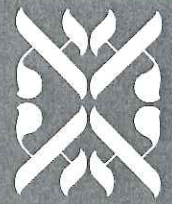




The Lehigh Valley Center for Jewish Studies



SPRING 1988

Newsletter

VOLUME III, NO. 2

Gilbar Lectures Examine Background of Israeli-Palestinian Conflict

In a series of lectures presented to academic and community audiences in the Lehigh Valley in March and April, Berman Visiting Scholar Gad Gilbar analyzed the causes of the current Israeli-Palestinian conflict. Professor Gilbar is associate professor in the Department of Middle Eastern History at the University of Haifa, and a Senior Research Fellow at Tel Aviv University's Dayan Center for Middle Eastern and African Studies. As the Berman Visiting Scholar, Gilbar has taught courses in Middle Eastern history at Lehigh University and Muhlenberg College.

Gilbar spoke at Cedar Crest College and Lehigh University under the aegis of the Center, and at a forum sponsored by the Lehigh University Department of Economics. These lectures, "Israel and the Palestinians: What Lies Ahead?," "One Arab State, Many Arab States: The Palestinians Towards the Year 2000," and "The 'Oil Decade' in the Middle East, 1973-82," examined the economic and political background of the current

situation in Gaza and the West Bank and the formidable obstacles to peace.

Gilbar, an economic historian, cited four principal reasons for the present uprising. First, the growing political frustration among the Palestinians on the West Bank and Gaza is the result of their sixty-year struggle for self-determination. During these years, the Palestinians had to contend with foreign rule, beginning with the British, and including the Jordanians and Egyptians, and now the Israelis.

Second, this frustration is exacerbated by an awareness among certain younger Palestinian intelligentsia of "the essential weakness of the organizations which had tried to represent them and fight their battles." The primary representatives of the Palestinians are the PLO and the Arab states. Yasir Arafat's increasingly ineffectual leadership manifests itself in his inability to establish control over the organization, which has been plagued by growing factionalism. This leadership vacuum, according to Gilbar, is gradually being filled by an indigenous Palestinian leadership from the West Bank and Gaza.

A third factor contributing to the recent hostilities is the economic conditions in the territories. Gilbar linked the worsening economic conditions with the rise and fall of oil production and revenues among the Arab states. During the so-called "oil decade," from 1973-1982,

many Palestinians went to work in the oil-producing Arab Emirates of the Persian Gulf. They were able to send money home to support their families, build houses, improve services and educate children. This eased the overall situation in the West Bank; however, in 1982-1983, the prosperity which had character-

ized the big oil-producing countries came to an end, because of changes in the oil economy. As a result, these countries needed fewer foreign workers, and not as many Palestinians could go there to work. Simultaneously, there was less money coming into the West Bank, and a growing demand for work at home.

Finally, the decline of Pan-Arabism has also influenced events, adding to Palestinian dissatisfaction with their current political situation. Pan-Arabism, the movement to unify the individual Arab states into one, called for a Palestinian state and the destruction

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New Jewish Studies Faculty Appointed

Dr. Laurence Silberstein, director of the Lehigh Valley Center for Jewish Studies, is pleased to announce that two new permanent Jewish Studies faculty and a visiting Israeli scholar will join the staff of the Center in the fall. Dr. Chava Weissler has been appointed as the first permanent Philip and Muriel Berman Scholar in Jewish Studies in the Religion Studies Department at Lehigh University. Weissler, who earned her Ph.D. in folklore from the University of Pennsylvania, comes to Lehigh from Princeton. A specialist in Jewish popular religion and folklore, she is currently completing a book on the religion of Ashkenazic women in the early modern period.

Dr. Alan Mittleman has been appointed as the Muhlenberg Scholar in Jewish Studies in the Religion Department at Muhlenberg College. Mittleman, who received his doctorate in religion at Temple University, trained as a rabbi at the Reconstructionist Rabbinical College. He has previously taught at Temple and SUNY Binghamton. A specialist in modern Jewish thought and the philosophy of Jewish

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Gad Gilbar

Center Sponsors Lecture Series on Jewish Literature

Jewish literature, from mysticism to autobiography, from both ancient Israel and modern Israel, the Old World and the New, was the subject of a series of presentations sponsored by the Center during the 1987-88 academic year. Included in the series were talks by Yael Feldman, Daniel Matt, David Patterson, and Myra Rosenhaus; articles on these talks appear below on pages two and three. The series concluded in April with two seminars by Brandeis professor Michael Fishbane: "Mythical Midrash: The Radical Hermeneutics of the Rabbis," and "Early Jewish Interpretations of Scripture: The World of Midrash."

Yael Feldman Discusses Modern Israeli Literature and Criticism

Yael Feldman, Assistant Professor of Hebrew in the Department of Middle East Languages and Cultures at Columbia, presented two lectures for the Center in February. Feldman is the author of numerous articles and books on Hebrew literature, including *Modernism and Cultural Transfer: Gabriel Preil and the Tradition of Jewish Literary Bilingualism* (1986), "Zionism on the Analyst's Couch in Contemporary Hebrew Literature" (1987), "Living in the Top Floors: Autobiography in Israeli Fiction" (1988), and is co-editor of the forthcoming MLA Publication *Teaching the Hebrew Bible as Literature*.

In an afternoon lecture, titled "The Subject of/and Ideology in the Israeli Literary Scene," she examined the ideological context of literary criticism in Israel. According to Feldman, the literary scholarship at Tel Aviv University fathered by Benjamin Hrushovsky strove to be "science of literature," preferring formalistic over deconstructive approaches to texts. Subjectivity gave way before objectivity, and politics remained outside the university. Feldman finds a key to understanding the Tel Aviv school in a eulogy spoken by Hrushovsky at the time of the death of his student and colleague Yosef Haephraiti, who died on the Golan Heights in 1974. In his eulogy, Hrushovsky drew a sharp line between political engagement, which should occur outside the university, and research, the apolitical activity proper to academic institutions.

Following from this statement, Feldman argued that "... it is the fear of the overpowering presence of political issues, palpable as they are in the Israeli experience, that endows the scientific metaphor [in literary study] with such power. The delusion of rationality and objectivity is, no doubt, a greatly needed defense against the turbulent reality of Israeli life."

In her evening lecture, Feldman spoke to an audience of faculty and students on women's autobiography in Israel. Because Israeli society from its beginnings evinced a strong collective character, Feldman asserted, the autobiographic mode was slow to develop. Struggling under the additional burden of cultural opposition to women as writers, Israeli women writers were slow to adopt this genre. When women did begin to write autobiographically, they disguised their personal narratives in the form of historical novels. Feldman illustrated her thesis with examples from the works of Shulamit Hareven, Shulamit Lapid, and Amalia Kahane-Carmon.

Feldman compared the slowness with which Israeli women adopted the autobiographical mode with the pattern of women's writing in the West. Women writers in the United States and England frequently employ autobiographical modes such as diaries, letters, and personal narratives, and theories about the nature of women's writing in general have been predicated upon this observation. Referring to the difference between women's writing in Israel and the West, Feldman emphasized the point that generalizations about gender must be situated within the context of a specific culture.

David Patterson Traces Development of Hebrew Literature

In March, Professor David Patterson, President of the Oxford Centre for Postgraduate Hebrew Studies, delivered a series of lectures to classes at Lafayette College and Lehigh University. In his presentations, Patterson traced the modern development of Hebrew literature from its roots in Eastern Europe to its flowering in Palestine/Israel. In another presentation, he outlined the origins and growth of Jewish autobiography in Europe and its translation to the United States.

Patterson discussed various historical and literary forces that shaped modern Hebrew literature, beginning with the Jews' re-entry into mainstream European life in the eighteenth century. As Jewish culture in Germany gradually opened to the world outside the ghetto, it began to develop new uses for Hebrew, a language previously reserved for the synagogue. Textbooks in secular subjects were translated into Hebrew, and writers created literature with a prose style and vocabulary derived from biblical models. While this latter literary phenomenon was short lived in Germany, it flourished in Eastern Europe, reaching a pinnacle with the work of Abraham Mapu.

The next chapter in the history of Hebrew literature was written in Palestine. Arriving in Palestine, Jews adopted Hebrew as their *lingua franca*, and Hebrew literature developed there as it would not in the United States. However, contemplating the arid landscape of Palestine, writers who wanted to encourage their readers in Russia to join them in the land faced a peculiar problem: did they depict Palestine as it was, or did they modify reality to make it conform to their visions? Many tried to combine the two alternatives, and the resulting literature was a romantic representation of what was really a constant struggle for survival.

Writers emigrating to the United States faced a different challenge as they attempted to express their experiences in a new language, English. Patterson chose Henry Roth's *Call It*

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David Patterson

Gender and American Jewish Literature Is Topic of Center Faculty Colloquium

Myra Rosenhaus, Program Administrator of the Center, spoke on "Writing Princesses: The Fiction of American Jewish Women" at the Center's Fourth Faculty Colloquium in December. Rosenhaus's talk marks the first stage of a larger project in which she will examine fictional narratives by American Jewish women. Her starting point for this paper was the observation that, although many Jewish women write and have written, a consideration of their work, in particular short fiction and novels, has been largely absent from mainstream criticism of American Jewish literature. As a consequence, the problematic definition of American Jewish experience, which critics frequently equate with its expression in literature, has been drawn from male writers and male experience.

According to Rosenhaus, a combination of factors helps explain why the literary expression of women's experience has been marginalized by mainstream critics. Rosenhaus's interpretation focused on the role played by gender in the formation of the canon of American Jewish literature and the ways in which texts by Jewish women writers are read. She examined Abraham Chapman's 1974 anthology *Jewish-American Literature*, showing how the gender bias of the editor is reflected in the volume's scholarly introduction.

The existing boundaries of the canon have been challenged by several recent collections of writing by Jewish women. However, to Rosenhaus, the first of these anthologies, *The Woman Who Lost Her Names* (1974), edited by Julia Wolf Mazow, introduced readers to writing by Jewish women while unwittingly perpetuating their stereotypical literary images. The introductory essay invokes the stereotypes of Jewish mother and Jewish-American princess at the same time as it asks the reader to transcend them. Thus, the discussion of Jewish women in literature continues to be controlled by male-defined categories, as the description of American Jewish literature as a whole is framed in masculine terms.

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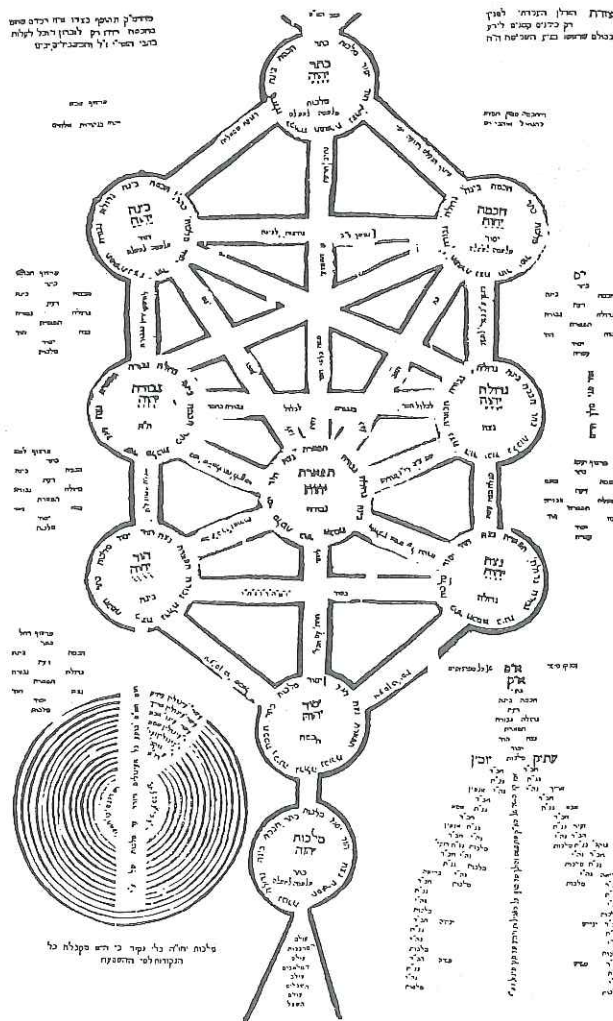


Chart showing the interrelation of the ten *Sefirot* ("divine emanations"). From *Pa'amon ve-Rimmon*, Amsterdam, 1708

Daniel Matt Conducts Seminars on Jewish Mysticism for Faculty and Students

Daniel Matt, Associate Professor of Jewish Studies at the Graduate Theological Union, Berkeley, California, presented two seminars on the topic of Jewish mysticism. Matt, who has studied with Gershom Scholem and Alexander Altmann, received his Ph.D. from Brandeis University. His articles have been published in the *Hebrew Union College Annual*, *Reconstructionist*, and *New Traditions*. His edition of David ben Yehudah he-Hasid's *The Book of Mirrors* appeared in 1982. He has also published a volume of annotated, poetic translations of the Zohar in the Paulist Press series Classics of Western Spirituality.

In a faculty seminar co-sponsored with the Lehigh Valley Ecumenical Seminar, Matt traced the concept of nothingness as it was defined in the pre-kabbalistic tradition, kabbalah, and Hasidism. While noting that the idea of nothingness (*ayin*), an important concept in Christian mysticism, likewise figures prominently in the works of

Jewish mystics, Matt pointed out that it has not been a major focus of scholarly research. A dynamic concept in Jewish mystical thought, nothingness appears in a variety of garbs, including the kabbalistic equation of God as a nothing which is full of divine wisdom and is the source of all creation. In support of his thesis, Matt examined numerous Jewish and Christian sources ranging from the Gnostics, Scotus Erigena, Plotinus, Maimonides, and the Zohar to Hasidic texts including *Or ha-Emet* and *Maggid Devarav le-Ya'akov*.

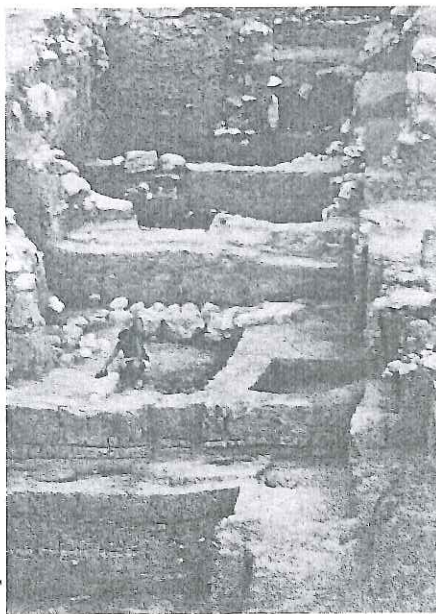
Matt conducted a second seminar devoted to the study of basic Jewish mystical texts for students from the six LVAIC schools (Allentown College of St. Francis de Sales, Cedar Crest College, Lafayette College, Lehigh University, Moravian College, Muhlenberg College). This successful seminar marks the first time that students from various campuses were brought together under the auspices of the Center.

Archaeometallurgy at Tel Miqne

The Center for Jewish Studies and the Lehigh University Science, Technology, and Society Program (STS) co-sponsored a lecture by Professor Michael Notis of Lehigh's Department of Materials Science and Engineering. Notis's talk, "Archaeometallurgy of the Philistine City at Tel Miqne: Interactions between Field Archaeology and Laboratory Analysis," was presented in March as part of the STS Supper Series.

The archaeologists at Tel Miqne have discovered, among other artifacts, a significant quantity of ancient metal. The purposes of Notis's research are to determine the elemental content of the metal remains and to formulate hypotheses, based on his results, of the state of metal production at the site. Notis's current work begins an extensive investigation into the metals found at Mique, which is one of the largest Iron Age sites in Israel. Mique has been identified with biblical Ekron, one of the five capital cities of the Philistines. The city was settled almost continually from the thirteenth through the seventh centuries B.C.E.

As a context for his talk, Notis discussed biblical metallurgy. He noted that the first industrial occupation mentioned in the Bible is metal



Miqne-Ekron

Field INE, sondage — close up

work, practiced by "Tubal Cain, the forger of every cutting instrument of brass and iron" (Genesis 4:22). While most English versions of the text translate the Hebrew work *n'hoshet* as brass (an alloy of copper and zinc),

Notis said, it would be more accurate to translate it as bronze (an alloy of copper and tin). Archaeometallurgists have determined that zinc, a critical element in brass, was not available to the ancient Israelites, who could not, therefore, have produced that metal.

In the biblical text, metals, especially iron, are a measure of technological development and military power. The Philistines, for example, were able to control the populace and the economy because they controlled iron production. "There was no smith found throughout all of the land of Israel; for the Philistines said, 'Lest the Hebrews make them swords or spears'; but all the Israelites went down to the Philistines, to sharpen every man his plowshare, and his coulter, and his axe, and his mattock" (1 Samuel 13: 19-20).

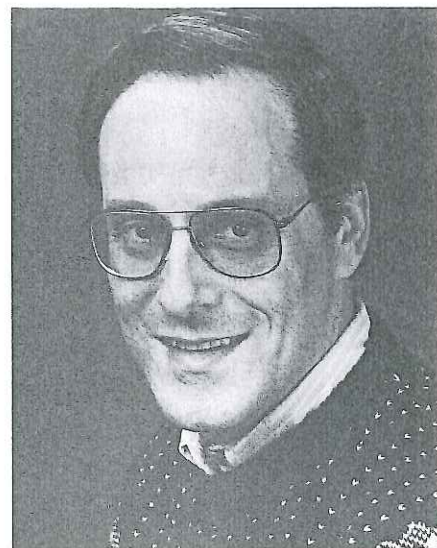
Metal figures as a symbol of power in the story of David and Goliath. Through the description of Goliath's armor, with its constant repetition of the word bronze, the biblical writer creates a fearsome image that casts a menacing shadow over David when he appears later in the story unprotected and armed only with a shepherd's sling. The Philistine champion, the text says, had "a helmet of brass [bronze] upon his head, and he was clad in a coat of mail; and the weight of the coat was 500 shekels of brass [bronze]. And he had greaves of brass [bronze] upon his legs, and a javelin of brass [bronze] between his shoulders. And the shaft of his spear was like a weaver's beam; and his spear head weighed 600 shekels of iron" (1 Samuel 17: 4-7).

The importance of metalworking in a later period of Israelite history is shown by a small detail in the story of the Babylonian exile. When Jerusalem and the Temple are destroyed, the Babylonian king Nebuchadnezzar carries off with him to his capital "all the mighty men of valor, even 10,000 captives, and all the craftsmen and the smiths" (2 Kings 23: 14).

Notis's analysis of the metal remains from Mique will shed light on the production and use of metal in ancient Near Eastern society. The results described below by Professor Notis were obtained through work done by Notis and Research Assistant Heidi Moyer:

Initial studies of archaeometallurgical artifacts and remains found at Tel Mique indicate the presence of active

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Jack Gottlieb

"Funny, It Doesn't Sound Jewish" Comes to the Lehigh Valley

In November, the Center for Jewish Studies sponsored an unusual program of lecture-piano entertainment featuring composer and music historian Dr. Jack Gottlieb. Gottlieb's lecture-entertainment, which he has presented at museums, conventions, synagogues, and universities throughout the country, is based upon years of archival research, interviews, and study. His performance included works by Irving Berlin, Leonard Bernstein, Harold Arlen, Nora Bayes, and George Gershwin. The musical selections were interspersed with rare slides and recordings.

In his presentation, Gottlieb discussed the connection between Jewish music and American popular song, tracing the significant, but generally unheralded, influence of Jewish music on the American musical scene in the twentieth century. In an interview with the Allentown *Morning Call*, Gottlieb explained that "in the early part of the century when Jews came to this country, symphonic circles were closed [to them]. What better way to get into the mainstream than through the newly developing industries—the movies, radio, phonograph and sheet music?"

Gottlieb has had a multi-faceted career as composer, scholar, editor, and teacher. From 1958 to 1966, he was assistant to Leonard Bernstein, then Music Director and Conductor of the New York Philharmonic, editing Bernstein's books and musical publications. Gottlieb was also the first professor of music to be appointed at Hebrew

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Gilbar *continued from page 1*

of Israel. The withdrawal of Syria from the United Arab Republic in 1961 signalled the end of Pan-Arabism, while Egypt's recognition of Israel in 1977 and the ongoing Iran-Iraq war deepened the split among the Arab states. With the decline, indeed the demise, of Pan-Arabism, Palestinian journals have questioned the possibility of an Arab solution to the Palestinian problem.

Gilbar detects also a reluctant acknowledgement of Israel's continued existence on the part of the younger generation of Palestinians. Having grown up with the reality of Israel as a populated country with an established government, this generation of Palestinians has, Gilbar believes, a different relation to the state than does the older generation with its memories of village life in a Palestine under British rule.

In light of these realizations, certain moderate Palestinians have begun to reassess their position and re-examine their long-held goal of an Arab state comprising all of Palestine. "Young Palestinians," says Gilbar, "also understand that self-determination does not mean they have to have the whole of Palestine. Their nationhood need not be measured in terms of square miles." Gilbar does not minimize the obstacles to the achievement of peace between the Palestinians and the Israelis, but neither does he see that goal as beyond the reach of the two nations.

Staff *continued from page 1*

law, Mittleman has served as Program Associate in Interreligious Affairs for the American Jewish Committee since 1984. His manuscript on the philosophy of Isaac Breuer will be published by SUNY Press. In addition to teaching at Muhlenberg, Mittleman, like Weissler, will teach courses at various LVAIC campuses under the sponsorship of the Center.

Dr. Elie Rekhess, Senior Research Associate of the Dayan Center for Middle Eastern and African Studies, and Lecturer in the Department of Middle Eastern and African History at Tel Aviv University, will join the Center as next year's Berman Visiting Scholar. Rekhess's scholarship focuses on Israel's Arab population, including the Muslim, Christian, and Druze communities, and on Palestinian society. During the fall semester, Rekhess will teach a course on Islam in the contemporary Middle East at Lehigh and Lafayette.

The appointments of Weissler, Mittleman, and Rekhess bring to five the

number of full time faculty in Jewish Studies associated with the Center. Dr. Laurence Silberstein, Center director and Philip and Muriel Berman Professor of Jewish Studies at Lehigh University, and Dr. Robert Cohn, the Berman Scholar in Jewish Studies at Lafayette College, complete the complement of Center-affiliated LVAIC faculty.

Patterson *continued from page 2*

Sleep to represent American Jewish autobiography. The genius of Roth's work, Patterson explained, is its use of language. Roth's Yiddish-speaking characters speak a fluent English among themselves, conveying to the reader a sense of the characters' sophisticated cultural tradition. When Roth presents these same characters in confrontation with English speakers, he transcribes their speech as stumbling dialect. Using this stylistic technique, Roth brilliantly shows how the acquisition of English became the key to achieving success in the new country.

A Fellow of St. Cross College, Patterson has held the Cowley Chair of Postbiblical Hebrew at Oxford since 1956, and founded, in 1972, the Centre for Postgraduate Hebrew Studies. He has written, edited, and translated numerous books and articles in the fields of Hebrew literature and Jewish history and has lectured extensively in Great Britain, Europe, Israel, and the United States. Patterson holds the Chair of Jewish Studies at Mount Holyoke College for the academic year 1987-88.

Gender *continued from page 3*

Rosenhaus ended her paper with a brief examination of passages from Alix Kates Shulman's novel *Memoirs of an Ex-Prom Queen*, giving particular emphasis to point of view. By following and identifying with the female protagonist of this first-person narrative, readers enter the literary world of the American Jewish middle class by an unfamiliar path. Such a shift in perspective, Rosenhaus concluded, is a necessary first step in any attempt to re-vision the literature of American Jewish experience.



Notis *continued from page 4*

metallurgical industry at the site. Slags, crucibles, smelting products and identifiable metal objects all indicate that a significant copper production center, and an iron center, were located in Miqne. Visual inspection of some of the slag remains suggests the possible presence of silver/lead smelting, but no direct studies have been carried out.

Laboratory analysis has consisted of examination using optical microscopy, scanning electron microscopy and microprobe techniques. The level of technological sophistication demonstrated in the first of the iron artifacts examined appears quite high. Very few slag inclusions were observed, and the material appeared, surprisingly, to be a medium carbon steel (although not very homogeneous) rather than a low carbon wrought iron. This indicates the ability to produce rather clean, high strength material of good quality.

Future efforts will involve the examination of some of the larger iron artifacts (large agricultural tools) found at the site and interaction with field archaeologists to understand the location and context in which the artifacts (slags, crucibles, metal objects) have been found.

The Tel Miqne-Ekron Excavation Project is a joint American/Israeli project of the W.F. Albright Institute of Archaeological Research and the Institute of Archaeology of the Hebrew University in Jerusalem under the co-directorship of Dr. Trude Dothan and Dr. Sy Gitin. Through a generous grant from the Philip and Muriel Berman Foundation, the Center for Jewish Studies joins Boston College, Brown University, the University of Lethbridge, and Southeastern Baptist Theological Seminary as a co-sponsor of the excavation. This coming summer, three students from Lehigh will serve as volunteers at the excavation, bringing to six the number of LVAIC students who have worked at Miqne.

Gottlieb *continued from page 4*

Union College's School of Sacred Music in New York. He has also served as musical director of Temple Israel in St. Louis and composer-in-residence at Hebrew Union College. His book-length study on the legacy of Jewish music, *Funny, It Doesn't Sound Jewish*, will be published by Indiana University Press.

SPRING SEMESTER PROGRAMS

Yael Feldman, Dept. of Middle East Languages and Cultures, Columbia Univ.
"The Subject of/and Ideology in the Israeli Literary Scene," faculty seminar, and "Israeli Women Writers," public lecture, presented at Lehigh.

Gad Gilbar, Philip and Muriel Berman Visiting Professor, Lehigh Valley Center for Jewish Studies; Dept. of Middle Eastern History, The Univ. of Haifa
"Israel and the Palestinians: What Lies Ahead?" presented at Cedar Crest. "One Arab State, Many Arab States: The Palestinians Towards the Year 2000," presented at Lehigh.

David Patterson, Oxford Centre for Postgraduate Hebrew Studies
"From Europe to the Middle East—A Literary Odyssey," "Aspects of the Nineteenth Century Hebrew Novel," and "Jewish Autobiography," presented at Lafayette and Lehigh.

Michael Notis, Dept. of Materials Science and Engineering, Lehigh Univ.
"Discovery at Tel Migne, Israel: Archaeometallurgy of the Philistine City at Tel Migne," presented at Lehigh. Co-sponsored with the Science, Technology and Society Program, Lehigh.

"Three Days and a Child," Israeli film. Presented at Lehigh. Co-sponsored with the Lehigh Univ. Freshman Seminar Program.

FOURTH ANNUAL WALLENBERG TRIBUTE

Robert Lifton, Distinguished Professor of Psychiatry and Psychology, the City University of New York

"Responsibility and Public Policy," presented at Muhlenberg. Co-sponsored with the Evangelical Lutheran Church in America (Northeastern Pennsylvania Synod), Jewish Federation of Allentown, and Muhlenberg College (including the Hillel Foundation, Catholic Campus Ministry, Lutheran Student Movement, and Muhlenberg Christian Fellowship).

Michael Fishbane, Near Eastern and Judaic Studies, Brandeis University

"Magical Midrash: The Radical Hermeneutics of the Rabbis," faculty seminar, and "How Jews Read the Bible," student seminar, presented at Moravian College. Co-sponsored with the Lehigh Valley Ecumenical Seminar.

FIFTH FACULTY COLLOQUIUM IN JEWISH STUDIES

Jacob Meskin, Philip and Muriel Berman Scholar, LVCJS

"Are Ethical Relations Outside of History and Language?— an Introduction to the Philosophy of Emmanuel Levinas," presented at Moravian College.

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