



## Helene and Allen Apter '61 Support New Chair in Holocaust Studies

Thanks to a very generous gift from **Helene and Allen Apter '61**, Lehigh has established a new endowed chair, the Helene and Allen Apter Chair in Holocaust Studies and Ethical Values. According to Berman Center Director Laurence J. Silberstein, "The Apters' \$1.5 million gift will guarantee present and future Lehigh students the opportunity to gain a deeper understanding of the Holocaust, a terrible but formative event in human history."

"In recent years," said Silberstein, "Lehigh has had to rely on the availability of qualified adjuncts to meet the ongoing demand for a course in the Holocaust. With the presence of a full-time, highly qualified scholar, students will be able to study the widespread effects that the Holocaust has had on the contemporary world. We are deeply indebted to the Apters for their most generous support. When the search is brought to a successful conclusion and a qualified candidate found, Lehigh will be one of the very few institutions of higher learning to house an endowed chair in the field of Holocaust Studies."

Helene and Allen Apter, who believe that education fosters understanding, feel strongly that students must be taught about the Holocaust in the hope that it will not be forgotten. "Many young people do not know what took place," Allen Apter said. The Apters are looking forward to attending classes in the future and seeing the results of their donation.

Although it is not widely known, Lehigh was the site of one of the earliest college courses on the Holocaust, introduced by Professors Roy and Alice Eckardt. Following Roy Eckardt's retirement, Alice Eckardt continued to

teach courses on the Holocaust in the Religion Studies Department. Since her retirement in 1987, it has been difficult to offer a course on the Holocaust on a regular basis owing to the lack of qualified adjunct professors.

Thanks to the Apters that will no longer be true. A search is currently under way for a scholar with expertise in Holocaust studies, who can also contribute to broader initiatives within the College of Arts and Sciences on ethical values and decision making, or globalization and social change. Besides the specific department that will house the scholar, he or she will also be affiliated with the Berman Center.

Allen Apter graduated from Lehigh in 1961 with a degree in industrial engineering. After graduation, he entered his family's manufacturing business and took a fledgling business and grew it into R.A. Industries of Lansdale, Pa. The company manufactures material handling equipment, specialized chemical pumps, and water treatment and analysis systems. Apter also serves on the board of the United Jewish Appeal (UJA) Federation in Philadelphia and helped establish the Art Center in Ma'alot, Israel, which he still supports today. He is also on the



*Helene and Allen Apter '61*

board of the Juvenile Diabetes Research Foundation (JDRF).

Helene Apter is a native of New York City. She holds a bachelor's degree from Queens College and a master's degree in development and remedial reading from the City College of New York. She has taught in both New York City and Cheltenham, Pa., and is also involved in charitable work.

The Apters, who reside in Fort Washington, Pa., have two children and three grandchildren.

### CONFERENCE "No Direction Home: Re-imagining Jewish Geography"

March 25 and 26, 2007

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## Challenge Grant from the Russell Berrie Foundation to Bring Visiting Israeli Professor to Lehigh



*Beth and Gary Hirschberg '78 (center) with Laurence Silberstein (left) of the Berman Center and Dean Ann Meltzer (right) of the College of Arts and Sciences*

Thanks to a challenge grant from the **Russell Berrie Foundation**, the Berman Center will be bringing a visiting professor from Israel to campus for the 2007-2008 academic year. The Berrie Foundation offered \$40,000 in support of the visiting professor if Lehigh raised an equal amount in matching funds from alumni, parents and friends. At an event this spring hosted by Beth and Gary

Hirschberg '78, more than a dozen alumni and parents of Lehigh students came forward to meet the challenge. It is anticipated that this cooperative effort with the Berrie Foundation will continue beyond 2008. Please watch for updates on the Berrie Visiting Professor in future newsletters.

Berman Center Director Laurence J. Silberstein expressed his delight at the

opportunity again to provide students with a fresh perspective on the Middle East and Israel:

"Between 1987 and 1998, through the generosity of Philip and Muriel Berman, the Berman Center brought ten Israeli scholars to Lehigh. Past visiting scholars came from such fields as political science, international relations, sociology, philosophy, communications and English. The Berrie Foundation initiative will enable us, for the first time since 1998, to bring an outstanding international scholar to contribute to Lehigh's rich intellectual culture," said Silberstein. "Amid today's global unrest and shifting borders, the need for cross-cultural dialogue with scholars from other countries grows more urgent every day. Our special thanks goes to Myron Rosner '59, who brought the work of the Berman Center to the attention of the Berrie Foundation, and also to all the donors who generously supported the challenge."

The Russell Berrie Foundation was founded by Russell Berrie, creator and manufacturer of the Russ© brand gifts, toys and other juvenile products. He established the foundation to fulfill his philanthropic mission to give back to the community by funding education, health care, the arts and enrichment of the Jewish communal life.

## Hasia Diner Seeks to Dispel Postwar Myths

**Hasia Diner**, professor of American Jewish History at New York University, spoke at Lehigh about her current research on knowledge of the Holocaust among American Jews. Diner hopes that her findings will dispel a key premise of the dominant narrative of American Jewish history—that postwar American Jews could not or would not remember the "Six Million" slaughtered by the Nazis.

"The assertion that postwar Jews kept silent, speaking only privately and furtively about the tragedy, exists as not just a scholarly paradigm but also as a broadly accepted communal belief," Diner said. She argued this belief stands in stark contrast to the empirical data that exist in archives, newspapers and other primary sources. Diner's research has led

her to conclude that American Jews created a memorial culture in the years between World War II and the mid-1960s that honored the victims of the Holocaust, aided the survivors, confronted the perpetrators and influenced contemporary events. Jewish institutions, including synagogues, schools, summer camps, publishing houses, magazines and newspapers, left an easily recoverable paper trail revealing that the Jewish community felt itself obliged to remember and commemorate.

Clearly, Diner stated, a large chasm separates how American Jews think about the postwar period and the actual data that exist in archives, publications, books and articles. She suggested several explanations for this difference. For example,

the ways in which American Jews remembered the Holocaust in the earlier era may have paled in comparison to such contemporary phenomena as the U.S. Holocaust Memorial Museum, *Schindler's List*, "The March of the Living" and Yom Hashoah (Holocaust Remembrance Day). These public events may have had the effect of erasing what was preserved through personal and communal memory.

In addition, to see Holocaust observance as a historically continuous phenomenon is to challenge the reigning idea that the June 1967 War was a momentous turning point in American Jewish political and cultural life. If one claims that the 1967 war was not a watershed and American Jews had often found times

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## Berman Center Conference a Cornerstone of Semester-long Interdisciplinary, Multimedia Project on Theme of Diaspora

On March 25 and 26, 2007, the Berman Center for Jewish Studies will host an interdisciplinary conference titled "No Direction Home: Re-imagining Jewish Geography." A talented and imaginative group of scholars, writers, artists and cultural critics will examine the far-reaching changes in the definitions and interpretations of diaspora as reflected in contemporary Jewish art, music, literature and scholarship. Employing diaspora as a critical tool, conference participants will come together to re-examine and re-imagine Jewish history and suggest alternative ways of thinking about Jewish group identity and culture. To our knowledge, this type of re-imagining by a group of Jewish Studies scholars from a wide range of fields has not been previously undertaken. According to Professors Laurence Silberstein and Ruth Knafo Setton, who planned and convened the conference, it is hoped the discussions will generate new and exciting ideas concerning the current and future state of Jewish identity and culture.

The conference will be the pivotal event of a semester-long project, "Diaspora: Re-imagining Cultural Space." This exciting, multifaceted project was also formulated and planned by Silberstein and Setton, in cooperation with Ricardo Viera of the Lehigh University Art Galleries and colleagues from Lehigh's College of Arts and Sciences.

Faculty from a variety of disciplines, including Religion, Literature, Africana Studies, Sociology, and Modern Languages and Literature, have agreed to incorporate the concept of diaspora as a basic theme or module in their courses during the spring 2007 semester. Campus-wide discussions will be complemented by a series of public readings, lectures and films. These provocative programs will explore the diverse meanings and profound resonance of diaspora, bringing to light issues such as displacement, migration, cultural space, ethnic and group identity, postcolonialism and globalism.

Art will play a major role in the Diaspora Project. Three exhibits that illustrate different perspectives of diaspora will be displayed in the Lehigh Uni-



Passing figure, bent trees, former Jewish town, Kazimierz, Poland, 5759/1999, from *Far from Zion: Jews, Diaspora, Memory* by Jason Francisco

versity Art Galleries during the entire semester. The first exhibit is a series of photographs drawn from Jason Francisco's recently published book, *Far from Zion: Jews, Diaspora, Memory*, a visual contemplation of the contradictory history of Ashkenazic Jewry during the last century—from Europe to North America, Kiev to California, Birkenau to Brooklyn. The second exhibit, "Diaspora: Multiple Narratives," consists of densely layered, mixed media paintings by Paul Gardère that reflect the legacy of colonialism in Haiti and reveal issues of exploitation, dislocation and loss. Third is "Diaspora: Dreams of the Golden Mountain" by photographer Pok Chi Lau, which documents the Chinese diaspora through his images of Asian Americans, their ancestors and the transformations of race and country. Each artist will also present a gallery lecture during the course of the semester.

Participants in the Berman Center conference on March 25 and 26 include Marjorie Agosin, Wellesley College; Caryn Aviv, University of Denver; Joelle Bahloul, Indiana University; Jonathan Boyarin, University of Kansas; Susan Chevlowe, Jewish Theological Seminary; Jason Francisco, photographer and author; Shelley Hornstein, York University; Melanie Kay/Kantrowitz, writer; Laura Levitt, Temple University; Ranen Omer-Sherman, University of Miami; David Shneer, University of Denver; Jael Silliman, Ford Foundation; Carol Zemel, York University; and Laurence Silberstein, Ruth Knafo Setton, Chava Weissler, and Benjamin Wright, Lehigh University.

For more information on the Diaspora Project events, including the conference, art exhibits, lectures and films, visit the Berman Center's website at [www.lehigh.edu/~inber/inber.html](http://www.lehigh.edu/~inber/inber.html).



# Writer-in-Residence Program Brings Three Award-Winning Authors to Campus

## Writer Janice Eidus Transcends Borders

"Writing chose me. I didn't choose it," explained author **Janice Eidus** at a recent program sponsored by the Berman Center, Women's Studies and the Creative Writing Program. According to the O. Henry Prize winner, from the time she was a child, writing was just something she had to do. She admitted there are highs and lows in being an author. "The high is like nothing else," she said. "When I am creating something, when I feel that my work is really making sense, it is a kind of joy that is tremendous."

Eidus read the audience an amusing and touching biographical essay, "Troublemakers or How I Became a Jewish Writer." It told the story of her childhood and her relationship with her domineering father, who insisted on denying his Jewishness. She also recounted her path to becoming a writer, and her more difficult path to reclaim her Jewish identity.

Professor Ruth Setton, in whose writing class Eidus offered a workshop, describes Eidus's work as transcending labels and borders. "It's urban myth and fairy tale, dream and nightmare, Jewish awareness and a woman's sensibility and heart, all interweaving and creating a new rich reality. When you read Janice Eidus, anything is possible—and I do mean anything."

Eidus has twice been awarded the O. Henry Prize for her short stories, as well as a Redbook Prize, a Pushcart Prize, a National Writers Voice Residency Award, and a Money for Women/Barbara Deming Fellowship. She is the author of four highly acclaimed novels and short-story collections: *The Celibacy Club*, *Vito Loves Geraldine*, *Urban Bliss*, and *Faithful Rebecca*. She is also the coeditor of *It's Only Rock and Roll: An Anthology of Rock and Roll Short Stories*. Her latest novel, *The War of the Rosens*, about an eccentric Jewish family in the Bronx, will be published in 2007.

## Israeli Author Savyon Liebrecht Writes about Legacy of the Holocaust

**Savyon Liebrecht**, an award-winning, internationally acclaimed author and one of Israel's most popular writers, read from her new collection, *A Good Place for the Night*, at a recent program sponsored by the Berman Center, Women's Studies and the E. F. Robbins Fund in Jewish Studies. The stories focus on men and women physically or emotionally distanced from home and reveal her characters' deep longing for love and home and their heroic attempts to realize them.

Long recognized as a master of the short story, Liebrecht is known for her hypnotic, emotionally complex fiction about love between strangers, the subtle impact of history and politics on human relationships, and the painful legacy of the Holocaust. Liebrecht's parents immigrated to Israel shortly after her birth in Germany in 1948, and her life as a second-generation Holocaust survivor forms one of the main themes in her writing.

The Israeli writer also shared some writing tips with the students in Ruth Knafo Setton's fiction writing class. "It was a wonderful experience for all of us," Setton said. "Ever since I first read Savyon's stories, which ring with clarity and grace, I hoped that I would be able to get her to come to Lehigh."

Liebrecht has published four critically acclaimed collections to date: *Apples from the Desert*, *Horses on the Highway*, *On Love Stories and Other Endings* and *It's All Greek to Me, He Said to Her*. Her latest collection, *A Good Place for the Night*, was recently published in America to glowing reviews. She is also an award-winning playwright and the author of a novel, *A Man and a Woman and a Man*.

## Poet Ilya Kaminsky Gives Reading

In April, Russian-born **Ilya Kaminsky**, widely regarded as one of the most exciting young poets in America, read excerpts of his first full-length book of poems, *Dancing in Odessa*. The program was sponsored by the Berman Center, Creative Writing Program and Paul Levy Fund in Jewish Studies.

*Dancing in Odessa* is the winner of the Whiting Writer's Award, the American Academy of Arts and Letters' Metcalf Award, the Dorset Prize and the Ruth Lilly Fellowship, given annually by *Poetry* magazine. It was also named the Best Poetry Book of 2004 by *ForeWord Magazine*. At the start of this impressive debut book, written in English, Kaminsky reveals an astounding truth—at the age of four he became deaf. "When I lost my hearing," he wrote, "I began to see voices."

Critics seem in awe of Kaminsky's writing. Jonathan Kiefer of the *San Francisco Magazine* wrote, "How does Ilya Kaminsky, who is only twenty-seven and a deaf Russian immigrant, write so gorgeously in a second language he's never clearly heard?" John Timpane of the *Philadelphia Inquirer* called Kaminsky "a terrifyingly good poet, another poet from the former U.S.S.R. who, having adopted English,

*continued next page*



Savyon Liebrecht (right) autographs book for Ruth Setton



has come to put us native speakers to shame."

Students in Professor Ruth Setton's classes, who attended the reading, also gave Kaminsky's poetry rave reviews, impressed not only with its beauty, but also with its power. Setton first had an opportunity to read Kaminsky's work while it was still in manuscript form. "It was immediately clear to me that I was in the presence of great talent," she said. "His poetry, quite simply, stole my breath." Setton was pleased to have the opportunity bring Kaminsky to Lehigh so that students, faculty and friends could have the opportunity to hear him read and discuss his work at the start of what she believes is sure to be a remarkable career.



Ilya Kaminsky (left) with Ruth Setton

## Storyteller Diane Wolkstein Performs at Lehigh

Diane Wolkstein travels throughout the world performing myths and folktales and giving workshops on storytelling. At a recent visit to Lehigh University, the renowned storyteller and author shared her stories and reflections with students and friends of the Berman Center.

At her public presentation, Wolkstein gave her rendition of the Exodus story, which also appears in her book, *Treasures of the Heart: Holiday Stories That Reveal the Soul of Judaism*. In addition she told several Hasidic stories that she learned from her rabbi, Shlomo Carlebach. Known as the "Singing Rabbi," he was a tremendous influence on Wolkstein's life. She said his singing brought her soul to places it had not known, but craved. "He had this uncanny ability to always know the story I needed."

In Professor Chava Weissler's class on Jewish Folklore, Wolkstein demonstrated her storytelling techniques. In her presentation she showed students how she establishes rapport with the audience, moves into the story, and creates dramatic effects. She also spoke of the spiritual roots of her storytelling, and how she sees each tale as a journey of the soul. "There is nothing intellectual about storytelling," she explained. "It is a transfer from heart to heart."

After Rabbi Carlebach died, Wolkstein found that she needed her own connection to Judaism, so she turned to the study of Torah. She thought that if she could read enough and study enough, she could understand Judaism on her terms. One result of her studies is her book *Treasures of the Heart*, which took eight years to complete. The volume offers a modern perspective of the stories of the Bible by highlighting the role of female characters. It weaves oral legends into the fabric of ancient texts, creating new stories that remain true to the spirit of their original sources. "Every time there is a gap in a story in the Bible, there is an old oral legend that completes the story," Wolkstein explained.

Besides authoring twenty-three books, Wolkstein has produced a variety of Jewish material, including the book *Esther's Story*, the CD *Joseph the Master Dreamer*, and a recent DVD *Celebrating Our Mistakes: Stories and Songs from the Jewish Tradition with Shlomo Carlebach*, which won the World Storytelling Award. She is the co-founder of the New York City Storytelling Center and the winner of the National Storytelling Award for Excellence.

Wolkstein's visit to Lehigh was sponsored by the Berman Center and the E. F. Robbins Fund in Jewish Studies.

## Professor Urges Closer Examination of Jewish Art

According to Marc Michael Epstein, Associate Professor of Religion and Jewish Studies at Vassar College, "The Golden Haggadah," illuminated in Barcelona around 1320, "is one of the great monuments of Jewish art from Spain." Like most "high art," he observed, it is correctly deemed to be the work of elites. In his lecture and visual presentation, Epstein demonstrated how, even in ostensibly elite documents such as this, one can track the presence and status of individuals who all too often go unnoticed and undiscussed—in this case, women.

"The Golden Haggadah" contains more images of women, more prominently figured and more interestingly configured, than any other Haggadah of its time and place, Epstein explained. Their presence has been assumed to be "merely corroborative detail" by many researchers and as a result has been summarily ignored or discounted. Nevertheless, after meticulous analysis of the images of biblical and contemporary women in the manuscript, Epstein saw a startling thesis emerge, corroborated by internal textual evidence: He suggested that perhaps the manuscript was made for a woman, or even as a comfort for a woman who had lost a child, since there are an uncanny number of images of the loss and restoration of children among the illuminations. Epstein acknowledged that he is going out on a limb with such speculation, particularly in the absence of specific patronage information, but in his opinion it was "better to engage in plausible and grounded speculation than to remain mired in interpretive paralysis." He urged the audience always to look at art with an inquiring mind, for it can provide cultural and historical insights into life as it existed at the time of the art's creation.

Epstein has taught at Vassar since 1992 and was the college's first Director of Jewish Studies. He is a graduate of Oberlin College, received his Ph.D. at Yale University, and did much of his graduate research at the Hebrew University in Jerusalem. He has written on various topics in Jewish art. His book *Dreams of Subversion in Medieval Jewish Art and Literature* was published by Penn State Press in 1997. Epstein's talk was sponsored by the Berman Center and E. F. Robbins Fund in Jewish Studies.



## BCJS Faculty 2005-2006

• **Laurence J. Silberstein**, Philip and Muriel Berman Professor of Jewish Studies, Dept. of Religion Studies, Lehigh University, *Responses to the Holocaust, Modes of Jewish Identity in the Modern World, The Spiritual Quest in Contemporary Jewish Life, Israel: Religion, Culture, National Identity*

• **Robert L. Cohn**, Philip and Muriel Berman Professor of Jewish Studies, Dept. of Religious Studies, Lafayette College, *Hebrew Bible, Biblical Narrative, Jewish Responses to Catastrophe*

• **Ruth Knafo Setton**, Writer-in-Residence, Berman Center for Jewish Studies and Dept. of English, Lehigh University, *Jewish Literature*

• **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, Gendered Jewish Lives*

• **Benjamin Wright, III**, Dept. of Religion Studies, Lehigh University, *Hebrew Bible, Judaism in the Greco-Roman World, Archaeology and the Bible in the Land of Israel*

### Affiliated Faculty Lehigh University

• **David Amidon, Jr.**, Urban Studies Program, *American Jews: Politics and Culture*

• **Bunnie Pilitch**, Dept. of Modern Languages and Literature, *Hebrew Language, Hebrew Press*

• **Roslyn Weiss**, Dept. of Philosophy, *Jewish Philosophy*

### Affiliated Faculty Lafayette College

• **Ilana Levy**, Dept. of Foreign Languages and Literatures, *Hebrew Language*

• **Ilan Peleg**, Dept. of Government and Law, *Middle East Politics*

• **Robert Weiner**, Dept. of History, *Modern Jewish History*

## Faculty Notes

**Bunnie Pilitch** taught a new Hebrew course during the spring semester in which she examined popular Israeli music and film. The course was constructed to give students exposure to spoken Hebrew and Israeli culture and society.

**Ruth Knafo Setton** published an essay, "The Smell of Women," in *Becoming Myself: Growing Up Female*, a book that was featured on *Good Morning America* and in *People Magazine*. Among the anthology's prominent contributors are Maya Angelou, Joyce Carol Oates and J. K. Rowling. Royalties from sales of the book go to anti-violence organizations. Setton also published fiction and poetry in *Zeek*, *Maggid*, *Studies in American Jewish Literature* and *The North American Review*. Most exciting, she completed her second novel, *Darktown Blues*.

Setton was the moderator and a panelist for a session on multicultural writing, "Mother Countries/Other Countries: Imagined Geographies," at the annual AWP (Association of Writers and Writers Programs) Conference in Austin. She presented readings and discussions of her work and Sephardic literature at numerous universities and synagogues. At the Center for Jewish History in New York City, her reading was part of a live broadcast performance to celebrate the tenth anniversary celebration of New York's legendary "Beyond the Pale" radio show. Included in the program were Judith Malina, Roya Hakakian, Melanie Kaye/Kantrowitz and the vocal group Pharaoh's Daughter.

**Laurence Silberstein** recently published several articles on contemporary Jewish culture. His article "Becoming Israeli/Israeli Becomings: A Deleuzian Perspective" was published as a chapter in a new volume, *Deleuze and the Contemporary World*, edited by Ian Buchanan and Adrian Parr, devoted to the work of the late French philosopher, Giles Deleuze. "Postzionism as Critique: The Challenge to Jewish Studies" appears as a chapter in *Modern Judaism and Historical Consciousness: Identities - Encounters - Perspectives*, edited by Andreas Gotzmann and Christian Wiese. His article, "Becoming Jewish: Jewish Becomings: Critical and Ethical

Reflections" appears in a special issue of *Transversal: Zeitschrift für jüdische Studien*, focusing on issues of Jewish identity.

**Roslyn Weiss** lectured at the Western Jewish Studies Association Conference at California State University, Long Beach. Her presentation was entitled "Maimonides on Ta'amei Hamitzvot: What the Elite Know that the Multitude Doesn't and Shouldn't."

**Chava Weissler** published an article, "Meanings of Shekhinah in the 'Jewish Renewal' Movement," in *Nashim: A Journal of Jewish Women's and Gender Issues*. She was also invited to deliver the Gerson D. Cohen Memorial Lecture at the Jewish Theological Seminary, where she spoke on "The Popularization of Kabbalah in the Early Modern Period and Today." At the Gimelstob Symposium in Judaic Studies at Florida Atlantic University, she lectured on "The Spirituality of Eastern European Jewish Women." She also spoke on the Jewish Renewal Movement at New York University and Rutgers University.

**Benjamin Wright** coedited *Conflicted Boundaries in Wisdom and Apocalypticism* with Lawrence Wills. Wright also contributed an article to the volume entitled "Putting the Puzzle Together: Some Suggestions Concerning the Social Location of the Wisdom of Ben Sira" and coauthored the introduction with Wills. Wright's other recent publications include "Ben Sira and the Book of the Watchers on the Legitimate Priesthood" in *Intertextual Studies in Ben Sira and Tobit*; and "One Methodological Assumption of the Gröningen Hypothesis of Qumran Origins" and "Some Remarks on the Parting of the Ways," both in *Enoch and Qumran Origins: New Light on a Forgotten Connection*.

He lectured on "Wisdom and Apocalypticism in Early Judaism and Christianity: How Far Have We Gotten in Ten Years?" at the Annual Meeting of the Society of Biblical Literature; "Aristeas §§158-160 on Tefillin and Mezuzot" at the Hebrew University of Jerusalem; and "The Allegorical Interpretation of the Law in the Letter of Aristeas" at the Pontifical Biblical Institute/Rothberg International School Lecture Series.



# Gifts

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## Young Jewish Filmmaker Finds Her Roots

Filmmaker Pearl Gluck made an appearance at Lehigh to give opening remarks at a screening of her humorous and very moving documentary *Divan*. The film describes the physical and emotional aspects of Gluck's search for her roots through a journey to Hungary to find a couch — a legendary divan once owned by her great-great-grandfather on which generations of rabbis had slept.

As a teenager, Gluck left her Orthodox Jewish community in a Hasidic neighborhood in Brooklyn for a secular life in Manhattan. Nonetheless, she continued to be influenced by her religious background. Appointed as the first Yiddish Fulbright scholar in 1998, Gluck set off for Hungary to collect oral histories and Yiddish tales.

"But my Fulbright turned into a film," said Gluck, who was trained as an ethnographer. With a small home movie camera given to her by her father, she began to record interviews that would eventually become part of *Divan*, her first film. "Something came alive for me when I was taking those videos. I realized that was my medium."

Following the screening, Gluck shared several stories about the people in

the film, her experiences tracking down the divan, and the permanent change that the film brought about in her relationship with her family. *Divan* "is, in fact, about the inevitable pull of the family, faith and culture of my youth," she explained.

*Divan* was screened at multiple film festivals including the 2001 Sundance Film Festival as a work-in-progress. The film was supported by the New York State Council on the Arts, the National Foundation for Jewish Culture's Fund for Documentary Film, the Fulbright Scholar Program, the Institute for International Education and others.

Gluck's video art includes *Trance* for the Eldridge Street Project in New York City and a multimedia installation in Weimar, Germany, in 2002. She also co-directed the award-winning short *Great Balls of Fire*, a homeless man's response to September 11, which continues to be shown worldwide.

Gluck's visit to Lehigh and the showing of *Divan* were sponsored by the Berman Center, Religion Department and the Lucius N. Littauer Foundation, in cooperation with the Allentown Jewish Community Center's Jewish and Israeli Film Series.

## JTS Professor Chosen as 2007 Master Visiting Professor

Rabbi Burton L. Visotsky, Nathan and Janet Appleman Professor of Midrash and Interreligious Studies at the Jewish Theological Society, has been appointed to serve as the 2007 Richard and Susan Master Visiting Professor in Jewish Studies at the Gregorian University in Rome. He will teach a course entitled "Polemics of Departure" or "Creative Engagement": Rabbinic Judaism and Christianity in Their First Five Centuries. Visotsky is the sixth American scholar to serve as a Master Visiting Professor in the collaborative program administered by the Berman Center. Before the establishment of the Master professorship in 1999, two visiting professors taught at the Gregorian as Philip and Muriel Berman Visiting Scholars.

A scholar of Midrash, Rabbi Visotsky has published extensively in the areas of

Rabbinic and Patristic interactions, conducted research in early medieval rabbinic history through the 12th century and written and lectured extensively on the phenomenon of ancient Jewish-Christianity. He served as the consultant to and primary on-screen participant in Bill Moyer's *Genesis: A Living Conversation*, a PBS ten-part series of interfaith dialogue on the first book of the Bible. He has taught more than twenty-five years on the faculty of JTS and has served as visiting faculty at Hebrew Union College, Union Theological Seminary, Princeton Theological Seminaries, the Russian State University of the Humanities in Moscow and the universities of Princeton, Oxford and Cambridge. At the Gregorian, Rabbi Visotsky will teach under the auspices of the Cardinal Bea Center for Judaic Studies.

## Hasia Diner

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and places to remember the catastrophe before June 1967, that calls into question the common approach of dividing modern American Jewish history into a pre-1967 and post-1967 period.

According to Diner, post-1960s American Jewish engagements with the Holocaust took place in a very different kind of America. In the earlier period, American Jews stood alone without partners as the creators of Holocaust remembrance. In post-1960s America, public culture memorialized, venerated, and validated discussions of group suffering. In such a context, American Jews, who had been lamenting the tragic fate of the "Six Million," found support from Americans of diverse ethnic backgrounds who also created texts and practices to memorialize their own tragedies.

American Jewry, Diner concluded, was by no means impervious to the tragedy of the Holocaust. Accordingly, the community memorial practices that they created should not be "airbrushed out of the historical record."

Hasia Diner is a specialist in immigration and ethnic history, American Jewish history, and the history of American women. Her publications on the American Jewish experience include *In the Almost Promised Land: American Jews and Blacks, 1915-1935*; *A Time for Gathering: The Second Migration, 1820-1880*; *Hungering for America: Italian, Irish, and Jewish Foodways in the Age of Migration*; and *Her Works Praise Her*, a history of American Jewish women. Her Lehigh lecture was sponsored by the Berman Center, Department of History and Lucius N. Littauer Foundation.

To obtain additional information concerning the Berman Center and its programs or to be added to our mailing or e-mail list, please contact

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