



THE NEWSLETTER OF THE FERN AND MANFRED STEINFELD PROGRAM IN JUDAIC STUDIES UNIVERSITY OF TENNESSEE, KNOXVILLE

VOLUME SIX • FALL 1999

LIFE IS FULL OF INTERESTING experiences, at no time more so than when we travel to cultures and societies different from our own. (Even though I was born and grew up in Germany, German society today is quite different from what I remember from 40 years ago.) This past year brought exciting encounters with fellow Jews in Germany, students and colleagues at the University of Bonn, and Germans in many paths of life who work actively to preserve German Jewish history. Teaching at the University of Bonn, I was able to try to bring a sense of living Judaism to the students, who in turn inspired me with their interest in the subject, their seriousness in study, and their

scholarly ability. I also truly enjoyed interacting and co-teaching with the colleagues at Bonn. Research into the Jewish past of the town I grew up in, into the family history of my late cantor and teacher, and into the salon life of late eighteenth century Berlin also provided much interesting, intriguing, exciting, and devastating information which it will take me some time to sort out and interpret. In the pages of this newsletter I will try to share some of the details with you. It is especially sad that Ignaz Bubis, the leader of German Jewry since 1992, died recently. Bubis worked hard to bridge the gap in trust between the victims and the perpetrators and to rebuild the German Jewish

community over the years. His wise counsel will be missed. May his memory be for a blessing.

Here at UTK, we are extremely excited to have a new colleague in the Judaic Studies Program. Assistant Professor J. P. Dessel was hired by the History Department to teach Jewish History. J. P. will introduce himself in his own words.

In our seventh year, Judaic Studies at the University of Tennessee in Knoxville is growing in every way. We are looking forward to a good year and to the planning of exciting future events for the greater Knoxville community.

A WORD FROM DR. CHARLES H. REYNOLDS, PROFESSOR AND HEAD OF RELIGIOUS STUDIES

Dr. Gilya Gerda Schmidt never ceases to amaze me. It seems that every year when this newsletter is published I have the opportunity to inform you of some research or teaching award or yet another promotion attained by Gilya. This year is no exception. I am pleased to announce that Gilya was approved by the Board of Trustees for promotion to full Professor as of August 1, 1999. Gilya has moved through the ranks to full Professor with amazing speed. But when one realizes she has already published two books this year, has another in press, and two more under development, no wonder her colleagues, the Dean of the College, and the Provost all recommended her for promotion this year. She is indeed a delightful colleague and all of us in Religious Studies and Judaic Studies are extremely proud to have her on our faculty.

Again, I want to thank the large number of you who continue to contribute financial support to Judaic Studies and UTK. This year Fern and Manfred Steinfeld paid off their \$250,000 pledge to provide an endowment to support a scholar of Jewish History in the History Department. The History Department has responded immediately with an appointment in Jewish History that was effective August 1, 1999. (See story below.) Mitchell and Natalie Robinson continue to provide annual support that helps underwrite Gilya's research and travel. The Solomon and Schwartz lecture endowment fund (established by Alan Solomon) provides us with annual income to support distinguished lecturers on various aspects of Judaism. The Oak Ridge Fund provides scholarship assistance for students to study Judaism either at another university in this

country or in Israel. And, of course, the Judaic Studies Endowed Chair provides both a salary supplement and support for a research assistant for the holder of the Judaic Studies position in Religious Studies. Thanks especially to Bernie & Barbara Bernstein, Arnold & Linda Cohen, Guilford & Diane Glazer (and members of their family), and of course to Fern and Manfred Steinfeld, we now have over one million dollars in different endowed accounts to support Judaic Studies at the University of Tennessee. Contributions to any of the above mentioned accounts may be sent to me at 501 McClung Tower, University of Tennessee, Knoxville, TN 37996-0450. Checks should be made payable to the University of Tennessee and you should feel free to designate which of the above mentioned endowments you would like to support.



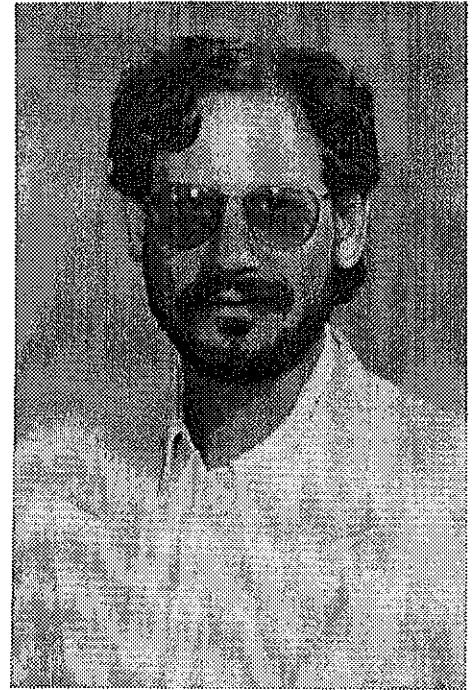
New Faculty Member in Jewish History — J.P. Dessel, Ph.D.

It is always good to begin the New Year with a fresh perspective and the anticipation of new and exciting challenges ahead. With this in mind, I am delighted to find myself at the University of Tennessee as a member of the Judaic Studies Program and the Department of History. My area of study is Jewish History, with a specialization in Biblical Archaeology. I began my academic career at Brandeis University where I completed a B.A. in Anthropology. In my junior year I participated in a semester-abroad program in Israel devoted to archaeology. That experience reshaped my career sending me back to the roots of Jewish History. I then headed west to study the ancient Near East at the University of Arizona. As a graduate student I lived in Jerusalem for several years as a fellow at the Albright Institute of Archaeological Research. It was then I began to understand exactly why archaeology is considered Israel's national pastime. I also learned about the very close relationship between archaeology and Israeli politics and society.

After working on many archaeological projects throughout Israel I then co-directed my own excavation at the site of Tell el-Wawiyat in the Lower Galilee. This Late Bronze – Iron Age village whetted my appetite for my current research on ruralism and ethnicity in the Iron Age. After finishing two seasons at Wawiyat I completed my dissertation on Canaanite and Egyptian potting traditions at Tell Halif and Egyptian colonial activity in fourth millennium BCE Canaan. I was interested in the rise of social complexity and the development of craft specialization, however, the excavation of an Egyptian residency shifted my interests towards the relationship between pottery styles and ethnicity.

In 1993 I began working at Tell 'Ein Zippori, another rural village in the Lower Galilee. This excavation is part of the Sepphoris Regional Project sponsored by Duke University. The SRP is a unique regional project which combines the excavation of a Bronze and Iron Age village, Tell 'Ein Zippori, along with a major Hellenistic/Roman/Byzantine city, Sepphoris. Sepphoris, "the Ornament of the Galilee" was a major Talmudic center and focal point of Jewish intellectual and cultural life in Israel during the Classical Period. While we knew great things awaited us at Sepphoris, Tell 'Ein Zippori was much more of a mystery, for few rural Bronze or Iron Age villages have been excavated in Israel. Tell 'Ein Zippori turned out to be almost continually occupied from the Middle Bronze Age (1800 BCE) through the Iron I (1050 BCE). While we knew the site was a small agricultural village, we never suspected the level of cultural diversity and complexity which we uncovered in four seasons of excavations. Along with unusual finds such as lead votive figurines and imported Late Bronze I Cypriot pottery, we also found a highly unusual monumental building of the 11th century BCE. Most significant for my own research was the continuity of occupation from the Late Bronze into the Iron Age and what this means to the study of the Israelite settlement of Canaan.

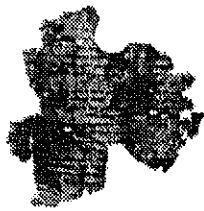
Along with my excavation program in Israel I have taught Jewish History and Biblical and Near Eastern Archaeology at the University of Pennsylvania and Bryn Mawr College and last semester I was the first Distinguished Visiting Scholar in Jewish Studies at Bucknell University. Here at the University of Tennessee, in addition to World Civilizations, I will be teaching a two



semester sequence on Jewish History. This semester I am offering ancient Jewish History, covering the Biblical and Talmudic periods, and in the Spring I will continue with the Medieval through the modern periods. This course will be taught under History 373. In the future I hope to add special topics in Jewish History such as "Biblical Archaeology," "Synagogues and Community" and "Art, Architecture, and Literature of Jerusalem." This summer I will be returning to Tell 'Ein Zippori for a final season of excavation and hope to be able to bring students from the University of Tennessee to participate in the Sepphoris Regional Project Field School.

Shanah Tovah,

J.P. Dessel



Judaic Studies Advisory Committee Activities

PROFESSOR MARILYN KALLET,
ENGLISH DEPARTMENT,
ANNOUNCES:

Along with essayist Linda Parsons Marion and Katherine Smith I will be doing a reading and book signing for my new book *Sleeping With One Eye Open: Women Writers and the Art of Survival*, at Davis-Kidd booksellers on Tuesday, October 19th at 7p.m. We will also be doing a panel discussion on women writers surviving and thriving for the November meeting of the Knoxville Writers' Guild, November 4, 7p.m., at the Laurel Theatre.

MARILYN KALLET

GERMAN-JEWISH LIFE FROM 1750 TO THE PRESENT

I very much enjoyed teaching a course on *German-Jewish Life 1750 to the Present* in the Fall of 1998. This class was designed for students in the *Judaic Studies Program* and the *German Program*, and it was offered for the first time at the University of Tennessee, Knoxville. Of the 27 students only three were Jewish. In the Spring, I taught an abbreviated version of this course for *University Honors* students.

Although I am a Gentile, I believe that Jewish-German culture is a strikingly important part of Germany's cultural heritage, and has been a very important influence on Jewish life in Israel and throughout the world. Beyond this, I believe we all have the responsibility of coming to terms with the persecution, suffering and murder of so many victims— but especially with Jews— during the Nazi dictatorship. This class provided one way to gain an appreciation and respect for cultural, religious, and ethnic differences today.

After a general overview, I presented the biographies and lives of nine Jewish-German persons. The integration, acculturation, and assimilation of Jews in the German speaking countries— mainly Germany and Austria— after 1871 was unprecedented. The Jewish-German culture touched all aspects of life: in the sciences, arts, music, literature, theater, and politics. Because of this diverse and rich cultural life it was difficult to choose adequate representational biographies. The choices that I finally made were the biographies of Moses Mendelssohn, Rahel Varnhagen, Heinrich Heine, Sigmund Freud, Gustav Mahler, Theodor Herzl, Albert Einstein, Lion Feuchtwanger, and Nelly Sachs. In addition, Mira Kimmelman from Oak Ridge was kind enough to share her story as a survivor of the Holocaust.

Since I started each session with ongoing events related to the class, it became almost eerie to see how many news stories were related either directly or indirectly to the Holocaust (which was not the primary focus but the overall context for the class): be it the debate on the Holocaust monument in Berlin (finally decided upon), or the translation of Victor Klemperer's much hailed and important diaries *I Will Bear Witness*, the suing of German companies for slave work, or the Pope's sanctifying of the Jewess/Catholic nun Edith Stein; students realized how the past is not past at all but continues to shape our present and future.

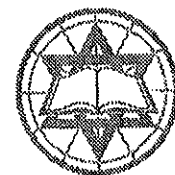
According to the student evaluations, this class opened up a world of which they had not been aware. Having helped to open the door to the Jewish-German past has been truly my greatest reward.

PETER HOYNG

Professor Nancy A. Lauckner of the German Program in the Department of Modern Foreign Languages and Literatures points out two courses tentatively planned for 2000-2001 that would be of interest to Judaic Studies students. In Fall 2000 she hopes to offer German 350 (crosslisted with Judaic Studies) on the topic of Holocaust literature and film. It will treat literary and filmic works on the Holocaust in English, but translated, dubbed, or subtitled from various languages. German majors who take the course will do some of their reading in German, but a knowledge of German is not necessary for Judaic Studies students and non-German majors who wish to take the course. In Spring 2001 she expects to give a graduate seminar entitled "Memory and Representation: The Holocaust in Literature and Film." This seminar will include works in German and English for graduate students in German, but Dr. Lauckner will welcome students eligible for a graduate seminar who know no German, and they may complete all the requirements in English. Both courses will be taught in English, if non-German majors enroll. More information on these courses will be available in Spring 2000 and Fall 2001.

NANCY LAUCKNER

Congratulations to Assistant Professor Deborah R. Geis on the publication of her book, *Approaching the Millennium: Essays on Tony Kushner's Angels in America*, co-edited with Steven F. Kruger (University of Michigan Press, 1997).





Judaic Studies Lecture Series

1998

In the Fall of 1998, three scholars visited the UT campus and gave presentations of interest to the community:

DR. JEANNETTE LANDER

On October 16, Dr. Jeannette Lander, a German-Jewish authoress, spoke about her creative work and discussed living as a Jewess in contemporary Germany. The visit was arranged by Dr. Peter Höyng from Modern Foreign Languages and was co-sponsored by the Fern and Manfred Steinfeld Program in Judaic Studies.

PROFESSOR KENNETH SEESKIN

On November 12, Professor Kenneth Seeskin of Northwestern University spoke on "Maimonides' Critique of Popular Religion." The lecture was sponsored by the Fern and Manfred Steinfeld Program in Judaic Studies, the Knoxville Jewish Federation, and the Department of Religious Studies, and was part of UTK's Middle East Semes-

ter. The speaker was also scholar-in-residence at Heska Amuna Synagogue.

PROFESSOR KLAUS L. BERGHAIN

Professor Klaus L. Berghahn, University of Wisconsin-Madison, lectured on "Hebrews or Jews? On Tolerance and Judaism in the Age of Enlightenment." The lecture was sponsored by the Abraham and Rebecca Solomon and Ida Schwartz Endowment, the German Program, the Fern and Manfred Steinfeld Program in Judaic Studies, the Department of Religious Studies, and the Knoxville Jewish Federation.

ISRAELI FILM SERIES

Two Israeli films, "Under the Domim Tree" and "My Mother's Courage," were shown in the community on November 1 and November 5, 1998. These programs were organized by Dora Pedraza and Jan Elston of the Knoxville Jewish Federation. Additional Israeli films were shown through UTK's Middle East Semester.

We are currently working on lectures for the 1999-2000 academic year.

1999

PROFESSOR SANDER GILMAN

The Southern Comparative Literature Association met in Knoxville during the week of September 12, 1999. On September 17, we were the beneficiaries of a great lecture on Holocaust films by Professor Sander Gilman of the University of Chicago entitled, "Is Life Beautiful? Can the Shoah be Funny?" Our thanks to Professor Carolyn Hodges for her efforts to bring Professor Gilman to Knoxville.

PROFESSOR ELIE WIESEL

On October 13, at 8PM, Professor Elie Wiesel, famous lecturer, author, and Holocaust survivor, spoke at the Bijou Theater downtown. Professor Wiesel was being brought to Knoxville by the student-run UTK Issues Committee.

New Graduate Assistant

Michael Manning Collier, a recent graduate from the College of Arts and Sciences with a major in Religious Studies, is the graduate teaching assistant for 1999-2000. Michael has ambitious plans. After completing his M.A. in Religious Studies, he hopes to go to law school. Go, Michael!



MICHAEL MANNING COLLIER IS SERVING AS THE 1999-2000 GRADUATE ASSISTANT.

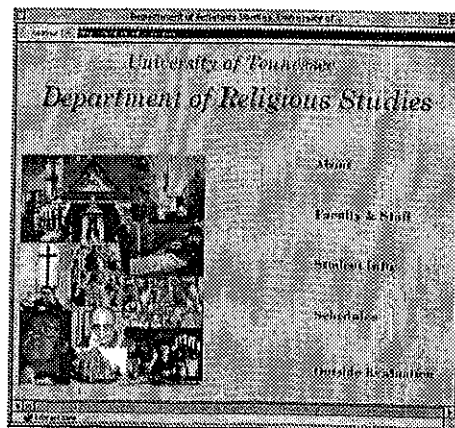
Thank you

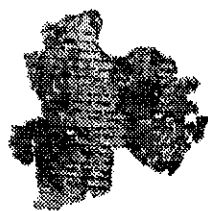
Former graduate assistant Richard Neely, who had worked with me during the academic year 1998-99, has moved on to different things. We thank Richard for his efforts and wish him all the best for the future.

UTRS Dept. Website

The UT/Knoxville Department of Religious Studies offers a variety of information about its programs on

the World Wide Web. The site can be accessed at the following URL:
<http://web.utk.edu/~religion/>





Gilya Schmidt Activities

Research

After the publication of *National Socialism and Gypsies in Austria* last summer, originally written in German by Professor Erika Thurner, of the University of Innsbruck, there were two book signings: one at the University Book Store on September 16, the other at Davis Kidd on November 8. After working with Erika long-distance for about eight years, this past summer we finally met in Salzburg, Professor Thurner's home, and Erika's generosity had no end. This time I saw Salzburg from the most beautiful angles. Thank you, Erika!

Martin Buber's Zionist writings have made it to the book shelves. While at the University of Bonn, the page proofs for *The First Buber: The Youthful Zionist Writings of Martin Buber* arrived. After the frantic experience of proof reading and creating an index, the book is now published by Syracuse University Press in hardback and paper. The volume contains 42 separate writings, from poems to speeches and essays, which Buber produced during an eight-year period. Reviewed by Hayim Y. Sheynin, Gratz College Library, in Melrose Park, PA, the review reads in part, "Schmidt (*Martin Buber's Formative Years: From German Culture to Jewish Renewal, 1898-1909*) breaks important ground with these first English translations of seminal Jewish thinker Buber's early Zionist poems, essays, and speeches....The work published here exceeds all expectations, showing the foundations not only of Buber's theoretical but also of his practical thought. Here we can see, in their earliest forms, his ideas about Hebrew humanism, his methods of logic, and his early, clear adherence to Theodor Herzl's ideas. (Both of them strove to reeducate the nation and

preached that each Jew must overcome the Diaspora mentality to become a free builder of the land of Israel.) A wonderful translator, Schmidt has done an excellent job with difficult texts. Highly recommended for academic and public libraries and Jewish institutions."

The Ninety-Two Poems of Yehuda Halevi and the accompanying commentary have also made it to the final stage. While in Germany, I read the copyedited version of the poems, though not yet the page proofs. This work, edited by Professor Richard A. Cohen of the University of North Carolina at Charlotte, will be published by SUNY Press in 1999.

My colleague and friend Avraham Shapira's latest book, *Hope for our Time: Key Trends in the Thought of Martin Buber*, for whose production I took responsibility last year, was published by SUNY Press in hardback and paper in the Spring of 1999. Professor Shapira is a renowned scholar on Buber, Gershom Sholem, and Aaron David Gordon. He lives on Kibbutz Yizreel and teaches Jewish Philosophy at Tel Aviv University. Page proofs never come at a convenient time because the turn-around time is very short, but this was truly a challenge. The proofs came as I was packing for Germany, so I read and packed, read and packed, and then spent the first five days in Germany creating the index. Without the willingness of Debbie Myers and Joan Riedl in the Religious Studies office to word process the index it would have never gotten finished, as I was in no position mechanically to do the job there. Some-



PROFESSOR ERIKA THURNER, AUTHOR OF *NATIONALSOZIALISMUS UND ZIGEUNER IN OESTERREICH*, IN SALZBURG, AUSTRIA

day I'd like to write a book about the many guardian angels we need to get through any single project!

The guardian angels must have been sleeping, though, as I tried long-distance to complete the manuscript on the Jewish art exhibition at the Fifth Zionist Congress in Basel in 1901. In this study I attempt to re-present to the world eleven artists and 48 works of art, some of which no longer exist. The artists include Ephraim Lilien, co-creator of the German *Jugendstil* and Austrian World War I artist; Hermann Struck, Orthodox Zionist and co-founder of Mizrachi, the religious Zionist branch, and German World War I artist in Oberost under General Erich Ludendorff; Maurycy Gottlieb, precocious Polish Jewish artist whose opus magnum was "Mourning Jews on Yom Kippur," today on exhibition in the Tel Aviv Museum of Art; Jozef Israels, the Jewish Rembrandt of the Netherlands, who painted heartwarming scenes from the harsh life by the sea as well as Jewish and Biblical motifs, such as "Son of an Ancient People" and "Saul and David"; and Lesser Ury, an avant garde Berlin artist, born in Birnbaum, Posen,

Gilya Schmidt activities (continued)

who loved Berlin, but was not loved by the Berliners of his day. Painting tender pastels of the Nollendorfplatz on a rainy night, or an exquisite portrait of a young lady in a café, Ury put the world city Berlin on the map artistically, but he was chastised for his bright or unconventional colors, be it the red roofs of a Belgian village or the deep violet of his monumental painting "Jeremiah." Other artists in the exhibit have all but disappeared in history—who ever heard of Solomon Kishinevsky (Odessa), Alfred Lakos (Budapest), Jehudo Epstein (Vienna), Alfred Nossig (Berlin), Oskar Marmorek (Vienna), or Eduard Bendemann (Berlin)? Fortunately, the manuscript had been shipped off to the publisher by the time I came back, giving me at least a brief respite from it.

Just now I read page proofs for an article on Buber's View of the Absolute and the Relative Life which will be published in the winter 2000 edition of *Shofar*, an interdisciplinary journal of Jewish Studies.

New Research

From January 13 to August 10, 1999, I conducted research for several projects in Germany. They included:

- Two families of country Jews (*Dorfjuden*) in Süssen, Germany.
- Family genealogy for Cantor Mordecai Gustav Heiser, Berlin and Pittsburgh, PA.
- Schleiermacher and Judaism (late 18th century Berlin).
- Jewish art.

The Dorfjuden of Süssen

The primary purpose for my stay in Germany was to try and reconstruct the lives before the Holocaust of two Jewish families in the town of Süssen where I grew up. During the Fifties, the town

had about 7,000 residents. These two families were very different in character. The Ottenheimers had established a weaving business in Göppingen, the district capital, by 1900, and acquired property in Süssen starting in 1902. In 1905, they closed the Göppingen factory and built up the business in Süssen. This family was forced to sell their business to an "Aryan" businessman in 1938. The widow of Alfred, Luise, was deported and murdered. The other family members emigrated. There is no contact with any members of this family today and I was not yet able to locate the descendants. The second family, the Langs, were very different. The first member of the family to arrive in Süssen in 1902 was Jakob. He was a cattle dealer who built up a business for his family—his father, who joined him, and his two brothers, Louis and Leopold. Although some members of the family were able to emigrate in time, Louis and Leopold, who had been decorated for their service in World War I, were deported to Riga where they were murdered as were other members of the family. Only three members of the family returned from the camps. Hugo Lang, son of Leopold, who lives in New Jersey and who managed to leave just two months before the deportations in 1941, was kind enough to put all of the family documents at my disposal so that I had a good beginning when I arrived in Germany. I thank Hugo and Inge Lang very much for their help with this study.

The Langs and the Ottenheimers belonged to the Göppingen Jewish community which was led ably and enthusiastically for thirty years by Rabbi Aron Tänzer, who had been born in Pressburg, Russia, until his death in 1937. The Jewish community of Göppingen was officially disbanded by the Nazis in 1939. Rabbi Tänzer's widow was deported and perished at Theresienstadt. Due to the efforts of Dr.

Karl-Heinz Ruess, director of the city archives of Göppingen, Rabbi Tänzer's history of the Göppingen Jewish community and its parent community of Jebehausen was republished in 1988. It is the only history, as all the records were destroyed along with the synagogue during Kristallnacht in 1938. While I was in Göppingen, on Germany's Holocaust memorial day, January 27 [the day on which Auschwitz was liberated], the place where the synagogue had stood was rededicated and renamed by the city "Synagogenplatz." Dr. Ruess also receives credit for turning an old Lutheran church in Jebehausen into the Jewish museum. The church, in 1905, took over the pews and chandeliers from the synagogue which was being torn down after the community ceased to exist. In addition, the city of Göppingen maintains the old Jewish cemetery in Jebehausen where some of Albert Einstein's relatives are buried, as well as the new cemetery with Rabbi Tänzer's grave and those of Jacob and Fanny Lang. (Some of you know Inge Auerbach's memoir, *I am a Star*. Inge is a native of Jebehausen.) Dr. Ruess and his associates were extremely helpful in locating and copying information for me. Dr. Ruess put all of his own research at my disposal, and provided a number of powerful photographs for the book.

The other archive that was extremely helpful was the district archive of Göppingen which carries out research and publishes historical studies on the area. Mr. Walter Ziegler, the director of the archive, grew up with me. He and his associates were wonderful in helping me find and copy pertinent materials. One of these associates was Dr. Walter Lang, the district archaeologist who had been the keeper of the Jewish history before Dr. Ruess became the city archive director. It was Dr. Lang who in an article first exposed the hypocrisy of local residents during the early Nazi

Gilya Schmidt activities (continued)

years. The Kreisarchiv is located in a castle, Schloss Filseck, which is somewhat remote. Because of the severe winter, I might not have been able to get there on my own. It is thanks to Mr. Werner Runschke who drove me there twice a week that I was able to carry out the research needed.

In fact, I would not have been able to do all the work in ten weeks if it had not been for my hosts, Werner and

was kind enough to introduce me to the other archive directors where I needed to do research.

I owe a very great debt of thanks to Werner and Bärbel Runschke, Dr. Karl-Heinz Ruess, Walter Ziegler, Dr. Walter Lang, and my classmates Gerda Schwenger, Beate Lehle, and Inge Honold and their spouses, who honored me with a class reunion and other social get-togethers and helped in many ways. I was deeply saddened to learn of my classmate Renate Hörscher's untimely death only two weeks after I had visited the town for the last time.

Financial support for this research project was received from Dean Bud Minkels' office, the Graduate School; the Judaic Studies Endowment, and the Department of

Religious Studies. Many thanks to all for this invaluable help.

store Jewish artifacts. After the war, Cantor Estrongo Nechama officiated there for over fifty years, preserving the liberal tradition of Louis Lewandowski. Today, an Israeli cantor, Itzak Scheffer, has taken over that awesome task. The service, in the company of my own cantor and teacher's daughter, Judy Stein as well as two of her daughters, made for a very special Shabbat experience.

Judith Heiser Stein is a child survivor. She was born in Berlin in the late thirties and fled with her parents, Mordecai Gustav and Elly Heiser, from the Nazis in 1939. Her father became the cantor of Congregation B'nai Israel in Pittsburgh, where he officiated for nearly fifty years. He was my teacher and friend. After 60 years, Mrs. Stein returned to her place of birth to try and learn some more about her family. She knew that her father had listed by name eight relatives on her mother's side in a prayer book out of a total of 13 who had been murdered by the Nazis. She does not know some of the names on her father's side. Mrs. Stein also had little information about family members who

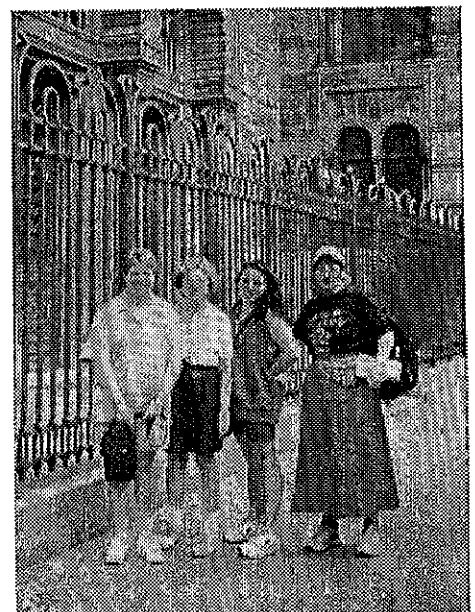


WERNER AND BÄRBEL RUNSCHKE,
SÜSSEN, GERMANY.

Bärbel Runschke. They not only provided a completely furnished apartment for the duration of my stay, but integrated me into their family. Inviting me for Shabbes lunch almost every week, "because this should be a special day for me," Werner, who is an excellent cook, prepared the most delicious vegetarian meals. Bärbel, a school teacher, on the other hand, made sure I didn't turn into a book myself, and we took many a beautiful walk on cold and snowy afternoons and on weekends, so that both of our minds could recuperate. They and their children and grandchildren were a joy to me and made returning to this town after 37 years much easier and very enjoyable. Not coincidentally, Werner is also the honorary director of the city archives of Süssen. He helped me locate ledgers and books and pictures, spending many hours of his time for my project. He also

Digging Up Roots—Literally

Berlin had a Jewish presence already before 1300. In 1933, the Jewish community of Berlin numbered 170,000, about one third of Germany's Jews. Fifty-five thousand Berlin Jews were deported to concentration camps. Among the many neighborhood memorials in Berlin, there is one with the names of all of the deportees. Before Kristallnacht there had been more than one hundred synagogues in Berlin. Only two or three were not destroyed on November 9th and 10th, primarily because they were too close to non-Jewish buildings. One of these is the Pestalozzi Street Synagogue which the Nazis used to



LEFT TO RIGHT:
ADELE SUPFRIN, JUDY STEIN, BETTY
SUE STEIN, AND GILYA SCHMIDT IN
FRONT OF ORANIENBURGER STRASSE
SYNAGOGUE IN BERLIN

Gilya Schmidt activities (continued)

had died before the war. Judy, her two daughters Adele Sufrin and Betty Sue Stein, and I traveled throughout Berlin, mostly in the east, to locate buildings and addresses where she and other family members had lived, studied, and worked before the Holocaust. None of the original buildings were still standing. In one instance, a meadow with some horses was today's reality.

On Wednesday, July 21, the four of us traveled to Weissensee Cemetery in Berlin to find out who of her loved ones might be buried there. We had read that Weissensee keeps a complete listing of all 125,000 graves in the cemetery. The office personnel was very helpful in locating the names of three relatives and their grave sites. One was Judy's paternal grandmother, the second her maternal grandfather, the third an uncle. In spite of the cemetery map that showed each grave, we were not able to locate two very small tombstones we were looking for. One of the cemetery workers, a Russian Jew, Gregory, helped us and after considerable sleuthing uncovered first the grave of Selma Brauer Heiser (Judy's grandmother), then the grave of Solomon Hochmann (uncle). The third grave, of grandfather Juda ben Arie haohen [Hochmann] eluded all of us for some time. We found the base of a headstone, but no stone. Gregory decided to search the ground around the grave and, in digging down, came upon something that he began to uncover. We all suddenly realized that this



JUDY HEISER STEIN (LEFT) AND HER DAUGHTERS BETTY SUE STEIN AND ADELE SUFRIN WITH TOMBSTONE OF JUDA HOCHMANN AT WEISSENSEE CEMETERY IN BERLIN

might be the tombstone, and Adele began to dig with her hands. With the help of another worker, the soil, ivy, and extensive roots from nearby trees were removed, and the men lifted from the ground a beautiful granite tombstone from 1922 with the inscription completely intact. It was a very emotional moment as we said kaddish for Judy's grandfather, one of the few relatives with a final resting place.

My involvement in this undertaking came as a friend of the family and as a scholar. It is my hope to eventually write a biography of Cantor Heiser that will highlight his *hazzanut* (sacred Jewish music), as he was one of the few surviving cantors who was trained in the central European tradition as well as in the music of Louis Lewandowski. Many of the other cantors with this training perished in the Shoah.

The day after Weissensee we all traveled to Sachsenhausen concentration camp in the Berlin suburb of Oranienburg. The main purpose was for my friends to visit a concentration camp in the brief time they spent in Berlin. I had already visited Sachsenhausen last summer. As we wandered about the grounds, looking at the remaining en-

trance gate with the words "Arbeit macht frei," the roll call square, guard towers, shooting ground, barracks and crematoria, Adele suddenly said, "there is an archive, can we ask [whether any of her relatives had been imprisoned there]?" I hesitated, but she already entered the building. The librarian was very kind. We had learned what to ask at Weissensee, and thus asked her to check all the family names we knew. She came back with negatives on all but one—Gustav Heiser. We were very shocked to be suddenly confronted with the fact that Cantor Heiser had been imprisoned at Sachsenhausen for about a month after Kristallnacht in 1938. None of us had ever known. It was a deeply sobering moment, as the exhibition in one of the barracks left no doubt about the humiliating circumstances that the prisoners had to endure.

We did know that Cantor Heiser had been deported to Mauthausen in 1939. This was the next stage of the pilgrimage that Judy and I went on. On July 28, we traveled to Mauthausen via Nuremberg and Linz to see if we could get details on Cantor Heiser's internment there. The journey is arduous by



JUDY HEISER STEIN AT MAUTHAUSEN CONCENTRATION CAMP IN AUSTRIA

public transportation. We traveled to Mauthausen by train, starting out at Linz, changing at St. Valentin, and from

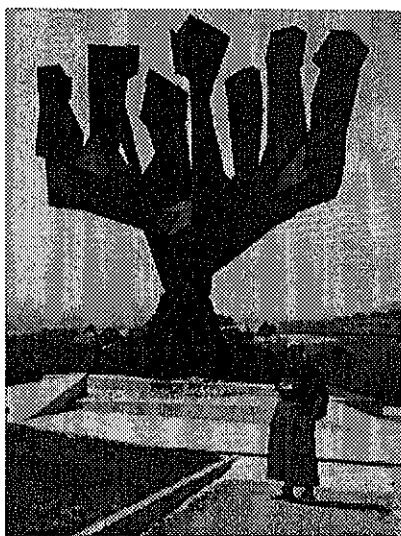
Gilya Schmidt activities (continued)

the Mauthausen train station by taxi. The fortress complex is very different from any of the others I have visited—with long barracks that house stark exhibitions, and a very graphic underground killing area with gallows, dissecting room, room for corpses and a crematorium. The entire complex is surrounded by a wall with formerly electrified barbed wire and watchtowers. Inside the complex, there are two burial sites with those victims who were killed in the surroundings of Mauthausen and initially buried outside. After the war, the bodies were exhumed and re-buried inside the memorial. Very impressive and moving are the many memorials from different countries for their murdered citizens, including Hungary, Rumania, Poland, Russia, and, of course, Israel. Unfortunately, all of the records are kept in Vienna, so that we were not able to get more detailed information at this time. It was a very painful experience for us and made Judy realize even more strongly just how fortunate she and her parents had been to have survived.

After an emotionally stressful time we immersed ourselves into Jewish Prague, experiencing a very intense celebration of Shabbat reminiscent of Jerusalem. We attended services at the Altneushul as well as at the Jubilee Synagogue and ate Shabbat dinner at the new King Solomon restaurant. Thank you, Judy, for a very memorable journey!

Last year, I had visited Bergen-Belsen, Terezin, and Sachsenhausen. This time I revisited Sachsenhausen and visited Mauthausen as well as Dachau. During

the deepest of winter, my friend Bärbel Runschke was kind enough to drive with me to Dachau near Munich, so we



GILYA SCHMIDT WITH ISRAELI MEMORIAL AT MAUTHAUSEN CONCENTRATION CAMP

could get a sense of that concentration camp. On a bitter cold day, with the snow coming down endlessly, and the wind blowing fiercely, we hastened from barrack to barrack, looking at the stark exhibitions, listening to our guide explaining the atrocities that had occurred here. I realized that I would never be able to understand the depth of suffering that the prisoners had experienced

just by standing at attention for many long hours in a thin suit without socks, proper shoes, hats or gloves. The vast expanse of snowy terrain gave the camp a ghostly appearance which I was only too happy to leave behind.

More Art Research

I am still chasing elusive art works for the study on Jewish art which has been completed and sent to the publisher for review. Especially the nearness of the Walraff-Richartz Museum in Cologne beckoned. Once a week I journeyed from Bonn to Cologne for a day (a 20-minute train ride) and Mrs. Kronenburg and her staff were most kind in allowing me to roam the stacks of art catalogues from all over the world. Many thanks for the generous help to Mrs. Kronenburg. The Rijksmuseum in Amsterdam likewise helped me clear up questions about the Israel's works. Thanks are also due to my long-time friend and first college teacher, Professor John Neubauer of the University of

Amsterdam, whom I consulted on Dutch and Hungarian texts that are included in the study.

Schleiermacher research

Last year I was invited to take responsibility for the next issue of NANA (*New Atheneum*), a publication of the Schleiermacher Group of the AAR under the editorship of Ruth Richardson. In order to gather the material needed for a view of Schleiermacher and Judaism, I spent another week in Berlin, almost frantically racing from library to library. If I thought Berlin was a big city when we did the Heiser family tracing, the Schleiermacher research showed me that it was even bigger than I had realized. The Preussische Akademie der Wissenschaften Library shares an impressive old building with the Staatsbibliothek on Unter den Linden, an area of Berlin that is experiencing extensive refurbishing. The entrance of the building is graced by a plaque of Albert Einstein who was a member of the Akademie before the Nazis came to power. It was thanks to the generous efforts of Mrs. Miethke that all the old Schleiermacher texts magically appeared within one day of my request. All of the materials in libraries as well as archives are meticulously catalogued, so that I had no trouble in digging up the pertinent texts even in the Archive of the Preussische Akademie. The volume will include my translation of a dialogue on Jews and conversion for the purpose of Emancipation and Schleiermacher's response to the writings as they appeared in print. Other scholars will also contribute essays on the subject. The project will begin this Fall.





Teaching

The Fall semester 1998 was sandwiched between trips to Europe. The two classes which I taught, a large enrollment RS 102 Comparative World Religions and RS 381 Introduction to Judaism, brought about 160 students in contact with world religions and specifically Judaism.

In the Spring semester 1999 I was on research assignment in Germany and did not teach.

In the summer of 1999 I was invited to teach in the University of Bonn's North America Program which was a wonderful experience. Having received all of my higher education in the United States, I was always curious about the German education system. When Professor Lothar Hönnighausen, director of the North America Program at the University of Bonn, and Professor Ralph Norman, Department of Religious Studies at UTK, invited me to come to Bonn

as a visiting professor to teach about American Jewry, I was delighted to accept. The North America Program was Professor Hönnighausen's brainchild and has enjoyed eight successful years. The students are the brightest and bravest at the university.

The University of Bonn is a Catholic University that was established in 1819. German academic pageantry is still very much in evidence. The chancellor is addressed as "Your Magnificence," and levels of the hierarchy are much more vis-



PROFESSOR LOTHAR HÖNNIGHAUSEN AND MRS. GISELA HÖNNIGHAUSEN WITH ONE OF THEIR DOGS, TOBY, AT HOME NEAR BONN, GERMANY.

ible than they are in our system. So far, all students who studied arts and sciences at Bonn needed to learn Latin, although I understand that this is about to change. Hebrew and Yiddish are also offered, and some professors include aspects of Judaism in their courses.

Interestingly, Abraham Geiger and Samson Raphael Hirsch attended the University in 1829, pursuing studies in philology. Geiger dis-

appears from the register after two years, Hirsch after one. Neither received their degrees from Bonn. Although they went very different paths later, at that time they were friends. Hirsch became famous for his rejuvenation of Orthodoxy, while Geiger began the Reform movement. It was exciting to think that over 150 years ago, when there were only a few American Jewish communities, two of our great leaders had actually walked these same halls in which I was now telling students about the vibrant American Jewish life today.

The two courses which I taught were quite different from what I usually teach, in form as well as contents. One course, a seminar, was team-taught with Professor Lothar Hönnighausen who has long taught Saul Bellow and Philip Roth as American writers, and with Professor Dietmar Herz, a political scientist with an interest in Zionism and Israel. I provided the Jewish context for the material. The most impressive as-



NORTH AMERICA PROGRAM FRIENDS AT FAREWELL GET-TOGETHER AT THE UNI CLUB IN BONN. LEFT REAR: TERRI BROWNE, ALEXANDER'S FRIEND, ANDREA PORSCHEN, GILYA SCHMIDT, MICHAELA MAUDER. RIGHT FAR REAR: NEIL BROWNE AND WIBKE REGER. LEFT FRONT: ALEXANDER MCKINNON, SARAH BROWNE, ROBERT MCKINNON, KAREN MCKINNON, MRS. FERREIRA.

Teaching (continued)



LEFT TO RIGHT: MICHAELA MAUDER, WIBKE REGER, GILYA SCHMIDT, BONN.

pect of this type of seminar was the system. We chose topics or texts for a given session and then prepared our students for individual reports on the topic for the class. The students were very eager to learn and we spent hours discussing informally what their newly learned information really means in American Jewish life. I will always remember the students' joy of learning about American Jewry with pleasure and gratitude.

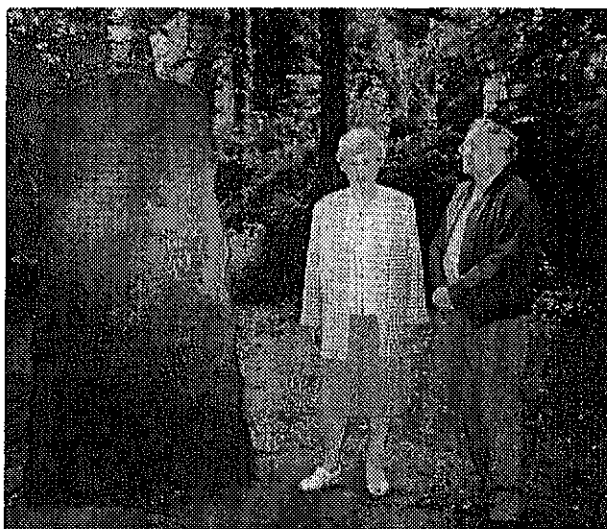
The other course was a *Vorlesung*. It is the equivalent of a large-enrollment lecture. Since the lecture lasts for one-and-a-half hours, the need for a microphone was obvious. Yet this formal set-up made discussion rather difficult, and I regretted not really having a chance at the verbal exchange we engage in at UT. But I did get a chance to talk with students during the break or during my office hours.

All of the activities of the NAP are energetically steered and supervised by Mrs. Edmunda Ferreira, who is supported by a very able team of student assis-

tants, while the students' academic progress is watched over by Dr. Claus Daufenbach. Two colleagues from the North American continent helped to make me feel right at home—visiting Neil Browne

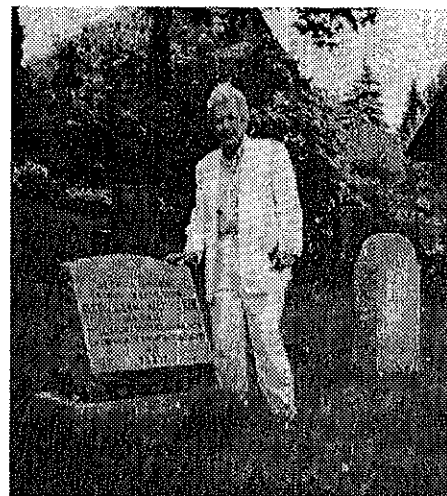
along with Terri and Sarah from Ohio and Robert McKinnon with Karen and Alexander from Canada. Teaching at the University of Bonn was intellectually stimulating and humanly rewarding. The students were a joy.

This year the semester ended in a giant crescendo of events—with the usual flurry of activities for NAP, the five-year-old Trans-Atlantic Summer Academy (TASA) that brings international students together to study for a three-week period, and a two-day Canada symposium that offered academic as well as leisure presentations on Canada.



SARAH RICHARZ AND DR. HEINRICH LINN WITH HOLOCAUST MEMORIAL AT SIEGBURG JEWISH CEMETERY, GERMANY.

Many thanks to Professors Hönnighausen and Norman for the opportunity, and to all NAP staff who so graciously and patiently showed me the ropes and supported my work—especially Mrs. Ferreira, Claus Daufenbach, Andrea Porschen, and Wibke Reger, and my assistant for the term, Michaela Mauder.



MARGA RANDALL WITH MEMORIAL FOR FAMILY MEMBERS WHO PERISHED IN THE HOLOCAUST AT SCHERMBECK JEWISH CEMETERY, GERMANY.

Bonn also has a Jewish community, in fact, a very old community which existed already before the first crusade in 1096. The community suffered through many persecutions over the centuries. Of the nearly 1,270 Jews who lived in Bonn in 1933, 350 perished. The synagogues were destroyed. There is a new synagogue near the Rhine, where Shabbat services are held by a rabbi who comes from Antwerp every week. Today the community numbers between 500 and 700, most of whom are recent Russian Jewish arrivals. The biggest problem seems to be communication. The infrastructure of Jewish communities in general is not nearly as rich as in the United States, thus the many needs, including the teaching of German, Hebrew, Jewish customs, tradition, and

Teaching (continued)

history cannot be met as fully as would be desirable. From my attendance at this and other synagogues I had the feeling that the Jewish communities in Germany have not recovered from the Holocaust, but are still struggling for survival in many different ways. Bonn has a number of Jewish cemeteries. One of the oldest cemeteries is on the other side of the Rhine river. I was told that, before there was a bridge, funerals took place by boat. Most cemeteries in this area are located on hillsides because there is the danger of flooding on level ground along the Rhine. I was very fortunate that a local teacher was kind enough to take me to the oldest Jewish cemetery in the area. Frau Gabriele Wasser has become the keeper of the old Beuel cemetery which is no longer in use and which holds some treasures that have been well hidden from the eyes of the world, such as members of the Salomon Oppenheim banking family. Another cemetery in the Bonn area that I visited was in Siegburg, where Sarah Richarz, one of the Bonn

congregants, lives. Sarah arranged for me to visit the cemetery with Dr. Heinrich Linn, the director of the Siegburg city archive, who is well acquainted with the residents of this particular resting place, and who speaks on a regular basis on Jewish history in the Rhine-Sieg area to local groups. Also, and in connection with my Heiser research, I had the opportunity to visit three cemeteries that belong to Koblenz, one of them in Singhofen, a small farming community in the Taunus mountains where Mordecai Gustav Heiser and his siblings were born to an itinerant Hebrew teacher. Many thanks to Mr. and Mrs. Thill for the excellent guided tour.

If I had trouble feeling that Germany had a truly living Jewish community by American standards, I surely felt that it was one big Jewish cemetery. It is from the cemeteries, which are by and large well maintained, usually by the communities in which they are located, that one learns of the widespread Jewish

population throughout the German lands. Nearly every town, small or large, has a Jewish cemetery in addition to the Christian cemeteries. During the time in Bonn I visited my friend Marga Randall from Pittsburgh, also a survivor, who comes from a small farming town near Dorsten. Besides a lake and two churches and one main street, the village has little to offer, but it does have a Jewish cemetery, where Marga's great grandfather and other relatives are buried. While I was in Southern Germany, and again thanks to the driving help of a number of my friends, I was able to visit several Jewish cemeteries that are very peaceful, even beautiful places, in contrast to the towns where the many memorials constantly remind of the destruction of the Jewish communities. In Nuremberg, one Jewish woman at the synagogue told us that it was possible to live as a Jew in Germany today, but she also said that she goes to the cemetery for peace and serenity, a place not originally intended to provide peace for the living.

Two websites keep the Knoxville Jewish community current

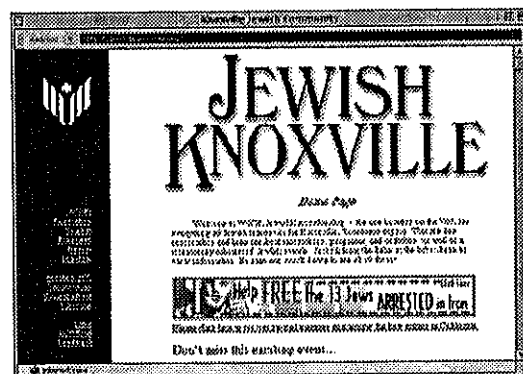
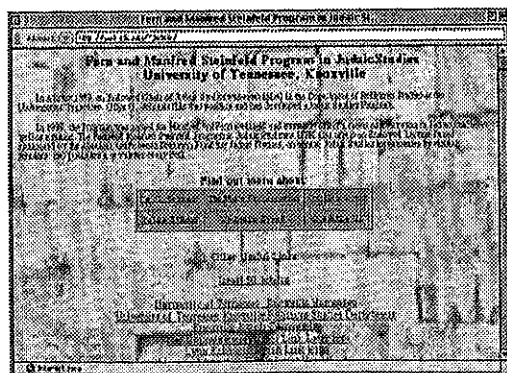
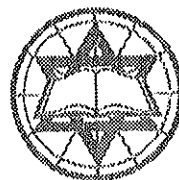
Information about not only the UTK Judaic Studies program but also the Knoxville Jewish community is readily available on the World Wide Web.

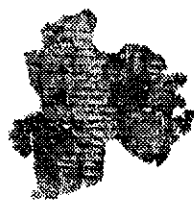
The Judaic Studies program maintains a homepage accessible at the URL <http://funnelweb.utcc.utk.edu/~judaic> that contains information about Dr. Gilya Schmidt, the Judaic Studies major concentration, back issues of the departmental newsletter, sample syllabi, and upcoming events, such as the Lecture Series. Contact information is also provided.

The Knoxville Jewish Federation has developed a website for "everything of Jewish interest in the Knox-

ville, Tennessee region." The site has information and links for local institutions, programs, and activities, as well as a community calendar of Jewish events. The purpose of the Knoxville Jewish Federation is "to develop and strengthen the Jewish Community Life of the Greater Knoxville, Tennessee Area and to provide a forum for the discussion of matters pertaining to the

general welfare of the Jewish Community." The site can be reached at the URL <http://www.JewishKnoxville.org>.





Service

Service to the Profession

Participation in a diverse body of organizations continues.

In August, Governor Don Sundquist reappointed me to a three-year term as Commissioner on the Tennessee Commission for Holocaust Education.

I continue to serve on the editorial board of *Soundings*.

I also continue to chair the Judaism section of SECSOR (South Eastern Commission for the Study of Religion). In my absence this past year, Linda Bennett Elder from Valdosta State University chaired our session, for which I thank her very much. Papers on a variety of topics, such as "Shechinah, Agendas and Implications," "Atonement and the Other in Cohen and Levinas," and "The Peripatetic Capital of Perea," were presented.

The American Academy of Religion held its annual meeting in Orlando in 1998. I was the convener and editor of papers for a session on "Art and Theology in the Nineteenth Century." It is my hope that we can put together a volume of essays from this session in which we would also include the papers that we could not accommodate in the session. I continue as a member of the academy, as a member of the Schleiermacher Group, and as a board member of the Nineteenth Century Theology Group. I do not plan to attend this year's meeting.

In December, I plan to attend the annual meeting of the Association for Jewish Studies in Chicago, the first time it is not in Boston. Last year, I read a paper on "The Appropriation of Biblical Images for Modern Jewish Art" and chaired a session on Jewishness in the Performing Arts: Opera, Song, Dance, and Film.

Since Fall, 1998, member of UTK's Focus Area for Intellectual and Cultural Expression.

As a teacher who has won the Alumni Outstanding Teacher Award I participate in the Alumni Outstanding Teacher Award Selection Committee.

Public Service

On October 25 and Nov. 1, 1998 spoke at First Presbyterian Church on Judaism.

On October 26 and December 7, a Jewish woman's group invited me to discuss women of Bible with them.

On November 4, gave a talk about Maimonides to the Continuing Education class at Heska Amuna.

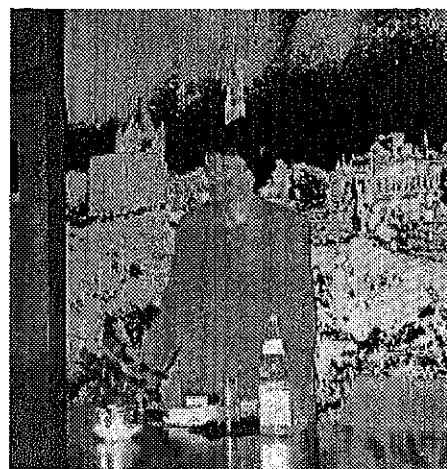
On December 8, spoke to a Sevier High School class on the Holocaust.

During my time in Germany, I received several invitations to speak.

On March 11, 1999, Dr. Karl-Heinz Ruess of Göppingen invited me to speak at the Jewish Museum in Jebenhausen on "Martin Buber and Cultural Zionism" in German. Buber spoke in Stuttgart, about 40 miles from Göppingen, in the early 1930s in an effort to give German Jews a reason to be proud of being Jewish. Several members of the Göppingen Jewish community were ardent Zionists who instituted Zionist cultural programs during the final years before deportation and emigrated to Palestine themselves. Several individuals who were present had met Buber after the war when he was in Germany.

On March 15, spoke to public school students in Süssen on life in the United States.

The Gesellschaft für Christlich-Jüdische Zusammenarbeit in Bonn invited me to speak on Jewish philosophy and theology at the Bonn synagogue on June 18. Most of the attendees were Russian Jews. The organizers later decided to have the paper trans-



GILYA SCHMIDT GIVING LECTURE AT BONN SYNAGOGUE, JUNE 18, 1999.

lated into Russian for the benefit of those who are still learning German.

On June 28, I returned one more time to Süssen to speak to the Lutheran women who also invited our Catholic classmates on my life and career in the United States and on Judaism. I was amazed how much they knew about Judaism. Several of the women had traveled to Israel and one woman even studied there. It is truly a different world from the one I left nearly forty years ago.

Atria Weston Place Assisted Living invited me to speak to their residents on September 9.

On October 12, I will speak to students at the International House on Judaism.

On October 17, Heska Amuna Sisterhood invited me to share some of the experiences in Germany with their members.

The United Methodist Church would like to learn about Judaism on November 3.

On November 9, I will speak to the German Club on my experiences in Germany.

The women at Beaver Ridge United Methodist Church asked me to speak on Hanukkah and Christmas on November 30.



Shtetl News

WELCOME...

...to Rabbi Beth Schwartz and husband Larry Washington. Rabbi Schwartz, originally from Philadelphia, PA, has come to Knoxville as Temple Beth El's new spiritual leader. We hope that you will find Knoxville a friendly and hospitable place and wish you well in your endeavors.

THANK YOU

to Rabbi Howard and Rona Simon for your wonderful leadership not only at Temple Beth El, but in interfaith dialogue over the years. You have surely helped to make Knoxville a better place to live.

MAY THEIR MEMORY BE FOR A BLESSING

When Professor Charles H. Reynolds and then Dean Larry Ratner began to raise funds for an Endowment in Judaic Studies, Ruben Robinson generously contributed to the cause. After the program was in place, he was always interested in our progress, never failing to ask how things were going. Ruben died this past February. We will remember him with gratitude.

Young lives look to build and to move ahead. Death is not a part of the plan. Sadly, Bradley Sturm was taken from his family and community unexpectedly this past summer. Our hearts go out in sympathy to Melissa and their children Britt and Ethan, as well as to Fran and Mel Sturm, Brad's parents. Fran and Mel were instrumental in creating the Judaic Studies Oak Ridge Scholarship Fund.

HESKA AMUNA SCHOLAR-IN-RESIDENCE

On Friday, Saturday, and Sunday, November 12-14, 1999, Professor Neil Gilman, Jewish Theological Seminary, will be in Knoxville to present a number of programs on Jewish theology. For further information, please contact Heska Amuna at 522-0701.

SPECIAL JOURNEYS

Several members of our community traveled to Europe this past summer.

Mira Kimmelman

Mira Kimmelman returned to Sopot (Zoppot in her book) and Gdansk (Danzig) in Poland where she had been born and grew up, respectively. In addition to guiding relatives who wanted to see where they had come from, Mira had a very special mission. Neither Sopot nor Gdansk in any way memorialized the fact that there had once been a Jewish community. Mira, with the help of a local writer, contacted both city governments with the request to be allowed to affix a memorial plaque onto the buildings that now stand on the site of the synagogue in the two cities. Gdansk did not respond. But Sopot allowed Mira to commission an artist to create a plaque, and on May 24, 1999, there was a ceremony and an unveiling of the plaque with Mira and her relatives present.

Trudy Naumann Dreyer

My parents and I were some of the fortunate ones. We left Unsleben, Germany in November of 1938, shortly after Kristallnacht, and after my father had returned to us from jail. Unsleben is a town near what was the East German border and had a population of 1100 people. One out of every ten residents was Jewish.

This summer, my three first cousins and I, who were born in Unsleben, and our children and grandchildren, thirty-five of us, returned to Unsleben by invitation from the community. The community, which no longer has any Jews there, welcomed us with open arms. I had very mixed emotions about returning to Unsleben, and so did my cousins. We felt it was important to us to have our children and grandchildren share with us our roots. We all were taken to the Jewish Cemetery, which was in excellent condition, being taken care of for many years by the Unslebeners. My family was able to see the gravestones of both my grandfathers. One of my grandfathers was the last to be buried there in January of 1938.

The building that was once the Synagogue has a plaque on it that reads, "In this building was found the Synagogue of the Jewish community of Unsleben."

Arrangements were made for us to get tours of our former homes, and the family, who owns the house now that I once lived in, invited me to dinner. There was a reception and an organ concert in our honor.

We found no one alive of my parents' contemporaries, but many of their children, who were our ages, apologized to us singly, and in public, for the atrocities committed, and vowed to ensure that future generations be kept aware of the past and of what happened to the Jews, and see to it that it never happens again.

The younger generation, high school students, are taught about the Holocaust, and are taken on a field trip to Dachau. I spoke to several teenagers and people in their twenties, who told me that they felt compelled to keep the memory of the Holocaust alive. It was very important for me to have my chil-



Shtetl News

dren and grandchildren share this experience with me, and to finally have some closure in my life.

Larry Nisenoff

Larry Nisenoff, husband and father of two, and an MBA student at UTK, traveled with his classmates to Europe this past summer. He used a few hours of free time to tour the Sachsenhausen concentration camp in Oranienburg, near Berlin. Larry experienced many strong emotions and here he shares one of them with us. "On the walk through Oranienburg that morning I had picked up a small stone to leave behind in this cemetery, as custom dictates. I searched

to find a place to leave the stone. No headstones, yet so many died here. There simply was no more representative symbol than the ovens themselves, and yet I could not bear the thought of placing this simple stone on such a cauldron of pure evil. In search of an alternative to a headstone, I stretched underneath the construction fence around the crematorium and placed the stone on what I believed to have been the outer wall of the building, just a few feet from one of the ovens. I will always think of this as the shdadt surrounding the missing graves of those that had their lives taken in this place."

A final word...

Despite the exciting and informative time in Europe, it feels good to be on firm ground again, with familiar faces around me and a supportive community to live in. A very special thank you to Professor Charles H. Reynolds and all of my colleagues in the Department of Religious Studies, as well as Dean Lorayne Lester and Provost John Peters for their faith in and support of my activities at UTK. Whatever credit comes my way surely reflects on those who make my work possible.

Although the new year in the Jewish calendar, 5760, has already begun, it is not too late to send greetings and express the wish that this may be a sweet and fulfilling year for all.

Shalom,

GILYA G. SCHMIDT, PH.D., CHAIR
THE FERN AND MANFRED STEINFELD
PROGRAM IN JUDAIC STUDIES,
AND PROFESSOR OF RELIGIOUS STUDIES

Become a friend of Judaic Studies at UTK

The 1999-2000 academic year marks the seventh year of the Fern and Manfred Steinfeld Program in Judaic Studies. Public lectures, in collaboration with other UTK departments and the Knoxville Jewish Federation, the Holocaust Conference, book discussions, as well as cultural experiences such as trips

to the Holocaust Museum in Washington, D.C. have helped to educate on campus as well as in the Jewish community and the community at large. Your support can help to make our Program better and stronger. If you wish to make a contribution, the following funds are in existence:

**Judaic Studies Endowment Fund,
Religious Studies**

**Judaic Studies Support Fund,
Religious Studies**

**Oak Ridge Scholarship Fund,
Religious Studies**

**Abraham and Rebecca Solomon and
Ida Schwartz Endowment for Judaic Studies,
Religious Studies**

**Robinson Fund,
Religious Studies**

How to contact us

MAIL
DEPARTMENT OF RELIGIOUS STUDIES
501 MCCLUNG TOWER
THE UNIVERSITY OF TENNESSEE
KNOXVILLE, TN 37996-0450

TELEPHONE (423) 974-2466
FAX (423) 974-0965

ELECTRONIC MAIL
(DR. GILYA GERDA SCHMIDT)
GSCHMIDT@UTK.EDU

THE FERN AND MANFRED
STEINFELD PROGRAM IN JUDAIC
STUDIES IS LOCATED IN
1113 MCCLUNG TOWER.

YOU CAN ALSO FIND US ON THE WEB:
[HTTP://FUNNELWEB.UTCC.UTK.EDU/~JUDAIC](http://FUNNELWEB.UTCC.UTK.EDU/~JUDAIC)

THIS NEWSLETTER WAS TYPESET BY IAN BLACKBURN IN DOWNTOWN KNOXVILLE'S ARNSTEIN BUILDING. BUILT IN 1905, THE STRUCTURE WAS ORIGINALLY A DEPARTMENT STORE OWNED BY MAX ARNSTEIN, AN EARLY KNOXVILLE JEWISH COMMUNITY LEADER, PHILANTHROPIST, AND FOUNDER OF THE ARNSTEIN JEWISH COMMUNITY CENTER.



Department of Religious Studies
41 McClung Tower, The University of Tennessee
Knoxville, TN 37996-0450
Tel. (423) 974-2466

THE NEWSLETTER OF THE FERN AND MANFRED STEINFELD PROGRAM IN JUDAIC STUDIES UNIVERSITY OF TENNESSEE, KNOXVILLE



The University of Tennessee, Knoxville does not discriminate on the basis of race, sex, color, religion, national origin, age, handicap, or veteran status in provision of educational opportunities and benefits. UTK does not discriminate on the basis of sex or handicap in educational programs and activities which it operates, pursuant to requirement of Title IX of the Educational Amendments of 1972, Public Law 92-318; and Section 504 of the Rehabilitation Act of 1973, Public Law 93-112, and the Americans With Disabilities Act of 1990, Public Law 101-336, respectively.

This policy extends both the employment by, and admissions to, the University. Inquiries concerning Title IX and Section 504 and the Americans With Disabilities Act of 1990 should be directed to the Office of Affirmative Action, 403-C Andy Holt Tower, The University of Tennessee, Knoxville Tennessee 37996-0144; or telephone (615) 974-2498. Charges of violation of the above policy also should be directed to the Office of Affirmative Action.