

The NEWSLETTER of the FERN & MANFRED STEINFELD Program in Judaic Studies

THE UNIVERSITY OF TENNESSEE



From the Head of Religious Studies



There are routine newsletters and then there are newsletters that make for an inspiring and informative read. This newsletter definitely falls into the latter category. Under Professor Gilya Schmidt's experienced leadership, the Judaic Studies program hosts a range of impressive activities by students, faculty, and visiting scholars. No wonder that Dr. Schmidt is so appreciated both on campus and in the wider community!

R.I.J. Hackett

Rosalind I. J. Hackett, Ph.D.
Head, Department of Religious Studies

Dear Friends of Judaic Studies,



Nearly two decades have passed since I came to Knoxville and began to develop The Fern and Manfred Steinfeld

Program in Judaic Studies. Numerous students have passed through our classes, a number of them as majors and minors. Several of them received support from either a Dr. Ruben Robinson or Fern and Manfred Steinfeld Scholarship in Judaic Studies. A variety of scholars of international renown have visited Knoxville to give lectures on our campus, supported by either the Judaic Studies Lecture Fund, the Abraham and Rebecca Solomon and Ida Schwartz Distinguished Lecture Fund, or, most recently, the

Karen and Pace Robinson Enrichment Fund. Due to some fortunate collaborations between the College of Arts and Sciences, the American Israeli Cooperative Enterprise, and generous individuals in the Jewish community, we were able to raise \$300,000 between 2008-11 to support three Schusterman Visiting Israel Professors—Rivka Ribak from Haifa University, Igal Bursztyn from Tel Aviv University, and Alec Mishory from the Open University of Israel. Thanks to the generosity of Guilford and Diane Glazer and Allen and Lea Orwitz, whose donations of \$150,000 supported the teaching of Modern Hebrew over the past three years, three Italian scholars of Modern Hebrew Language and Literature—Marco diGiulio, Michela Andreatta, and Elisa Carandina—came to the University of Tennessee between 2009-2012. The ever-growing Chair Endowment and

Judaic Studies Support Fund have supported my research and necessary support services as well as travel to conferences, maintenance of our website, communication through our annual newsletter, and supplies for teaching and administration.

Most importantly, the members of the Judaic Studies Advisory Committee have lent their advice, support, and help to the many activities which Judaic Studies has organized or in which the program has participated over the years. Our faculty are highly accomplished scholars in their primary disciplines—History, English, Religious Studies, and Art History—and we are grateful for their interest in Judaic Studies and their willingness to contribute their expertise to our offerings. This past year, several of us published books or completed manuscripts, received national and international honors,

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and traveled to regional, national, and international conferences to share our research with colleagues. As Daniel Magilow's mentor, I was especially pleased that Dr. Magilow was tenured and promoted to Associate Professor in German. Congratulations, Professor Magilow! We are also happy to introduce two new colleagues in the Department of Religious Studies—Assistant Professor Erin Darby, an archaeologist, who had been with us the previous year as a lecturer, and Jacob Love, a lecturer in Biblical Hebrew. Unfortunately for us, Dr. Elisa Carandina, our 2011-2012 Teaching Fellow in Modern Hebrew,

accepted a tenured position in Paris. We wish Elisa and her husband, Paolo Lucca, all the best for the future.

Within these pages we will share with you some of the highlights of the 2011-2012 academic year, and some of our hopes and dreams for 2012-2013. The academic year began with an exciting new annual lecture series on Modern Israel, funded by the Karen and Pace Robinson Enrichment Fund. This time we featured Professor Benjamin Hary from Emory University. Religious Studies has invited Professor Paula Fredriksen from Boston University and Hebrew University as the speaker for the

annual Dungan Memorial Lecture in February 2013. Dr. Fredriksen is an exciting and knowledgeable scholar of ancient Jewish-Christian relations, and this should be a great event. We hope that many of you will be able to join us.

May the new year be healthy, sweet, and crowned with success and peace.



Gilya G. Schmidt, Ph.D., Director
The Fern and Manfred Steinfeld
Program in Judaic Studies

**WELCOME TO DR. THERESA LEE,
DEAN OF THE COLLEGE OF
ARTS AND SCIENCES**



Courtesy of the Office of Arts and Sciences Communications.

In January 2012, after a national search, Dr. Theresa Lee, from the University of Michigan in Ann Arbor, joined the University of Tennessee as the Dean of the College of Arts and Sciences. Dean Lee's areas of research are Psychology and Neuroscience. We are delighted that Dean Lee and her husband Jacob Love have joined our community, and we are enriched by their presence. We wish you both much success and many years of enjoyment in East Tennessee.

SAVE THE DATE!

Third Annual David L. Dungan Memorial Lecture

Speaker: Dr. Paula Fredriksen <http://www.bu.edu/religion/faculty/bios/fredriksen/>
Date: February 19, 2013
Time: 7 pm (followed by book signing and reception)
Place: Cox Auditorium, Alumni Memorial Building, University of Tennessee, Knoxville



The William Goodwin Aurelio Chair Emerita of the Appreciation of Scripture at Boston University, Paula Fredriksen now teaches as Distinguished Visiting Professor of Comparative Religion at the Hebrew University in Jerusalem. She has also held visiting professorships in Jerusalem (Lady Davis, Hebrew University 1994-1995) and at Tel Aviv University (Sackler, 2005 through 2007). A graduate of Wellesley College, Oxford University, and Princeton University, she has published widely on the social and intellectual history of ancient Christianity from the late Second Temple period to the fall of the Roman Empire in the West. Besides translating two of Augustine's early commentaries on Paul (*Augustine on Romans*, Scholars Press 1982), she has written *From Jesus to Christ: The Origins of the New Testament Images of Jesus* (Yale, second edition 2000), for which she won the 1988 Yale Press Governors' Award for Best Book, and *Jesus of Nazareth, King of the Jews: A Jewish Life and the Emergence of Christianity* (Knopf 1999), for which she won a National Jewish Book Award. Together with Adele Reinhartz, she contributed and edited to *Jesus, Judaism, and Christian Anti-Judaism: Reading the New Testament After the Holocaust* (Westminster/John Knox 2002). She has also contributed to and edited a collection of essays about Mel Gibson's controversial film, *On 'The Passion of the Christ'* (University of California Press 2005). Her newest book, *Sin: The Early History of an Idea* has been very well received. <http://press.princeton.edu/titles/9653.html>

Editorial Reviews



"Paula Fredriksen's new book offers a masterfully clear and readable exposition of complex issues, showing how traditional Jewish views of sin were transmuted by the Christian theologians Origen and Augustine in nearly opposite ways, to create startlingly different views of human nature."--Elaine Pagels, author of *The Origin of Satan*

"Paula Fredriksen's *Sin* is a gripping book on an immense theme. Fredriksen makes us realize that what is at stake is not simply 'sin' (as we usually think of it) but what it is to be human, to live in a material universe, and to expect redemption from a God of many faces. To follow the idea of sin from figures such as John the Baptist, Jesus of Nazareth, and Paul of Tarsus, through the Gnostics to Origen and Augustine is to travel along the high peaks of religious thought in the ancient world. It is a magnificent ride."--Peter Brown, Princeton University

"In *Sin*, Paula Fredriksen takes readers on a lively trip through the early Christian theological landscape, making strategic stops that clarify divergent convictions about sin and redemption. This is a book that offers surprises as well as startling illumination."--Karen L. King, author of *The Secret Revelation of John*

"Writing with verve and flair, Fredriksen makes a complex subject accessible to general readers. Few scholars are able to handle both New Testament and early Christian sources as clearly and effectively as Fredriksen."--Anne McGuire, Haverford College

JUDAIC STUDIES SCHOLARSHIP RECIPIENTS

Since 2008, Judaic Studies has awarded Dr. Ruben Robinson Judaic Studies Scholarships and Fern and Manfred Steinfeld Judaic Studies Scholarships to ten UT students, to some students more than once. In the four years since 2008, scholarship recipients included Adam Schwartz, Richard Schow Adams, Amy Marlo Canter, Mark Asher Kline, and Mike Louis Derocco. All but one have graduated. Congratulations!

This past year (2011-12) five additional Judaic Studies majors and minors were awarded scholarships. They include Chris Whaley (major), Amanda Capannola (double major), Jesse Feld (minor), Nikki Swartwood (minor), and Naima Cortez (minor). As these students discussed in their statements, excerpted below, their reasons for choosing to major or minor in Judaic Studies are quite varied.

CHRIS WHALEY



Chris and Wendy Whaley.
Courtesy of Chris Whaley.

"In order to be a Religious Studies major, I believe that one must also be a student of history, culture, and language. I have spent a great deal

of personal time studying the New Testament and the Hebrew Bible. I have found that many people choose to ignore the Hebrew Bible and lack understanding. This helped me to shift my focus. I wanted a clearer understanding of all the treasures that the Hebrew Bible held and found no sufficient answers. My plans with the degree are to go on to graduate school. I would like to focus on the Hebrew Bible and stay with Judaic Studies as I work towards a doctorate. My desire is to teach at the college level because teaching is my passion. I want to provide others with something that I missed out on for the first thirty years of my life: a knowledge of the beautiful Jewish culture."

AMANDA CAPANNOLA



"Even before I decided to pursue Judaic Studies in my academic career, I have been interested in Jewish culture. In

2008, I took a year off to reassess my life goals and prepare for a move from Middle Tennessee State University to the University of Tennessee. It was during this time that I began to realize my passion for religious studies, specifically the Jewish tradition. My studies began casually, as I read books about and by Jewish people, but they soon developed into a much deeper desire to learn everything I could about the culture. I even went so far as to attempt to learn Hebrew through worksheets aimed for elementary students. It wasn't until my orientation at UT in the fall of 2010 that I realized that Judaic Studies was even a possible concentration in academia. I have decided to make it my secondary major. I have found that Judaism, in academic and spiritual settings, speaks to me in a way no other subject does. I am also majoring in American Studies, and I will graduate in December 2012. Afterwards, I am hoping to attend graduate school to study the intersection of American and Jewish cultures."

JESSE FELD



"I am a journalism major but decided that I wanted to be a Judaic Studies minor after spending my summer (2011) as a camp counselor

at Camp Sabra. Sabra is a Jewish

sleep away camp in Rocky Mount, Missouri, run through the St. Louis JCC. Although I am practicing to be a sports journalist, having a Judaic Studies minor is important to me for several reasons.

Being a part of the Jewish community means a lot to me because of my faith and how I was raised. Both of my parents' professions are involved with the Jewish community.

As a child I was known as a synagogue hopper because my father always wanted to be several places all at once. He made me appreciate the differences there are within the religion and curious to learn more. Being at camp reaffirmed the way I feel about my upbringing and how I chose to live my adult life. I want to get into the world of sports journalism for a couple of years and really see what it's like.

I hope to have a rich life in the Jewish community. I will be able to teach Sunday school and continue to work with Jewish summer camps as a professional. My plan is to do a variety of things throughout my life, and the knowledge I get from taking the Judaic studies courses will make me well-rounded."

NIKKI SWARTWOOD



Courtesy of Nikki Swartwood.

"By studying the development of the Jewish civilization, one is able to gauge the changes throughout the Western world.

Jews were a displaced people, and their movements and treatment are telling of the world that surrounded them. Furthermore, analysis of the historic dealings with Jews provides an insight valuable for the exploration of minorities in the modern world. These groups and the behavior toward them can be better evaluated through comparison with

Scholarship Recipients *continued from page 3*

the trends in Jewish history.

Despite an undergraduate concentration in the scientific fields, I have taken several academic measures to ensure a solid foundation for my exploration into Judaic Studies, especially within Germany and Eastern Europe. I have studied the languages and histories of these geographic locations and have gained an intellectual framework in which my studies of Judaism are placed.

Regardless of which graduate program is selected, studying this history and culture will never end—as cliché as it may be, my passion for the subject and my love for learning will always provide the kindling.”

NAIMA CORTEZ



Courtesy of Naima Cortez.

“Judaism is an ancient religion that has a distinctive history. When I took the ‘Voices of the Holocaust’ class with Dr. Schmidt, it initiated

an interest in the religion and also raised some questions about it. One of the questions was, How did the Jews keep their faith knowing that their lives would be taken away? They never rejected their religion, and that stood out to me. I enjoy reading about Jewish points of view on life, as well as on animals. The knowledge that I have gained from that information has become dear to me and has become a motivation to see the world differently.

I have learned that the dedication that Jews have for Judaism is very heart warming. The Judaism classes taught me that the Jewish community is close knit. I was able to see this unity when I attended the synagogue. I was very well welcomed by the community and felt very comfortable. Judaism has contributed many ideas and beliefs that I am able to apply to my life. For example, when I learned about Rosh Hashanah and Yom Kippur in class, I was motivated to reevaluate myself and my actions.”



Congratulations to Naima and Carlos on the birth of their son, Hiroshi.

STUDENTS

Alissa Reeves, major in English Rhetoric Writing and Religious Studies, took Dr. Schmidt’s RS/JS/WS 320 “Women in Judaism” class in summer 2012. The final assignment was a 5-page paper on a Jewish woman of the students’ choice. Because Alissa is interested in women in Renaissance England, she decided to research a woman of the same time period. The results are a very well researched and well-written paper which is printed below.

Doña Gracia Nasi: Worship, Study, Tzedakah

By Alissa Reeves
(Printed with permission)

In choosing a Jewish woman to research for this paper, I narrowed my selection with strict parameters: a historically powerful Sephardic Jewess with eminence of her own right, the European Renaissance era and, most importantly, a Crypto-Jew living during the Inquisition. I succeeded by stumbling across Doña Gracia Nasi, born a Portuguese *conversa* and married into the powerful Mendes Family of the 15th and 16th century. By all scholarly opinions, Gracia Nasi was the most powerful, yet benevolent, Jewish woman of the Renaissance, and her life-story encompasses immense wealth and international prestige. Yet, Doña Gracia Nasi also represented an important characteristic of traditional feminine Judaism that I find monumentally appealing—the motherly drive to protect her family despite staggering odds against her and the cleverness to remain true to the tenets of Judaism despite the reality of persecution, torture and certain death for those beliefs. In his book *History of the Jews*, Paul Goodman states, “Gracia Mendesia [Nasi], by her vast wealth and its enlightened application in many good causes, as well as by her personal charm and culture, was the most engaging Jewish woman in the Middle Ages” (143). Her fascinating life bears witness to her savvy mind, strength of resolve, renowned business tactics and her unwavering devotion to not only Judaism, but her Jewish brethren. Ultimately at the heart of Gracia’s life-story is the relentless drive to throw off the disguise of Catholicism and openly embrace Judaism, by whatever means necessary.

LISBON

Doña Gracia Mendes Nasi (1510-1569) began life as a Portuguese *conversa*, was born with the Christian name Beatrice de Luna and descended from a formidable Spanish Jewish family (Rose 332). She was the daughter of Alvao de Luna and

The Fern and Manfred Steinfeld Program in Judaic Studies offers two scholarships:

- THE FERN AND MANFRED STEINFELD SCHOLARSHIP IN JUDAIC STUDIES
- DR. RUBEN ROBINSON MEMORIAL SCHOLARSHIP

Students interested in the criteria should check the Judaic Studies website at <http://web.utk.edu/~judaic>, or contact any of the faculty affiliated with the Judaic Studies Program.

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Phillipa Benveniste, who left their homeland of Spain for Portugal during the Spanish Expulsion of 1492, only to be converted to Catholicism during the Portuguese compulsory baptisms of 1497 (Salomon 172). At this forced baptism, the family assumed the Christianized name "de Luna." It is noteworthy that the name Beatrice was the most popular name among *conversos* in Portugal and further the Hebrew equivalent of the name Beatrice (Simha) was a "common first name for Jewish girls in medieval Iberia" (Salomon 175). Thus even from the time of her Christian naming, Gracia Nasi was firmly rooted to her Jewish heritage under the guise of a Catholic woman, a trait she embraced throughout most of her dramatic life.

In 1528, Gracia Nasi married the son of another prominent *converso* family, Franciso Benveniste Mendes, who was a wealthy "New Christian" merchant and whose seemingly limitless fortune was procured from the pepper, spice and silver trade in the East Indies, as well as an international bank of world renown. The couple was likely married in a public Catholic ceremony in the Cathedral of Lisbon, followed by a Crypto-Judaic ceremony and the signing of their ketubah, "as was the custom of Crypto-Jews" (Garshowitz 96). Their marriage contract signified that upon Franciso Mendes' death, his assets were to be divided one-half for his widow and one-half for his children. However, before his death in 1536 (the year the Inquisition was established in Portugal), Franciso created a will leaving one-half of his interest to his brother Diogo Mendes, the other one-half to his wife Gracia and their only daughter Reyna, and further appointed Gracia executrix of his estate. Franciso and Gracia were married merely eight years before his death, so it is apparent by this appointment that Franciso recognized quickly his wife's intelligence, adaptability and resourcefulness. Thus, Gracia became "actively involved" in expanding the Mendes family's business interests and assumed control of the "financial enterprises" (Garshowitz 96-97).

ANTWERP

With the establishment of the Portuguese Inquisition, as mentioned above, the survival of the family was threatened by almost certain convictions for Judaizing, which would result in imprisonment or in the confiscation of their immense fortune by the Pope. Hence, Gracia Nasi shifted her family away from Portugal and joined her brother-in-law Diogo Mendes, in the "safer" atmosphere of Antwerp (Garshowitz 96-97). In Antwerp, Gracia immediately immersed her family into important business and social alliances: nobility, banking families, and royal circles including Charles V, Emperor of the Holy Roman Empire, and Marie of Hungary, Queen Regent of the Netherlands (Roth 83). Gracia quickly achieved power and influence in Antwerp, but her "wealth and successes made [her] quite vulnerable, a target of envy and "false accusations" (Lamdan 50). Further, Gracia refused the efforts of Charles V and Marie of Hungary to marry her daughter, Reyna, to a titled Christian suitor, and despite the powerful connections Gracia forged, this refusal began to cast suspicions on the family's Christian loyalty.

It was during these circumstances that Diogo Mendes died in 1543, leaving half of his fortune to Gracia individually and the other half to his only daughter, under the guardianship and administration of Gracia. In addition, Diogo stipulated that his widow, Brianda (who was also Gracia's sister), should only be paid her dowry, and then Diogo further appointed Gracia as executor of "the vast, diverse Mendes empire" (Garshowitz 98). It is apparent that Diogo Mendes' will was intended to provide the wisest administration of his estate through the capable hands of Gracia Nasi, yet it resulted in a dispute between Gracia and Brianda which would have detrimental consequences in the years to come.

After Diogo's death, Charles V "ordered the confiscation of the Mendes family's records and assets for his treasury on the charge that Diogo...acted like a Jew..." (Garshowitz 99). Next, charges of being a Crypto-Jew were brought

against Gracia's deceased husband, Francisco Mendes, again with the aim of seizing the assets of the family for the royal court. Gracia, a clever business woman, sensed danger and succeeded in having both charges withdrawn by bribing Charles V with a substantial loan repayable, without interest, in two years (Garshowitz 100). Fearing another persecution, Gracia obtained from Pope Paul III, for herself and her sister Brianda, a "safe-conduct" to take themselves and their children to any papal state, specifically exempting them from being persecuted for "heresy or Judaism" (Salomon 153). After this, Gracia, Brianda and their two daughters suddenly left Antwerp in 1544 under the pretext of taking a vacation. With minimal preparation, Gracia led her family to Venice, never to return to Antwerp. This dismantling of the Mendes/Nasi financial empire infuriated Charles V, who announced that all four women were Jewesses and any property belonging to the women found in his empire should be confiscated for his treasury. Always the shrewd business woman, Gracia again paid substantial bribes to Charles V and was able to "persuade" the emperor that she and the other three Mendes women were "good Christians," thus retrieving some of their confiscated property (Garshowitz 100).

VENICE

It is without doubt that the family's flight to Venice aroused even more suspicion about their clandestine practice of Judaism, and their arrival to the city could not be overlooked. Gracia Nasi situated her family on the Grand Canal and immediately began observing Catholicism while leading a socially prominent life, akin to her time in Antwerp (Salomon 155). However, by 1546 Gracia began to again encounter difficulties, this time from her sister Brianda, who had become impatient and resentful of the terms stipulated in her deceased husband's will. As mentioned prior, Diogo's will had left Brianda only her dowry while Gracia controlled the entire family fortune, including the fortune of Brianda's only child, and the Mendes empire.

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Brianda denounced both Gracia and Gracia's only daughter, Reyna, to the authorities for wanting to leave Venice for Constantinople, where they could openly practice Judaism. Brianda further told the authorities that she wished to remain in Venice as a Christian and requested that she be appointed to replace Gracia as the executor of the Mendes assets (Garshowitz 100). Brianda's denunciation led to the arrest of Gracia Nasi in 1549 on the charge of Judaizing, and all of Gracia's property was confiscated by the public treasurer of Venice (Roth 84). Despite this extreme intra-family conflict, by the time of Gracia's arrest and the decision of the Venetian tribunal to seize the Mendes fortune, the ever-benevolent Gracia had organized to move the entire Mendes family (including her sister Brianda) and their property to Ferrara by way of another, "generously worded safe-conduct" furnished by Duke Ercole II of Ferrara (Salomon 156).

It is important to reemphasize that The House of Mendes, under the matriarch Gracia Nasi, was a decisive power throughout Europe, and "its voice was listened to with deference" even in Turkey (Roth 84). While Gracia was organizing the family's transfer to Ferrara via Duke Ercole II, her nephew, Joseph Nasi, attended the court of the Turkish Sultan Suleiman I (Suleiman the Magnificent) and persuaded him to politically intervene on Gracia's behalf against Venice, pointing out the benefits of not only having the good will of this important family, but also the advantages that would come if the Mendes wealth (and thus the Mendes family) were transferred permanently into Turkey. Suleiman the Magnificent immediately sent an envoy to Venice, declaring Gracia under the protection of the Sultan, thus demanding her release and the removal of the embargo upon her property. Venetian interests in the Near East were "too precious to be jeopardized by a refusal," and the Republic of Venice consented to the Sultan's demands. Gracia Nasi was released to join her family in Ferrara in 1550 (Roth 85). This is yet another

example of how Gracia Nasi's wealth and cleverness "forestalled" the workings of the Inquisition (Rose 339).

FERRARA

The ruler of Ferrara, Duke Ercole II, was pleased to have the Mendes Family and their commercial empire in his territory, thus he received Gracia, and the entire Mendes family, with honor into the city. At the time of Gracia's arrival, Ferrara had a colony of prominent Sephardic Jews that included many *ex-conversos* from Portugal, and it was during this two or three year stint in Ferrara that Beatrice de Luna, the *conversa*, became Doña Gracia Nasi, the Jewess. Ferrara was the only place in Western Europe that admitted Crypto-Jews in unlimited numbers without inquiry into their religious beliefs, so there was no longer a necessity for Gracia Nasi to hide her religion (Salomon 163). No longer a Crypto-Jew, she became a Jewish patron of the arts, an activity that complimented her social status, and she controlled an "underground organization" rescuing the *conversos* of Portugal from the relentless arm of the Inquisition (Garshowitz 102). In Ferrara, Gracia for the third time lived in great style, successfully managed the family business, and entertained ambassadors and the monetary elite. True to the tenets of Judaism, she supported scholars, as well emerging printing houses, promoting the pillar of "study." Most notably, two famous Spanish publications were dedicated to her benevolent nature. First, a Spanish translation of the Hebrew Bible (the Ferrara Bible) was dedicated to her as "being a person whose merits have always earned the most sublime place among all our people" (Roth, *The Jews in the Renaissance*, 54). Later, a Portuguese chronicle, "Consolation in the Tribulations of Israel," was dedicated to her ("in your happy memory, will be carved forever") for solely organizing the above-mentioned "underground railroad." This escape-system enabled countless *conversos* to escape the Inquisition, being helped by Gracia's agents from "station to station," until they arrived in their "haven of refuge," Turkey, with the blessing of the Sultan,

Suleiman the Magnificent (Roth, *The Jews in the Renaissance*, 55-56).

CONSTANTINOPLE

In the summer of 1552, Gracia completed her long-anticipated step of permanently leaving the papal states of Europe and settled in Constantinople, accompanied by a large entourage. A rare documentation of Doña Gracia's arrival in Constantinople, by the 16th century novelist Andrés Laguna, describes her entry into the city:

Among them there was a very rich Portuguese lady called Doña Beatriz Mendes, who entered Constantinople with forty horsemen and four triumphal carriages filled with Spanish ladies and serving women... she had made the arrangement with the Great Turk... (Rose 332).

During the twenty or so years of living in various Christian nations, Doña Gracia Nasi reaffirmed and expanded her widespread financial network and made her family, and the Mendes empire, wealthier and more powerful (Lamdan 57). Yet, by landing in Constantinople, Gracia achieved her final and most important life goal of unequivocally rejecting her family's Christian façade, thus making the Nasi name synonymous with Jewish social activism. Gracia, with the help of her nephew Joseph Nasi who had already made a name for himself within the Turkish courts, continued organizing the Ferrara underground system to assist escaping *conversos* from Portugal. She uniformly rejected the Jewish woman's traditional role of social isolation and participated in the leadership, administration, legislation and cultural life of the public sphere in Turkey (Lamdan 50). The liberality of Gracia was established as a result; building synagogues and again patronizing Hebrew literature. Even though Gracia Nasi and her family had arrived in the safety of Turkey, the Inquisition fires were still spreading across Europe. In 1555, soon after Gracia arrived in Constantinople, the radically anti-Semitic Cardinal Giovanni Caraffa became Pope Paul IV, instituting a Ghetto system, excluding Jews

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from professional positions and enforcing "Jewish badges" be worn as identification markers in Spain. Infamously, during the spring and summer of 1556, Pope Paul IV ordered the arrest of all *conversos* living in the city of Ancona, expunged the recently-formed Jewish congregation and threw the worshippers into prison. At Gracia Nasi's request, the Sultan demanded the Pope to release all the *conversos* who were Turkish subjects. The Pope yielded to these demands but retaliated by burning twenty-four Jews at the auto-da-fé celebrated on the town square and then sent the remaining prisoners to the galleys (Salomon 164).

In retribution for this outrage and humiliation of Jews being burned at the stake, Gracia instigated a boycott against the port of Ancona. The Boycott of Ancona is considered an "unparalleled event" in Jewish history because it was the only attempt (before the twentieth century) to organize Jewish economic pressure, against international affairs, for the benefit of Jews (Saperstein 215). The Boycott of Ancona had the potential to financially ruin the Mendes/Nasi empire, and thus Gracia Nasi "risked more by her boycott scheme than anyone else, but her great Jewish heart stirred her to act vigorously on its behalf" (Saperstein 225). It must be mentioned that ultimately this historical boycott failed, but this failure must be countered by recognizing Gracia Nasi's success in exerting tremendous pressure on the rabbis, who thus encouraged all the Jews of Constantinople to follow the agreement of the boycott. It is by no fault of Doña Gracia Nasi, or the Jews of Constantinople, that the boycott did not succeed; the opposition to the boycott was unyielding, thus making its success unattainable.

PALESTINE

There is little information on the death of Doña Gracia Nasi in 1569. It seems fair to surmise that surviving fifty-nine years is monumental for an outspoken Jewess, especially during the blood-bath of the European Inquisition. It is probable that Gracia

Nasi died in Palestine, but it is certain she left a legacy of altruism and humanity throughout the Ancient Near East. Her philanthropy can easily include establishing synagogues, supporting rabbinic schools, providing aid and charity for *conversos*, patronizing artists and scholars, originating a rebellion and initiating a Zionist effort to fund a Jewish settlement in the Holy Land, on the ruins of the ancient city of Tiberias (Ben-Zvi 237). Her life displayed courage, strength, cleverness, determination and faithfulness. Her story remembers all three pillars of Judaism: study, worship, *tzedakah*. To be praised by an enemy is to receive a timeless blessing, so I conclude with a quote from Joshua Soncino, Doña Gracia Nasi's credible opponent:

The crowned gentlewoman, the glorious diadem of Israel's multitudes, stately vine, crowning glory, beautiful garland and royal mitre, the wisest of women built Israel's house in pure holiness; with her strength and treasures she extended a hand to the poor in order to rescue them and make them content, in this world and the next (Garshowitz 108).

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Courtesy of Ashley Combest.

CONGRATULATIONS TO ASHLEY COMBEST AND NATHAN HUFF!

Ashley Combest, graduate student in English and assistant to Dr. Gilya Schmidt recently got engaged to Nathan Huff. A summer 2013 wedding is planned. We wish you all the best, Ashley and Nate!

DIANE AND GUILFORD GLAZER AND LEA AND ALLEN ORWITZ TEACHING FELLOW IN MODERN HEBREW

Dr. Elisa Carandina, Ph.D. in Hebrew Studies from the University of Turin and from Inalco in Paris, joined us in summer 2011 with her husband Dr. Paolo Lucca. In the meantime, Elisa has accepted a tenured position in Paris. We wish her and Paolo all the best for the future. Since we learned of Elisa's change only in the summer, there is no Modern Hebrew Teaching Fellow for 2012-13. We will search again this fall and hope to have a teaching fellow in place for 2013-14. Our thanks to Diane and Guilford Glazer and to Lea and Allen Orwitz for your generosity in supporting the teaching of Modern Hebrew at the University of Tennessee.

Elisa sent this message for the newsletter:

I am happy to share some thoughts concerning some aspects of my experience at UT and particularly the way in which it affected my approach to the teaching of my discipline. When I arrived at UT, I had never had a teaching experience in an American university. For this reason I had the opportunity to notice first and to examine later the differences between academic systems, approaches to the foreign languages and literatures, students' horizon of expectations. Even if this process characterizes every beginning in a new academic context or every beginning *tout court*, these differences forced me

to rethink my approach in teaching, to negotiate «the space between foreignness and familiarity» in many different ways. With the generous help of my colleagues and my students, I developed a new consciousness of my perspective on my discipline and on its teaching. One year later I can affirm that the attempt to rethink my teaching approach and to adapt it to my classes at UT has been a healthy and valuable exercise. I think that this process made me more aware of some cultural dynamics, with special regard to the perception and reception of a "foreign" culture, literature and language. This very same aspect has also been the topic of an interesting conversation with Dr. Zhiqing Zhong, Chinese Academy of Social Sciences, Beijing, China on the occasion of her public lecture at UT.

For these reasons (among others) I am profoundly grateful to the Department of Religious Studies, to the head of the department, Dr. Rosalind Hackett, to my colleagues and to my students for the exciting experience that of spending a year at UT. Among the people that gave me the possibility to fully appreciate and enjoy personally and professionally this opportunity, I would especially like to thank Dr. Gilya Schmidt, whose presence during the year has been as indispensable as pleasant.

I wish the Judaic Studies Program at UT a wonderful future!

Guilford Glazer honored

On November 4, 2011, at age 90, Guilford Glazer, founding donor of the Judaic Studies Program at the University of Tennessee, was inducted into the KHS Hall of Fame. Mr. Glazer was born in the Fourth and Gill neighborhood and attended Knoxville High School as an honor student; he was the sports editor of the school newspaper. While a student, he had a newspaper route.

Attending George Washington University when World War II began, he broke off his studies and joined the Naval Forces. When he returned home, he reopened his father's welding shop; this was the beginning of the Glazer Steel Corporation which Mr. Glazer turned into a worldwide conglomerate. The Oak Ridge Shopping Center and a number of structures in Knoxville were built by Mr. Glazer's firm.

DONORS in 2011-12

Every year not only the earnings from our endowments keep Judaic Studies afloat, but additional contributions from existing or new donors. We would like to thank all of our 2011-2012 donors for their generosity and for their interest in keeping the study of Judaism alive at the University of Tennessee.

This past year we received contributions from

- Dr. Jeffrey and Nancy Becker in honor of Natalie Robinson
- The Jeff and Nancy Becker Community Enrichment Fund, KJCFF
- Albert M. Good and Alice Feldman for Judaic Studies Support Fund
- Guilford and Diane Glazer for Modern Hebrew Teaching Fellow
- Bernie and Stella Iroff for Chair in Judaic Studies Endowment
- Sondra Markoff in honor of Karen Markoff Robinson
- Allen and Lea Orwitz for Modern Hebrew Teaching Fellow
- Dr. Charles H. Reynolds for Chair in Judaic Studies Endowment
- Jerome S. Solomon in honor of Dr. Alan Solomon for Abraham and Rebecca Solomon and Ida Schwartz Distinguished Lecture Fund
- Nathan Solomon for Judaic Studies Support Fund
- Manny and Fern Steinfeld for Chair in Judaic Studies Endowment
- Bill and Sylvia Wolff in honor of Manny and Fern Steinfeld

Living in Los Angeles since 1960 with his wife Diane, Mr. and Mrs. Glazer support Jewish education in Israel, Los Angeles, Nanjing, China, and here at UT. We are very grateful to Mr. and Mrs. Glazer for their generosity over the past twenty years, and wish you both continued health and good spirits.

JUDAIC STUDIES ADVISORY COMMITTEE



● Robert Blitt

Professor Robert Blitt of the College of Law continued to explore the development and application of human rights norms in international and municipal settings. In addition to two op-eds addressing the issue of defamation of religion placed in *THE JERUSALEM POST* and *JURIST*, his scholarly publications included *Defamation of Religion: Rumors of Its Death are Greatly Exaggerated* (*CASE WESTERN RESERVE LAW REVIEW*), *Whither Secular Bear: The Russian Orthodox Church's Strengthening Influence on Russia's Domestic and Foreign Policy* (*FIDES ET LIBERTAS*), *Russia's 'Orthodox' Foreign Policy: The Growing Influence of the Russian Orthodox Church in Shaping Russia's Policies Abroad* (*UNIVERSITY OF PENNSYLVANIA JOURNAL OF INTERNATIONAL LAW*), and *Beyond Ruggie's Guiding Principles on Business and Human Rights: Charting an Embrasive Approach to Corporate Human Rights Compliance* (*UNIVERSITY OF TEXAS INTERNATIONAL LAW JOURNAL*, forthcoming). In 2011-2012, Professor Blitt presented his research in Israel, China, and Washington DC, as well as at the University of Tennessee as an invited guest lecturer.

● Erin Darby

Dr. Erin Darby is happy to join the faculty of the Department of Religious Studies and the Program in Judaic Studies as an assistant professor in Early Judaism. After working with the department as a lecturer last year, Erin is beginning her tenure-track position by teaching classes in the Hebrew

Bible, Early Judaism, and Archaeology and the Bible. In addition, Erin is the vice president of the East Tennessee Society of the Archaeological Institute of America and is actively planning a new UT study abroad program in southern Jordan, where she and her husband, Robert, direct archaeological excavations at the site of 'Ayn Gharandal. The field school program will introduce students from across the country to the various religions and cultures of the modern Middle East and train students in the methodologies of Near Eastern Archaeology. The site has already produced an exciting array of finds, including fort walls preserved to 3.0 meters in height, a Roman bathhouse with intact heating system, and well-preserved epigraphic remains that promise to shed light on local religious cultures in the Late Roman period. Erin looks forward to providing UT with its only faculty-led study abroad program in the Middle East and hopes to increase student awareness of the region and further UT's initiative to expand student horizons by facilitating encounters with a global community.



Courtesy of Erin Darby.

In addition to directing an active archaeological excavation, Erin is currently working on adapting her dissertation for publication. Her work, "Interpreting Judean Pillar Figurines: Gender and Empire in Judean Apotropaic Ritual," focuses on the interpretation of small female figurines that come from southern Israel in the eighth through sixth centuries B.C.E. In addition to garnering the interest of scholars, museum collectors, private antiquities

dealers, and the public alike, these small figurines are one of the most common "religious" artifacts from ancient Judah and thus deserve careful consideration. Research for the project incorporated archaeological materials, the biblical text, and ancient Near Eastern ritual texts and required travel in Israel, Cyprus, Jordan, and Syria as well as an Educational and Cultural Affairs research fellowship at the W. F. Albright Institute of Archaeological Research in Jerusalem. The book tests modern hypotheses about the function of Judean Pillar Figurines, particularly the extent to which the figurines were used by women or for concerns assumed to be central to women. Erin's work evaluates these modern interpretations and, finding many unfounded, moves forward to discuss alternative explanations for the function of figurines, especially their use by all members of society in rituals of health and protection.

Beyond the book manuscript, Erin's work with Judean iconographic materials has been presented in a number of venues in the last year, including conferences in San Francisco and Amsterdam as well as an invited lecture for the Mesopotamian Seminar at Cambridge University. In the upcoming year she will be giving papers at the annual meetings of the American Schools of Oriental Research and the Society of Biblical Literature in Chicago, as well as the annual meeting of the Archaeological Institute of America in Seattle.

● Nancy Henry



Nancy Henry's book, *The Life of George Eliot: A Critical Biography*, was published by Wiley-Blackwell in 2012. It was reviewed in

the *Jewish Chronicle* by British novelist Clive Sinclair, who called attention to Eliot's "sympathy with the Jews, a sympathy given concrete expression by her decision to take Hebrew lessons with the scholar Emanuel Deutsch." The book also received a positive mention in Rebecca Mead's blog on the *New Yorker* website. In August 2012, Nancy attended the annual Dickens Universe at the University of California, Santa Cruz, where she co-taught a faculty seminar on "Life Writing" with Rosemarie Bodenheimer (Boston College) and Helena Michie (Rice University). She is starting work on her next book project, "Women and the Nineteenth-Century Cultures of Investment."

● Heather Hirschfeld



Courtesy of Heather Hirschfeld.

Heather Hirschfeld continues to serve as the Director of UT's Marco Institute for Medieval and Renaissance Studies, which occupies most of her time. Highlights of 2011-2012 include a nomination by students for an English department award for graduate teaching, and seeing through the press an article on the Caroline playwright Richard Brome for the *Cambridge Companion to Shakespeare and His Contemporaries*. Heather also helped lead the Summer 2012 Drama in Stratford and London class.

● Vejas Liulevicius

In 2012, Dr. Vejas Gabriel Liulevicius was awarded one of the first Tennessee Humanities Center Fellowships for faculty, for 2012-13. The fellowship will allow research on his book project entitled "Making Friends and Enemies: European International History, 1700-2000." He also won the 2012 Chancellor's Award for Excellence in Teaching. His

most recent book, *The German Myth of the East, 1800 to the Present* (Oxford University Press) also appeared in paperback. This spring he completed a two year term as the President of the Association for the Advancement of Baltic Studies. He continues as director of the UT History department's Center for the Study of War and Society, and submitted a successful application to the UT Office of Research competition for Organized Research Units, winning the sole award in the humanities. He gave an invited lecture at Louisiana State University in Baton Rouge. The Great Courses company, which produces taped lecture courses available on audiotape, CD, download, and DVD, released a fourth course by Dr. Liulevicius: "Espionage and Covert Operations: A Global History" (24 lectures, audio-only). For more information, see www.thegreatcourses.com. Finally, Dr. Liulevicius is very proud of the recent successes in competition for grants by graduate students working under his supervision (seven major fellowships since 2008). Most recently, Michael McConnell (who last year also won a fellowship at the US Holocaust Memorial Museum) has won a DAAD (German Academic Exchange Service) fellowship for a year of dissertation research in German archives, on the topic of Gestapo policies used against German civilians in the Rhineland in the closing stages of World War II.

● Jacob Love



Courtesy of Jacob Love.

Jacob Love obtained his BA at the University of Wisconsin in 1972 in History. His senior thesis, *The Revolt of the Jews Under Trajan 115-117*, was

awarded Thesis of Distinction. Jack spent a year at the Tel Aviv University (Israel) in Classical History before entering the graduate school of the University of California at Berkeley where he received his MA in Rabbinic Literature in 1976. After completing the MA and receiving Permission to Proceed to the doctorate, Jack spent two years at the Hebrew University (Jerusalem, Israel) and the Hebrew Union College (Cincinnati) in doctoral fellowships.

In 1979 Jack was offered an instructor's position at the Lehrhaus Judaica in the San Francisco Bay Area. Intended as a brief interruption in his academic career, the position blossomed into a full-time job managing an extensive program of courses in Biblical and Modern Hebrew and Yiddish taught at multiple campuses throughout the region. At this time Jack wrote *Understanding Classical Hebrew: A Simplified Approach*, which has been used by over 3,000 students in courses at Lehrhaus accredited by the University of Judaism (Los Angeles).

In 1988 Jack relocated with his family to Ann Arbor, Michigan and began an alternate career as a computer programmer and, later, manager of one of the computing centers of the University of Michigan. During this period he continued to teach Hebrew and Jewish studies at Kehillat Israel and Shaarey Tzedek congregations (Lansing, Michigan) and Beth Israel Congregation (Ann Arbor).

Now retired from the University of Michigan, Jack is in Knoxville and returning to his first professional career. Jack's courses in 2012/13 will be *Biblical Hebrew* and *Introduction to Judaism*.

● Daniel H. Magilow

Daniel H. Magilow was promoted and granted tenure this past year and is now Associate Professor of German in the Department of Modern Foreign Languages and Literatures. He is currently serving as Chair of the German section as well.

His book, *The Photography of Crisis: The Photo Essays of Weimar Germany*, is being published this fall

by the Pennsylvania State University Press. It examines how photographers and essayists used various types of photographic sequences in interwar Germany as a way to intervene in the key intellectual and social debates of the time.

Dr. Magilow's co-edited volume *Nazisplottation!: The Nazi Image in Low Brow Cinema and Culture* (Continuum, 2011), for which he wrote the introduction and compiled the filmography, considers the persistence and perverse attractions of sexualized Nazi imagery in a variety of popular media including film, video games, and comic books. The book was featured in *The Irish Times* and on Arena, the arts and culture program of RTÉ, Ireland's National Television and Radio Broadcaster.

Aside from these books, Dr. Magilow has also recently published an article about intersections of visual culture and Jewish identity that focuses on the 1927 film farce *Familientag im Hause Prellstein* (Family Day at the Prellstein's) for *A New History of German Cinema* (Camden House, 2012). He continues to give talks at both regional and national conferences and has recently taught courses on interwar German culture, Holocaust representation, literary theory, and German children's literature.

● Amy Neff

Professor Neff will be giving lectures this year at the Freie Universität, Berlin, and the J. Paul Getty Museum in Los Angeles. In Berlin, this October, she has been invited to speak at an international conference, "Transcultural Imaginations of the Sacred." Her talk will be on the landscape of sacred cave and mountain. In the stained glass and paintings of the late middle ages, the most important miracle of Saint Francis's life was often depicted as if it happened within a cave. Her paper explains how the cave-setting in these works of art was intended to evoke symbolic association between Francis and the prophets Moses and Elijah, whose encounters with the divine took place in caves on Mount Horeb or Sinai. Her talk at the Getty this February will be in conjunction

with the international exhibition, "Florentine Painting at the Dawn of the Renaissance."

● Marilyn Kallet

In 2011-2012, Marilyn Kallet published poems and translations, and gave interviews in *Potomac Review* (Best Of); *Asheville Poetry Review*; *Connotation Press: An Online Artifact*; *Chapter 16: Humanities Tennessee*; *Still: The Journal*; *Mixitini Matrix*, as well as in anthologies, *Bigger Than They Appear: Anthology of Very Short Poems*, and *Entering the Real World: VCCA Poets on Mt. San Angelo*.

On July 29, 2012, Garrison Keillor read her poem, "Fireflies" on *The Writer's Almanac*.

Lynn Champion wrote a tribute to Kallet, "The Word Whisperer," for *Higher Ground*, May 1, 2012.

Kallet judged the state finals for Poetry Out Loud at the State Capitol Senate Chambers in Nashville, March 31, 2012.

She gave poetry readings at Austin Peay University; the Piano Studio, Fine Arts Building in Chicago; and at Chapelle Sainte Catherine in Auvillar, sponsored by the Auvillar Mairie.

She spoke on "Translating Wild Dreamers: French Surrealist Poets," at the Southern Festival of Books, in October. She was the first guest poet on Brent Thompson's *Write Nite*, August, 2012.

Dr. Kallet directed the Young Writers' Institute for the 19th year, in March, 2012. She gave workshops for the The Knoxville Writers' Guild, and for the O'Conner Senior Center.

And she offered the poetry workshop, "O Taste & See: Writing the Senses in Deep France," for VCCA-France, in May, 2012.

Her new book of poems, *The Love That Moves Me*, will be published by Black Widow Press in March, 2013, and she will give readings at Widener University, Georgia State University, and Pellissippi State University, among other venues.

And she was co-chair (with Mimi Pais) of Rabbi Beth Schwartz's farewell party at the Crowne Plaza on June 7. There were about 150 people, including Mayor Rogero, and many other dignitaries.

Annoying and Winged on the Garonne

They sound off like tugboats, *mais non!*
Blaring, they're turtledoves,
tourterelles, honking like mad taxis.
They'd be taken down in Manhattan.

Blaring like whacked-out cabs,
they'd be blasted downtown, sautéed
in Chelsea. They couldn't hack
Avenue B, street-grade wings,

con chilis. Buttered in Chelsea.
Fried quicker than jacked-up taxis,
these birds wouldn't last a beat on B.
They'd give poets and drunks a
migraine.

Downed, beer-battered, not tugs.
Antipasto.

Marilyn Kallet

● Tina Shepardson

It has been another whirlwind year! Last year Dr. Shepardson chaired a second job search in two years, with the wonderful outcome that we hired Dr. Erin Darby to teach about the Hebrew Bible, archaeology, and Early Judaism. Between our two new hires and the arrival of Jack Love to teach Biblical Hebrew, she is very happy no longer to be the only permanent scholar of the pre-modern world in the Department of Religious Studies. Dr. Shepardson continues to chair the faculty research seminar in Late Antiquity, and it is thriving with the addition of these and other recent hires, as well as some exciting new graduate students. She is also thrilled that we will host Dr. Paula Fredriksen on campus this coming February.

Tina's research continues to go well. With the manuscript of her second book currently under review, she is hopeful that it won't be much longer before she can start her next big project, which will be to investigate the complex intra-Christian and inter-religious conflicts of the fifth and sixth centuries in the region around modern-day Syria. In the meantime, she has two new articles forthcoming—"Meaningful Meetings: Constructing Linguistic Difference in Late Antique Antioch" and "Apollo's Charred Remains: Making Meaning in Fourth-Century Syria"—and two other

articles due to edited volumes later this academic year.

Dr. Shepardson remains very busy presenting her scholarship at conferences, including in the past year at the Oxford Patristics Conference and a conference at the University of South Carolina, and at conferences of the American Society of Church History and the North American Patristics Society. In addition, she organizes the Early Jewish Christian Relations session for the Society of Biblical Literature, and continues to make presentations around the Knoxville area, including at UT's first Pecha-kucha event, Mic-Nite. More recently she accepted an invitation to present her research at Vanderbilt University this October, and she was looking forward to that opportunity.

Dr. Shepardson was grateful last year to receive an Arabic and Arab Culture Infusion Stipend, so that she could expand her course on early Christianity to include the rise of Islam, and she has also started studying Arabic in the hope that she will be able to read any early Arabic texts that might be relevant for her next book project. She continues to serve on the Faculty Senate, the Research Council, the steering committee for the Marco Institute for Medieval and Renaissance Studies, and multiple college curriculum committees, in addition to her work for her department, although she still makes time on the weekends for hiking and canoeing whenever possible. Campus is a buzzing place these days—if only there were enough hours in each day to take it all in!



Tina Shepardson, Dawn Duke, and Muhammad Siddiq from Berkeley.

J.P. DESSEL ACTIVITIES MANFRED AND FERN STEINFELD PROFESSOR OF ANCIENT JEWISH HISTORY



King Suppiluliuma, Tell Tayinat, Turkey, ca. mid-9th c. B.C.E. Courtesy of J.P. Dessel.

An Update...

I was fortunate to have an NEH fellowship last academic year and spent the year working on a new book project entitled *Acting Locally: Rethinking the Late Bronze Age and Iron Age I From a Village Perspective*. In this project I explore a long neglected topic in the archaeology of ancient Israel, the nature of village life in the Late Bronze Age and the Iron Age I (1,550–1,000 B.C.E.). It is during this time period that the Israelites, as well as other peoples known from the Hebrew Bible, first emerged. My study is a more “bottom-up” approach to understanding these periods, examining village life rather than elite culture and society known from urban centers. All in all it was a very productive year, as I accomplished much of the research for this book.

Research

I returned to Tell Tayinat in Turkey for the first time since 2010. I missed the 2011 season in order to remain home and work on some outstanding publication responsibilities. Within the first week of the field season I already knew I was missing some extraordinary finds including two pieces of monumental statuary, one

of which was an intact basalt lion weighing about two tons. The other piece was a fragment of a limestone pedestal with a relief of a “master of the beasts” motif. Both of these types of statuary are very typical of Neo-Hittite or Luwian sites of the first millennium.

This past summer we continued to excavate in the same areas as in 2011 and once again found some very exciting finds, including another limestone pedestal with a relief of a bull and a sphinx. However, the most spectacular find was a basalt statue of a king of Patina/Unqi named Šuppiluliuma (Tell Tayinat is the ancient city of Kunulua, the capital city of the Neo-Hittite or Luwian kingdom of Patina, c. 1000-738 B.C.E.). We found only the head and torso that measured 1.5 meters in height and weighed about two tons; originally it must have stood at least 3.5 meters in height. He has inlaid eyes, a crescent-shaped pectoral, has lion-headed torques on his arms, and is holding a spear in one hand and what appears to be a shaft of wheat in the other. Most outstanding is his coif consisting of rows of elaborate curls, giving a whole new meaning to the term helmet-hair. On his backside is a lengthy inscription in Luwian (or Neo-Hittite) that provides his name, Šuppiluliuma, and some details of his reign. He mentions defeating enemies, marking his borders, and erecting a stele in honor of his father. He is likely the same king mentioned in the records of the Assyrian king Shalmaneser III in the mid-ninth century B.C.E.

All of this statuary must have been part of an elaborately decorated ceremonial gateway leading to a complex of temples and a palace that were destroyed in 738 B.C.E. by the Assyrian king Tiglath Pileser III. Biblical scholars have long suggested that the reference to Calno, one of the “kingdoms of the idols” in Isaiah’s oracle against Assyria (Isaiah 10:9-

10) might allude to the Assyrian destruction of Kunulua (Tell Tayinat). Needless to say, these finds were the highpoint of the summer!

Service to the Profession

This year I was elected vice president of the Albright Institute of Archaeological Research (AIAR) located in Jerusalem. I have been a long time trustee and served as treasurer for the past six years. As the president-elect was unable to serve this year, I will also be the interim

president. The Albright Institute is entering a period of transition as our long-term director, Professor Seymour Gitin, is retiring in 2014. So for the first time in over thirty years we will have a new director. I cannot say enough about the incredible job Professor Gitin did. Through his tireless efforts, the Albright Institute became a preeminent archaeological institute, and he will be hard to replace. The challenges of running an American overseas research center are enormous, and the next director

will have to possess a wide range of disparate skills. If you know of anyone who might be well suited for this position, send them my way.

In Closing...

Again I want to thank my colleagues and friends at the University and especially the Department of History for their support. I hope every one has a sweet and healthy new year... Shanah Tovah!

JUDAIC STUDIES LECTURE SERIES

In fall 2011, the Printmaking Program in the UTK School of Art and The Fern and Manfred Steinfeld Program in Judaic Studies were pleased to host Los Angeles-based Jewish American artist **Ruth Weisberg** for a week-long printmaking project and two public lectures. Weisberg teaches drawing and printmaking at the USC Roski School of Fine Arts, from 1995-2010 she also served as their dean. Weisberg's visit was also supported through the Haines-Morris Endowment in the College of Arts and Sciences.



Ruth Weisberg with her work.

On January 23, 2012, Judaic Studies co-sponsored a lecture by archaeologist **Dr. Matthew Adams** from Bucknell University. The lecture, on a newly discovered Early Bronze Age temple from Meggido, was organized by Professor Aleydis Van de Moortel in the Classics Department.

the departments of History, English, Religious Studies, Modern Foreign Languages and Literatures, and Asian Studies.



Dr. Elisa Carandina.



Left to right: Marilyn and Howard Polio, Ruth Weisberg, and Gilya Schmidt.

On September 25, 2011, Professor Weisberg was awarded the Foundation for Jewish Culture's 50th Anniversary Jewish Cultural Achievement Award.

For more on Professor Weisberg's work, please go to: <http://roski.usc.edu/faculty/ruth-weisberg.html>, and <http://www.cla.purdue.edu/waaw/Ressler/artists/weisbergstat.html>

Thank you very much for the generous collaboration, Beauvais!



Elisa Carandina, Gilya Schmidt, and Zhiqing Zhong.

On March 26, 2012 **Dr. Zhiqing Zhong**, Chinese Academy of Social Sciences, Beijing, China, who was a visiting professor at Harvard University, and **Dr. Elisa Carandina** presented a conversation about translation, "Chinese and Italian Perspectives on Modern Literature." The lecture was co-sponsored by

THE FERN AND MANFRED STEINFELD PROGRAM IN JUDAIC STUDIES PRESENTS
THE KAREN AND PACE ROBINSON LECTURE ON MODERN ISRAEL
ISRAEL AS A BILINGUAL STATE
THE POLITICS OF JUDEO-ARABIC
BENJAMIN HARY

 Hary is a professor of Hebrew, Arabic, and...
WEDNESDAY, AUGUST 29 7:30 PM
MOCLUNG MUSEUM AUDITORIUM
צאתכם לשלום
 GO IN PEACE
رافقتكم السلامة
 LECTURE IS FREE AND OPEN TO THE PUBLIC; RECEPTION TO FOLLOW
 FREE PARKING AVAILABLE AT CIRCLE PARK AND LOT C-8
 THE UNIVERSITY OF TENNESSEE AT KNOXVILLE
 COLLEGE OF ARTS & SCIENCES



Gilya Schmidt and Natalie Robinson.



Professor Benjamin Hary, Emory University.

NEW LECTURE SERIES: KAREN AND PACE ROBINSON LECTURE ON MODERN ISRAEL

This series was launched on August 29, 2012 in the McClung Museum Auditorium. Professor **Benjamin Hary** from Emory University was the featured speaker. The Fern and Manfred Steinfeld Program in Judaic Studies honored **Natalie Robinson** for her and her late husband **Mitchell's** long-standing support of Judaic Studies at the University of Tennessee. Our sincere thanks to the Robinson family for their support over the generations.



Audience for Benny Hary lecture. A full house.



Left to right: Natalie Robinson, Benny Hary, Tina Shepardson, and Erin Darby.

Trudy Dryer, Art Pais, and Mira Kimmelman for visiting our class and sharing their experiences with the students. It is equally as important to understand the effects of the Holocaust on the second generation, the children of the survivors. For several years, **Dr. Bill Berez** has come to our class and has shared his family history with the students as well as his memories of growing up in a survivor family. Thank you Trudy, Art, Mira, and Bill. You make the class a special experience for our students.



Author and Holocaust survivor Mira Kimmelman.



Dr. Bill Berez, Second Generation.

GILYA G. SCHMIDT ACTIVITIES

TEACHING



Holocaust survivor Trudy Dryer.

For the past two semesters, I have taught the usual Judaic Studies offerings plus RS 101 "Introduction to World Religions" (60 students). The other courses included RS/JS



Holocaust survivor Art Pais speaks to students in RS/JS 386 Voices of the Holocaust class.

381 "Introduction to Judaism" (40 students), RS/JS 405 "Modern Jewish Thinkers" on Israel (25 students), and RS/JS 386 "Voices of the Holocaust" (40 students). The students are very excited to meet actual eye witnesses from the Holocaust, and we are fortunate that there still are a few among us. We are grateful to

In fall 2011, Religious Studies and History honor student and Judaic Studies minor **Nikki Swartwood** and I studied the Polish Jews in the 18th century and Christian efforts to convert them.

It was also a great pleasure to congratulate **Matt Cook**, M.A. student in Geography, on whose committee I served, on the completion of his thesis entitled, "Redefining Memorial Landscape: the Stolpersteine Project in Berlin." Congratulations to Matt and to his advisor, **Dr. Micheline Van Riemsdijk**, on a job well done!

Summer 2012

I don't usually teach in the summer, because it is the time to visit European archives, but this past

year I decided to teach the “Women in Judaism” class during the second half of the summer. It was a great experience, with about 30 students eager to get ahead with their course work. **Alissa Reeves**, whose paper on Doña Gracia is featured in this newsletter, took this class.

Fall 2012

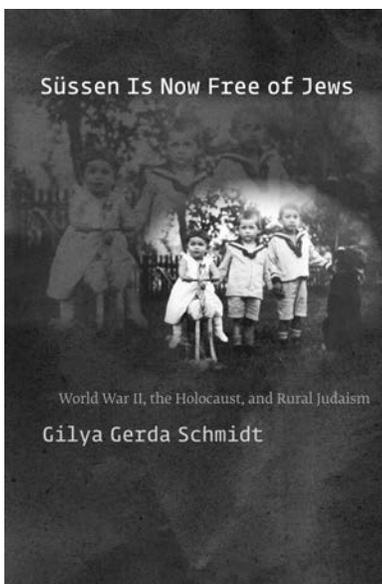
This fall, I am teaching RS/JS 385, on European Jewry, so that I can share with the students the research on German Jews connected to my book, and a seminar, RS 401, on texts and contexts.

Nikki Swartwood, Judaic Studies minor, is completing departmental honors in Religious Studies and History with a thesis supervised by Dr. Denise Philips in the History Department and in Judaic Studies. This will be a two-semester process, and we look forward to the completed project!

In spring 2013, I will be on zero teaching leave, so I will not teach, but pursue work on my next research project.

RESEARCH

Süssen is Now Free of Jews—World War II, the Holocaust, and Rural Judaism, Fordham University Press, 2012.



I still remember my excitement when I was invited to an international conference in Bad Boll, Germany, in 1998, as I had little opportunity to visit Germany then. During the conference I contacted a childhood friend in Süssen, my home town, to ask if she

had any contacts for me with the city hall. She suggested I contact the honorary director of the city archive, Mr. Werner Runschke.

This is how I met **Werner** and **Bärbel Runschke**, who, over the course of 14 years, became my close friends and most valuable colleagues in the journey that led to the publication of the story of two Jewish families whose lives were drastically altered by Hitler’s rise to power and the consequences. The Runschkes’ home served as my hotel, their cars as my wheels, Werner’s considerable knowledge of local sources started me on the road to a book, and Bärbel’s knowledge of English rescued me from some serious historical mistakes while writing. We began many a journey not knowing what we might find, if anything, and together we sifted through documents and perused books and old newspapers. We crisscrossed the countryside in search of Jewish cemeteries, where we would spend hours searching for names and funerary art, and then spend more hours deciphering what we had found. If our scholarly collaboration was invaluable to my research project, the glass of wine on Bärbel and Werner’s flower-enclosed veranda, the wonderful vegetarian meals, the tasty variety of cakes, the walks in the countryside, and the serious look back in time cemented our human relationship which turned into a warm and close friendship. The work for the book was a necessity, but the friendship was a precious gift.



Werner and Bärbel Runschke, Süssen.

When I returned to Süssen for three months in 1999 I had little hope for a book. Although we worked diligently to find original documents and records, the search was disappointing. However, after my return to the States, I contacted

the one son of the Lang family who had been in Süssen in the previous decade, hoping against hope that he would see me and that he would have information beyond that in the city archives. To my surprise, **Hugo Lang** and his wife **Inge** were not only happy to hear from me, but invited me to visit with them. When I arrived in Newton, New Jersey, Hugo had prepared well. He handed me a very well-populated family album and many documents. His wife Inge is a wonderful hostess, and we spent many hours talking about a time that so far had been silent. I was not disappointed. Over the years, I traveled to Newton nearly every year, sharing what I had written, getting feedback from Hugo, and asking for more information, which would include reparations documents and many letters, from Hugo’s mother, sister, father and cousins before deportation, and then heartbreaking letters from the three cousins who returned. Without Hugo’s information, there would have been no book. Yet equally as important was the relationship that developed between Hugo and Inge and their daughter **Evelyn** and her husband **Tony** and me. Their warm and generous hospitality, their openness to my questions, their patience with my interviews, and the shared bond of a place that Hugo and I once called home, as well as the elegant dinners, gemütlich coffees and lunches on their deck likewise developed into a friendship that I wouldn’t want to miss for anything in the world.



Top left to right: Hugo Lang and Tony Donofrio; below left to right: Inge Lang and daughter Evelyn Donofrio.

Hugo and Inge, who both celebrated their 89th birthday this year, were tremendously pleased with the publication of their story; they are happy that their children and grandchildren now have an account of the history of the family. Mazal tov, Inge and Hugo. May you enjoy many more years of good health and spirit. The only member of the second family whom I could locate, **Werner Ottenheimer** ז"ל, in Cuba, died while I was still writing, and I have no other contacts to that family.



Gilya Schmidt in front of grandparents' former home in Süssen.

On November 18, 2012, 2 PM, the Knoxville Jewish Alliance organized author talks in connection with Jewish Book Month at Union Books, 517 Union Avenue, in downtown Knoxville. Thank you, Jeff, and Rachel!

Electronic version of book

Earlier this summer, Fordham University Press invited me to write a synopsis of the book with keywords as well as of the individual chapters for Fordham Scholarship Online (FSO). In 2011 this publisher launched an initiative where they choose some of the books they publish for inclusion on a discipline-based website for online publications of academic and research books in the humanities and social sciences. This project was completed and submitted in June. It will be uploaded in January 2013.

Website for book

There are a number of precious pictures and interesting documents that did not make it into the book. I am currently selecting some materials for a website that will enhance what is written in the book, both visually and by providing original documents that are mentioned in the study.

Other publications

During the summer I received invitations to contribute to two forthcoming publications. *Dharma World*, a journal primarily on Buddhism, invited me to contribute an article on Prejudice. This issue was recently published.

The organizer of the Bonn conference on Jews in Asia in June of 2012 kindly invited me to contribute my conference paper to the forthcoming volume on the conference, and I spent some time at the end of summer revising this paper for publication.

Other research projects

Summer 2012

During the month of May I spent nearly two weeks in the Staatsarchiv in Ludwigsburg scouring reparations files for additional information for my ongoing study of the rural Jews of southern Germany, tentatively entitled, "Kaddish for Swabian Jews."

In addition I spent some time at the Evangelische Kirchenarchiv in Stuttgart searching for information on the Nazi period for the "Lessons and Legacies XII" conference paper at Northwestern University at the beginning of November, as well as the paper for the Florida conference on "World War II, the Holocaust and the Churches" at the end of November.

Spring 2013

During my zero teaching leave in Spring 2013 I will once more return to the study on Jewish liturgy and one of its most soulful preceptors, Cantor **Mordecai Gustav Heiser** of B'nai Israel Synagogue in Pittsburgh, PA. Additional research next summer will be needed in Pittsburgh and at HUC in Cincinnati.



Display of Mordecai Gustav Heiser materials, Association for Jewish Studies, 2011.

German research seminar

The Research Seminar on Germany and Central Europe, of which I am a founding and core faculty member, has been renewed for a seventh year. Funded by the newly created Humanities Institute (formerly the College of Arts and Sciences' Humanities Initiative), it continues stronger than ever with new faculty and more graduate students and many new ideas.

SERVICE

Professional

Professional service includes a variety of activities, such as organizing sessions at conferences, chairing sessions and responding to session papers or panels, presenting papers, and chairing or serving on committees. Over the years, I have done a little of each, but mostly presenting papers.

- In my capacity as a member of the International Connections Committee of the American Academy of Religion (ICC), a standing committee of this professional organization, I organized three special topics fora on religion in the Mediterranean world with international scholars. I also chaired the ICC meeting and hosted the International Members' Breakfast during the annual meeting.

- I just concluded my term on the steering committee of the Religion, Genocide and Holocaust Group (RHG) of the AAR. In 2011, we had three sessions on topics relating to the Holocaust and genocide more broadly.

- This past year I participated in the annual meeting of the Association for Jewish Studies with a presentation on my next research project, Jewish liturgy, and one of the outstanding representatives of the art of interpreting Jewish sacred music, Cantor Moredecai Gustav Heiser of Pittsburgh.

- In January of 2012, at the International Humanities and Arts conference, I presented a creative paper in the form of a dramatic reading on the art of Samuel Bak and the experiences of the Jewish Lang family in Süssen, Germany.

Institutional

At UT, I am currently affiliated with several programs and serve on

several committees. For some time I have been adjunct faculty in the German Program in Modern Foreign Languages and Literatures. For the past six years I served as **Dr. Daniel Magilow's** mentor. This year, Dr. Magilow was tenured and promoted, and I couldn't be more proud. Congratulations, Dan! I am also a Faculty Fellow with the Institute for the Study of War and Society. In the College of Arts and Sciences I serve on the Dean's Advisory Committee and on the Advisory Committee for the Tennessee Humanities Center. In fall 2011 I served on a committee that selected faculty research awards. In spring 2012 I was invited to chair a session for the Southeast German Studies Workshop that met at UT in Knoxville. In the Religious Studies Department I served on the search committee for Early Judaism last year, and currently I am a member of the curriculum committee. In December 2011 I completed my term on the UT Press editorial board and the executive committee.

Service: Community

Since June 2011 I have been serving as president of Heska Amuna Synagogue. This volunteer position requires my participation in the religious life of the synagogue, working with Rabbi Ferency and with the Rabbi and Religious Services Committee, which I chair. As president I report monthly to the Executive Committee and the Board of Directors. I also write a monthly column for the voice of the Jewish community, *Ha'Kol*. And, not least, Yom Kippur presents a unique opportunity to address the entire congregation from the bimah. It is an honor to serve my synagogue and my community, and I thoroughly enjoyed my first year. My term ends in June 2013. Thank you all for this great experience!

I also continue to serve on the Knoxville Jewish Alliance's Yom HaShoah Planning Committee. Every year this committee organizes a day to remember the suffering and losses caused by the Holocaust as well as other genocides. It is an important lesson that we must not forget.

Arabic Language and the Infusion of Arab Culture Across the University of Tennessee Curriculum

The Departments of Religious Studies and Modern Foreign Languages and Literatures received a federal UISFL grant from the Department of Education for the teaching of Arabic language and the infusion of Arab culture across the University of Tennessee curriculum to begin in 2010. We have now completed the grant activities, but are in a third year no-cost extension because we only hired our current instructor, Mr. **Hassan Lachheb** in 2011, so that he continues now in his second year. We also experienced a 55 percent cut by the federal agency for year two, so that we had to curtail one activity, that of study abroad. All other activities were carried out as planned. These included:

- Financial support for infusion of courses with Arab culture content by Professors **Robert Blitt**, College of Law; **Gerard Cohen-Vrignaud**, English; **Lois Presser**, Sociology; **Maria Stehle**, German (MFL), **Ashleigh Morgan Huffman**, Kinesiology, Recreation and Sports Studies, and **Tina Shepardson**, Religious Studies.
- Financial support for enhancing of courses with Arab culture content by Professors **Jay Rubenstein**, **Margaret Andersen**, and **Catherine A. Higgs**, History; and **Robert Blitt**, College of Law.
- In 2010 and 2011 workshops for faculty with Professor **Muhammad Siddiq** from Berkeley.
- Search for and hire of **Hassan Lachheb**, ABD from Indiana University, as instructor for Arabic.
- Attendance of and participation in mandatory annual UISFL meeting by co-PIs in 2011 and by PI in 2012.
- 2011 Evaluation of Arabic instructor by external reviewer, Professor **Allen Hibbard**, MTSU, and internal reviewer, Professor **Douja Mamelouk**. Will be repeated in 2012.

- Creation of gateway course for Arab minor by **Dr. Douja Mamelouk**.
- PI interim report for project to Department of Education. Final report due in May 2013.

In addition to the grant requirements, the steering committee for the grant also decided to introduce the initiative by inviting a renowned scholar of Arab culture to campus. In spring 2011, Professor **Robert Blitt** received a grant from the UT Office of Research to bring Professor **Azizah al-Hibri**, Professor at the T.C. Williams School of Law, University of Richmond, Virginia, to campus. During the visit, Dr. al-Hibri gave three presentations which were sponsored and hosted by the College of Law, with additional support from the Departments of Religious Studies, History, Modern Foreign Languages and Literatures, and the School of Music.

JEWISH STUDENT CENTER/HILLEL

The Jewish students at the University of Tennessee are an active and enterprising group, who not only organize holiday services and year-round programming, but regularly find a home for Shabbat meals with families throughout the community. If you are interested in hosting the students for Shabbat, or if you are willing to help them in other ways, please contact their director, Deborah Oleshansky, at doleshansky@jewishknoxville.org. For general information, please see their website at <http://www.utk.edu/~uthillel>.



UTK Hillel student Spencer Glaser in Jerusalem.

SHTETL NEWS

Mira is 89...



On Rosh Hashannah 5773 **Mira Ryczke Kimmelman** celebrated her 89th birthday. Mira has been a strong supporter of Judaic Studies since the inception of the program, donating all of the royalties from her book, *Echoes from the Holocaust*, to the Judaic Studies program over the years. She also regularly visits the "Voices of the Holocaust" class and shares her experiences with the students. Mazal tov, Mira. May you live to 120! Thank you for all you do for our community and for Judaic Studies at UT. But most especially, thank you for your friendship and support for the past twenty years!

Births...



Left to right: Halen Sidney and Ansel Soren Presser. Courtesy of Lois Presser.

A new member of the community is always a cause for celebration. It is not that often that we can welcome two new babies at the same time. On September 7, friend and colleague **Lois Presser** gave birth to twins, **Halen Sidney** and **Ansel Soren Presser**. Congratulations to Lo and family.

Deaths...



Bernie and Stella Iroff. Courtesy of Iroff family.

This past year we lost several members in our community, which saddens us all. Among those who are no longer among us is **Bernie Iroff** ז"ל, husband of **Stella Iroff**, both of whom have been long-time supporters of Judaic Studies at UT. We all loved Bernie, and our heart goes out to you, Stella, and to your family. May Bernie's memory be for a blessing.

Maurice Friedman (1921-2012)



Aleene and Maurice Friedman.

Professor Maurice Friedman ז"ל died on September 25 of this year. Our heart goes out to his widow, Aleene, and to his family. May his memory be for a blessing.

Professor Friedman was no stranger to Knoxville. In 1997, he and his wife Aleene visited Knoxville and the University of Tennessee. Professor Friedman gave three lectures, "The Hassidic Tales in Our Time," "Martin Buber: Israel and the Arab-Jewish Conflict," and "Psychotherapy, Dialogue and the Hermeneutics of Healing." The Friedmans have good friends in Knoxville and we spent some lovely evenings together. Professor Friedman introduced Martin Buber's rather difficult philosophical-theological writings to the American public and became Buber's biographer. As a student of Buber's writings, I was quite familiar

with Professor Friedman's work on Buber, which I had first read during my graduate student days. Professor Friedman was 90. We shall miss him.

Congratulations, Wendy!



Right to left: Wendy Lowe Besmann, Lorie Matthews, Gilya Schmidt. Courtesy of Lorie Matthews.

Congratulations to **Wendy Besmann**, author and community activist, for being honored during the 2012 YWCA Tribute to Women event on August 16th.

With much gratitude...

For thirteen years, **Rabbi Beth Schwartz** served as the rabbi of Temple Beth El in Knoxville. Rabbi Beth was deeply committed to her congregation and to interfaith and intercultural relations in the larger community, serving on many different committees city-wide. Rabbi Beth was also generous with her time, regularly visiting Judaic Studies classes at UT.



Farewell dinner for Rabbi Beth Schwartz. Sitting: Rabbi Alon Ferency and the Rev. Mitra Jafarzadeh. Standing left to right: Rabbi Beth Schwartz, Temple Beth El, the Rev. Colleen Maillie, Dr. David Kitts, Larry Washington. Courtesy of Marilyn Kallet.

This year, Rabbi Beth and her husband **Larry Washington** moved to a new congregation. Rabbi Beth and Larry are good friends whom I will miss very much. I thank you for all you both did for Judaic Studies and for me personally, and I wish you all the best for your new life.

Welcome to Rabbi Mathew Michaels of Temple Beth El



Courtesy of Knoxville Jewish Alliance.

Rabbi Mathew Michaels joined Temple Beth El in July of 2012. He comes to Knoxville with a rich and deep tradition in Jewish

leadership and learning, educational programming, Jewish camp

experiences, congregational innovations, and community involvement. He received his bachelor of arts in political science from the University of California, Los Angeles in 1974; followed by his master of arts in Hebrew Letters from Hebrew Union College-Jewish Institute of Religion, Los Angeles, in 1978. Rabbi Michaels' rabbinic ordination took place in Cincinnati, Ohio at HUC-JIR in 1980, and in 2005 he was awarded his doctor of divinity, *honoris causa*, from HUC-JIR in Los Angeles.

Before coming to Knoxville, Rabbi Michaels served congregations in Texas and Indiana and served

as an interim director of the Hillel Foundation of Greater Houston. He is the past president of the Southwest Association of Reform Rabbis (SWARR) and the Houston Rabbinic Association. He has served on the boards of several major Jewish organizations including the American Jewish Committee, Jewish Family Service, Jewish Community Center, and the Jewish Federation of Greater Houston.

We are delighted that Rabbi Michaels has decided to move to Knoxville, and we look forward to his visiting one or more of our classes here at UT to speak to the students.

Visit the Knoxville Jewish Alliance Web site:
www.jewishknoxville.org

Become a friend of Judaic Studies at UT

The Fern and Manfred Steinfeld Program in Judaic Studies is completing its second decade. Public lectures, in collaboration with other UT departments and the Knoxville Jewish Alliance, Holocaust Conferences, book discussions, as well as cultural experiences such as trips to the U.S. Holocaust Museum in Washington, D.C., have helped to educate on campus as well as in the Jewish community and the community at large. Private funds have made possible the teaching of Modern Hebrew and the hiring of three Schusterman Visiting Israel Professors. Your support can help to make our program better and stronger. If you wish to make a contribution, the following funds are available:

- THE FERN AND MANFRED STEINFELD SCHOLARSHIP FUND IN JUDAIC STUDIES, RELIGIOUS STUDIES _____
- JUDAIC STUDIES LECTURE FUND, RELIGIOUS STUDIES _____
- JUDAIC STUDIES CHAIR ENDOWMENT, RELIGIOUS STUDIES _____
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- ABRAHAM AND REBECCA SOLOMON AND IDA SCHWARTZ DISTINGUISHED LECTURE FUND FOR JUDAIC STUDIES, RELIGIOUS STUDIES _____
- DR. RUBEN ROBINSON MEMORIAL FUND, RELIGIOUS STUDIES _____
- KAREN AND PACE ROBINSON ENRICHMENT FUND, RELIGIOUS STUDIES _____
- MANFRED AND FERN STEINFELD PROFESSORSHIP ENDOWMENT IN ANCIENT JEWISH HISTORY, HISTORY DEPARTMENT _____

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You can also find us on the Web:
web.utk.edu/~judaic

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In accordance with the requirements of Title VI of the Civil Rights Act of 1964, Title IX of the Education Amendments of 1972, Section 504 of the Rehabilitation Act of 1973, and the Americans with Disabilities Act of 1990, The University of Tennessee affirmatively states that it does not discriminate on the basis of race, sex, or disability in its education programs and activities, and this policy extends to employment by the University.

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THE NEWSLETTER of the
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 Program in Judaic Studies
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