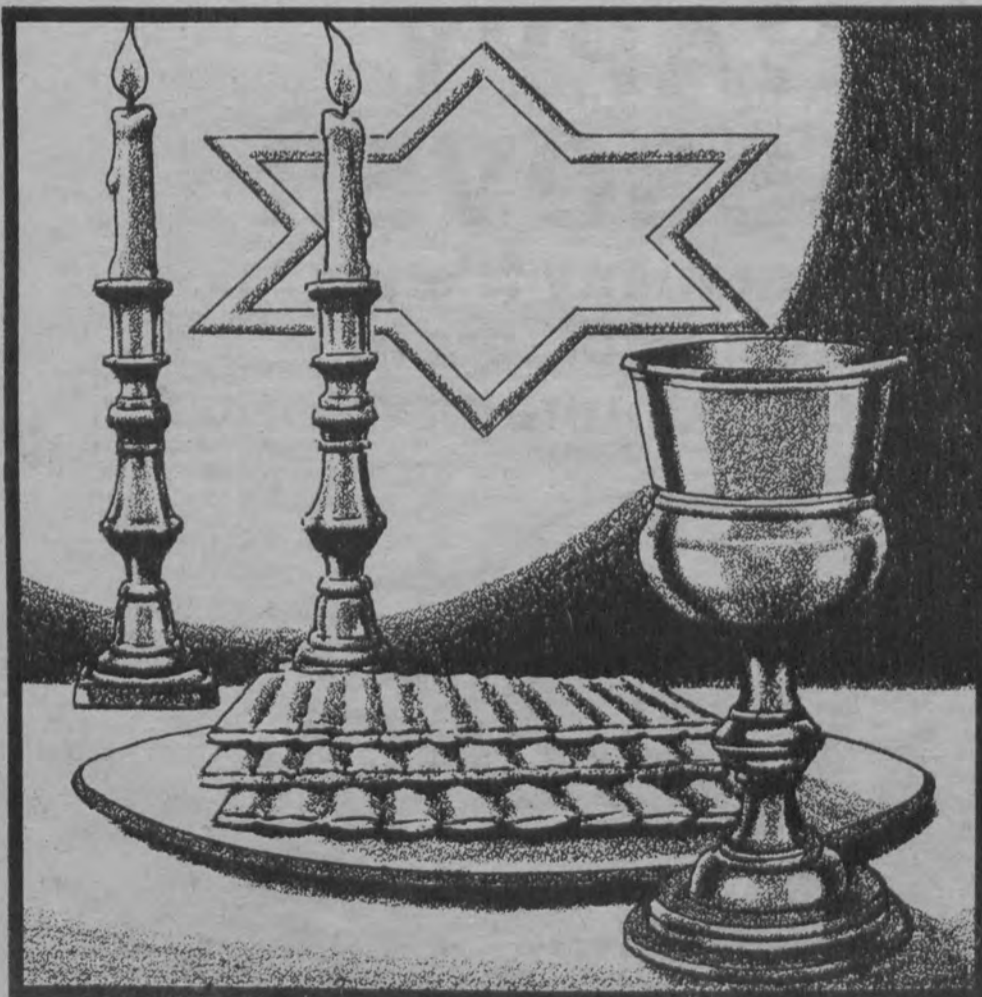
The Bar Kokhba Syndrome: Risk and Realism in International Politics (Rossel Books, 1983), by Yehoshafat Harkabi.

The Chosen People in America (Indiana University Press, 1983), by Arnold M. Eisen.

The chosenness concept as adopted by American Jewry.

Jewish History

The Redemption of the Unwanted: From the Liberation (Continued to Page 24)



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of the Death Camps to the Founding of Israel (St. Martin's, 1983), by Abram L. Sachar.

The suffering of survivors after the Holocaust.

Jews in the Eyes of the Germans: From the Enlightenment of Imperial Germany (ISHI, 1979), by Alfred D. Low.

Philo-Semitism and the Readmission of the Jews to England 1603-1655 (Oxford, 1982), by David S. Katz.

The Jews of East Central Europe between the World Wars (Indiana, 1983), by Ezra Mendelsohn.

A distinguished historian continues his exploration of interbellum Jewry.

Biography

Hannah Arendt: For Love of the World (Yale pb, 1982), by Elisabeth Young-Bruehl.

An award-winning portrait of the controversial German-Jewish emigre who wrote on the origins of totalitarianism and the banality of evil.

Yesterday: Memoirs of a Russian-Jewish Lawyer (California, 1981), by O. O. Gruzenberg (1860-1940), edited with introduction by Don C. Rawson.

Dori: The Life and Times of Theodor Herzl in Budapest (1860-1878) (Alabama, 1983), by Andrew Handler.

Literature and Criticism

Never Say Die! A Thousand Years of Yiddish in Jewish Life and Letters (Mouton, 1981), edited by Joshua A. Fishman.

763 pages in Yiddish and English on the history of Yiddish and Yiddish literature.

Rabbis and Wives (Vintage pb, 1983), by Chaim Grade.

Life in Eastern Europe as it was, and as Grade would have us think it was.

Franz Kafka: The Complete Stories (Schocken, 1983), edited by Nahum N. Glatzer, foreword by John Updike.

The unexpurgated texts, magnificently printed and bound.

Jewish Thought

The Body of Faith: Judaism as Corporeal Election (Seabury, 1983), by Michael Wyschogrod.

The first systematic Jewish theology by an American Jew. A major achievement. Lucid and non-technical. Wyschogrod hammers away at interpretations of Judaism as philosophy or ethics.

Judaism is *body*: land, people, suffering, sacrifices, even Jewish food, as well as spirituality and ennoblement.

Gershom Scholem: Kabbalah and Counter-History (Harvard, 1979), by David Biale.

The assumptions, findings, and conclusions of the late historian of Jewish mysticism.

Dialogue with Deviance: The Hasidic Ethics and the Theory of Social Contraction (ISHI, 1983), by Mordechai Rotenberg.

Religion

Jewish Legends of the Second Commonwealth (Jewish Publication Society, 1983), by Judah Nadich

I Asked for Wonder (Crossroad, 1983), by Abraham Joshua Heschel, edited by Samuel H. Dresner.

A collection of Heschel's uniquely compelling aphorisms, verses, and paragraphs.

Menoras HaMaor — The Light of Contentment (Chinuch, Lakewood, NJ), by Yitzhak Abohav, translated by Yaakov Renman.

A classic of Jewish ethical literature; first English translation.



Drawing by David Schorr

Hannah Arendt: For Love of the World (Yale University Press), by Elisabeth Young-Bruehl, won the Alfred Harcourt Prize in Biography and Memoirs and the Kenneth B. Smilen/Present Tense Literary Award in Biography/Autobiography.

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Our American Future — Still There?

By CHARLES VERNOFF

I. THE PROMISE OF HISTORY

The fabled year 1984 is upon us. George Orwell's landmark novel of the same name depicts 1984 as an era when hope is dead and authoritarianism has triumphed. This fictional account has for several decades set the present year in high relief. The months immediately preceding its advent began a time of reflection and assessment. Orwell shows us a world of totalitarian brutality in which we recognize the ashes of Western civilization and its dream. The moment at hand therefore invites reflection on how far we have actually come toward being stripped of our dreams and conformed to Orwell's grim vision of the future. Yet the only way to judge the present lies through assessment of the past.

From the days of ancient Israel, the compelling vision and driving force of Western civilization has indeed been hope itself: specifically, the hope for a future era of peace, freedom, prosperity, and self-actualization. Whether that hope was interpreted religiously in terms of



RELIGIOUS NEWS SERVICE PHOTO

a messianic Kingdom of G-d on earth or, as happened later, in a secularized vision of a golden age to be engendered by science and democracy, it embodied what we call "the promise of history." This promise was originally understood as vouchsafed and guaranteed by G-d. Modern culture has often

seen the promise as ratified instead by the spirit of rational progress toward ever greater social and technical perfection. In either case, the promise's reality depends upon the whole sense of positive direction in time, and the conviction that events do indeed constitute a meaningful "history" rather than

an unintelligible chaos of mere happenstance. It follows that the profoundest spiritual malaise of the West would arise from the corruption or demise of this deepest and most energizing hope. Today many wonder what the situation is in America, long enshrined by ourselves

and others as the last and best hope of Western civilization. After decades of repetitive crisis so numbing that the very capacity to sense crisis threatens to lose itself in our numbness, we can no longer demur in an effort to calculate the stakes of the battle in which — aware or not, agonized or dulled — we are all perilously engaged. The issue is nothing less than the strength of the life force within Western civilization generally and America particularly. And the measure of that strength is the extent to which "the promise of history" still lives among us, still animates our imaginations and organizes our wills to continue toward the future. "The promise of history" is the great story of Western civilization.

II. THE BIBLICAL PLAN

The "promise of history" has its origins some three millennia ago in the religious vision of ancient Israel. The Hebrew Scriptures open with G-d's declaration of the goodness of the world He has created — this very world in all its concreteness, a teeming variety of natural elements, plants, and animals. For the most part, creation is a beautifully organized and integrated whole. Only one corner has been left deliberately

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Our American Future — Still There?

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unfinished: the human sphere. G-d has created humankind with a freedom that images His own divine nature, and it is left to this human freedom to develop toward maturity through undertaking the task of completing the creation.

What is the task?

Nothing other than extending the harmony which G-d has invested in the natural world to the human sphere. The human task is to assume responsibility, with divine assistance, for establishing harmony in every concrete area of human life: within one's own individual person, throughout family and community, and among all the peoples of the earth so that "nation shall not lift up sword against nation, neither shall they learn war anymore."

That this goal of universal peace and harmony will one day be achieved through and despite all the bitter lessons by which freedom matures is the constant assurance of

G-d to His People Israel, especially at moments of stress and tribulation. Events became for the Hebrews a perhaps tumultuous but ever meaningful procession toward a glorious final consummation. Here was a decisive break with non-biblical religion, for which the experience of time generally follows that ever-repeating cyclic round of the seasons. Time for the People of Israel now moved in a straight line, progressing from Creation toward Redemption.

According to biblical understanding, divine providence would operate within the sphere of human freedom to guide events toward the promised endtimes. Although G-d would work with those recognizing Him and curb extreme wickedness in order to realize this goal, He would never manifest Himself so forcefully as to paralyze human freedom, for in this very freedom lay the deepest human resemblance to G-d and thus the value of humanity for G-d. Thus

human history was bound to be a messy affair in which hard lessons were slowly learned, wills would gradually turn toward the L-rd, and the final harmony could eventually emerge with human freedom fully intact.

From an early date, however, as the Bible tells it, some human beings were impatient in their zeal to see a final and comprehensive harmony. In them was born the determination to impose a total order at once, whatever the price paid in human freedom. These ambitious world-planners, usurping the divine prerogative, entered upon the biblical scene to instigate the building of the Tower of Babel. Organizing humanity into one efficient civilization speaking the same language, they endeavored to penetrate the place of G-d.

It is this same spirit of Babel, or Babylon — the spirit of a totalitarian human rule seeking to supplant the designs of the L-rd of history

— which the Book of Isaiah later vigorously assails. The Babylonian Empire, with its selfish, imperial ambition, would necessarily see the most insufferable threat to it as the claim that the small and relatively powerless People of Israel endures perpetually only as witness to the reality of the true Ruler of the world. The extermination of this People could alone decisively refute the claim. If the People of Israel was designated as special bearer of the "promise of history," Babylon brought into the world the "revolt against history," the spirit which rebels against the divine plan that pursues world order in and through the muddling and laborious processes of freely willed human action within each diverse group.

The rulers of Babylon, of the Hellenistic monarchies, and of Rome dwelt outside the covenant which G-d had made with Abraham, Isaac, and Jacob and confirmed with Moses. Their "revolt against history" was accordingly from the outside. Far

more dangerous to the "promise of history" is the possibility of revolt from within, a "revolt against history" among those who themselves bear the covenant with the L-rd of history and upon whom, therefore, the fulfillment of the promise in part directly depends.

How might such a revolt come about?

G-d's promise of the eventual triumph of righteousness and peace does not exclude the inevitability of severe reversals and trials along the lengthy road that stretches toward the Kingdom of G-d. Painful and catastrophic events may sorely test faith in the divine promise. Attempts to justify the faithfulness of G-d in the face of such disasters may eventually falter and crumble in bitter disillusionment. Those who cannot meet the test of hope and faith in circumstances or excruciating trial may then reject the "promise of history" as a cruel lie and take up the banner of revolt.

All those who embark upon what they experience as a covenant with the L-rd of history are subject to shattering tests by history. Each time events seem massively to disconfirm the promises of G-d, the sense of covenant is imperiled and may require new justification and adjustment. An accumulation of negative events over time can strain the covenant to the breaking point. Then the bearers of the covenant may seem to have only two real options: to declare the L-rd of history a deceiver and revolt against Him; or to reinterpret the character of the L-rd so that His apparent responsibility for historical events itself becomes blunted or entirely neutralized, and faith can be revived on a different and non-historical basis.

Now, there are four actual moments in the course of Western civilization when historical peoples have experienced themselves as embarking upon a covenant with the biblical G-d. These crucial moments were "covenantal" because they were experienced as contractual, reciprocally binding, a commitment of both man to G-d and G-d to man. Implied in the idea of covenant is the possibility of disappointment, for severe reversals and trials are viewed as the violation of the promissory agreement, and, in fact, on each of the four covenantal trajectories, repeated encounter with profound historical crisis has caused the pattern of testing unto the breaking point to unfold.

The first and paradigmatic moment in covenantal history is that of biblical Israel.

The second and third are the very different heirs of biblical Israel, namely post-biblical, rabbinic Judaism, and Christianity.

The fourth covenant is that of a people which experienced itself as destined heir to all the previous workings of G-d in history: the American people.

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George Orwell

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In each of these "dispensations," or developmental sequences in convenantal history, events unfold through four stages following an initial revolutionary experience of liberation. Each stage begins with a crisis which takes the form of a type of exile. These four stages — paradigmatic in the history of biblical Israel — will illuminate the history and the present quandary of America. (How these stages of covenantal history illuminate post-biblical, rabbinic Judaism, and Christianity, must await another opportunity.)

III
THE FOUR STAGES

(1) *Formative Stage* — The People of Israel were formed through the experience of bondage in Egypt. In being liberated from this formative or genetic exile, they found a new corporate identity as the People of the L-rd of history. Whose commandments they were obliged to live by. These commandments were specified in the Torah, the Five Books of Moses.

(2) *Reformative Stage* — In the experience of captivity in Babylonia, following Nebuchadnezzar's conquest of Judah, the surviving remnants of the People of Israel understood themselves to be undergoing an exile from the land of Israel intended to instruct them further in their full obligations under the divine teaching. Through this didactic exile they could deepen their understanding of Torah so that they might mend and correct their ways. A deeper probing of the word of the L-rd in part constituted the tradition of rabbinic interpretation which later was transcribed as the Talmud. Release from Babylonian captivity by King Cyrus of Persia would convince the exiled Judeans that their more profound appropriation of Torah, evidenced by a new and exclusive loyalty to the G-d of Israel, had finally placed them fully on the path toward realization of the "promise of history."

(3) *Apocalyptic Stage* — After Alexander the Great's conquest of the Persian Empire, Judea — now secured in its faithfulness to G-d — was subjected to brutal domination by the Syrian Greeks who desecrated the Temple in Jerusalem and attempted to stamp out the Jewish faith. The brothers Maccabee finally arose as champions of the L-rd who liberated Judea from the Greek yoke. But these very Maccabees then not only established a dynasty of monarchs whose virtue was questionable — they also replaced what most Jews regarded as the legitimate officiating priestly line with their own choices, thus themselves desecrating the Temple.

Here was a terrible contradiction: How could the selfsame persons who were clearly the champions appointed by G-d to defeat the external foe turn out to be the very source of internal corruption in Israel's spiritual life? How could the L-rd ordain such a senseless occurrence?

Protest against this state of affairs manifested most visibly in groups such as the Qumran sect that wrote the famous Dead Sea Scrolls. In sympathy with the legitimate priesthood's exile from the Jerusalem Temple, these people exiled themselves to a semi-monastic life in the wilderness, convinced by an apparent logical contradiction within historical events that history as such could no longer continue on the old terms. From their self-imposed logistic exile, the sectarians taught that this breakdown within history could only mean that the end of history was itself at hand, and G-d was about to usher in the time of Redemption when the "promise of history" would be fulfilled. Hence these alienated Jews, drawing upon the dualistic ideas of Persian religion and oppressed by the new domination of Rome, probably spearheaded the apocalyptic expectation that the final battle between the forces of good and evil was about to break forth. These convictions were expressed

in numerous apocalyptic religious texts.

(4) *Postapocalyptic Stage* — According to the apocalyptic mentality, the "promise of history" had to be on the verge of fulfillment precisely because only that assumption was consistent with religious understanding of G-d as L-rd of history. For the pattern of history to collapse in self-contradiction must necessarily mean that G-d was about to bring down the curtain on it altogether, for no intelligible history could proceed beyond this impasse.

What, then, would result when this superheated apocalyptic expectation of the endtimes, rather than being able to hail the glories of Redemption, was forced instead to confront the worst historical catastrophe yet?

Many Jews, agonizing under a tyrannical rule, could no longer quietly endure Roman oppression as did the Qumran sectarians. Resorting to active resistance, these Zealots and their allies brought down upon Judea the vengeful Roman heel in all its force, leaving

Jerusalem and the Temple leveled and most surviving Jews scattered or enslaved in what we may call a devastatingly unintelligible problematic exile.

Here was the terminal crisis of biblical Judaism. It was simply no longer possible to see a real correspondence between the actual theater of historical events and the active will of a righteous and omnipotent L-rd of history. From this juncture, two paths diverged.

One, the path of the majority, led squarely away from involvement in history. For those who remained faithful to Judaism, the presence of G-d would no longer be sought primarily in historical events but in the study and practice of the divine Word of Torah. Messianic expectations were muted and deferred. Only by neutralizing G-d as L-rd of history might a basis be established for reviving and continuing the faith of Israel.

Another path, that of a small minority, found their disappointed apocalyptic faith

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in history torn altogether asunder by bitterness and rage. The failure of G-d to intervene when any logic of the historical covenant evidently required Him to do so could, in fact, mean only one thing: that this historical Deity of Israel was not after all really Divine: He must rather be a low and deceiving impostor,

holding humankind in ignorance of the true G-d, Whose realm utterly transcends this wretched and corrupted historical world.

IV.

THE FUTURE OF AMERICA
Following the stern logic of catastrophe, this development through four stages — formative, reformatory, apocalyptic,

and postapocalyptic — describes the historical trajectory not only of biblical Israel but of each covenantal dispensation within the sphere of Western civilization. Each major step on the path from initial historical confidence to a final choice between ahistorical revival and antihistorical revolt is triggered by confrontation

with calamity that demands fundamental reinterpretation of the previously given worldview.

We stand today under the shadow of this very legacy as we turn, finally, to consider the destiny of Western civilization's fourth covenantal people — ourselves, the Americans.

America's founding fathers, a band of immigrant English Puritans, saw themselves as heirs to ancient Israel, led across the waters by their covenant with the G-d of history, Who had called them to establish an ideal society in a new Promised Land. Puritan ideals combined with the democratic values of enlightenment rationalism to generate an impetus for the American Revolution, with its experience of liberation from Old World domination. The new national consciousness, in this formative stage, perceived in the openness of America's western frontier the promise of liberty's continuing rebirth and renewal until "the promise of history" itself — the dream of the ages — be fulfilled for America and thence all humankind. America's unrestrained social and economic libertarianism, however, over the course of time brought exploitation and abuse — excesses curtailed only by the total impact of the Great Depression.

With Franklin D. Roosevelt as president, America extracted needful lessons from the didactic exile of economic disaster and embarked upon the reformatory enterprise of institutionalizing collective social responsibility. The sincere if not altogether effective measures of the New Deal were crowned with a striking opportunity to wage battle against naked forces of evil in World War II. As the Maccabees and Crusaders of other epochs, America successfully confronted and beat back a powerful foe who threatened the sacred precincts of liberty.

That America was indeed appointed champion of the G-d of history, Author of liberty, seemed amply demonstrated by rewards for valor which followed swiftly upon victory. An unprecedented post-War economic revival stimulated a prosperity that banished all but bad memories of the Depression. The frontiers of social, economic, educational, and scientific advance appeared thrust wide open as never before. Americans in the 1950's showed gratitude to the G-d of their fathers by flooding houses of worship and supporting the extension of America's blessing to disenfranchised blacks, a cause taken up by the burgeoning civil rights movement. Finally, in the election of 1960, this remarkable era of renewal found its master symbol and spokesman in the "New Frontier" of President John F. Kennedy. Despite pockets of dissent, the American people became united with a rare unanimity of affection and respect for their charismatic young leader. It is noteworthy,

perhaps, that uniquely during the Kennedy administration, between the Beat Generation of the 1950's and the counterculture of the 1960's, there was no movement of youth protest.

And then, with bewildering suddenness, John F. Kennedy was felled by an assassin's bullet. This bullet, beyond murdering its well-loved President, left America's very consciousness of historical meaning and purpose bereft and reeling with mortal wounds. For how could the very destiny which had appeared so clearly to favor American virtue with the magnificent era that followed the War now so senselessly dispatch the individual who manifestly carried the full promise of that era, the promise of America's historically ordained bright future? How could the very bearer of the "promise of history," whose fulfillment America had purchased with blood shed in the cause of liberty — how could this man so contradictorily be struck down.

No answer existed within the logic of history as such. And so American consciousness plunged headlong into apocalyptic turmoil. Roles defined by the historical scenario two millennia before were swiftly re-peopled. Like the Qumran sectarians of long ago, flower children departed for the self-imposed logistic exile of communes in the countryside, there to await the coming of the Avatar and the New Age with the encouragement of drug-induced apocalyptic visions. Zealots of the American apocalypse instead joined the cadres of political activism and radicalism determined to advance through personal struggle the cause of the "promise of history." Whether through quietism or activism, the conviction that a vastly new and changed world was dawning caught up the young of America and many of their elders in an intoxicating and irrepressible dream, ramified by exotic spiritual explorations and political speculations in the heritages of East and West alike.

Then, again with bewildering suddenness, the bullets struck once — twice — more. Martin Luther King. Robert Kennedy. And more: The streets of Chicago stained with the blood of protestors and innocent bystanders alike at the Democratic Party's national convention in 1968; the Nixon Presidency, relentlessly napalming villages in Vietnam while moving inexorably toward its own rendezvous with moral bankruptcy in the Watergate affair. But not before a final matchless horror, well calculated to still the halting breath of principled action and youthful conscientiousness for the foreseeable future: the slaying of four young American students by the American national guard on the campus of Kent State University, Ohio. —
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In the fateful years from 1968 through 1970, the immediate sense of a beckoning American future, missing its last apocalyptic opportunity for historical enactment, was beaten to its knees and expired in agony. Those who could recall the 1950's and earlier now wondered where the future, the "promise of history" that once seemed real enough to touch in the fins of American cars, had gone.

America, the last and best hope of Western civilization, now stands with dreams eclipsed and living hopes not much more than a blurred memory. In the strange vacuum which now prevails, symptoms of the postapocalyptic stage into which our consciousness has passed are everywhere to behold. With absence of a felt sense of collective American destiny, many individuals since the early 1970's have been questing for roots in family and religion outside the tried mainstream of American historical expectation. This search, which has produced a massive return to Evangelical Christianity, constitutes a manifest ahistorical revival of spiritual life.

Elsewhere, the ominous signs of "revolt against history" crop up in many guises, appearing as nihilist bitterness, political rage, cultural extremism, and

popular myths of another reality beyond the meaningless brutality of the one in which we are haplessly entrapped. Phenomena as apparently dissimilar as youthful apathy, adult "burn-out," computer games, punk rock, Jesse Helms, religious cults, occultism and the Wagnerian mythologies of "Dungeons and Dragons," Star Wars and Excalibur all witness the resurgence of a spirit which in the past has always heralded the terminal disaster of a fatally impaired historical dispensation.

"America," wrote Simone de Beauvoir, "is one of the world's pivotal points: the future of humanity is at stake here." Following the moral and physical collapse of Europe in the Second World War, the "promise of history" in very fact remained vital only in America. Today after two turbulent decades America herself has reached a crossroads which in the Western past has ever marked the final reckoning of a covenant people. From this crossroads other peoples have discerned but two paths diverging, neither leading back to confidence in "the promise of history."

Do we too, then, face no alternative to a more or less disillusioned abandonment of hope for the historical future? Is some treacherous slide into a "revolt against history" already inevitable?

Surely this moment is already without peer in the

annals of Western culture: in this hour the latest covenantal dispensation of the West, which had embraced the entire heritage of the "promise of history" including its modern variants of Protestantism and Enlightenment — this American covenant has now arrived at a postapocalyptic threshold when all primary reserves of historical meaning and energy, here and abroad, appear exhausted. We live in a moment, unexampled in the West until now, devoid of any real motivating vision of the future. And the sounds of silence deafen.

Yet, perhaps, in this very silence may be discerned — to borrow a phrase from the original Western covenant — a still, small voice. A voice of surprising and paradoxical hope. For this silence without living vision is also the unencumbered silence of unprecedented freedom: the freedom to look, behold, quietly comprehend. And freedom, we recall, is where the Western vision of a humanity made in the image of G-d began. This may be a moment when freedom itself comes to a genuine maturation and, neither pushed nor pulled by the strident imperatives of culturally ingrained demands may — and, indeed, must — simply, nakedly, decide.

The logic of history turns out, after all, to be an unex-

pected logic of freedom. Yes: a third path stretches faintly, almost imperceptibly, from the crossroads at which we now stand. This alternative path, in all likelihood never before glimpsed, is the route that freedom may take when it has marshalled the courage, responsibility, and wisdom to encounter its own history. For only through understanding may freedom amplify itself until it once more feels, as a living reality, its own power to choose.

At this time, more than any time before, let us therefore remember: We are still Americans. We are still free to take hold of our freedom. We may freely gather in our communities to examine afresh the history of freedom and diagnose its ailments; to reappropriate our constitutional traditions; to express our reaffirmed commitment in novel as well as traditional forms of historical faith and joint social action. Facing the common enemy, namely the moral depravity to which our own civilizational process is subject, we may find lesser differences — liberal and conservative, humanist and theist, Christian and Jew — bridged, composed, and transcended in the common pragmatic imperative.

This is a true coming of age: a moment of assuming genuine responsibility for ourselves and our future. No longer can we count on a

"larger force" of historical momentum to sweep us forward toward realization of the Western and the American dream. We have received all the major lessons history has to impart and historical consciousness in the old sense has probably retired from the stage of human experience. The responsibility that supplants it demands that we now shape our own future through imagination, reflection, decision, and action if we are to have one worth living. If we do not, we will for a short while have nothing but the empty doldrum of the present. And then this will give way to paroxysm of unconscious rage that must plunge us into a chaos whose end may well be a final locking of the gate on our social and individual freedoms, in nuclear holocaust or 1984. The coin bearing these two faces is that of a responsibility for ourselves which can no longer be avoided or evaded. If we assume charge of our destiny by choosing to exercise this responsibility, we can begin to build the Golden Age together. If we refuse this charge, our own nature as the humanity of the West will consume us and hurl our civilization into the bitter prison of hope betrayed.

Charles Vernoff, an historian of the interrelationship between the world's five major religions, is Associate Professor of Religion at Cornell College, Iowa.

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Isadore Twersky — Hasidic rebbe, Harvard professor, son-in-law of Rabbi Soloveitchik.

Soloveitchikian Disciples

The Soloveitchik family's reputation is built on not only intellectual but pedagogical excellence. The present Rabbi Soloveitchik's father, grandfather, and great-grandfather were all renowned talmudic scholars, each of whom trained his children to carry on the legacy. The present Rabbi Soloveitchik has continued this intellectual-pedagogical tradition in exemplary fashion. At the same time, three of his major disciples have, like Rabbi Soloveitchik himself, not only sustained but complemented the teachings of the master.

Rabbi Soloveitchik's only son, Haym Soloveitchik, is, like his father, a master in the great sea of the Talmud, but unlike his father, a critical historian specializing in medieval Jewish history. One interesting aspect of his research deflates — or draws out latent family tradition in opposition to — the very heroic images which have always been at the heart of his family's intellectual heritage — images of Maimonides as a critico-conceptual, *tosafist*-like scholar, and of Rabad of Posquières as the most conceptually comprehensive debate partner of Maimonides. Father and son, then, are one in their identification of the content and the authority of Jewish tradition, but not in their uses of it.

Rabbi Soloveitchik's eldest son-in-law, Isadore Twersky, is, like his father, an unrestrained admirer at the throne of the great Maimonides, but unlike his father-in-law, a scion of a famous Hasidic line, to which the intellectual and familial forbears of Rabbi Soloveitchik were in opposition. Ironically, it is the research of Twersky — the embodiment of the convergence of the Hasidic and Mitnaggedic lines — which marshalls a staggering knowledge of medieval Jewish history to buttress that which his brother-in-law, Haym Soloveitchik, appraises, through his own penetrating research, with a degree of skepticism — the image of Maimonides as the critico-conceptual, *tosafist*-like scholar, and of Rabad as the commentator on Maimonides' great Code first deserving of a scholar's attention. Father and son-in-law, then, are one in their identification and appreciation of the central documents in the post-talmudic tradition, but not in the living landscape in whose context they are to be appreciated.

Rabbi Soloveitchik's youngest son-in-law, Aaron Lichtenstein, is, like his father-in-law, utterly devoted to the redemptive power of the intellectual activity of the study of talmudic literature, but, unlike his father-in-law, a professor of English who embodies the spiritual value of other literatures, too. The book-length fruits of his research — on Henry More, the 17th-century Cambridge Platonist — reveal not simply a consideration of internal issues in Jewish history and philosophy, but a broad examination of the whole range of critical issues in human spirituality and Western philosophy. Father and son-in-law, then, are one in their commitment to the daily pursuit of spiritual nourishment through Talmud study, but not in their identification of broader areas in which this nourishment can plant its seeds.

'The Lonely Man of Faith'

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equilibrium, but the torn soul and the shattered spirit that oscillate between G-d and the world. In his substrata of spiritual existence, the *homo religiosus* endures constantly the diastrophic forces of mental upheaval and psychic collision." The search for consistency and system in Rabbi Soloveitchik is not simply doomed; it belies the animating ground of his thinking.

It is, however, readily apparent why the search for system in Rabbi Soloveitchik's thought is so enticing. Fluid and explosive as he is in his religious thought, he is as rigorous and tightly controlled in his talmudic discourse. Talmudists presume that an internationally renowned practitioner of their craft — renowned precisely because of his indefatigable and successful quest for airtight, interlocking

prescriptions — the Halakhah. Despair, mystical other-worldliness, or spontaneous spiritual expression are diametrically opposed to his way of channelling creative spiritual upheaval and conflict. For him, radical subjectivity does not simply coexist alongside objective religious law, but is generated and nourished by it. This is illustrated in a vintage Soloveitchikian passage included in a chapter on prayer in Besdin's volume.

Maimonides (1135-1204), the outstanding medieval Jewish scholar, says Rabbi Soloveitchik, regarded prayer as ordained by the Bible (*midorayta*), while Nahmanides, another authoritative medieval Talmudist (1194-1270), cited a number of talmudic sources to demonstrate that the

Both Maimonides and Nahmanides regarded prayer as meaningful only if it is derived from a sense of *tzarah* (crisis). They differ in their understanding of the word. Maimonides regarded daily life itself as being existentially in straights, inducing in the sensitive person feelings of despair, a brooding sense of life's meaninglessness, absurdity, lack of fulfillment. . . . Real prayer is derived from loneliness, helplessness, and sense of dependence. Thus, Maimonides [by regarding daily prayer as obligatory on the highest — the biblical — authority] regarded all life as a "depth crisis."

To Nahmanides, however, life itself is not ontologically in crisis. That is why, in his view, prayer is biblically obligatory when distress im-



Photo by Richard Nowitz

Haym Soloveitchik — talmudic master, professor of Jewish history, son of Rabbi Soloveitchik.

logical propositions — would (and even should) apply the same methodology to religious thought. In fact Rabbi Soloveitchik is too complex to fit the presumptions of those whose breadth and depth of intellect and emotion are less than his own.

Those who err in searching for consistency in Rabbi Soloveitchik's religious thought have their counterparts in philosophers and religious thinkers with little or no knowledge of the Talmud. They often presume that a thinker so radically existential as Rabbi Soloveitchik could not possibly take seriously a fixed and intricate legal system, such as Jewish law. Rabbi Soloveitchik's complexity confounds this presumption not simply by virtue of his absorbing interest in Talmud but, even more subtly, by virtue of his reliance on the fixed, talmudic texts for his fluid religious thought. What distinguishes Rabbi Soloveitchik from other Jewish religious existentialists is the degree to which he grounds his existential ontology in a religious-legal system replete with normative behavioral

obligation to pray was derived only from rabbinic enactment (*miderabbanan*). Such a debate, in the hands of a Talmudist other than Rabbi Soloveitchik, would be represented as just one more case where leading medieval authorities disagreed about the meaning and the weight of sources and precedents; but in Rabbi Soloveitchik's hands, a legal debate is ground into a lens which refracts sharply divergent perspectives on life.

Nahmanides, notes Rabbi Soloveitchik, conceded that in times of great communal distress, prayer is required on the highest (the biblical) authority. Nahmanides wrote, "It is a [biblical] commandment to plead fervently with God through prayer and shofar blasts whenever the community is faced with great distress . . . for it is a commandment to affirm in moments of distress our belief that the Holy One listens to prayers and intervenes to grant aid." This comment led Rabbi Soloveitchik to regard the divergent views of Maimonides and Nahmanides on the basis of prayer as reconcilable.

poses itself from without, arising

independently of man . . . One need not be a reflective, introspective or a brooding type to perceive this crisis; the simplest person experiences it, whether it be poverty, illness, famine, war, or death . . . it is a crisis which can be shared with others, through empathy and sympathy.

The "depth crisis" of Maimonides, however, is an inner, personal, clandestine, and undefined crisis which is not readily manifest to the eye . . . This type of crisis cannot be attributed to man's stupidity, negligence or incompetence, as can the "surface crisis" [of Nahmanides]. The "depth crisis" [of Maimonides] is clearly beyond solution; it is an existential reality, a condition of human existence. It will be felt more poignantly by persons of greater intelligence and imaginative perception; the wiser and more sensitive one is, the greater the crisis. It is rooted in

(Continued to Page 31)



Photo by Richard Nowitz

Aaron Lichtenstein — yeshiva dean, English professor, son-in-law of Rabbi Soloveitchik.

(Continued from Page 30)

man's essence, his metaphysical origin. It is existential, not social, political, or economic.

The Torah bids man actively to combat . . . superficial, external crises. The ills of poverty, disease, and war are debilitating and impair our spiritual freedom. The

Torah, however, encourages man to submit to and embrace the experience of the "depth crisis." Thereby does man truly grasp the reality of his condition and become stirred to great heights of the spirit. For this "depth crisis," there is no solution except [daily] prayer. "Surface crisis" can be

overcome; the existential crisis can only be met by prayer.

The implications of this characteristically passionate Soloveitchkian passage are many:

Jewish thought does not derive primarily from philosophic, ethical, kabbalistic, or homiletical works, but from Jewish law itself — the Halakhah; the method of deriving thought from legal texts is the same as the derivation of the law itself, namely, the reconciliation of seemingly contradictory sources by the framing of a bold hypothesis, or concept, which leads to the identification of a common underlying principle; conceptual analysis supersedes historical reality (Maimonides did not philosophize in the terms of Nahmanides about prayer, and still less about life as a depth crisis, since Maimonides died when Nahmanides was a child, and was, as an advocate of the adequacy and supremacy of the intellect, far removed from modern existentialist categories); and, finally, normative religious-legal obligations, such as the recitation of fixed texts of prayer at fixed times, do not stifle the individuation of emotion and experience, but sustain and channel it.

The upshot of Rabbi Soloveitchik's method is a unification of law and philosophy, objectivity and subjectivity, system and dif-

ferentiation. Rabbi Soloveitchik, to use the Greek metaphor revived by Isaiah Berlin, is both a hedgehog and a fox; a seeker of system and a lover of individuality, both an articulator of unchanging and systematically interlinking halakhic categories and a confessor of fluid and explosive existential quandaries, a universalist and a particularist. In all this, Rabbi Soloveitchik is more indebted to certain predecessors than he wishes to acknowledge.

III. THE BERLIN SEEDBED

He was transformed from an insulated if brilliant talmudic scholar into a Western, philosophically trained spokesman for Orthodoxy by his years in Weimar Berlin. He shared in a unique intellectual encounter still unappreciated by historians of Weimar culture. The historians have traced the cravings, the sufferings, and the achievements of Germany's marginal, assimilated Jews who sought to demonstrate their German or human worth. The quest of another type of Jew in Berlin — the East European immigrant who forsook his ancestral moorings for the West — remains to be set forth. Among these East European Jews were not only intellectuals who in varying degrees had broken with Orthodoxy, but a pool of extraordinarily talented, fully

Orthodox, and creatively dissatisfied young men, mostly in their twenties, who had come to Berlin in the 1920s. From the Slobodka yeshiva came Jehiel J. Weinberg, Abraham E. Kaplan, and Joseph Z. Lipovitz; from Warsaw came Abraham J. Heschel; from Lomza came Hayyim Heller; from Warsaw via Hebron came Isaac Hutner; from Yekaterinoslov (now Dnepropetrovsk) and Warsaw came Menachem Schneerson; and, from Haslovitz and Brisk, came Joseph B. Soloveitchik.

Not even Philo of Alexandria or Maimonides and Judah Halevi of medieval Spanish culture had embodied this kind of sudden, radical transition from an indigenous, culturally as well as religiously all-encompassing Orthodoxy, straight to the center of a Gentile culture. All of these East European Talmudists were iconoclasts; each emerged from Berlin with a highly individualized concept of Judaism that nevertheless was integrated into a fully Orthodox framework of Halakhah and thus, in their view, developed organically from the intellectual baggage they had brought to Berlin.

Jehiel J. Weinberg (1885-1966), survivor of concentration camps and later of Montreux, became the only internationally recognized authority in practical talmudic studies who was an academic scholar. Abraham
(Continued to Page 33)

An Ethical Will

Dearest...

Weep not and dry your tears. At least in my behalf. The years that God has allotted to me have been good, and I have no *tayneh* to our Maker. Death is the final state of all human beings, and a few years more or less do not matter. I have drunk fully of the cup of life, and a few remaining drops left unspilled need cause no grief or regrets.

To my children - In material things I have seen to it that you will not want. These are the least important things, although the lawyer has prepared a megillah to safeguard them. Remember to be Jews, and the rest will follow as day follows night. Our religion is not ritual but a way of life. To us as Jews, life is its own *raison d'être*, its own self-justification; we await neither heaven nor hell. Ritual is only a tool to remind us who we are and of the divine commandments. Jews do not lie, steal or bear false witness — *past nisht*, as our parents used to say — such things are simply unbecoming for a Jew. Take care of one another, and in honoring your mother, honor yourselves. I know the love she has lavished on you without thought of self.

Marry within your faith. Not to please me but so that you may be happy. Not because Gentiles are inferior — they are not — but because marriage is complex enough without the

complicating variables of different viewpoints. You are the bearers of a proud tradition of four thousand years. Do not let the torch drop in your generation.

I lived as a Jew and would like to be buried as a Jew by those of my faith.

Turn not away anyone who comes to you for help. We Jews have seen more suffering than any other people. That which you give away, whether of money or of yourselves, is your only permanent possession.

Forget not Israel. You can be a builder of the homeland for the remnants of our people. There is no conflict between your obligation as a citizen of our country and your concern for Israel. Your duties to your community and to America need not suffer because of love of Zion. On the contrary, a good Jew is a better citizen and a better American.

Say Kaddish *after* me but not *for* me. Kaddish is the unique Jewish link that binds the generations of Israel. The grave hears not the Kaddish, but the speaker does, and the words will echo in your heart. The only immortality I seek is that my children and my children's children be good Jews, and thereby good people.

God bless you all and keep you.

Lehayyim, — To LIFE....

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Kosher for Passover



ON SALE AT PARTICIPATING STORES

'The Lonely Man of Faith'

(Continued from Page 31)

E. Kaplan, practical and theoretical Talmudist, musician, and poet, left a warm memory and great, unfulfilled expectations after his untimely passing in Berlin in 1924 at the age of 34. Joseph Z. Lipovitz (1889-1962), emigrated to Palestine and wrote the only philosophically informed *musar* (ethical) literature in the 20th century. About Abraham J. Heschel (1907-72), who went to Frankfurt, Warsaw, London, and Cincinnati before becoming a prominent writer and social activist in New York, there is no agreement among critics: was he, in essence, a religious poet or systematic theologian, a romanticist or historian of Jewish spirituality, an activist or a scholar, or all of them? Hayyim Heller (1878-1960) — a key figure who, in his small academy in Berlin, had Rabbis Soloveitchik, Schneerson, Hytner, and Lipovitz as students — left Berlin for America, Palestine, and, again, America, to pioneer in the publication of critical editions of rabbinic works. Isaac Hutner (1907-80), who left Berlin for Jerusalem, Warsaw, New York, and, again, Jerusalem, may — with his creative interweaving of talmudic aggadah, Polish hasidic thought, Slobodka ethical thought, and the thinking of Judah Lowe (Maharal of Prague) — turn out to be the most original thinker of the group. Menachem Schneerson, the Lubavitcher Rebbe (b. 1902), went from Berlin to the Sorbonne to the United States, and now, from Brooklyn, heads a vast, worldwide network of hasidic disciples, many of Western, non-hasidic background.

Rabbi Soloveitchik's thinking, then, hardly coalesced in a vacuum. His distinctive oeuvre is rooted in the soil of a fascinating and as yet unexplored subculture within the Weimar-Jewish encounter.

If we rotate the cultural lens, now focused horizontally on Rabbi Soloveitchik's presence in Weimar Berlin, and turn it vertically to his roots in Lithuania, we can understand the seedbed of his thought more fully; it is not only his contemporaries who illuminate the conditions of his transition. The first outstanding East European talmudic scholar to attempt an Orthodox-Western synthesis in Berlin predated the arrival of Rabbi Soloveitchik by 60 years. Alone in his search, with neither mentors, models, nor colleagues, Rabbi Israel Salanter (the founder of the *Musar*, or Ethical, Movement in Lithuania) left Eastern Europe in 1858. He criss-crossed Prussia for 25 years, residing in Memel, Berlin, Friedrichstadt, Halberstadt, and Koenigsberg. He suffered conflicts, formulated issues, and reached conclusions which foreshadowed those of



Joseph B. Soloveitchik today

Rabbi Soloveitchik. In method, both Rabbis Soloveitchik and Salanter regarded Halakhah and Aggadah as two sides of one coin; they derived values and doctrines, and not just law, from the legal halakhic texts, and they used the anecdotal, biographical, and speculative aggadic texts as sources of law, not just of value and doctrine. Both thinkers developed a philosophy of Judaism which combined, on the one hand, authority and reason, self-restraint and iron discipline, and, on the other hand, an existential ontology, a keenly developed awareness of the subjectivity, the singularity, and the suffering of life. Both thinkers regarded Torah study not merely as a legal obligation and a source of knowledge and values, but, above all, as a redemptive experience which cushioned the debilitating effects of ontological distress.

It is true that the primary non-talmudic interests of Rabbis Soloveitchik and Salanter differed — Rabbi Salanter's was psychology. Rabbi Soloveitchik's is philosophy — and Rabbi Soloveitchik takes great pains to disassociate himself from Rabbi Salanter, yet precisely that which Rabbi Soloveitchik perceives in Rabbi Salanter's doctrines is that which sets the tone of most of his own writings: a pessimism, and preoccupation with self, evident in reflexive litanies about "torment," "psychic collision," "despair," "shattered spirit," "brooding," "wretchedness," "loneliness" — the list of Rabbi Soloveitchik's ubiquitous terms of distress runs much longer. Clearly, something of the native personality, the cross-cultural purpose, and the intellectual response to encounter with the West is shared by the most iconoclastic East European talmudic scholars of the 19th and 20th centuries, respectively.

"Kant would not have understood my grandfather!" exclaims Rabbi Soloveitchik

in lectures. It is a revealing comment, indicating not simply a conviction about the intellectual subtlety of the mind and the method of his forebear, who nurtured the intricate critico-conceptual method of talmudic study. The comment betokens an ambivalence about the value of what Rabbi Soloveitchik

learned in Berlin, no less than his hostility to Rabbi Salanter betokens an ambivalence about an East European precursor who, too, sought to leave the hearth of pure Talmud study in order to widen his horizons. Not just boundless creativity, intelligence, and sensitivity, but an ultimate uncertainty about the very legitimacy of his talmudic-philosophic quest,

sustain the ontological distress and the restless typologies which form the hallmark of Rabbi Joseph Baer Soloveitchik.

Hillel Goldberg, Lecturer in modern Jewish intellectual history at The Hebrew University in Jerusalem, is Senior Editor of the *Intermountain Jewish News*, and Editor of the *IJN Literary Supplement*.

"In the day of prosperity be joyful, and in the day of adversity, consider."

— Kohelet (Ecclesiastes) 7:14

Rabbi Tanhum ben Hiyya interpreted "in the day of prosperity be joyful": In the day when your fellow man prospers, rejoice with him; and "in the day of adversity, consider": Consider how to support the poor.

— Midrash Rabbah, second comment on Kohelet 7:14

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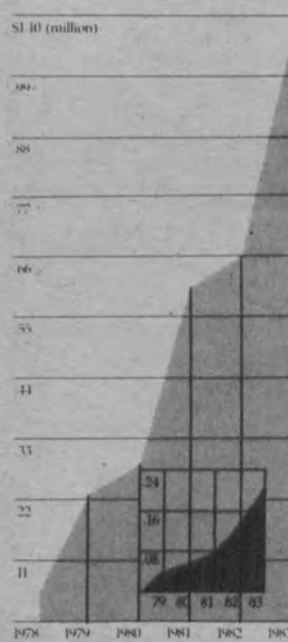
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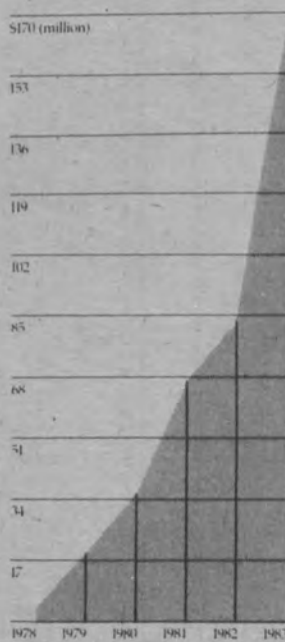
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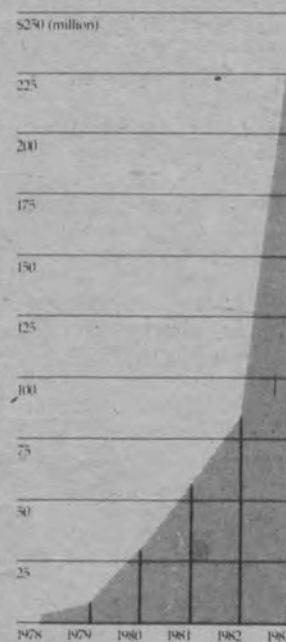
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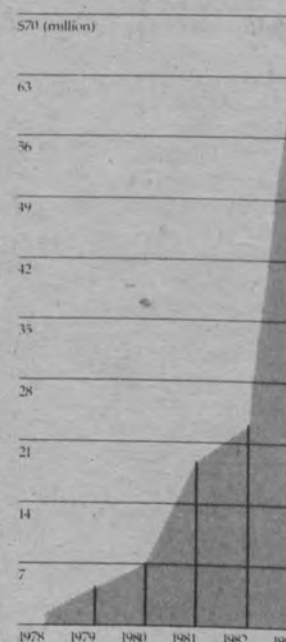
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Biblical Translation Renders Genesis As Poetry

Reprinted from Boston University's *The World*
By MARILYN HANLEY

In the story of Jonah and the fish, the Hebrew word for "go down" appears repeatedly to describe Jonah's travels to the city, to the ship, to the ship's hold and into the fish.

While a standard translation might change this expression for variation, "if you maintain it, what you find is that it's Jonah who really is going down into himself," says Everett Fox, a fellow in the Center of Judaic Studies and lecturer in the department of religion in the College of Liberal Arts. Fox has just translated The Book of Genesis to reflect the Hebrew Bible's spoken character.

Jonah emerges as being depressed, he suggests. "I think that is something new in terms of what the Bible is trying to say."

His translation, recently published by Schocken Books as *In the Beginning*, reveals certain levels of meaning "that you cannot get any other way in English," Fox says.

Significant levels of meaning, he stresses, "can be destroyed" in prose translations, since meaning depends on word association. What is lost in these translations is the repetition of key words and word-stems that form the

echoes, allusions and powerful inner structures of sound that the text uses to develop its central theme.

His translation "echoes" what an ancient audience would have heard. Its literary approach pays attention to the sounds, words, and plays on words or puns by which these people made important points.

The sound of a specific word can indicate not only an important motif in the narrative but can also bring out structure, which itself conveys the principal idea of the passage. As an example, Fox cites God's first acts of creation (Genesis 1:3-5) which, as portrayed in an orderly fashion in the Hebrew, suggests that creation itself is orderly. "This idea is the theme of the whole chapter," says Fox.

For example, Fox's translation reads:

God said: Let there be light! And there was light.

God saw the light: that it was good.

God separated the light from the darkness.

God called the light: Day! and the darkness he called: Night!

The four occurrences of "God" and the verbs give a poetic tone to the creation account, Fox points out. In contrast, virtually all modern translations treat the passage

as prose and remove its inner structure.

Fox's poetic yet literal approach was first espoused by Martin Buber and Franz Rosenzweig in their German translation of the Bible (1925-1961) and in subsequent interpretive essays, he writes in his introduction to *In the Beginning*. His translation is based on the Buber-Rosenzweig work in its basic principles, its general layout and many specific readings. Fox also used their translation techniques—setting out

the text in cola (in lines rather than paragraphs), transliterating and explaining Hebrew names (since they indicate a person's personality or fate) and reproducing leading words.

The "leading-word" principle holds that key, or "leading," words are repeated within a text to signal major themes and concerns, like recurring themes in a piece of music. The word operates primarily on the basis of sound.

Fox began his translation

work 15 years ago as a student of Nahum N. Glatzer at Brandeis University. But most of his work—especially the development of his method—was done in the last eight years, while he was an assistant professor of religion at Boston University.

He read aloud and taped the ancient Hebrew, the 1,000-year-old written text (although Genesis is thought to be about 2,500 years old). To write his final draft, he played the tape to echo the same rhythm and flow of the Hebrew in English.



Making Manischewitz Wine for Passover is observed at the Manischewitz Wine Company plant in Dunkirk, N.Y. by (left to right) Israel Werblowsky, public relations director for Manischewitz Wines; Rabbis Joseph Singer and Solomon B. Shapiro, the supervisory rabbis for Manischewitz Wine Company and Rabbi Nissan Braun, *mashgiach* at Dunkirk.

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Passover Cookbook Adds 'How Come' To 'How To'

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Amit Women
- West Orange Chapter

THE PASSOVER FEAST II, a comprehensive Passover cookbook published by the West Orange Chapter of AMIT Women (formerly American Mizrahi Women), offers the Jewish homemaker lucid explanations of the Passover laws and customs in addition to more than 1,000 holiday recipes which can be used during the entire year. A special chapter devoted to the significance of Passover and its dietary rules includes an exposition on the symbolism of the seder plate and its components. The cookbook also offers both *gebrochts* and *not gebrochts* recipes (*gebrochts* refers to foods that combine a grain flour such as matzoh meal with certain liquids; these foods are eaten by many families only on the last day of Passover).

Other features of the cookbook include:

- a 63-page section on meats and poultry
- low-calorie, low-cholesterol fish recipes
- a chapter devoted entirely to breakfast and dairy dishes
- desserts that run the gamut from fresh fruits to

chocolate mousse and homemade candy.

A reviewer in the *New York Times* called the cookbook "an unusually fine collection of Passover dishes." You'll find the book to be a well-organized, comprehensive collection of traditional and novel recipes, many suitable for year-round use. In addition to providing a major service to the Jewish homemaker, **THE PASSOVER FEAST II** benefits the disadvantaged children in AMIT Women projects in Israel through proceeds from sales of the cookbook.

THE PASSOVER FEAST II is available at \$11.00* per copy (\$9.75 + \$1.25 for postage and handling) from Sandy Cantor, 6 Suburban Drive, West Orange, New Jersey 07052. Checks accompanying orders should be made payable to Amit Women - West Orange Chapter. Allow 2-4 weeks delivery. For special handling (3-5 days), add 75¢ per copy. Passover this year begins Monday night, April 16.

*Bulk rate (10 or more copies) for synagogues, gift shops, etc: \$6.25/copy + \$5 postage per 10 copies. (For special handling, add \$1.30 per 10 copies.)

Stuffed Cabbage

Freida Beck

Meat Filling:
1 large head of cabbage
1 large onion
dash of pepper
½ cup matzoh meal
1½ lbs. ground beef
1 tsp. salt
2 eggs
1 lb. flanken

Sauce for Stuffed Cabbage:
1 large onion
1 stalk celery
1 cup tomato juice
2 T. honey
1 T. salt
½ cup water
1 green pepper
3 T. chicken fat
½ cup sugar
¾ cup raisins
2 lemons, juice & pulp

Put the whole head of cabbage in a large pot, with water to cover, and salt. Boil covered for about 10 minutes. Plunge cabbage into cold water to cool, and separate leaves.

Mix ground beef with seasoning, eggs and grated onion. Saute onion, celery and green pepper in chicken fat. Add all other sauce ingredients and simmer.

Put a heaping T. of prepared meat into each cab-

bage leaf. Roll, tuck in edges and put into the simmering sauce. Dice the remaining cabbage into wedges and put into sauce. Add the flanken and cook on low flame for 1½ hours.

Passover Carrot Pudding

Arlene Kaye

2 cups grated carrots
1 cup sugar
2 T. matzoh meal
8 eggs, separated
½ cup potato starch
½ cup shredded apples
¼ cup wine
1 lemon grated-rind & juice

Mix all ingredients together, except egg whites. Beat egg whites until stiff and fold into mixture. Pour into 2 qt. greased casserole. Bake at 275° for 1 hour.

Israeli Cholent

Ann Goodman

1 lb. beef
3-4 soup bones
water, to cover
potatoes
dash of salt

Cook meat and bones in water to cover. Prepare the following *knaidlach*.

Knaidlach:
2-3 T. fried onion
2 T. oil
4 eggs
1 cup matzoh meal

Fry onions lightly in oil. Beat eggs, add onion and oil. Continue beating and gradually add matzoh meal. Bring water to boil. Wet hands to form balls. A ½ hour before putting on *blech* add potatoes and a dash of salt.

**blech* - an aluminum or metal covering for stove used on the Sabbath to prevent pots from direct contact with flame.

Special Pesach Dessert

Marion Jacobson

5 ozs semi-sweet chocolate
2 T. strong cold coffee
6 eggs, separated
¾ cups sugar
sponge cake
3 T. wine
cherry preserves

Melt chocolate with coffee in a double-boiler. Beat egg yolks with ½ cup sugar, at least 5 minutes until yellow & fluffy. Mix chocolate mixture into egg yolks; set aside. Beat egg whites until stiff and slowly add remaining ¼ cup of sugar. Slowly fold egg yolks and chocolate into the egg whites.

Tear small pieces of spongecake and cover bottom of 9" or 10" spring form pan. Sprinkle cake with wine; dot with cherry preserves. Pour ½ mousse mixture over cake; repeat with second layer, ending with mousse on top. Refrigerate at least 3 to 4 hours, until set.

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When Rivka Ini moved from Israel to the United States 13 years ago, she first became involved with Jewish education in New York City. When she came to Delaware a year later, she began teaching at Adas Kodesch Shel Emeth, and has been there ever since. Ini taught a few classes at Gratz 11 years ago before her children were born. This year, upon her return, she is teaching a Hebrew grammar course to the prozdor class and a Hebrew literature course to high school I.

She has a teacher's certificate from Gratz College and will receive her bachelor of Hebrew literature in June. She is currently enrolled in the school of education at the University of Delaware.

Rivka Ini and her husband, Avi, who also has taught Hebrew, are the parents of Avital, 10, Keren, 8, and Gilead, 6. Mrs. Ini enjoys teaching at Gratz and says, "Delaware Gratz does an important job in providing a Hebrew High School of such fine caliber; our students are lucky that they do not have to drive all the way to Philadelphia for this. Jewish studies should not end when elementary Hebrew school is completed and girls and boys become a bat or bar mitzvah.

This is the place for a new beginning."

Rivka Ini has a lot to offer and her expertise is appreciated by all her students.

- By FAUN RIEBMAN

JACK VINOKUR

Jack Vinokur, one of the newest faculty members at Gratz is a veteran teacher and currently serves as director of secondary school education for the Brandywine school district. This is his first year of teaching at Gratz. He exposes his students to current events dealing with Judaic interests. His second course deals with Hitler's rise to power and the Holocaust that followed. Vinokur feels that it is important to educate the young Jewish population about these events because they are a significant and monumental part of modern Jewish history.

Jack Vinokur is a native of Media, Pa. He was graduated from Temple University with a bachelor of arts degree in history. He received an M.A. in educational administration from the University of Delaware. He was a Fulbright scholar in Mexico, as well as an E.I. Lilly Foundation scholar.

Vinokur is deeply committed to Jewish education. He also has a very strong emo-

tional tie with Israel. He strives for excellence and imparts that to the students. He believes that one should never be satisfied with an average education and encourages his students to seek greater knowledge.

Jack Vinokur and his wife Iris, are the proud parents of three children, Leon, 13, Andy, 11, and Meredith, 8. The Vinokurs live in Foulk Woods and are members of AKSE congregation.

- By BEN SHAPIRO

JANE HORMADALY

Jane Hormadaly is a wonderful addition to Gratz Hebrew High School. A Gratz teacher for the first time this year, she teaches modern Jewish history to high school III and IV on Tuesday nights. She has real interest in her subject and tries to bring that enthusiasm to her students by planning unique lessons. For instance, her class has had guest speakers and makes up newspapers, titled *The Gratz Gazette* for each era of history being studied. Hormadaly likes Gratz and feels it is a challenge to teach teenagers after they have spent a full day going to school and participating in other activities.

Jane Hormadaly was graduated from Boston University with a bachelor of



New Gratz teachers left to right: Jane Hormadaly, Rivka Ini and Jack Vinokur.

arts degree in political science and then went on to receive her master of science degree in education from the University of Pennsylvania. She also holds a certificate to teach primary grades in Montessori schools.

Emigrating to Israel in 1971, Hormadaly was a volunteer with Sherut L'am. Then she lived on a *kibbutz* for a year, teaching English. Next she went to Jerusalem where she worked in a reserach institute designing special programs to help culturally disadvantaged teenagers and again taught English. She met her husband in Israel and their first son was born there.

After seven years in Israel, Hormadaly returned to the United States with her family so that her husband could do post-doctoral work. They lived in Providence, R.I., where their second son was born, and in Buffalo, N.Y. They then moved to Wilmington in 1980. Hormadaly started teaching at the Arden Montessori School last year.

Besides her interest in Jewish history, Judaism and Israel, Hormadaly loves music. In fact, she displayed her talent at Gratz's Hanukkah party. She plays the guitar and piano and especially enjoys folk music.

- By DEENA PANITZ

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This Passover, Remember Your Soviet Brethren

The escape of the Jews from oppression and enslavement which they had suffered at the hands of the Pharaohs is a historical fact of striking symbolic relevance to the desire of Soviet Jews to be free of their oppression by the Soviet government. Pesach celebrates freedom. Matzoh is "the bread of affliction." Jews are enjoined to teach the young the story of the exodus and, at the seder and throughout the week of the festival, to remind themselves that they were slaves and were brought forth to freedom. But Soviet Jews are prohibited by Soviet law from abiding by that injunction. It is therefore an occasion especially fitting for Soviet Jewry activity.

At your family seder: a. Place an empty chair at the table to symbolize the denial to Soviet Jews of the means of celebrating the event, perhaps with an enlarged photo of a refusenik or prisoner.

b. At the seder add a fifth question to the traditional "Four Questions," e.g. "Why must these Jews be different from all other Jews?" *Mah nishtanah hay'hudim ha-aloh mikol la-y'hudim aharim?*

c. Include the "Matzoh of Hope."
d. Have a fifth son, Ivan (the one who isn't free) ask, for example, "Why can't we celebrate the Pesach with our fellow Jews?" Answer: We shall work for a time when all Jews will be free to celebrate Pesach in whatever land they please.

e. After raising the cup of wine and singing *V'he sh'amadah*, discuss the plight of the Soviet Jews. At the very least explain to the children that there are some Jews still yearning to be free.

The leader of the service takes up the matzoh sets its aside, and says:

THIS IS THE "MATZOH OF HOPE"

This Matzoh, which we set aside as a symbol of hope for the Jews of the Soviet Union, reminds us of the indestructible links that exist between us.

As we observe this festival of freedom, we know that Soviet Jews are not free to leave without harassment; to learn of their past; to pass on their religious traditions; to learn the languages of their fathers; to train the teachers and the rabbis of future generations.

We remember with bitterness the scores of Jewish prisoners of conscience who sought to live as Jews and struggled to leave for Israel—the land of our fathers—but now languish in bondage in Soviet labor camps. Their struggle against their oppressors is part of an ongoing effort, and they shall know that they have not been forgotten.

As Soviet Jews assert themselves they are joined by all who are aroused by their affliction. We will continue until they emerge into the light of freedom.

מצה זו—על שום התקנה

מצה זו, שאנו מייחדים, על שום מה?

על שום התקנה שיש לאחינו בני ישראל, יהודי ברית-המועצות. מצה זו מעלה על לבנו את הקשר בינינו ולבינם אשר בל ינתק לעולם.

עתה, בחג הפסח שהוא זמן חרותנו, נזכר שיהודי ברית-המועצות אינם בני חורין.

אינם בני חורין לצאת ולעלות ציונה...

אינם בני חורין ללמד מסורת אבותינו ולשונם...

ואינם בני חורין להקשר מזרים ורבנים לרורות הבאים.

נזכר בעמק לבנו את אלפי אסירי ציון שבקשו חיים יהודיים בארצנו הקדושה ועכשיו נפשם יוצאת בבית בלא הסוביטי. מלחמתם נמשכת, שלא אחר בלבד עמד עלינו לבלותנו. הם אינם נשכחים.

ידעו נא אחינו העומדים לפני פרעה בימינו, שמתעוררים אנו, ועומדים בצדם. ונעמד יחד עם אחינו עד שיראו את האור הנדול—אור הפרדה והנאולה.

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Obituaries

Abraham Weiss

Abraham Weiss, 85, of 1800 N. Broom St., the Electra Arms Apartments, died of a stroke March 15 in Riverside Hospital.

Mr. Weiss had been a salesman for the Goorland and Mann Inc. janitorial supply firm at 825 N. Union St. in Wilmington, until he retired in 1980.

He was a member of the Montefiore Mutual Benefit Society. He sailed around the world four times by the age of 15 as a ship's crewman. He also collected American memorabilia.

His wife, Gertrude, died in 1976. He is survived by two daughters, Milicent Finkle of

Phoenix, Ariz., and Suzanne Goorland of Weldin Woods; and three grandchildren.

Graveside services were held March 16 in the Montefiore section of the Jewish Community Cemetery on Foulk Road.

In memoriam the family suggests contributions to your favorite charity.

Funeral arrangements were made by the Schoenberg Memorial Chapel.

Abraham Samuel Bell

Abraham Samuel Bell, 78, of The Broomall, 900 N. Broom St., and 3161 South Ocean Drive, Hallandale, Fla., died March 30 in Riverside Hospital of arteriosclerosis.

Mr. Bell was chairman of the board of Bell's Supply Co. Inc., 301 S. West St., a plumbing, heating, roofing and sheet metal supplies com-

pany founded by his mother in 1932. He retired as president of the company in 1975.

He was president of Chesed Shel Emeth Congregation at Third and Shipley streets, Wilmington, from 1955 to 1957. He was one of the founders of Albert Einstein Academy, now at the Jewish Community Center, Garden of Eden Road, Talleyville, and had been a member of the Adas Kodesch Shel Emeth Congregation in Wilmington, where he was honored in 1972 for his contributions to Jewish educational and spiritual programs. He was active in the Jewish Federation of South Broward County, Fla. He was a member of Temple B'nai Zion of North Miami Beach, Fla. He was a member of the Hemisphere

(Continued to Page 42)

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Good evening, Sir	ערב טוב, אדוני.
Waiter, please give me a menu	מלצר, בבקשה תן לי תפריט.
Here, Sir, is the menu	הנה, אדוני, התפריט
and a glass of water, too	וכוס מים.
Thanks much	תודה רבה.
Mosheh, I am looking at the menu	משה, אני מביט על התפריט
and I do not understand it	ואין אני מבין.
Ha, ha, I'll read the menu	חה, חה! אני אקרא את התפריט.
Mosheh, I am very hungry	משה, אני רעב מאד.
My appetite is big	יש לי תאבון גדול.
What is on the first course?	מה יש במנה הראשונה?

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Wedding

RICH-WEINER

Cynthia Ann Rich and Larry A. Weiner were married Sunday, March 25, at Temple Beth Shalom, 18th and Baynard Boulevard. Their parents are Nathan and Zelda Rich and Jacob and Adele Weiner both of Wilmington. The bride is a graduate of Mount Pleasant High School and of Syracuse University, Syracuse, NY, and is currently employed as a graphic artist by the DuPont Company in Wilmington. The groom is a graduate of Mount Pleasant High School and of the University of Delaware and is currently employed by TDX Systems in Wilmington.

The marriage ceremony was performed by Rabbi Kenneth Cohen. The bride wore a



Cynthia Weiner

victorian satin and lace wedding gown and the bridesmaids wore gowns of orchid, with the matron of honor wearing a gown of mint green. The groom and his attendants were attired in grey tuxedos.

A reception dinner-dance was held following the ceremony at the synagogue. The couple is enjoying a honeymoon in Ochos Rios, Jamaica. They will reside at Top of the Hill Apartments, Wilmington.

Dear Rachel

Dear Rachel,
I was separated from my husband last year around this time, and I was in such a fog I don't even remember last Passover. We are now divorced, and this is our first Passover alone. In theory, I want to do our nice, traditional seder for the kids, but right now it feels like more unnecessary pressure. I don't know how to lead a seder. My grandfather always conducted seders in a rapid mumble when I was a child, and I live too far from my family to go home. I really don't remember a single thing from Hebrew School. To tell you the truth, I find the prospect of a seder for three depressing, but I am too embarrassed to ask anybody else over because I really don't know what I'm doing and I'll make a fool of myself in front of the kids. Every time I try to do something nice lately it blows up in my face. So please give me some sane advice; I need it.

Suffering with a Singular Seder

Dear Suffering,
Our sages said, "A bashful person won't learn." If you skip the seder this year, your

(Continued to Page 42)

Jewish Family Service of Delaware

Jewish Family Service is a constituent agency of the Jewish Federation of Delaware and a member agency of the United Way of Delaware.

Another Way We Help

By Arnold Lieberman,
Executive Director



In this day and age of families being spread around the country, many people must deal with situations involving relatives in other states. Adult children in Wilmington having to plan for an elderly parent in Florida; a parent living locally, who needs to help a young adult son in San Francisco; these are just two examples of families that were recently helped by Jewish Family Service.

In many such situations our agency can be helpful by putting local people in touch with the proper resources, where the relative is living.

We have listings of all Family Service Agencies, both Jewish and non-Jewish throughout North America. We also have a Directory of Jewish Health and Welfare

Agencies throughout the United States, including specialized services for Jewish elderly.

There are currently at least two services under Jewish auspices in Florida, that can help children living elsewhere to assist their elderly parents living in Florida. These agencies can make assessments of the elderly person's situation and provide needed specific or ongoing services.

In addition to providing agency names, addresses, telephone numbers, and names of staff; we can help people to understand which of several possible choices of agencies would be most appropriate for their situation. We also provide counseling to help people sort out their feel-

(Continued to Page 42)

If you would like to share your *simcha* with the community, send a typewritten article to The Jewish Voice, 101 Garden of Eden Rd., Wilmington, Del. 19803. Enclose, along with the article, a check for \$10 for an article, or \$15 for an article with a photo. Checks, which are tax deductible, should be made out to The Jewish Voice.

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BEST WISHES FROM DAVE LEVINSON

Dear Rachel —

(Continued from Page 41)
 children will feel deprived of another familiar landmark in their changing existence, and next year it will seem that much more difficult for you to confront your ignorance after this year's "failure." So call up another single parent, find a Haggadah with English translations and divide up the parts. It will be different than what you're used to, but a valid family experience for you nevertheless. There are many single parent families facing the same dilemma this year; the important thing is to act on your desire for a seder.

Another Way To Help —

(Continued from Page 41)
 ings and the details of their involvement, so they can decide on a necessary course of action.

Even though the other person or people involved are not available in person, the local people can be helped in many

Obituary —

(Continued from Page 40)
 Lodge of B'nai B'rith, Hallandale, Fla.

He is survived by his wife, Cecilia S.; two daughters, Elaine Goldberg of Wilmington and Cheryl Anderson of Ardencroft; a sister, Berta Weintraub of Claymont, and five grandchildren.

It would probably be a good experience and a learning experience for all of you to attend a community seder the second night of Passover. Two groups who are offering them this year are: Temple Beth Emeth and the Wilmington Chapter of Hadassah (call Molly Lipshultz at 478-3829).

Best wishes for a happy Passover!

Rachel

Send letters to "Rachel, c/o Jewish Family Service, 101 Garden of Eden Rd., Wilmington, DE 19803." Names and details will be altered in published letters to protect your privacy.

cases. We provide this service regularly, but there may be people in our community who do not think to call Jewish Family Service if their "problem" is in another city. Our general rule also applies in this case: if you aren't sure if we can help or not, it is certainly worth a phone call to 478-9411 to find out for sure.

Graveside services were held March 30 in the Adas Kodesch Shel Emeth section of the Jewish Community Cemetery, Foulk Road.

In memoriam the family suggests contributions to the Riverside Hospital, 700 Lea Blvd., Wilmington 19802.

The Passover Plate

By DR. DAVID GEFFEN
 World Zionist Press Service

The earliest reference to the ornamental plate that decorates the Passover Seder table is to be found in the Mishna Pesachin. There it is called in Hebrew, *Ke'arah* and the various symbolic foods relating to Passover which are to be placed upon it are

also mentioned.

While the Haggadah was illustrated by illumination in the Middle Ages, decorations for the Passover plate are not known until the early Renaissance period. Interestingly enough in the Haggadah illuminations the Ashkenazi version of the Passover plate is depicted as

round and the Sephardic and Italian versions as a woven basket.

Various materials have been used for the Passover plate including porcelain, stoneware, pewter, wood, silver and in more recent times plastic. The plates contain a variety of pictures relating to the exodus from Egypt, the Seder meal itself and the four sons.

Ceramic plates for Passover are known from the 1500s. They were made initially in Spain and later in Italy. The Delft seder dish from the 1600s is considered a classic in its own right. A 20th century English bone china seder plate with individual dishes for each of the Passover seder symbols is no less outstanding.

Even the Jewish community in 19th century Palestine left us a poignant reminder of its joyful celebration of Passover - a glazed ceramic seder plate which can be found today in the Wolfson Museum in Jerusalem. The aspects of the Passover story are depicted but most important is the word *Yerushalayim* (Jerusalem) on the face of the plate. This plate was a dramatic reminder for all those who used it of the concluding words in the Seder: "Next Year in Jerusalem."



Seder plate, glazed earthenware with symbols of the Festival, Jerusalem, 19th century. WZPS photo courtesy Hechal Shlomo, Jerusalem.

AKSE Religious School News

MODEL SEDER

The Talmud Torah students of the Adas Kodesch Shel Emeth religious school will hold a model seder on Thursday, April 12 beginning at 4 p.m. in the synagogue social hall. All pre-aleph students have been invited to attend the model seder as guests of the Talmud Torah.

Preparation for the model seder experience is meaningful and educational. Participation in the model seder leads to increased observance and participation in the Jewish home.

Parents, grandparents, relatives and friends of the students are invited to observe the Model Seder at AKSE on April 12.

YOUNG ADULT KIBBOOD-SHABBAT EXPERIENCE

The second annual "Young Adult Kibood-Shabbat Experience" is scheduled for Chol Hamoed Pesach, April 20 and 21. All young adults are invited to attend AKSE for Friday evening services on April 20 at 8 p.m. and Saturday morning services on April 21 at 9:30 a.m. Graduates of AKSE Talmud Torah will participate in services on both Friday evening and Saturday morning.

Everyone is welcome.

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A JOYOUS PASSOVER





Israeli Vegetarianism Transcends Divisions

Does Vegetarianism Herald The Messiah?

By MOSHE KOENIG,
World Zionist
Press Service

"And God said: 'Behold I have given you every herb yielding seed upon the face of the earth, and every tree in which is the fruit of a tree yielding seed; to you it shall be for food. And to every beast of the earth, and to every fowl of the heaven, and to every thing that creeps upon the earth, wherein there is the spirit of life, I have given every green herb for food'. And it was so."

Genesis 1:29-30

From the earliest references in the Bible, vegetarianism seems to be part of the Divine plan for mankind. Rabbi Abraham Isaac Kook, in his essay, "A Vision of Vegetarianism and Peace," goes even further to say that the laws of *kashruth* are essentially designed to curb man from a weakness for eating meat, an act which requires the slaughter of a living creature: it is for this reason that the *mitzvah* of covering the blood of the slaughtered animal exists, in order that the act of slaughter should be regarded with a sense of shame. Further-

more, Rabbi Kook asserted that, with the coming of the Messiah, vegetarianism will again be introduced in fulfillment of Isaiah's prophecy of the lion eating hay like the ox.

Schools Of Thought

In Israel, vegetarianism has been an organized movement even longer than the State has existed according to David Nahum, national chairman of the Israel Vegetarian Society. It had both moral and health reasons, as is reflected in the Hebrew name of the organization, Agudat Hatzimchonim Vehativonim B'Israel. The word *tzimchoni* implies a person who refrains from eating the flesh of living creatures for moral and ethical reasons, whereas the word *tivoni* indicates a person who practices vegetarianism for reasons of health, apart from different approaches to the use and preparation of different foods. Uniquely in Israel, the two diverging schools of thought have always been unified in one organization.

He mentions as an example the paucity of vegetarians who smoke, a result of the

tivoni influence, and by-laws of the Society which object to the slaughter and consumption of all live creatures, clearly an example of the *tzimchoni* school of thought.

Comprehensive Movement

Vegetarians in Israel transcend any ethnic, religious, political or geographic divi-

sions. From the strictly vegetarian settlement Amirim in the Galilee, which is largely self-sufficient in its food, to the urban vegetarian (Continued to Page 44)



Bruce Hoffman, American-born owner of a health food store on Jerusalem's Jaffa Road. He notes how varied are the backgrounds of his customers and how vegetarianism is spreading. The legendary Rabbi Abraham Isaac Kook believed that vegetarianism would be accepted with the coming of the Messiah. WZPS photo by Kook-Magnes.

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PASSOVER GREETINGS



From New Castle County Executive

Rick Collins

Vegetarianism —

(Continued from Page 43)
 communities which depend upon health food stores for their dietary needs; from the secular atmosphere of Tel Aviv's Dizengoff Street, to the ultra-Orthodox heart of B'nei Brak, vegetarianism thrives, free of the prejudices that traditionally divide such communities on other matters.
 The by-laws of the Israel Vegetarian Society include a clause on tolerance, patience, and forgiveness towards all

men and the abhorrence of strife and discord. Nahum strongly emphasizes the importance of these personality traits as an integral part of the vegetarian way, apart from the strong emphasis upon personal health: "A person who displays bad character traits is as sick as any other person suffering from an illness," says Nahum with conviction. "Perhaps his problem is connected with the food he eats. Until recently not many people thought that nutrition could be therapeutic, but today the medical profession is beginn-

ing to rediscover things that vegetarians have practiced for years."
 The Israel Vegetarian Society, even if most of its material is in English, is not merely an organization which imitates like-minded groups abroad. An initial reluctance on the part of the Ministry of Health in Israel to accept many of the vegetarian practices, including natural medicine, has been reduced somewhat due to the efforts of the Society and people like Knesset member Mordechai Ben Porat, who have worked to increase both the acceptability of the natural healing practices and the awareness of nutritional facts among the Israeli public.

Lectures and a bi-monthly magazine, *Teva-On*, have helped publicize the movement, as well as help vegetarian soldiers in the IDF in acquiring the food which their diets require.

Heralding The Messiah?

"We do not teach our members to hate people who eat meat," Nahum insists. "That would be inconsistent with our aims." Indeed, the Israel Vegetarian Society welcomes any person who is sympathetic to the movement to join, and enjoy the same rights, like discounts at health food stores and natural healing clinics. It is this tolerant attitude which stands

Torah - Heartbeat Of Judaism

The entire community is invited to rejoice, participate and share in the completion and dedication of a newly acquired Sefer Torah during Congregation Beth Shalom's *Siyyum ha Torah* on Sunday, May 6. The Torah is the seminal document of Judaism. For centuries, we have lived by it and died for it, and now the Wilmington Jewish community has a chance to participate in this *mitzvah*.

You can proclaim that Torah is indeed the heartbeat of Judaism. It's wisdom has enriched the world. It is hoped that you will all become personally involved by honoring or memorializing loved ones, or you may have a favorite verse or passage. You may wish to endow the weekly *Sedrah* when you, or a member of your family were a bar or bat mitzvah; or the portion that was read on the week that you were married; or a chapter from the *Sedrah* during which a *yarzeit* occurs of a loved one. If you would like some help in picking out that portion that you will dedicate, call the synagogue office, 654-4462,

and someone will help you. Prices of dedication run from \$18 for one word to \$1,800 to endow an entire book of the Torah.

After your decision has been made, and several weeks before the *Siyyum*, you will receive a card with an appointment time when you will be called to the newly acquired Torah. You will ascend the *bimah* and touch the quill that the scribe will use to complete the unfinished letters of the Torah. At that precise moment you will have enshrined in your heart the *mitzvah* of symbolically having "written a *Sefer Torah*." Each participant or family will have a picture taken as they are touching the quill while they are reciting the *Sheheheanu* (prayer of Thanksgiving). Each participant will receive a personalized certificate commemorating their participation in this historic event.

We hope you will join with all the members of Congregation Beth Shalom, and indeed the members of the entire Jewish community, as we participate in this great *mitzvah*.

in striking contrast to the vision of vegetarianism and strife that is so evident all peace might truly herald the coming of the Messiah....

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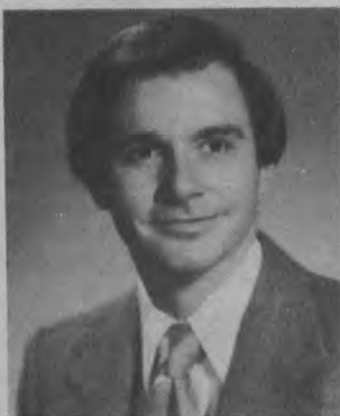
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Kesselman To Carry Olympic Torch

Wilmington resident, Frank Kesselman, will take part in a tradition this summer dating back to the ancient Olympic games. Kesselman will join over 3,000 other Americans in relaying the Olympic flame to the opening ceremonies of the XXIII Olympiad in Los Angeles.

Kesselman, the Wilmington branch manager for Transamerica Occidental Life Insurance Company (the official insurer of the 1984 Olympics) decided to participate in the event mainly because of his longtime interest in programs that benefit youth and because it would allow him to "become a small part of Olympic history."

A former high school foot-



Frank Kesselman

ball and baseball athlete, Kesselman is getting into shape for the relay by jogging daily and playing tennis regularly.

"I have already lost 23 pounds," Kesselman said. "I'm taking this very serious-

ly, as I love athletics and feel this event is truly unique and unparalleled in the world of sports."

And unique it is. The Los Angeles Olympic Organizing Committee is raising \$9 million, most of which is designated for local YMCA's and Boys and Girls Clubs across the country. Kilometers were sold for \$3,000 a piece to individuals and corporations.

Kesselman has selected three organizations to receive the money.

"Half will go to the Special Olympics, and the other half will be divided equally between the Wilmington Boys' and Girls' Clubs of America," he states.

This event has a special meaning to Kesselman who considers it another part of his continuous involvement with youth. Currently, he is coaching little league baseball and basketball teams and in the past has been voted Volunteer of the Year by the local United Fund.

A veteran of over 25 years in the insurance industry, Kesselman joins over 40 other Transamerica representatives nationwide who will participate in the relay.

The torch relay will take place from May 8- July 28.

Rina Marks Launches Novel Business



Rina Marks

Rina Marks, co-owner of Spring Printing in the Talleyville Shopping Center, has just launched a new company with a novel idea for Delaware: office spaces for rent by the hour, day, week, month or whenever. The new venture is called Rieves International, Inc. and is located in the Talleyville Shopping Center. The concept

is, that a business person, instead of tying up money with an office space that he/she may use only one or two days a week, may rent a space for only the time he or she actually needs. The offices are fully furnished, including private phones, and a full time receptionist/secretary. Even the large conference room may be rented by the hour.

Marks expects that corporations, small business people and executives will all find Rieves' services useful. With the "working office" concept, clients have available to them an office for meetings as well as a telephone, mailing address, receptionist/secretary, copying machine and word processor. Business people using the conference room can take advantage of a full kitchen including refrigerator and micro-wave oven.

Marks and her husband Steven, began Sprint Quality Printing two years ago. Prior to that, Rina was staff associate at the Jewish Federation of Delaware and Steve was a professor with the solar energy department at the University of Delaware. The Marks are members of Adas Kodesch Shel Emeth and have four children.

Brother Ronald Giannone Honored By NCCJ

Brother Ronald Giannone was honored by the National Conference of Christians and Jews Tuesday evening, April 3 at their annual award dinner at the Hotel duPont.

Giannone created two Emmanuel Dining Rooms which provide a nutritious meal daily for up to 400 poverty stricken persons a day, and founded Mary Mother of Hope House and Hope House Phase

II which provide shelter and hope for homeless and destitute women.

Originally from the Bronx, New York, Brother Ronald Giannone has been a friar of the Capuchin order since 1969. Soon after he arrived in Delaware in 1976, he identified the depth of need of the destitute and set out to bring them to the awareness of our
(Continued to Page 46)

People In The News

**IN THE SPIRIT OF THE
PASSOVER, LET US PRAY FOR
UNIVERSAL FREEDOM FROM
OPPRESSION AND FOR
THE SECURITY OF THE
STATE OF ISRAEL.**

JOE AND JILL BIDEN

Organizations in the News

Interfaith Seder

Lelaine Nemser is chairwoman of the Interfaith Seder to be presented by the Sisterhood of Temple Beth Emeth, on April 11, at 7:30 p.m., in the Temple auditorium. Invitations have been sent to principals and teachers of religious schools affiliated with area churches. A platter of Passover foods used during the seder will be placed at each setting, so that the participants of this model seder may better understand the symbolism of the traditional Passover seder, as conducted by Rabbi Peter H. Grumbacher. He will be available to answer questions from the guests, as will Sisterhood members who will be seated at each table. Passover refreshments will also be served, after the service.

Young Professionals Group

On April 7 Young Professionals Group is having a spring house party hosted by Allen. Allen lives in Cherry Hill approx. 10 minutes from the Cherry Hill mall. We are asking everyone to bring either a snack or beverage to the party. There will be a \$4

charge for those who come empty-handed. The party will start at 8:30 p.m. For directions and carpooling, please call Sue 475-0840, Phil 762-4440 or Allen (609) 797-7365.

On April 15 there will be a speaker and coffeehouse. Dr. Jane L. Buck of Delaware State College will present a thought provoking discussion entitled "Dr. Frankenstein Dilemma." There will be a \$2 charge which includes refreshments. This event will take place at Beth Emeth at 2 p.m.

YPG is a group for Jewish singles in their 20s and 30s. If you have any ideas or questions please give us a call. Sue, 475-0840; Lynn, 475-3435; or Phil, 762-4440.

Beth Emeth Garage Sale

You can't miss the cheery spot at the Sisterhood Temple Beth Emeth garage sale, May 2 and 3, where we will be selling bright and pretty geraniums at \$2 per pot. Come in and gather up an armful! The sale will run from 9 a.m. to 4 p.m. at the Temple Beth Emeth auditorium; Laura Ciporin and Verna Schenker, are the chairwomen.

Giannone —

(Continued from Page 45)

community. Awakening people's desires to help, he also provided them with tangible means to serve. Today more than 70 different, church, synagogue or community groups help feed the poor through the Emmanuel Dining Rooms run by the Ministry of Caring, Inc. including: Adas Kodesch Shel Emeth Congregation, Beth Shalom Congregation, Jewish Family Service, National Council of Jewish Women and Temple Beth Emeth.

This agency also operated the two Hope Houses which have served over 900 women since 1977 with temporary emergency housing, counselling and job placement assistance. Today, with incredible faith, energy and firmness of purpose, he continues to alert our community to serious human needs in our midst and to offer clear means of response.

Also honored by the NCCJ Tuesday night was Charles E. Welch, senior vice president, external affairs and general counsel, of the DuPont Company and creator of the Mary Campbell Center, a nationally acclaimed model serving multi-handicapped young people.



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April 6, 1984

The Jewish Voice

Page 47

All the nachas fit to print.

SIMCHAS GALORE!

We have babies. Lots of babies!

MARY AND DR. ERIC OLIET had a daughter Stephanie Michelle. That's a pretty name.

DREENA AND BRIAN DECKTOR had a son Alan Matthew. The proud grandparents are Rosalyn and Dr. Philip Decktor.

LISA AND JAN BERKOWITZ had a son Samuel Ian. Grandmother Myra Berkowitz is just beaming.

On March 24, a son was born to **RITA AND LAWRENCE KLEPNER** of Dover.

A daughter was born to **ELIZABETH AND MICHAEL BLAUSTEIN** of Newark on March 23.

Mazel Tov to **MRS. EDWARD BERNHARDT** on the birth of a great grandson, Robert Edward Keown in Norristown, Pa.

We sure are doing our bit. Mazel Tov to all the new parents, grandparents, and great grandparents.

Do You Know What's In?.....Marriage.

MASON SALTZMAN, son of Pearl and Stanley Saltzman recently got engaged to Patti L. Abraham of Dallas.

FAITH JOAN SEIDEL, daughter of Barry and Phyllis

Seidel will be wed shortly to Mark Hepler.

DANIEL BERG, son of Faye and Melvin Berg just got engaged to Donna.

SUZANNE, daughter of Frieda and Alec Goldberg and the late Max Bucholtz will wed Michael Schlisman on June 30.

LINDA JAFFE, daughter of Ann and Dr. Edward Jaffe is engaged to Chaim Vodovis of Israel. The wedding will take place this summer in Israel. Linda is the sister of Dr. Rebecca Jaffe and David Jaffe.

The bride was beautiful, the groom so handsome, at the wedding last Sunday of **MICHELLE EILEEN SLOAN** to **LEE JEFFREY JACOBSEN**.

UPDATE ON THE 80th BIRTHDAY PARTY.

Such a happy occasion. Family from all over the world gathered in Wilmington the weekend of March 24 to help celebrate the 80th birthday of Marie Greschler, mother of Imrich Greschler. Relatives and friends came from Brussels, Switzerland, Israel, Calif. and New York. Marie Greschler looks fantastic. What a chic and charming lady! It's a pleasure to know her. Nobody would believe she's 80 years young.

CORRECTION:
MARK KEIL's wedding,

June 10, will take place at Adash Kodesch Shel Emeth Congregation.

WE ARE MAKING THE NEWS AGAIN.

GERRY BLUM, of Take-A-Break Coffee Service, Inc. won the Delaware Small Business Person of the year award from the Small Business Association. He will now be eligible for the national contest to take place during Small Business Week May 6-12. A well deserved award and such good coffee.

Mazel Tov to **GLORIA FENTON AND JACK GOLDFEDER**, two of the people congratulated by Patterson-Schwartz as their realtors who had sales and listings sold in excess of one million dollars. Gloria, in fact, had in excess of 2 million dollars. A job well done.

In the March issue of *Delaware Today*, six of Delaware's top lawyers were highlighted in an article. Two of the six "Legal Eagles" were **BRUCE M. STARGATT**

of Wilmington and **RICK BARROS** of Dover. These attorneys, as quoted in *Delaware Today* magazine, "are among the most high-flying and sharp-eyed in the nation." Nice to have them here in Delaware.

A Sandy Koufax in the making.

JASON STIEBEL, son of Judy and David Stiebel who is only 10 years old just made the Majors in Little League baseball. Go get them Jason.

If you are looking to spend the Second Seder with other members of the community, Cong. Beth Emeth is having one at the Temple at \$12.50 per adult, and Hadassah is

having one at Gamiels at \$15.50 per adult.

Remember to call me with your *simchas*, 478-6200.

Do You Know Any Newcomers?

If you know of any newcomers to the community, please give us a call. We'd like to send them our "Shalom" brochure, and to welcome them to town. Drop us a note with the name(s) or give us a call. Thanks.

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**Shalom
Adventure —**

(Continued from Page 2)

tively by Paul and Rachel Cowan. Both topics were well presented and thought-provoking. Where the Cowans came from and why their present strong involvement in Jewish life were key areas for discussion. All then gathered for a final hour with the Cowans and the other panelists: Dr. David Norton, Philosophy Department, University of Delaware; Harriet Goldstein, chairwoman of Department of Social Work, director of Proposed Graduate Studies, Delaware State College; Rev. Gregory Howe, Rector of Christ Church, Dover; and Dr. William Flayhart, professor of history and political science, Delaware State College.

Besides the educational aspects of this trip, social benefits were provided for, as the Wilmington contingent stopped on the way home to have dinner together. All of those who participated were recently glad they had, as a really fine day was enjoyed by all!

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Other Hand —

(Continued from Page 4)

aromatic plant of the caper family) be dipped in the blood of the sacrificed lamb and used to mark the lintel and doorposts of Israelite homes so that the "destroyer" would pass over the Israelite dwellings in imposing the 10th plague.

To this day, the Samaritans in Israel, who claim descentance from the tribes of Ephraim and Manasseh, celebrate the sacrifice of the Paschal lamb on Mt. Gerizim. Jews have been forbidden by our laws from carrying out the sacrifices since the destruction of the Second Temple: the sacrifices were ordained for the Temple; with no Temple there can be no sacrifices. The Samaritans alone continue to follow the biblical formula of Exodus.

In Christianity, sacrifice survives in the mass and the sacrament of Communion. Jesus was the sacrifice for the sins of mankind, the embodiment of the scape-goat. Those who take communion share in the benefit of the sacrifice by taking the wafer and the wine, ritually transformed into the body and the blood of Jesus.

Jews today, for the most part, approach the sacrifices of the Biblical and Temple periods with disinterest, revulsion or both. There is little attraction to them in the long sections of Leviticus dealing with the details of

(Continued to Page 50)

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Other Hand —

(Continued from Page 49)
slaughter, sectioning, dashing of blood here, sprinkling it there, and pouring it somewhere else. It is to the most, primitive and barbaric. Is that because we have so neatly insulated ourselves from unpleasant realities of the slaughter yards and packing houses from which all the neatly wrapped, plastic encased, ready-for-freezer food we indulge in comes? As with so many other things in our lives, we don't want to be upset by the ugly origins of what we enjoy. Would there be fewer steaks eaten if the lowing of the struggling steer rang in our ears? Fewer chickens devoured if we had to wring the neck or cut the jugular of each one we ate?

The sacrificial system of ancient Israel was observed in a world where sacrifice, human as well as animal, was no stranger. The great King Agamemnon sacrificed his daughter, Iphigenia, to the goddess Artemis in order to obtain favorable winds for his becalmed ships on the way to Troy. There were animal sacrifices to "feed" the gods in Mesopotamia, Syria and Egypt, and examination of the shape and configuration of entrails for predicting the future was a highly developed "science."

In ancient Israel animal sacrifice was neither for feeding the deity nor for augury, which was specifically outlawed. Our tradition, beginning with the sacrifices, and continuing to this day in the laws of *shechita* (animal slaughter), makes the taking of animal life a ritual act, for all life comes from God. There is good basis for the interpretation that the eating of animals was a concession to man's lust, the original intention having been that he should be a vegetarian. (See article on page 43.) The bringing of sacrifices in the Temple period heightened, rather than reduced, the sense of sanctity in life, linking and limiting the slaughter of animals within the conventional relationship between man and God.

For almost 2,000 years now, prayer has been our substitute for sacrifice, "the sacrifice of the lips." Are we, for all this, a gentler people, more respectful and considerate of the natural system of which we are a part?

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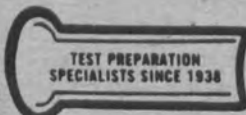
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ROUTE 13, DOVER

678-3434

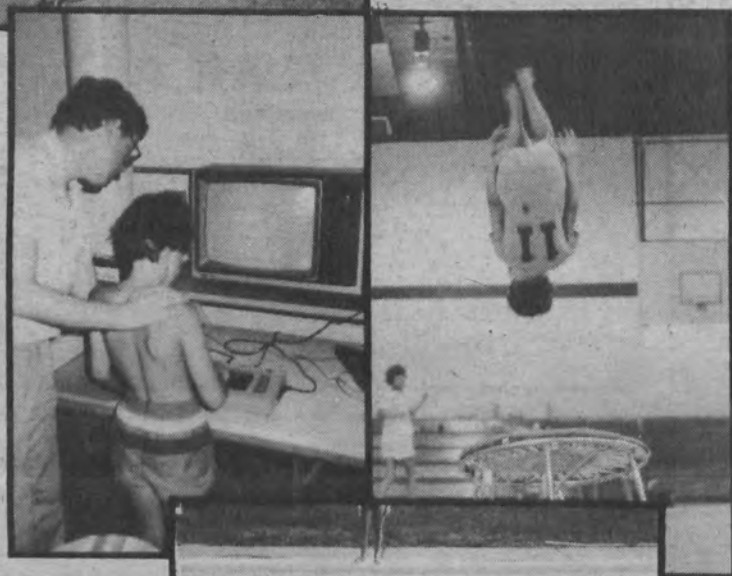
SANFORD DAY CAMP

Sanford School, Hockessin, Del.

Ages 4 to 16, 4-8 Week Program, June 18-August 10



Our varied program is designed to provide every camper with a day full of fun and exercise.



ACTIVITIES

- | | |
|---------------|---------------|
| Arts & Crafts | Dancing |
| Badminton | Field Trips |
| Baseball | Gymnastics |
| Basketball | Rollerskating |
| Bombardment | Soccer |
| Computer | Swimming |
| Hockey | Tennis |
| Horses | Volleyball |
| Nature Study | Wiffleball |



Transportation Provided (From Major Areas)
Children May Enroll For 5, 6, 7 or 8 weeks
and the weeks need not be consecutive
Academic program may be coordinated
with Day Camp

Tuition – from \$80 per week (includes transportation)

OPEN HOUSE — Sunday, April 29, 2-4 P.M.

CONTACT:
475-8013 for information
and brochure
or
(215) 565-5310
Peter Bradley, Director
after 7 p.m.



NEXT TO CHILDREN
WE
THINK TEACHERS ARE OUR
MOST
IMPORTANT HUMAN RESOURCE

