



# Philip and Muriel Berman Center for Jewish Studies



Volume 9  
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## Newsletter

Lehigh University  
Bethlehem, Pa.

### Center Director Teaches Modern Jewish Thought at Pontifical Gregorian University

From February 14 through March 30, 1995, Laurence J. Silberstein, Philip and Muriel Berman Professor of Jewish Studies at Lehigh University and director of the Berman Center, was in residence in Rome where he taught a course on Jewish Thought since the Shoah at the Pontifical Gregorian University. The Gregorian is the leading academic institution of the Roman Catholic Church and has educated many of its leaders, past and present. Dr. Silberstein, whose visit was arranged through the offices of the American Jewish Committee in New York, is the first American Jewish Studies scholar to teach at the Gregorian.

The graduate-level course, which included historical and sociological writings, personal testimony, theological interpretations, and social criticism, was attended by priests, nuns, and lay Catholics. Studying works by writers such as Elie Wiesel, Emil Fackenheim, Irving Greenberg, Richard Rubenstein, Adi Ophir, and A. B. Yehoshua, the class discussed such issues as religious faith after the Holocaust, the relationship of church teachings to Nazi anti-Semitism, living "Jewishly" in the wake of the Holocaust, and the impact of the Holocaust on our understanding of Western culture. At the suggestion of the director of the Gregorian's film library, Claude Lanzmann's nine-hour film, *Shoah*, was shown to the class and provided a powerful stimulus for ongoing discussion.

During the final week of the course, Dr. Silberstein hosted a reception and dinner for his students and Philip and Muriel Berman. A subsequent dinner, hosted by the Bermans, was attended by the Rector of the Gregorian, Father Pittau; members

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*Laurence Silberstein and wife, Mimi, speak with Pope John Paul II.*

### *Interpreting Judaism in a Postmodern Age* New Berman Center Volume

*Interpreting Judaism in a Postmodern Age*, the fourth volume in the Berman Center series, *New Perspectives on Jewish Studies*, will be available in early November from New York University Press. In this volume, editor Steven Kepnes of Colgate University has collected a group of essays that interpret central texts and issues of Judaism in the light of postmodern theory and culture. According to series editor, Laurence Silberstein, "By inviting this group of imaginative scholars

to both reflect on and apply their theoretical frameworks to diverse areas of Jewish culture and history, Steven Kepnes has rendered a significant contribution to the field of Jewish Studies."

As Kepnes conceives of it, postmodernity marks a time of creative conflict when the voices of the "other," previously rendered silent by the majority, are prominently heard. As a result, the neat narratives and metanarratives of the Jewish past

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*From the director...*

## Teaching Jewish Studies in Rome

When I became director of the Berman Center in 1984, the furthest thing from my mind was that I would one day teach a graduate course in Jewish Studies at the Pontifical Gregorian University in Rome or exchange words with a Pope. The fact that I did serves as yet another testimony to the imagination of Philip and Muriel Berman and their unique, broad, humanistic conception of Jewish Studies. It was the Bermans who, in conversation with Father Joseph Pittau, the Rector of the Gregorian, set in motion the events that led to my invitation to teach there.

The course requested by the Gregorian, Jewish Thought since the Shoah, is one that I have taught for many years, but never to a class of future leaders of the Catholic Church. My students, including five priests and one nun, comprised a miniature United Nations. They were intellectually curious, highly motivated, intelligent, and deeply interested in the topic. Discussions were consistently lively and often personal and emotional. I was continually impressed by the openness of the students and their readiness to grapple honestly with such difficult and sensitive issues as the Christian roots of anti-Semitism and the challenges posed by the Shoah to the religious believer, Jewish as well as Christian. It was clear to me that this was a post-Vatican II generation who found the issues raised by this course to be existentially meaningful.

It was obvious from students' comments that most of them considered this

course to be a significant part of their education. The majority of them had thought a great deal about the Shoah, and about its implications for Christian teaching and behavior. The students welcomed the opportunity to explore these issues in a class setting and were fascinated by the diverse ways in which Jewish thinkers wrestled with them. As one student, reflecting on Elie Wiesel's writings, wrote:

*The experience is overwhelming, all consuming. One needs to stay in that place of utter and total destruction and desolation for a long time to even begin to comprehend its impact. Can't move out of it too quickly, if ever... And then yesterday, Ash Wednesday, I went to mass. Wearing those ashes this year had quite a different meaning for me. I felt signed with the ashes of the Holocaust dead.*

As one would expect, the students held diverse, often conflicting views on theological and social issues. To my surprise, I found us engaged in discussions of Catholic theology, and by the end of the course we were imagining possible new directions for Catholic theology in the twenty-first century as it relates to Jews and Judaism. Teaching at the Gregorian was my first formal encounter with what is conventionally called Jewish-Christian dialogue. I emerged more positive than ever that the university, with its commitment to open, honest, critical thinking, provides a fertile setting for such dialogue.

I came away from Rome fully convinced that significant and far-reaching changes are occurring within the Catholic Church. In this post-Vatican II era, there is, among many Catholic leaders, a genuine desire and will to atone, to foster change, to bridge the gaps, to mend the breaks, to engage in what the kabbalists refer to as *tikkun* (healing/mending).

As I walked to my final class, climbing a path overlooking the Roman Forum, my eyes fell upon the Arch of Titus with its relief of the spoils being carried from Jerusalem by the Romans in 70 C.E. Here we are, I thought to myself, over 1900 years later, and the Roman Empire has long since disappeared. While all that remains of Titus is a stone monument, the people and culture that he sought to conquer and destroy lives and flourishes, and I, a Jew and a rabbi, am on my way to teach a course in Jewish Studies to students at the Gregorian University.

I never anticipated the depth of the emotional bond that I was to form with my students at the Gregorian. This is all the more remarkable insofar as the course only lasted six weeks, less than half as long as a normal semester course in the United States. In inscribing the volume of nineteenth-century Roman sketches that they presented to me as a parting gift, the students wrote, "Thank you for the many ways you have enriched our minds and our hearts." To which I can only reply, "No! THANK YOU!"

—Laurence J. Silberstein



## “The Question of Canon at Qumran” Topic of Crawford Lecture

In a recent Berman Center lecture, Dr. Sidnie White Crawford, assistant professor of religious studies at Albright College, explained that while it is easy to identify the canon of scripture in today's Judaism and Christianity, prior to the second century C.E. the question of which texts were considered authoritative was much more difficult to answer. The Dead Sea Scrolls, particularly those designated the Qumran scrolls, have given us the opportunity to add enormously to our knowledge of the development of canon and the attitude toward scripture in the Second Temple period.

Dating from the third century B.C.E. to the first century C.E., the texts clearly show that there was no single authoritative wording of the biblical books at this time, but a considerable variety. How are we to determine, then, what the Qumran community considered sacred, inspired, and authoritative? One way, Dr. Crawford said, is to see which books the scrolls themselves cite as authoritative; another is to see the ways in which a book is presented as authoritative. For example, many biblical books are quoted in the Qumran scrolls with formulae such as “as it is written” and obviously carried scriptural authority at Qumran. These include Genesis, Exodus, Leviticus, Numbers, Deuteronomy, Joshua, 1-2 Samuel, Isaiah, Ezekiel, Hosea, Amos, Micah, Zechariah, Malachi, Psalms, Proverbs, and Daniel. Biblical books that were subjects of commentary at Qumran—Isaiah, Psalms, Hosea, Micah, Zephaniah, Nahum, and Habakkuk—should also be counted as authoritative.

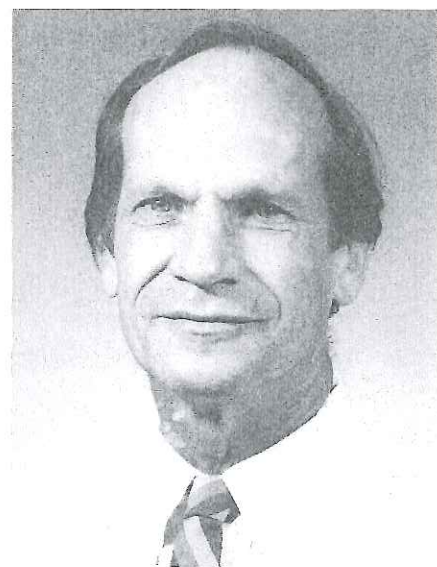
Using these criteria, it can be concluded that other nonbiblical books were considered authoritative by the community. Thus, Jubilees is cited as an authority in the Damascus Document. Also, I

Enoch, particularly the story of the Watchers, is the paradigm story for evil that permeates the literature found at Qumran, and its solar and lunar calendars served as model for the community. Although the Temple Scroll presents itself as a divine authority—a first-person revelation from God to Moses on Mount Sinai—there is no indisputable evidence that it was considered authoritative at Qumran.

A canonical text, a book of the Bible, cannot be changed; its very text, its letters, are sacred and fixed. But was this also the case at Qumran? To answer that question, Dr. Crawford turned to a specific text, 4QReworked Pentateuch, which contains the text of the Pentateuch interlaced with exegetical additions and omissions. Giving several examples of the exegetical technique of 4QRP, she concluded that the Qumranites' definition of authoritative was more broad and flexible than our own. Authoritative texts could be and were changed, usually to suit the exegetical or theological interests of the particular author, often without scribal indication that this was non-biblical material.

Clearly, Dr. Crawford concluded, there was no fixed canon of scripture at Qumran, and Judaism in the Second Temple period was far more variegated and fluid than was thought prior to the discovery of the Dead Sea Scrolls.

Sidnie White Crawford earned her Ph.D. with distinction from Harvard University, where her dissertation director was renowned biblical scholar Frank Moore Cross. She has written widely on the Dead Sea Scrolls, including “4QDeuteronomy<sup>a, c, f, g, i, n, o, p</sup>” and “4QReworked Pentateuch: 4Q364-367, with an Appendix on 4Q365a” in Volumes 12 and 13 of *Discoveries in the Judean Desert*.



Ilai Alon

### Ilai Alon Chosen Berman Visiting Scholar

Tel Aviv University professor Ilai Alon is serving as the 1995-96 Philip and Muriel Berman Visiting Scholar. A member of TAU's Philosophy Department since 1973, he specializes in Islamic thought and philosophy. This semester he is offering a course entitled “Islamic Culture and the Middle East Conflict” at Lehigh University and Lafayette College. Next semester he will teach a course in medieval philosophy at Lehigh and at Allentown College of St. Francis de Sales.

Professor Alon, who received his M.A. and Ph.D. in Arabic language and literature from the Hebrew University of Jerusalem, has held visiting positions at Harvard, Princeton, and Stanford Universities. He is author of *Socrates in Medieval Arabic Literature*, editor of *Medicine under the Scalpel of Ethics*, and coeditor of *Religion and Government in the World of Islam* and *The Use of Human Beings in Research*. He has contributed articles to such journals as the *Journal of the Royal Oriental Society*, the *Journal of the American Oriental Society*, the *Journal of Philosophy and Religion*, *Israel Oriental Studies*, and *Jerusalem Studies in Arabic and Islam*.

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## Robin Goldberg Discusses Lubavitch Women



*Robin Goldberg*

Dr. Robin Goldberg, anthropologist, performer, and teacher, brought to life the storytelling of Lubavitch Hasidic women during a spring program at Lehigh University. Her presentation, "Messiah Meanings: Women and Messianic Expectations among Contemporary Lubavitch Hasidim," was sponsored by the Berman Center, Lehigh's Women's Studies program, and the Lucius N. Littauer Foundation.

While the claim of the Lubavitch movement that their leader, Rebbe Menachem Mendel Schneerson, was the messiah was the result of complex forces, Goldberg is particularly intrigued by the prominent role of Lubavitch women in the imaginings and embodyings of this messianic movement. These women have come to believe that, through the authenticity and authority of their own spiritual insight, they must lead the way to redemption. Though constrained by traditions of expression and law, their religious imagination once enlivened could not be restrained. When Rebbe Menachem Mendel, because of a stroke, could no longer speak, it was the women who spoke with spiritual authority for him. As stated in a recent Lubavitch women's publication, it is the

special merit of daughters to know the will of their father.

During her fifteen years of fieldwork among the Lubavitch women of Crown Heights, Dr. Goldberg saw them move beyond the spheres of activity traditionally open to them and discover new ways to affect the beliefs, theology, and history of the community. In the process, these women have created new opportunities for storytelling, teaching, writing, and publishing.

Goldberg relates these activities to a story that describes how Devorah Leah, the daughter of Rabbi Schneur Zalman, the founder of the Lubavitch movement, gave her life so that her father might live and continue to teach. While the story seemingly reasserts the traditional demand that women sacrifice themselves, it nevertheless places a woman at its center. The retelling of the story, by women speaking to women, transforms the woman into a symbol-maker, teacher, and framer of discourse. While Hasidic women are traditionally denied the authority to reveal, the Lubavitch women who tell this story have begun to claim that right for themselves.

According to Dr. Goldberg, women are now at the forefront of the thinking, moving, and believing in Crown Heights, a Lubavitch community that is desperately and despairingly awaiting the coming of the messiah.

Dr. Goldberg, whose interdisciplinary work involves the fields of performance studies, Jewish studies, women's studies, anthropology, and psychology, is currently Director of Education for the Orange County Jewish Feminist Institute of the American Jewish Congress. She received her Ph.D. in theater and performance studies from Northwestern University, where she later taught Judaic studies and women's studies as well as performance studies and theater.

## Berman Centers in Jerusalem and Bethlehem Cooperate on Second Conference

As a follow-up to the 1994 conference on Israeli archaeology held at Lehigh University and cosponsored by the Berman Center for Jewish Studies and the Berman Center for Biblical Archaeology at the Hebrew University, a second archaeology conference, this one in Jerusalem, was held in April.

Entitled "Mediterranean Peoples in Transition: Thirteenth to Early Tenth Centuries B.C.E.," the symposium brought together leading international experts to present the latest research on the economic and cultural processes that evolved in the eastern Mediterranean basin during the thirteenth to tenth centuries B.C.E. following the upheavals of the Late Bronze Age. In addition to the more than thirty papers presented during the four-day event, the program included field trips to various archaeological sites with the archaeologists who excavated them and to various museums.

Lehigh University participants in the conference were David Small, professor of archaeology, who presented a paper entitled "Was It Such a Blow? Structural Continuities in the First Millennium Transformation in Late Bronze Age Greece," and Berman Center director Laurence Silberstein, who chaired a session. Also in attendance were Philip and Muriel Berman and Dr. Peter Likins, president of Lehigh.

Plans are under way for the publication of papers from both conferences. Proceedings of the Jerusalem conference are being published by the Hebrew University, the Berman Center for Biblical Archaeology, and the Israeli Exploration Society, while papers from the conference held in the United States will be published by New York University Press next year.





(c) 1992 David H. Wells

At an entrance to the Old City of Jerusalem, an Arab and Jew sit together and talk.

## Photographer Looks for Arab-Jewish Cooperation in Israel

David Wells, exhibit photographer and photojournalist, believes his photographic exhibit, "Neighbors: Relations between Arabs and Jews in Israel," shown at Lehigh University last year, is visual evidence of what he called "the evolution of peace" in Israel. During a gallery lecture, Wells talked about his reasons for choosing to photograph the everyday interaction of Arabs and Jews in Israel as they share working, living, and playing spaces. He believes that the media does not show the complete picture of the situation in Israel and focuses almost exclusively on violence. In his work Wells looks beyond "the stereotypical images that dominate our visual, and often emotional, consciousness of Israel," portraying the relationship between Arab and Jew as a spectrum, with conflict on one end and cooperation on the other. Through such scenarios as an Arab boy and Jewish girl talking on the street, and an Arab man working for

a Jewish family, Wells's photographs illustrate that the relationship between Arabs and Jews in Israel is much more complex than is generally assumed. Ironically, Wells said, many of the photographs in the exhibit were taken in the fall of 1990 and early 1991 when he was, at the same time, photographing the buildup of the Gulf War.

Wells served as a staff photographer for newspapers in Syracuse, Fort Worth, and Los Angeles, and his publication credits include such magazines as *Geo*, *Time*, *Life*, *National Geographic*, and *Newsweek*. His project in Israel was funded by a John D. and Catherine T. MacArthur Foundation Fellowship for Research and Writing on International Peace and Cooperation.

"Neighbors: Relations between Arabs and Jews in Israel" was sponsored by Lehigh University's Art Galleries, the Berman Center, the Israeli Culture Club, and the Jewish Student Center.

## Berman Visiting Professor Offers Film Commentary

During his year at Lehigh, Dr. Zvi Jagendorf, the Philip and Muriel Berman Visiting Scholar for 1994-95, led discussions about two films—*Schindler's List* and *The Summer of Aviya*—both dealing with the tragedy of the Holocaust. The first Berman Scholar in the field of theater and drama, Dr. Jagendorf is senior lecturer in the Departments of Theater and English at the Hebrew University of Jerusalem.

*Schindler's List*, shown at Lehigh as part of the Chaplain's Films for Discussion series, has been described by some as one of the most remarkable films of our times. However, during the discussion following the screening, Dr. Jagendorf raised the question of the apparent conflict between the entertainment values of this spectacular Hollywood film and the burden of the historical events that, he said, "are so difficult to grasp, let alone turn into an optimistic story." Students and members of the academic community took up points raised by the film such as the heroic or nonheroic character of Schindler, the educational value of this popular film, and the difference between Spielberg's film and documentary approaches such as Claude Lanzmann's *Shoah*.

In contrast to the extravagance of *Schindler's List*, Dr. Jagendorf described *The Summer of Aviya*, an Israeli film shown later in the semester, as realistic, honest, and accurate. Although based primarily on the painful childhood experiences of one of Israel's leading actresses, Gila Almagor, the film is also a criticism of the way in which Holocaust survivors were treated in Israel after World War II by the local population, who welcomed them but did not understand their plight. Jagendorf said it was an unusual Israeli film because of its honesty and because it

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## BCJS FACULTY 1995-96

•**Laurence J. Silberstein**, Philip and Muriel Berman Professor of Jewish Studies, Dept. of Religion Studies, Lehigh University, *Jewish Thought since the Holocaust, Modern Jewish Thought, Sex and Gender in Judaism, 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*

•**Ilai Alon**, Philip and Muriel Berman Visiting Scholar, 1995-96 (Tel Aviv University), *Islamic Thought, Culture, and Philosophy*

### Affiliated Faculty

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•**David Amidon, Jr.**, Urban Studies, *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*

#### Lafayette College

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•**Howard Marblestone**, 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*

#### Muhlenberg College

•**Martin Beifield**, Dept. of Religion, *The Holocaust*

•**Darrell Jodock**, Dept. of Religion, *The Holocaust*

•**Alan Mittleman**, Dept. of Religion, *Early and Modern History of the Jews, Judaism and the State, Jewish Ethics*

•**Bunnie Piltch**, Dept. of Foreign Languages and Literature, *Hebrew Language and Literature*

## Faculty Notes

1994-95

**Robert Cohn** received an academic research grant from Lafayette College to work in Israel on his commentary on the biblical book of 2 Kings.

**Howard Marblestone** published "From Hebrew and Ugariatic to Cretan and Eblaite: In Honor of Cyrus H. Gordon, on His Attaining 85 Years" in *Hadoar* and contributed an article, "Crux Interpretum: *Matavitatau* in Petronius' *Satyricon* against Its Ancient Near Eastern Background," which will appear in *Biblical Archaeologist*.

**Alan Mittleman**, in addition to completing a manuscript entitled *The Politics of Torah: German Jewish Orthodoxy and the Founding of the Agudat Israel Movement*, published two articles, "Some German Jewish Orthodox Attitudes towards the Land of Israel and the Zionist Movement" in the *Jewish Political Studies Review* and "On the Modern Jewish Condition" in *First Things*. He also was a respondent at a conference on reconsiderations of emancipation and assimilation in Jewish history at the University of Scranton.

**Harriet Parmet**, a retired lecturer in Hebrew at Lehigh University, received a Distinguished Alumni Award from Gratz College. She was among a select number of alumni honored for their contributions in fields such as Jewish studies, Jewish education, and Jewish communal service. Her recent publications include "The Jewish Essence of Franz Kafka," "Jewish Voices, Jewish Themes—Selected Poetry of Rose Drachler, Julius Vinograd, Linda Pastan," "American Poets Respond to the Holocaust: Jerome Rothenberg, William Heyen, Ruth Whitman, and Gerald Stern," and "Stunde der Wolfe."

**Ilan Peleg**, chair of Lafayette College's Department of Government and Law and a member of the Berman Center's Advisory Board, was elected president of the Association for Israel Studies for 1995-97. With 250 members in the

United States, Israel, and Europe, the AIS is the largest organization of its type in the world. In addition to holding a major annual conference, the association publishes volumes on Israel, a new journal entitled *Israel Studies*, a newsletter, and a bulletin.

Peleg, who was honored with Lafayette College's Van Artsdalen Prize for Outstanding Scholarship in 1995, has recently published his fourth book, *Human Rights in the West Bank and Gaza*.

**Laurence Silberstein**, who served as visiting professor at the Gregorian University in Rome (see p. 1) during the spring semester, published an article, "Discourse, Ideology, and the Interpretation of Zionism," in *Interpreting Judaism in a Postmodern Age*, edited by Steven Kepnes, and presented a paper, "After Zionism: An Emerging Post-Zionist Discourse," at a University of Pennsylvania conference, "History—Remembered, Recovered, Invented: Historical Memory and the Construction of Tradition."

**Roslyn Weiss** presented a paper entitled "Saadya's Two Paths to Twice the Happiness" in Jerusalem at the International Center for the University Teaching of Jewish Civilization.

**Chava Weissler** presented the fifth annual Shulamit Magnus Lecture in Jewish Women's Studies, entitled "Crossing the Border: *Tkhines* and Women's Religion in Europe and America," at the Reconstructionist Rabbinical College. Her article, "Women's Studies and Women's Prayers: Reconstructing the Religious History of Ashkenazic Women" appeared in the new journal, *Jewish Social Studies*, while her essay "Woman as High Priest: A Kabbalistic *Tkhine* for Lighting Sabbath Candles" was republished in *Essential Papers in Kabbalah*. Her translation, with an introduction, of "*Tkhine* 100 [and] *Tkhine* 103 from *Seder Tkhines u-vakoshes*" appeared in *Lifecycles*.



## Center Director

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of the Gregorian faculty and administration; and Peter Likins, president of Lehigh University.

While in Rome, Dr. Silberstein met with several members of the Church hierarchy, conferred with the Israeli Ambassador to the Holy See, and met Pope John Paul II, who expressed his gratitude to him for coming to Rome to teach the course. In response, Silberstein stated that were it not for the Pope's own teachings and actions, such a course would not have been possible. He was referring to, among other things, the Pope's visit to a synagogue, his attendance at a memorial concert for the victims of the Holocaust, and the establishment of diplomatic relations between the Vatican and the State of Israel. Silberstein also met with the staff of the Center for Jewish-Christian Understanding established by the Vatican, and lectured at a synagogue in Rome.

Discussions are currently under way among the Berman Center, the American Jewish Committee, and the Gregorian to continue the program of a visiting Jewish Studies professorship at the Gregorian. Also being discussed is the possibility of a Gregorian professor coming to teach at Lehigh University.

## Ilai Alon Chosen

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Professor Alon is currently engaged in 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. The first volume treats medieval principles, while the second will investigate the application of these principles in modern-day negotiations. Accompanying Alon to the United States is his wife Zahavah, a Ph.D. candidate in the Department of Labor Studies at Tel Aviv University, and their son Kfir.

## Interpreting Judaism

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are being questioned and "deconstructed," thereby allowing different versions of Jewish history to emerge. Thus, as the articles in the volume demonstrate, a post-modern exploration of the place of women in Talmudic cultures can upset accepted portraits of women as powerless and rabbis as closed off to female experience, thereby helping to secure a place for women today. Similarly, an analysis of Zionism using concepts drawn from post-modern thinkers problematizes such basic Zionist concepts as nation, exile, and normalization, and raises significant questions concerning the relationship of Israel and the diaspora.

Steven Kepnes is associate professor of philosophy and religion and director of Jewish Studies at Colgate University. The author of *The Text as Thou: Martin Buber's Dialogical Hermeneutics and Narrative Theology* and coeditor of *The Challenge of Psychology to Faith*, he is currently Judaism editor for *Religion Studies Review* and is at work on a book entitled *The Jew in a Postmodern World*.

Contributors to *Interpreting Judaism in a Postmodern Age* include Daniel Boyarin (Univ. of California), Yudit Kornberg Greenberg (Rollins College), Edward Greenstein (Jewish Theological Seminary), Susan Handelman (Univ. of Maryland), Hannan Hever (Tel Aviv Univ.), Martin Jaffee (Univ. of Washington), Laura Levitt (Temple Univ.), Peter Ochs (Drew Univ.), Adi Ophir (Tel Aviv Univ.), Laurence J. Silberstein (Lehigh Univ.), Elliot Wolfson (New York Univ.), and Edith Wyschogrod (Rice Univ.).

## Film Commentary

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is autobiographical, a rare form of contemporary expression in Israel. The film was cosponsored by the Berman Center and the Israeli Culture Club.

Dr. Jagendorf received his B.A. and M.A. from Oxford University and his Ph.D. from Hebrew University, where he has taught since 1964. In addition to his scholarly work, he has served on the advisory board of the Khan Theatre in Jerusalem, been a theater critic for the *Jerusalem Post*, acted in and directed university and professional theater productions, and written fiction, plays, and translations.

### Berman Center Volumes Now Available from NYU Press

*Interpreting Judaism in a Postmodern Age*

Edited by Steven Kepnes

*The Other in Jewish Thought and History: Constructions of Jewish Culture and Identity*

Edited by Laurence J. Silberstein  
and Robert L. Cohn

*Jewish Fundamentalism in Comparative Perspective: Religion, Ideology, and the Crisis of Modernity*

Edited by Laurence J. Silberstein

*New Perspectives on Israeli History: The Early Years of the State*

Edited by Laurence J. Silberstein

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*\*Philip and Muriel Berman Visiting Scholars*

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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 the Philip and Muriel Berman Center for Jewish Studies, Lehigh University, 9 West Packer Avenue, Bethlehem, PA 18015-3082.

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