



Philip and Muriel Berman Center for Jewish Studies



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Newsletter

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From the Director . . .

During the past year, it has been my distinct pleasure to speak to Jewish alumni in several cities on behalf of the Berman Center for Jewish Studies. Last spring, Lehigh University trustee Jeff Kenner '65 arranged for a lunch at the City Athletic Club in New York to kick off a development effort aimed at raising an endowment to ensure the Center's future. In October, alumni dinners were held in San Francisco and Los Angeles, hosted respectively by Michael Gennet '62 and Steven Edwards '69. In November, LU trustee Stan Richman '55 hosted a brunch at the Mountain Ridge Country Club in New Jersey, preceded a few weeks earlier by a dinner for alumni and friends at Lehigh. In each instance, I was genuinely impressed by the enthusiastic support for the Jewish Studies program voiced by those in attendance. It is indeed gratifying to learn of the pride Lehigh alumni feel in our accomplishments and their readiness to lend their financial support to our program.

Of special interest is the fact that the dinners in San Francisco and Los Angeles were each preceded by a visit to a Jewish museum. In San Francisco we were treated to a tour of an exhibit at the Jewish Museum, and in Los Angeles we were privileged to be guided through the Skirball Museum by Nancy Berman, the director, who is also Philip and Muriel Berman's daughter. These cultural events served as a perfect backdrop to a discussion of Jewish Studies at Lehigh and the Berman Center's important role in Lehigh's College of Arts and Sciences.

I would like to express my appreciation to all who attended these events, to Jeff, Michael, Steven, and Stan for hosting them, and to Jill Sherman, Jim Swenson, and Lorraine Wiedorn of the Lehigh Development Office for coordinating them. The enthusiastic response to these events augurs well for our ongoing efforts to ensure that future generations of Lehigh students will benefit from the Center's courses and programs.

—LAURENCE J. SILBERSTEIN

Gregorian Professor Serves as Scholar-in-Residence at Berman Center



Arij Roest Crollius talks with Lehigh students Eric Schneider, Mike Dynan, and Belinda Lasky.

The Rev. Arij A. Roest Crollius, S. J., professor of theology at the Pontifical Gregorian University in Rome, served as a scholar-in-residence at the Berman Center last spring. His week-long visit was funded by the Philip and Muriel Berman Foundation. Fr. Roest Crollius and Center director Laurence Silberstein established a close working relationship and friendship during the latter's term as a visiting professor at the Gregorian in 1995. The Catholic scholar directs the Gregorian's Interfaculty Program in Jewish Studies as well as its Interfaculty Program in Islamic Studies. He has written extensively in the fields of interreligious and intercultural studies, focusing on the relationship of the Catholic Church to the major world religions, particularly Judaism and Islam.

Throughout his stay in the Lehigh Valley, during talks with students, faculty, clergy, and members of the community, Fr. Roest Crollius repeatedly stressed the importance of dialogue, "not talking about others, but with others." He defined it as an irreversible process that results in a deeper understanding of one

another. In a lecture at Lehigh University, "Interreligious Dialogue: Can It Be Sincere?," he described various kinds of meaningful interreligious dialogue. The most basic type is practical dialogue aimed at accomplishing a common goal. It can occur at many levels — from a village council meeting among members of different religions, to the collaboration of international organizations such as the Red Cross and Star of David. It results in mutual understanding and provides fruitful ground for other types of dialogue.

Fr. Roest Crollius cautioned that interreligious dialogue for the purpose of learning from one another is difficult. Prudent dialogue requires not only mutual respect between the parties involved but also an understanding of the other's reading of history. Often an attempt to convince another of the validity of one's own religion deteriorates from a dialogue to two monologues. He noted that secular universities are far ahead of specialists in religion in the area of interreligious dialogue. According to Fr. Roest Crollius, his visit to the Berman Center

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Avraham Biran Describes 30 Years of Discoveries at Tel Dan

At a lecture at Lehigh before an audience of several hundred, Avraham Biran, one of Israel's leading archaeologists, described the unforgettable moment in 1993 when he and his team of archaeologists realized they had discovered an inscription at Tel Dan bearing the names "David" and "Israel." This was the first time that the name "David" had been found in any ancient inscription outside the Bible, thus serving as an answer to the many critics of the Bible who have argued that David never existed.

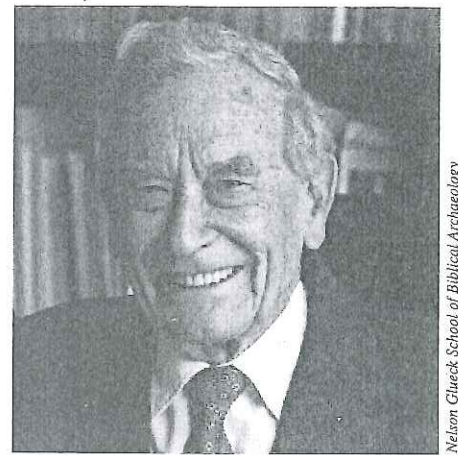
According to Professor Biran, the "David" inscription, found on a foot-high basalt fragment, was probably part of a stela, or inscribed standing stone. It is significant that the inscription refers not simply to David, but to the "House of David," the dynasty of the great Israelite king, and to the "King of Israel." The inscription was part of a victory plaque placed outside the city of Dan by an Aramean king and was probably destroyed by the Israelites. It describes a confrontation with thousands of horsemen and chariots. This may be the oldest extrabiblical reference to Israel in Semitic script, said Biran.

Professor Biran, who has excavated at Tel Dan for almost thirty years, conceives of archaeology and the Bible as "a dialogue between two entirely individual disciplines which cannot do without one another. Many obscure passages in the Bible are illuminated by archaeology, and many dead objects become alive when we relate them to biblical texts." In the case of the David inscription and two

pieces of the same stone found the following year, he acknowledged that the inscription appears to contradict the biblical text and more research must be done to solve the mystery.

During his presentation, "Archaeological Evidence for the House of David: New Discoveries at Tel Dan," Professor Biran highlighted the remarkable discoveries made at Tel Dan, the longest ongoing dig in Israel. The excavations have produced evidence for the first settlement of the tribe of Dan, their installations for metal work, the Israelite city wall and gate complex, the sanctuary with its high place, chambers, altars, a royal scepter, and a dedicatory inscription in Greek and Aramaic, "To the God who is Dan."

Professor Biran, who received his Ph.D. from Johns Hopkins University, is director of the Nelson Glueck School of Biblical Archaeology of the Hebrew Union College-Jewish Institute of Religion in Jerusalem and chair of the Israeli Exploration Society. His publications include numerous articles and two volumes on the Dan excavations, *Dan—25 Years of Excavations at Tel Dan* (Hebrew) and *Biblical Dan*. A third-generation Israeli, he has held many positions with the Government of Israel including Director of Antiquities and Museums. In addition to his work at Tel Dan, he has participated in other excavations in Israel, Jordan, and Iraq and accompanied Nelson Glueck in his epoch-making discoveries on the Gulf of Eilat.



Avraham Biran

Nelson Glueck School of Biblical Archaeology

The Archaeology of Israel Available in April

The Archaeology of Israel: Constructing the Past, Interpreting the Present, based on the Berman Center's 1994 conference by the same name, will be published by Sheffield Academic Press in April 1997. Editors are **Neil Asher Silberman**, an author and independent scholar, and **David B. Small**, associate professor of anthropology at Lehigh University.

The volume presents an overview of the current state of archaeology in Israel. Written by leading scholars of ancient Israel, the essays focus on current problems and cutting-edge issues ranging from reviews of ongoing excavations to new analytical approaches. Of interest to both archaeologists and social historians, the topics include archaeology as social discourse in Israeli society, archaeology and social history, archaeology and ethnicity, and the relation of textual interpretation and archaeological excavation in the reconstruction of ancient Israel.

In addition to the editors, contributors are **Amos Elon**, Israeli journalist and author; **Amnon Ben-Tor**, **Trude Dothan**, **Amihai Mazar**, and **Ephraim Stern**, all associated with the Berman Center for Biblical Archaeology at the Hebrew University; **Lee Levine**, also from the Hebrew University; **Israel Finkelstein** and **Yaacov Shavit**, Tel Aviv University; **Benjamin G. Wright III**, Lehigh University; **Burke O. Long**, Bowdoin College; **Brian Hesse** and **Paula Wapnish**, University of Alabama; **William G. Dever**, University of Arizona; and **Baruch Halpern**, Pennsylvania State University.

Postmodernism Group Meets

For the fifth consecutive year, the Berman Center hosted a two-day colloquium at Lehigh on Judaism and Postmodern Culture. On June 17-18, fifteen scholars from Israel and the United States considered the implications of postmodern theory for the interpretation of Jewish culture. Participants discussed papers written by **Michael Berkowitz** (Ohio State Univ.), **Adi Ophir** (Tel Aviv Univ.), **Miriam Peskowitz** (Univ. of Florida), **Ruth Setton** (Lafayette College), **Laurence Silberstein** (Lehigh Univ.), and **Eric Zakim** (Duke Univ.). Additional invited participants included **Ilai Alon** (Lehigh Univ.), **Gordon Bearn** (Lehigh Univ.), **Michelle Friedman** (Bryn Mawr College), **Elliot Ginsburg** (Univ. of Michigan), **Hannan Hever** (Tel Aviv Univ.), **Laura Levitt** (Temple Univ.), **Anita Norich** (Univ. of Michigan), **Joan Straumanis** (Lehigh Univ.), and **Chava Weissler** (Lehigh Univ.).

Hannan Hever Discusses Israeli Women Poets

Dr. Hannan Hever, chair of the Department of Poetics and Comparative Literature at Tel Aviv University, lectured at the Berman Center on "Gender, Body, and the National Subject: Israeli Women Poets in the War of Independence." He is the author of two recent volumes on modern Hebrew poetry and fiction and its relationship to the Hebrew national character: *Of Captives of Utopia: An Essay on Messianism and Politics in Hebrew Poetry in Eretz-Israel between the Two World Wars* and *Poets and Zealots: The Rise of Hebrew Political Poetry in Eretz-Israel* (both in Hebrew). His talk, which was sponsored by the Berman Center and Lehigh's Women's Studies program, focused on the conflicts and contradictions of women writing about war.

During and following Israel's War of Independence, many highly symbolic poems were published that focused on the mythic figure of the living dead, Dr.

Hever said. This metaphor was designed to honor individual death by bestowing it with national collective significance. It became the essential mechanism with which Israel's war culture confirmed the need to make sacrifices. While both men and women poets wrote about the war, the women, who had not fought on the national battlefield, had to write from the position of outsiders. As a result, these women poets developed special writing strategies that enabled them to compose national war poems while simultaneously maintaining their subjectivity as women.

In many instances, they accomplished this dual purpose by replacing the symbolism of the living dead with realistic images of the elementary physical components of the body of the dead soldier. As an example, Dr. Hever cited Anda Amir Pinkerfeld's war epic, "Akhat," in which the author's representation of the slain heroes focuses on the physical details of torn bodies and fragmented, bloodied body parts. Other women poets, such as Ella Amitan-Vilensky, Bat-Sheva Altshuller, Haya Vered, Erela Or, Edna Cornfeld, Fania Bergstein, and Ester Raab, also concen-

trated on the physiological elements of the dead soldier, thereby representing the suffering in war in a direct, harsh, unmediated manner. Thus, the cultural construct of national war has been replaced in the work of women poets by the cultural construct of the body. Although both male and female poets write of the dead, men write of the dead soldier in the national fighting field, while women write of the dead flesh in the physical field of the body.

According to Dr. Hever, a particularly visible device used by women poets was to write from the perspective of a mother talking about her fallen son. A recurring pattern of representation emphasized the intimate, immediate connection of the mother to her son's body. Her authority comes from seeing the dead after the battle, and thus she too becomes an eyewitness.

Dr. Hever, who received his Ph.D. from Hebrew University, has published numerous essays in Israeli and American journals, participated regularly at Berman Center conferences and colloquia, and contributed to two of the volumes in the Berman Center's series, *New Perspectives on Jewish Studies*.

Jewish Life-Cycle Rituals Topic of Lecture by Rela Geffen

Rela M. Geffen, professor of sociology at Gratz College, spoke at Lehigh on Jewish life-cycle rituals and the changes in these rituals brought about by the Jewish feminist movement. Dr. Geffen, whose major research interests are in the fields of the American Jewish community, gender roles, and the sociology of the family, has recently edited a book on the Jewish life cycle, *Celebration and Renewal: Rites of Passage in Judaism*.

Dr. Geffen described the life cycle as the most democratic aspect of life. Everyone experiences birth and death, and almost everyone experiences some kind of puberty ritual, which may or may not be linked to a biological event. In between these three events are all kinds of other rites of passage that are socially invented and universal in that most cultures mark these passages and, theoretically, they apply to everybody in a society.

In Judaism, she said, there are two great cycles: the Jewish calendar and the Jewish life-cycle rituals. Understanding the need to affirm family continuity within a public context, the ancient rabbis ordained that the most important life passages require a *minyan* (quorum). This is an indication of the fact that Judaism was set up to be lived in community. However, assumptions about natural progression and the viability of life-cycle passages, particularly those based on the traditional nuclear family structure, serve to distance some Jews from the community. Because of the growing number of these alienated people, new rituals have been invented and old rituals have been modified. Nevertheless, many people continue to feel alienated because the reforms have not occurred fast enough.

The Jewish feminist movement has had a significant influence on changing life-cycle rituals in the United States and to some degree in other Jewish communities. According to Dr. Geffen, two omissions in Jewish tradition have radicalized even passive Jewish women: the

uncelebrated birth of a daughter and women's exclusion from mourning rituals. In response, Jewish women have invented new rituals. Some of these, such as the ceremonies to welcome Jewish baby girls into the world, have become mainstream. As a result of these ceremonies, some parents have begun to repersonalize the circumcision ceremonies for their sons, giving these rituals a new richness.

While some people view these changes as destructive of tradition, Geffen argued that new traditions can be enriching and include many people who were previously unable to participate. If the changes start with a traditional base, and enough of the tradition is preserved, participants do not lose the feeling of being together in time and space with millions of people who have done the similar things before.

The lecture, "Celebration and Renewal: Gender, New Traditions, and the Jewish Life Cycle," was sponsored by the Berman Center and Lehigh's Departments of Sociology and Anthropology, Religion Studies, and Women's Studies.

BCJS FACULTY, 1996-97

- **Laurence J. Silberstein**, Philip and Muriel Berman Professor of Jewish Studies, Dept. of Religion Studies, Lehigh University, *Jewish Thought since the Holocaust, Modes of Jewish Identity in the Modern World, Sex and Gender in Judaism: The Feminist Critique, Judaism in Israel and the United States*
- **Robert L. Cohn**, Philip and Muriel Berman Professor of Jewish Studies, Dept. of Religion, Lafayette College, *Hebrew Bible, Biblical Narrative, Jewish Response to Catastrophe*
- **Chava Weissler**, Philip and Muriel Berman Professor of Jewish Civilization, Dept. of Religion Studies, Lehigh University, *Jewish Folklore, Hasidic Tales, Modern Judaism, Mystical Tradition in Judaism, Women in Jewish History*
- **Devora Carmil**, Philip and Muriel Berman Visiting Scholar (Haifa University), *Psychological Stress; Xenophobia in Israel, Germany, and the United States*

Affiliated Faculty – Lehigh University

- **David Amidon, Jr.**, Urban Studies Program, *American Jewish Community*
- **Daniela Cohen**, Dept. of Modern Foreign Languages, *Hebrew Language*
- **Michelle Friedman**, Dept. of Religion Studies (adjunct), *The Holocaust*
- **Oles Smolansky**, Dept. of International Relations, *Middle East Studies*
- **Roslyn Weiss**, Dept. of Philosophy, *Jewish Philosophy*
- **Benjamin Wright III**, Dept. of Religion Studies, *Hebrew Bible, Judaism in the Greco-Roman World*

Affiliated Faculty – Lafayette College

- **Daniela Cohen**, Dept. of Foreign Languages and Literatures, *Hebrew Language*
- **Howard Marblestone**, Dept. of Foreign Languages and Literatures, *Hebrew Language*
- **Ilan Peleg**, Dept. of Government and Law, *Middle East Politics*
- **Ruth Setton**, Dept. of English, *Jewish Literature*
- **Robert Weiner**, Dept. of History, *Modern Jewish History*

Faculty Notes

1995-96

ROBERT COHN was awarded a Fulbright grant to attend the summer (1996) Fulbright Commission German Studies Seminar, "Germany and Jewish Studies Today." His article, "Letter from Kielce," appeared in *Moment*. He also presented a paper, "Behind Seminary Walls: Polish-Catholic Images of Jews and Judaism Fifty Years after the Holocaust," at a conference in Jerusalem entitled "Fifty Years after World War II: Christian-Jewish Relations and the Holocaust."

HOWARD MARBLESTONE presented a paper, "Saul Lieberman as a Lexicographer: Hebrew, Aramaic, Greek, Latin" at a memorial symposium on Professor Saul Lieberman at the SBL/AAR meeting in Philadelphia. He also contributed an article, "A 'Mediterranean Synthesis': Professor Cyrus H. Gordon's Contributions to the Classics," to *Biblical Archaeologist*, and contributed another article, "Matauitatau in Petronius, Satyricon 62:9: Crux Interpretum," to *Festschrift for Cyrus H. Gordon*. His review of *Hebrewspeak: An Insider's Guide to the Way Jews Think* by Joseph Lowin appeared in *Jewish Book World*.

HARRIET PARMET (Emerita) served as a scholar-in-residence in May at the College of Europe in Natolin, Poland. She presented lectures on "A Feminist Approach to Israeli Literature in Translation" at the Israel Studies Association conference; "American Poets Confront the Holocaust" at the United States Memorial Holocaust Museum; "Michael Gold's *Jews without Money* and Harry Roth's *Call It Sleep* Revisited" at the Association for Jewish Studies annual meeting; and "Jewish Life in Poland: Beginnings through to the 18th Century" at the Mid-Atlantic Slavic conference.

ILAN PELEG received a grant from the United States Institute of Peace to write a book on the *Middle East Peace Process and Israel's Political Culture*. His edited volume, *The Middle East Peace Process: Interdisciplinary Perspectives*, was accepted for publication by SUNY Press. Dr. Peleg currently serves as president of the Association of Israel Studies. He presented papers at conferences of the American Political Science Association and the Middle East Studies Association, and a lecture at a conference on "The Israeli Public and the Peace Process" organized by the Leonard David Institute for International Relations and the Konrad Adenauer Foundation.

LAURENCE SILBERSTEIN's article, "Toward a Postzionist Discourse," appeared in the volume *Judaism Since Gender*, edited by Laura Levitt and Miriam Peskowitz. His article, "Beyond Historiography and Sociology: Postzionism and Postmodern Theory," based on his current book project on postzionist discourse, was published in the Hebrew journal, *Theory and Criticism*.

CHAVA WEISSLER taught a course on Yiddish Folklore and Ethnography in the New York University "Summer in Cracow" program. She coauthored "On Law, Spirituality, and Society in Judaism: An Exchange between Jacob Katz and Chava Weissler," which appeared in *Jewish Social Studies*. She presented a paper, "Contrasting Views of Women as Religion Subjects in the *Tkhines* of Leah Horowitz and Sarah bas Toyvim," at "Di Froyen: A Conference on Women and Yiddish," held at the Jewish Theological Seminary. She also presented a paper, "Tkhines and Healing," at "Me-Ayin Yavo Ezri": A Jewish Conference on Healing sponsored by Hebrew Union College and the Jewish Theological Seminary.

Gregorian Professor

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and his conversations with the diverse audiences in the Lehigh Valley were outstanding examples of the possibilities of sincere interreligious dialogue.

The visiting Vatican scholar participated in two other programs on Lehigh's campus aimed at furthering interreligious dialogue. In the first program, he spoke to the religion studies faculties of the Lehigh Valley Association of Independent Colleges on "Jews, Christians,

Muslims: Convergences and Conflicts." In the second program, he and Rabbi Allen Juda of Brith Sholom Synagogue in Bethlehem participated in a discussion with Jewish and Christian students.

In lectures at the Jewish Community Center in Allentown and Congregation Brith Sholom in Bethlehem, Fr. Roest Crollius spoke on "The Changing Attitude of the Catholic Church toward Judaism and the Jews." He told the audience at the Jewish Community Center that his visit there was a very special moment—

an event that sprang forth as a result of Vatican II. The *Nostra Aetate* of Vatican II was a milestone in the Catholic Church's relationship to the Jewish people, he said. That document stated that a bond exists between the Church and the Jewish people; that through Israel the gifts of God have come to Christians; that the Church repudiates any form of antisemitism; and that Christ died because of the sins of all. He pointed to the 1992 Catechism of the Catholic

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Church as testimony to the changes made in its teachings about Jews and Judaism.

Fr. Roest Crolius concluded by urging that Jews and Christians find realistic ways to live together. "On this spaceship Earth," he said, "it would be sad if we travel as tourists in a bus, who pass through a marvelous country with the windows closed and the curtains drawn, arguing with each other who has the best guidebook or who gets the front seats."

In addition to presenting four public lectures, Fr. Roest Crolius met informally with students and faculty at Allentown College of St. Francis de Sales and Lehigh University and held a discussion with local Catholic and Jewish clergy and lay leaders. He was hosted at dinners by Laurence and Mimi Silberstein, Philip

and Muriel Berman, and Lehigh University president, Peter Likins.

A native of the Netherlands, Fr. Roest Crolius pursued studies in philosophy, theology, and history of religions in Nijmegen, Beirut, Cairo, Bombay, Jerusalem, and Kyoto. In 1973 he was appointed professor of history and theology of religions at the Gregorian. He has served as a visiting professor at universities in Europe, the Near East, India, Southeast Asia, Africa, and the Americas. He is president of the International Association UNITAS and of the Standing Mediterranean Conference for International Cooperation, and vice president of the International Jacques Maritain Institute.

Ilai Alon Examines "Bargaining with God"

In a lecture entitled "Bargaining with God: A Model of Bargaining Behavior in Islam," Dr. Ilai Alon, 1995-96 Philip and Muriel Berman Visiting Scholar, discussed the theological significance of bargaining with God in Jewish and Islamic traditions. Dr. Alon, who specializes in Islamic thought and philosophy, is currently writing a two-volume monograph on the theory and practice of Islamic negotiation in the Middle East, particularly as it is affected by cultural elements such as religion, law, language, values, and history. In his research, he considers the concept of bargaining with God, an idea that is replete with theological complications. Although it would seem that humans enter the process with full knowledge that winning is not possible, Dr. Alon contends that this is not so. He believes that bargaining with God is actually a declaration of independence and sometimes even a sign of rebellion.

Dr. Alon defined "bargaining" as two parties with conflicting interests reaching a mutual agreement through a process of concessions. When one of the parties will make no further concessions, a deal is made. If, however, one side concedes disproportionately more than the other, it stands to suffer a loss of image. In Islam, he noted, the word "bargaining" does not exist, but rather "give and take," "pleading," and "intercession" are used. Even

the meaning of the name "Islam" (to submit fully to God) suggests the very opposite of bargaining with Him.

In his lecture, Dr. Alon compared three cases of bargaining with God. The Jewish examples included the bargaining between Abraham and God over the fate of Sodom and Gomorrah and the talmudic tale of Rabbi Eliezer and the sages. The Islamic case was taken from the story of the Prophet Muhammad bargaining with God over the exact number of daily prayers to be required. During the exchange (found in various biographical works about Muhammad and in later commentaries), Muhammad several times requested a reduction in the original number, and God reduced the number of prayers until only five were left. Insofar as models and precedents are of considerable importance in Islam, in particular those established by the Prophet, Dr. Alon concluded that this bargaining between God and Muhammad could very well serve as one model for Islamic believers to follow in bargaining situations. He described his methodology as cultural rather than historic, i.e., the "remembered" rather than the historical. What is important is not what really took place, but what a culture views as having occurred. In each of the cases mentioned, Dr. Alon believes the bargainers were trying to teach God a lesson.

A member of Tel Aviv University's Department of Philosophy since 1973,

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Joseph Ryan

Devora Carmil of Haifa University Chosen Berman Scholar

Dr. Devora Carmil of Haifa University's Center for the Study of Psychological Stress joined the Berman Center for the 1996-97 academic year as the Philip and Muriel Berman Visiting Scholar.

Dr. Carmil's research has focused on stress situations relating to Jewish and Israeli life, including the social and psychological consequences of the Holocaust; social and psychological effects of war and bereavement; and the relationship between stress, social factors, and political attitudes. Her current research involves the social and psychological sources of xenophobia, fear and hatred of the stranger. During the fall semester, Dr. Carmil taught a course entitled "Xenophobia in the United States, Israel, and Germany," at Lehigh University and Lafayette College. She is currently teaching a course at Lehigh and Moravian College on the multifaceted consequences of extreme stress, using Israeli society as an example.

Dr. Carmil received her Ph.D. from Wits University in South Africa, where she taught for several years. She has been affiliated with the Center for the Study of Psychological Stress at Haifa University as a senior research fellow since 1981. She has also served as a lecturer at the School of Social Work at Tel Aviv University, and as a researcher at the medical school at Tel Aviv University and the Mental Health Center in Jaffa. Her recent publications include coauthored articles in such journals as *Psychological Medicine*, the *Israeli Journal of Medical Sciences*, the *Journal of Traumatic Stress*, and the *Journal of Behavioral Medicine*.

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*Philip and Muriel Berman Visiting Scholars

Faculty Breakfast Series Continues

Participants in faculty breakfasts sponsored by the Berman Center have recently had the opportunity to hear presentations by several of the Jewish Studies faculty from Lehigh Valley colleges. The series included talks by **Ilai Alon**, Berman Visiting Scholar (Tel Aviv Univ.), on "Negotiation in Islam"; **Michelle Friedman**, Visiting Adjunct Lecturer in Religion Studies, Lehigh Univ. (Bryn Mawr College), on "Women's Holocaust Testimonies"; **Vardit Rispler-Chaim**, Visiting Professor of Religion Studies, Lehigh Univ. (Haifa University), on "Islamic and Jewish Medical Ethics"; and **Robert Cohn**, Berman Professor of Jewish Studies at Lafayette College, on "Distance Education."

Students Visit Holocaust Memorial Museum

For the third consecutive year the Berman Center sponsored a student trip to the U.S. Holocaust Memorial Museum in Washington. The cost of the trip was partially underwritten by various Lehigh departments including the Chaplain's Office, Religion Studies Dept., Office of Student Affairs, and the Berman Center. Ninety students went on the all-day bus trip, including those enrolled in adjunct lecturer Michelle Friedman's course, Holocaust: History and Meaning.

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To obtain further information concerning the Berman Center and its programs or to be added to our mailing list, please write to Shirley Ratushny (sar@lehigh.edu), Philip and Muriel Berman Center for Jewish Studies, Lehigh University, 9 West Packer Avenue, Bethlehem, PA 18015-3082.

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<http://www.lehigh.edu/~inber/inber.html>

Ilai Alon

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Dr. Alon received his Ph.D. in Arabic language and literature from the Hebrew University of Jerusalem and has held visiting positions at Harvard, Princeton, and Stanford universities. In addition to publishing numerous journal articles, he is the author of *Socrates in Medieval Arabic Literature*, *Socrates Arabus*, and *Al-Farabi's Philosophical Lexicon*.