



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

**THE UNIVERSITY OF TENNESSEE**

## Dear Friends of Judaic Studies,



**T**hirteen is a lucky number in Judaism. The Fern and Manfred Steinfeld Program in Judaic Studies has just begun its thirteenth year at the University of Tennessee, and we hope that 2005-6 will open new vistas and prospects for us.

This past academic year was exciting and successful for our program, rewarding and challenging for our faculty, and intense as well as breathtaking for me.

Congratulations to our colleagues, Drs. J.P. Dessel and Heather Hirschfeld on receiving tenure and being promoted to Associate Professor in 2005. And, less happily, we bid farewell to our

longtime faithful colleague and friend Associate Professor Peter Höyng, chair of the German Studies Program here at UT, who accepted a position at Emory University in Atlanta. Peter was one of the founding members of the Judaic Studies Program, and I would like to thank him for his many contributions to the success of the program. I cannot stress enough what a wonderful inspiration our colleagues on the Judaic Studies Advisory Committee are. Please be sure to take a moment and read about their many achievements. Their academic accomplishments are nothing short of stellar.

I continue to wear two hats, as head of the Religious Studies Department and as chair of the Judaic Studies Program. It is definitely a balancing act. Leading the department brings constant new challenges – and deadlines – that have to be met, making for a somewhat breathless existence.

During the tenth anniversary year of the Judaic Studies Program, the Judaic Studies Advisory Committee pledged not only to maintain the current quality and productivity of the program, but to deepen and broaden the program in its second decade. Our most urgent need is regular ongoing instruction in modern Hebrew (beginning and intermediate) for which there currently is neither sufficient funding nor personnel. I am committed to taking on this challenge as well as the others envisioned by the Advisory Committee and me.

A number of exciting events are taking place and are being planned for the 2005-6 academic year, and we look forward to your usual strong participation.

With best wishes for a healthy and sweet year. Shanah Tovah!

B'Shalom,

*Gilya G. Schmidt*

Gilya G. Schmidt, Ph.D., Professor and Head  
Department of Religious Studies, and Chair  
The Fern and Manfred Steinfeld Program in Judaic Studies



*Knoxville Holocaust Memorial in  
West Hills Park.*

## **KJA Yom HaShoah Committee**

This year is the 60<sup>th</sup> anniversary of the end of World War II and the Holocaust. This past April, at the initiative of Senator Tim Burchett, Knoxville dedicated a Holocaust memorial in West Hills Park, along with 6 trees in memory of the 6 million. The monument was funded by private contributions. As we had a downpour immediately preceding the ceremony, the event was moved to West Hills Baptist Church across the street from the park. Unfortunately a few youngsters were having some fun and spray painted the memorial within a few days of its placement.

## Judaic Studies Advisory Committee

### ■ Palmira Brummett

Palmira Brummett, our historian of the Middle East, published an article "A Kiss is Just a Kiss: Rituals of Submission Along the East-West Divide," pp. 107-31, in *1453-1699 Cultural Encounters Between East and West*, edited by Kenneth Parker, Cambridge Scholars Press, 2005. This summer she traveled to Europe to do research in the map collections of the British Library and to deliver a paper at the International Conference on the History of Cartography in Budapest. The paper was entitled "Severed Heads, Fortresses, and the Iconography of Submission in Marking the Ottoman-Hapsburg Frontiers." Earlier this year she delivered another paper: "The Turk's Head: The Edge of Europe and Ottoman Sovereignty in Early Modern European Maps," at the symposium "Representations of Ottoman Imperial Space: Maps, Texts, Historiographies," Northwestern University Center for International and Comparative Studies, March 4, 2005.

### ■ Heather Hirschfeld

Heather Hirschfeld was pleased to receive the College of Arts and Sciences 2004 Junior Faculty Research/Creative Achievement Award. She spent Spring 2005 in Washington, D.C., on a fellowship at the Folger Shakespeare Library, where she continued her research on English Renaissance revenge tragedy, in particular the relationship between vengeance and Reformation doctrines of repentance. She delivered a lecture at the AJCC based on her studies. Two different articles on Shakespeare and psychoanalysis are forthcoming in 2005 in *Shakespeare Studies* and *International Shakespeare Yearbook*, as well as an essay on revenge tragedy in the new *Oxford Encyclopedia of British Literature*. Her article entitled "The Merchant of Venice and the Psychotherapy of Conversion" was accepted for publication in *English Literary History (ELH)*.

### ■ Peter Höyng

The past academic year became also the last year for Peter Höyng at the University of Tennessee. Ever since he had joined the German Program in 1993, Peter has been involved in and contributed to the Judaic Studies Program, not least thanks to the encouragement and nurturing support by Gilya Schmidt. Where it was initially his scholarly interest in the Hungarian-born Jewish playwright George Tabori that drew him towards the Judaic Studies Program at UT, it was the Judaic Studies Program that attracted him more and more to the field of Modern German-Jewish cultural history, both in teaching and scholarly research. Over the past years, he taught regularly a course on German-Jewish culture, with either an emphasis on Berlin or Vienna (as he did again last spring). Out of this course grew a number of current scholarly research projects, among them, an essay on the best-selling novel *Die Stadt ohne Juden* (1922, *The City without Jews*) by Hugo Bettauer (1872-1925) in which he utilizes satirical means in order to prove that anti-Semitism in Vienna is not viable because the metropolis presumably cannot afford to exist without its Jewish population. Bettauer's novel retained its significance because of addressing overt anti-Semitism in Vienna prior to the Nazi occupation in 1938 and its almost clairvoyant view of the brutal racist politics by the Nazis. This past mini-term, when Peter offered for the first time a cultural history course on Vienna for University of Tennessee's Honors Program, he taught one unit in regard to Vienna's Jewish past and present. He was very grateful that the Jewish Museum in Vienna generously offered one of its seminar rooms for the students from the University of Tennessee. It was also in Vienna that Peter took his first steps towards yet another essay in regard to Viennese Jewish history, this time in honor of his dissertation advisor Professor Klaus L. Berghahn from the University of Wisconsin-Madison. Unlike in the case of Hugo Bettauer, where his writings were very popular but the author became forgotten, in Peter's new essay

it is the reverse situation: the pieces of literature were unpopular, but the author became very famous, i.e., Peter explores Theodor Herzl's failure as a playwright in Vienna before he became the leader of the political Zionist movement.

Peter wants to thank not only Gilya Schmidt and Mira Kimmelman who became close friends of his but also his cordial colleagues on the Judaic Studies Committee. Last but not least he is thankful to so many other kind members of Knoxville's Jewish community. Their openness and kindness towards him has meant more than he can express here. Peter has accepted a new position as the chair of German Studies Department at Emory University where he, thanks to his years at UT, will continue his interest in and commitment to matters Jewish.

### ■ Marilyn Kallet

In January, 2005, my new book of poems, *Circe, After Hours*, was published by BkMk Press; since then the press has nominated the book for a National Book Award, Kingsley Tufts Poetry Prize, and the new Sophie Brodie Medal in Jewish Literature. The last chapter of my book deals with my family history and the Holocaust, singing the stories of relatives from Horb, Germany. I gave fourteen readings in Spring 2005, including one at the Associated Writing Program conference in Vancouver, and the John Fowler lecture at Chapman University. On campus the same day, April 11, Elie Wiesel spoke about the liberation of Buchenwald. He said he had come to that campus to refute the Holocaust deniers in Orange County, and elsewhere.

My newest book, *The Art of College Teaching*, has just been published by UT Press. My co-editor is Professor April Morgan in Political Science. The book contains essays by award-winning teachers, including Carnegie National Award-winners. I read from this book of essays, and also from the poetry book, at the Southern Festival of Books in Nashville, October 7 and 8.

In February I helped to organize a benefit for Doctors Without Borders in Darfur, held at the Emporium. David Tandy's band performed and

Professor Stiebert in Religious Studies helped with the art auction. We raised \$5,000.

The high point of the semester for me was my induction into the East Tennessee Literary Hall of Fame in poetry, sponsored by the Friends of Literacy.

I'm working on a new book of poems, a mother/daughter anthology, titled *Call Me, Even If You're Happy*, and a new edition of the *Last Love Poems of Paul Eluard*, which will be published in 2006 by Commonwealth Books of Boston.

Rabbi Beth Schwartz and I plan to travel to Riga, Latvia, in mid-summer of 2006; I want to say Kaddish there. Rabbi and I plan to work together on a written dialogue about our observations in Riga. I imagine that we will be thinking about the echoes of the Holocaust. We have had invitations to go to Krakow and to Warsaw, so hopefully we will visit those cities as well.

#### ■ **Vejas Liulevicius**

Dr. Vejas Gabriel Liulevicius (Department of History) was awarded a fellowship by the National Endowment for the Humanities for work on his next book, an investigation of German relations with Eastern Europe. He also was named Hendrickson Professor in the College of Arts and Sciences at UT. In addition to forthcoming articles, he has a 36-lecture taped course on the history of the First World War forthcoming with The Teaching Company (for information, see their website: [www.teach12.com](http://www.teach12.com)).

#### ■ **Amy Neff**

Last year I gave three conference papers. In the fall, I spoke with my collaborator, Anne Derbes, at the Byzantine Studies Conference in Baltimore, on the impact of the Metropolitan Museum's exhibit, "Byzantium: Faith & Power" on research in Italian medieval art. Anne and I had written one of the principal essays in this catalogue (Yale, 2004)--and last year the catalogue won two major awards: the Alfred H. Barr, Jr. Award, (from the College Art Association, for the best exhibition

catalogue of the year) and the George Wittenborn Memorial Award by the Art Research Librarians, the first time since 1985 that a book has won both awards. In February, my second conference paper was given at the College Art Association meetings in Atlanta, called "Younger Brothers at Assisi." This paper analyzes the Old Testament paintings of Isaac, Jacob, Esau, Joseph, and Benjamin in the church of San Francesco, Assisi. Finally, in May, I presented other research on the frescoes of San Francesco, Assisi, at the International Medieval Congress at Kalamazoo: "Images, Prayer, and the Basilica of St. Francis." I was awarded the Lindsay Young Professorship in Art for the academic year, 2005-2006.

#### ■ **Charles Reynolds**

The Symposium on Jeffrey Stout's new book *Democracy and Tradition* (Princeton University Press, 2004) which we held at UT in October, 2004 was a highly successful event for the campus and the community. The three lectures that Arnold Cohen arranged for me to give at the Jewish Community Center introduced a number of you to Stout's book. Several community members not only attended all three lectures but also attended all of the symposium sessions. I edited the most recent issue of *Soundings* (Vol. 87, No. 3-4) which included a number of the Symposium papers. The remainder of the papers will appear in Vol 33:4 of the *Journal of Religious Ethics*, which is currently in press. Jeffrey Stout has provided detailed responses to both volumes, and I provided introductions to both. Thanks to everyone who helped to make this a memorable intellectual event for all participants.

#### ■ **Johanna Stiebert**

This is now my sixth semester at the University of Tennessee and I am happily teaching adapted versions of two courses regularly offered in the Judaic Studies program: Ancient Hebraic Traditions (RS 321) and Religious Aspects of Biblical and Classical Literature (RS 322). When I return from my pre-tenure leave semester, I intend to offer Beginners'

Biblical Hebrew, starting in the fall semester of 2006. Please help me in getting the word out!

I am also happy to report that my book, *The Exile and the Prophet's Wife: Historic Events and Marginal Perspectives*, has just appeared in the Interfaces Series of the Liturgical Press. Alongside this, I have also contributed to a teaching text, *Teaching the Bible: Practical Strategies for Classroom Instruction*, published in the SBL Resources for Biblical Study series, edited by Susan Ackerman and Ross Wagner. This text is due to be launched at this year's Society of Biblical Literature meeting in November. Currently I am working on an examination of shame and the body in Psalms and Lamentations from the Hebrew Bible and in the Thanksgiving Hymns from Qumran. I am also continuing to gather data for a monograph on depictions of the father-daughter relationship in the Hebrew Bible.

The highlight of the summer holidays was spending five weeks teaching two courses at the Kerala United Theological Seminary in Trivandrum, southern India. One course was on the Intertestamental Period, the other exegesis of the Psalms. This was a truly enriching experience and I so enjoyed my eager and attentive students. I fully intend to return and explore more of Kerala's rich Jewish history, centered primarily on Cochin.

#### ■ **Tina Shepardson**

During my second year at UT, I was very happy to make connections that allowed me to share my teaching and research interests with many groups in the Knoxville area. Last fall I taught an upper-level course on the history of Christian anti-Jewish rhetoric, which sparked interest not only in the classroom, but also led to several invitations to speak on the subject to community groups. Most rewarding of these was the invitation to discuss this history with the Knoxville Ministerial Association during the Christian Holy Week. I was extremely pleased to have local religious leaders recognize the relevance that this history can have for

contemporary inter-religious dialogue and understanding, and it was heartening to hear the conversations that evolved. The inaugural lecture that I gave last fall also had similar results, leading to invitations to speak locally on the relevance of the politics of early Christian history.

I have recently finished my book manuscript (on the use of anti-Jewish language in fourth-century Christian controversy), and I am in the process

of finding a press that will publish it. I am also in the process of submitting for publication an article entitled "Paschal Politics: The Temple's Destruction Deployed by Fourth-Century Christians" that I presented as a conference paper at the 2005 North American Patristics Conference.

Teaching continues to be very rewarding, and I am very excited to be offering a course on Christianity in Late Antiquity, my primary area

of interest, for the first time this fall. After having returned from an exciting and wonderful canoe trip in the arctic this summer, I am devoting this year to my next research project, which I hope will eventually lead to a book about the politics of Christian (and Jewish) space in the city of Antioch in the fourth and fifth centuries.

## JUDAIAC STUDIES LECTURE SERIES

We thank our colleagues in other UT departments for their support of our speakers, and especially the Knoxville Jewish Alliance for a generous annual allocation which underwrites this series. During 2004-5 we had four very interesting lectures by our colleagues Professor Marsha L. Rozenblit from the University of Maryland and Professor Guy Stern from Wayne State University.

Dr. Marsha Rozenblit, Professor of Modern Jewish History at the University of Maryland, visited Knoxville on October 24 and 25, 2004. Director of the Meyerhoff Center for Jewish Studies from 1998-2003, Professor Rozenblit gave two lectures to the academic and wider community. On Sunday, October 24, she spoke to the Jewish community on "The Jews of Freud's Vienna: Assimilation and Jewish Identity at the Turn of the Century." On Monday, October 25, Professor Rozenblit presented a very spirited lecture on "Jews and Nationalism: The Dilemmas of Jews in Central Europe in the Nineteenth Century," to the academic community. Professor Rozenblit is the author of *The Jews of Vienna, 1867-1914: Assimilation and Identity* (SUNY 1983) and *The Jews of Habsburg Austria during World War I* (Oxford University Press 2001). Cosponsors included the Department of Religious Studies, the Department of History and the Knoxville Jewish Alliance.

Dr. Guy Stern, Distinguished Professor of German at Wayne State



Professors Guy Stern (left) and Peter Höyng.

University in Detroit, Michigan, came to campus on April 4, 2005. He gave two presentations. His daytime lecture was entitled, "In the Service of American Intelligence – an Award-Winning Documentary Film and Its Story." He combined a video, "The Ritchie Boys," about the work of a group of Jewish G. I.'s assigned to intelligence work with his own experiences as an American World War II soldier. His evening lecture for the German Studies Program dealt with two Viennese artists, Lotte Lenya and George Kreisler, and their post-World War II relations with Vienna. Both lectures were cosponsored by the German Studies Program, the Departments of Religious Studies, History, Modern Foreign Languages and Literatures, and the Knoxville Jewish Alliance.

### Fall 2005 Events

For this academic year, four lectures are underway for the Fall semester 2005, with another one or two envisioned for Spring 2006.

On September 25 and 26, Dr. Reginetta Haboucha, currently Acting Associate Vice President for Academic Affairs as well as Acting Dean of the School of Graduate Studies at the Fashion Institute of Technology in New York City, visited Knoxville. On September 25 Dr. Haboucha presented

a reading from her latest book, *King Solomon and the Golden Fish*, at Arnstein Jewish Community Center. On September 26 she presented a lecture entitled, "Oral Narratives in the Sephardic Tradition," to the university community.

Both presentations were cosponsored by the Departments of Religious Studies, History, and English, the Marco Institute for Medieval and Renaissance Studies, the Abraham and Rebecca Solomon and Ida Schwartz Distinguished Lecture Fund for Judaic Studies, the Spanish Education Fund in Modern Foreign Languages, and the Knoxville Jewish Alliance.

Many thanks to Sandy Parsons from the KJA and Deborah Scaperoth, my new GTA, for making the very attractive flyers and to Joan Cohn for the delicious cookies.

On October 28, 7 p.m., *The Exonerated* was presented at the Black Cultural Center as a benefit for Amnesty International. It is a play based on testimony of death-row inmates who were later exonerated. Professor John Hodges was one of the stars. Marilyn Kallet and Johanna Stiebert helped with the production as well. The cast was wonderfully diverse, and included faculty, students, and staff. The director was Kali Meister, a brilliant undergraduate.

Every year we are fortunate to receive a speaker on Israel from Emory University. This lecture series is underwritten by the Robinson Family. This year Professor David Tal, lecturer at Tel Aviv University visited us on

November 2 and 3. Dr. Tal has been a NATO Research Fellow and a British Council Scholar. He is affiliated with the Jaffee Center of Strategic Studies at Tel Aviv University.

On November 2, 7:30 p.m., Dr. Tal spoke on "The U.S. in Israel's

Thinking." The lecture was held in the Shiloh Room at the University Center.

On November 3, at noon, Dr. Tal spoke at the Arnstein Jewish Community Center. His topic was "The Other's Other: Entangled Jews and Arabs." The lecture was a

historical analysis of the way Arabs and Jews perceived one another, and mainly, how these perceptions served internal needs in terms of national identity.

Details of the spring lecture(s) will be announced later in the fall.

## J.P. DESSEL ACTIVITIES



*J.P. Dessel in front of an altar at Midas City in Turkey.*

### Research

This past year I have nearly completed work on another *Festschrift* volume, this one dedicated to Dr. Seymour Gitin, director of the Albright Institute of Archaeological Research. Dr. Gitin and I go way back (like most archaeologists who are friends). He directed a study abroad program in Israel I attended as an undergraduate at Brandeis University. This program focused (unsurprisingly) on the archaeology of Israel and was sponsored by both Brandeis and the American Schools of Oriental Research. We were based in Jerusalem at a wonderful facility, the Hiatt Institute, in Rehavia, then owned by Brandeis (why they ever sold this building is a total mystery). But we spent much of our time touring the country and excavating at the site of Tel Dor (before the current excavation program even began). I was lucky to spend a lot of time with Dr. Gitin who has been an extraordinary mentor, colleague and friend throughout my academic career. Soon after that program, he was made director of the Albright Institute and is now

celebrating his 25th anniversary in that position (the longest tenure of any Albright director, including Albright himself). As I profited from my association with Dr. Gitin so, too, has the Albright Institute, and this *Festschrift* is a small measure of our gratitude. I am working with several Israeli scholars from the Israel Exploration Society (Joseph Aviram) and Hebrew University (Amnon Ben-Tor) as well as an American colleague, Sidnie White Crawford, a Dead Sea Scrolls scholar from the University of Nebraska, Lincoln. It will be a very large volume with some 40 entries written by Dr. Gitin's senior colleagues. However, the groundswell of interest in honoring Dr. Gitin was so strong that another volume has taken shape, comprised of essays by his junior colleagues, many of whom came through the Albright as either pre-doctoral or post-doctoral fellows. I am also one of the co-editors of this volume which should come out in two years. But for now we are looking to put the finishing touches on the first volume and honor Dr. Gitin at the annual meeting of the American Schools of Oriental Research held in late November, this year in Philadelphia.

My work on the publication of Tell el-Wawiyat continues and this year my colleague, Beth Alpert Nakhai from the University of Arizona, and I were awarded another grant from the Shelby White-Leon Levy Program For Archaeological Publications (the Semitic Museum, Harvard University) to complete the project. This should allow us to finish off this volume within the year.

I gave a lecture at the annual meetings of the Society of Biblical Literature, this year held in San Antonio, on teaching texts to help integrate Biblical Archaeology and

Biblical Studies for professors of Religion. This was an off-shot of an article I wrote on this subject last year, and the SBL invited me to present this topic to their audience.

During the summer I spent two and half weeks in southern and central Turkey. I began my trip at the site of Hacimusalar (the c is pronounced like a j), located in the Elmali Plain about two hours west of Antalya. The site is being excavated by Bilkent University (Ankara) under the direction of Professor İlknur Özgen, as well as the Associated Colleges of the South, a consortium of American colleges in the southeast and Texas. I was asked by Professor Mark Garrison (Trinity University in San Antonio), the project's co-director, to undertake the analysis and publication of the Iron Age and Early Bronze pottery from the site. This was a wonderful chance to work on some extremely interesting material, and I was grateful for the opportunity. Hacimusalar lies within ancient Lycia. I spent ten days at the site as part of a virtual "ceramic SWAT team" with colleagues working on the Persian, Hellenistic and Roman pottery, as I plugged away on the Early Bronze and Iron Age pottery. Anatolian pottery is fabulous, especially the Early Bronze material which often has a thick red or black slip and is highly burnished. I was also very interested in the Iron Age material as it is not very well-published or well-known.

While my expertise is with Bronze and Iron Age Levantine pottery, I have studied the pottery from Anatolia (modern Turkey) since my undergraduate days and looked forward to getting some first-hand experience with it. In many respects, working in Turkey is quite different than working in Israel (more bureaucracy, stronger tea, better

yogurt), but when all is said and done, analyzing pottery is analyzing pottery. It's dirty, somewhat tedious and tiring, and by the end of the experience, you end up internalizing a bunch of pottery from the dim and distant past – it's an odd way to spend one's summertime, but it beats many alternatives, and it's something I love doing. The Iron Age stuff was not nearly as "Phoenician-esque" as the excavators had hoped. In fact, much of the decorated pottery is Phrygian, best known at the site of Gordion to the north (more on Gordion later).

The Early Bronze Age material was just fantastic. My heart has always been in the Early Bronze Age and working through the Hacimusalar stuff was really exciting. There was a variety of black and red slipped and burnished pottery along with undecorated coarse wares. The red and black polished wares also frequently had incised decoration, some of which was quite elaborate. The material was very similar to pottery found further east along the coast.

I finished basic catalogs of both the Early Bronze Age and Iron Age ceramic assemblages which will be included in the final publication volume of the site. After Hacimusalar I visited several Hellenistic and Roman sites in roughly the central part of Turkey including Pesenus, Midas City, and Sagalassos. Sagalassos, close to Burdur, is just incredible, perched on a mountain top and overlooking the valleys of ancient Pisidia. The site is currently being excavated by the Austrians, who are not only excavating it, but also are undertaking an incredible restoration project that will result in reassembling this exquisite Roman city. One of the most enchanting parts of the site is the Doric Fountain House, which, upon being excavated, began issuing spring water. We drank heartily from this now flowing ancient water source that serves as the water supply for the archaeological team. Next to the Fountain House is the Neon Library, an illuminatingly well-preserved building complete with donor inscriptions.

The highlight of the trip was

visiting Gordion, the major Phrygian city of Asia Minor and the home of King Midas. Gordion is a fabulous site which dates back to the Early Bronze Age. It has been dug for close to 50 years by the University Museum of the University of Pennsylvania. While I was there, I had access to the excavated material in the store rooms, incredible finds and lots of them. I felt like a kid in a candy store! In addition to the site, there is also an excellent museum in the village. Perhaps the best part of the visit was a tour of the interior of the Midas Mound, the purported burial tumulus of King Midas (but now known to be the burial place of Midas' grandfather, Gordius, who was perhaps the eponymous founder of the Iron Age city). The epicenter of the burial tumulus is a wooden "house" that served as the resting place for the king and his grave goods (which are now housed in the National Archaeology Museum in Ankara). The timber used for this structure is beyond description – immense beams made from ancient pine and juniper trees that were up to 900 years old. Now preserved in a climatically controlled environment, these beams and the inner burial chamber are truly one of the most evocative archaeological sites I have ever been in – it is literally breathtaking! On this high note I left Turkey and returned to Knoxville – having learned a great deal about ancient Anatolia, as well as making a small contribution on the pottery of Lycia.

## Teaching

As usual, in the fall semester I taught the first part of World Civilization as well the history of ancient Egypt, always a fan favorite. In the spring semester, I taught two upper division courses; Jewish History part II (medieval and modern Jewish history) and Biblical Archaeology. I hadn't taught the second half of Jewish History in a while and I had forgotten how much I enjoyed it. I spent more time on the founding of modern Israel, a topic which incorporates ideas of ethnicity and nationalism, issues I am very familiar with from the ancient periods. Biblical

archaeology is becoming increasingly difficult to teach as I tend to lavish great detail and attention on even the smallest points. I also end up telling a lot of stories about the archaeologists and their excavations, subscribing to the old chestnut, "you don't study the archaeology, you study the archaeologist."

## Service to the Profession

I still continue to serve on the Board of Trustees and Executive Board of the Albright Institute of Archaeological Research (located in Jerusalem) as the secretary. This past year we had Board meetings in Boston and San Antonio. I have also continued to work on the Fellowship Committee and this past fall we distributed over \$250,000 in fellowships. As the political situation in Israel continues to stabilize, we have seen a real increase in the number of applications for fellowships.

## Service to the Community

In January I was a presenter at the local Mini-Conference for Jewish Youth Education held in Knoxville. I gave a lecture on Biblical Archaeology discussing some new and exciting discoveries in the field, as well as new and important popular books on the subject. This conference is held regularly in Knoxville, and I always look forward to participating. In August, Leslie Snow invited me to be on her radio show which was a real treat. Leslie and Lloyd Daugherty host a show on WVLZ entitled "The Voice" a call-in show which also hosts a variety of guests. I was asked to speak about the Israeli disengagement from Gaza and Middle East politics in general.

## In closing...

This has been a very exciting and satisfying year. I feel very lucky to have such wonderful colleagues in the Department of History and the Steinfeld Program in Judaic Studies, and thank them for their unstinting support. Shanah Tovah!

# GILYA G. SCHMIDT ACTIVITIES

## Teaching

While serving as department head, I continue to teach only one course per semester instead of two. In fall 2004 I taught RS 381, Introduction to Judaism, to nearly 50 students. The students wrote brief essays on what they learned for their own lives in studying Judaism. Some excerpts are reproduced in the center of this newsletter for your perusal.

In Spring 2005 I taught RS 386,



Mira Kimmelman signs Jessica Cowen's copy of *Echoes from the Holocaust*.

Voices from the Holocaust, with about 40 students. The core of this class is always the Holocaust and its effect on Jews and other populations targeted by the Nazis, but in our day and

age, it is impossible to ignore other genocides that have occurred and are currently occurring in the world. Studying the Holocaust, and getting an understanding of the injustices and suffering it entailed, inspires students to want to help with current events that cause so much suffering as in Darfur, Sudan; Niger, and other places.

Mira Kimmelman is a regular guest in my classes. She visited the Voices



Students in RS 386 listen to Mira Kimmelman.

from the Holocaust class on February 15, after we had completed reading her book, *Echoes from the Holocaust*. Many

students brought their books to be autographed by Mira.



Dr. Bill Berez, Clinical Psychologist, speaks with students in RS 386 class in Spring 2005.

For many years I had thought that students would benefit from the presence of a mental health professional in class with whom they could discuss their response to the often traumatic readings. This past spring, Dr. William Berez,

a clinical psychologist and Chief Clinical Officer at Cherokee Health



Students in RS 386 listen to Dr. Bill Berez, Clinical Psychologist.

Systems, joined us for two classes on February 22 and April 19. As a child of survivors, Dr. Berez has his own thoughts on the effects of this event on individuals, and the students were both fascinated by his story and interested in his observations.

On March 3 Rabbi Louis Zivic of Heska Amuna Synagogue, who



Rabbi Louis Zivic of Heska Amuna Synagogue speaks to RS 386, "Voices of the Holocaust" class in Spring 2005.

is also a child of survivors, visited the RS 386 class. He shared with

students both his personal story and perceptions that Jews caught up in the Holocaust practiced spiritual resistance throughout and were therefore not victims but victors.

Many thanks to each of you for enriching our class with your contributions!

During the Spring 2005 term I contributed two guest lectures to German 416 on Berlin, one on Jewish Berlin artists in the Wilhelmine era (January 26), the other on the Holocaust (March 16).

## Research

Finding quality time to work on my research is probably the most difficult aspect of being a department head. Nevertheless, projects progressed during this past year.

### ■ A Special Birthday Present

Mira Kimmelman published her first book, *Echoes from the Holocaust*, with UT Press in 1997. To date, more than 6,000 copies of her book have been sold. She subsequently felt that there were recurring questions when she spoke to groups that

focused on her life after the Holocaust. From this observation grew the idea to write a detailed account of her life and her family before and after the Holocaust. Mira's new book is entitled *Life Beyond the Holocaust: Memories and Realities*. It is again published by UT Press and was released on September 15, just in time for Mira's 82<sup>nd</sup> birthday! Happy Birthday, Mira, and many happy returns.

Here are a few quotations from the cover:

Karen D. Levy, Professor of French Studies, University of Tennessee, writes, "For the rare Jews of Poland who managed to survive the

*continued on page 10*

## Student comments “Introduction to Judaism”

### Question: What kinds of things have you learned in this class on Judaism that you can apply to your own life?

“At the beginning of the semester our class learned about Jewish history which was very relevant to helping me understand and gain perspective on the Old Testament when I study and read it. . . . This was relevant for me and also for the students in the youth group that I am a youth pastor of. Oftentimes the students have questions when reading through the Old Testament about festivals and law observance and this class shed so much light on all of this that I can now explain more to them.”

“As the first monotheistic religion it [Judaism] was essentially the father of Islam and Christianity since they too consider Abraham, Moses, etc. to be prophets of God. I had no idea coming in that Judaism has affected so much of the world. . . . That is the main reason I took this class, I . . . just wanted to know what Jewish people were ‘all about.’”

“For me personally, this class allowed me to understand behavior and some cognitive processes. I am becoming a social research psychologist. I find behavior and social norms to be fascinating and this class gave me a chance to study these things from the Jewish perspective.”

“I never learned religion from other viewpoints. That, I think, was my favorite thing about this class. Like the Rabbi at the service I attended said, we need to focus on the many similarities among religions, not the differences. I have come to find that to be very true. We have the same morals and are all good people.”

“I enjoyed reading about how women create their own rituals in the religious community. I like how inclusive that is, and how therapeutic it can be for someone who has experienced a lot of grief and pain. I know this class helped me learn more about my own spirituality, even though I am not Jewish. I think I’ve read about ideas and concepts in this class that will continue to help me understand myself and God.”

“One thing in particular that I can apply to my own life is finding comfort in the

matriarchs of Judaism. I am a Christian, and I study the Old Testament. I already knew that I could study the Old Testament stories and learn from the characters, but the poems we read in Umansky/Ashton that were about this topic really intrigued me. I have a new desire to study Old Testament stories and see what I can learn.”

“Since Christianity is based on Judaism and Jesus was Jewish, I gained a better understanding of why I believe what I believe. I was able to gain a better understanding of what Jesus’ life must have been like as a Jew.”

“Many of the things we learned about the Old Testament were very relevant to my own Bible study. For example Leah and Rachel and their story. I try to read whatever I can find in the Bible about women and had never read this story, at least not that I can remember. A lot about the Exodus I had forgotten as well. “

“I had no idea that Jews worked and fought to live in Israel for so long (since 70 CE!). I, like most people, thought that the nation of Israel was a result of the Shoah. Knowing about the Zionist movement in particular will help me in the future.”

“I had no idea how rich the religion was in its rituals, ceremonies, and observances of holidays....Judaism seems to be a way of life. A separation between the two seems unfeasible. If there is one thing I have learned from this class that I can apply to my own life, I believe it is the idea of never giving up and holding strong to whatever you believe in. The Jewish people have been oppressed in many lands in many ways, but have somehow maintained their strength and identity.”

“This class started out just as another credit to be fulfilled, but...I became interested in the material. I’ve learned so much about the rituals, the holidays, the laws, and more importantly, the meaning behind all of these things.”

“From this class I got to learn the Jews’ thoughts on the Holocaust that they went through. I got to learn about the things leading up to it. Previously, I didn’t really know much about this time period. The

most recent stuff was always skipped in my history classes because the time had run out by the time we reached it.”

“Judaism has taught me the meaning of religion. Judaism is not only a religion, but a culture as well. In Judaism you live your life to be a good person. I think this is the greatest lesson that people can learn....Basically this class has taught me the importance of living a meaningful life. Do good things for others who are not as fortunate and never give up, because the Jews sure haven’t.”

“This class has also made me examine my own life . . . I take everything for granted, that it should just be given to me, but no, I should be thankful for the simplest things in life like just being alive. It’s the simplest things in life that count the most—the strong family bond between brothers and sisters, husbands and wives, and especially with the Lord.”

“I think that I can apply the tradition of the Shabbat to my own life. I know that it is only a Jewish custom to observe this day, but I believe everyone needs a day to have peace. I get so caught up in the hustle and bustle of daily life that I never stop to notice or appreciate the smaller things in life.”

“I never knew so much of what led to the Holocaust. The world seemed so angry and wanted to blame someone for their problems. Germany was in bad shape after WWI, but the retaliation was heart-breaking. I see a similar situation in the United States today. After 9/11 and the economy dropping, there was this huge surge of patriotism and intelligence gathering. There are cameras all over the city now. I wonder if this is how the Jews felt before they went to the ghetto or camps. I know their situation is much more serious and fatal, but I’m afraid something almost as bad could happen here. Learning about the Holocaust has made me more aware of government control over people—especially when religion is involved.”

“Today we are faced with a sensitive situation in the Middle East. Outside of the general instability of the region, the Israeli-Palestinian conflict continues to fan

# nts from RS 381, Judaism,” Fall 2004

the fire of hostility. In order to help solve any problem, it is best to first research the changing aspects of the conflict. Therefore, in this context, everything that we have learned is relevant to what is currently taking place in Israel-Palestine. As I plan to go into international business relations in the Middle East, I will be more capable of informing people and pacifying ignorant views. It is my hope . . . to be constructive in functioning as a bridge between cultural and political barriers.”

“One of the most interesting things I learned... is that Judaism, beyond building a set of beliefs and rituals, includes a philosophy about life. This philosophy involves looking at the world in a way that seems to help the Jewish people cope with life. Shabbat is, of course, a biblically commanded practice, but it includes a unique way of seeing the world. Jews believe in turning off the stress and chase of the weekday world. We are more than our jobs, school, and other obligations. We deserve some time for peace, for inner reflection, and time to focus on God and loved ones.”

“This class has really inspired me to know more about my religion. I see how amazing it is and how much the Jewish people know about their religion. They fit religion into every aspect of their life and are extremely proud and thankful to be Jewish. Also, I have learned to forgive others and appreciate life more... Also, this class inspired me to seek out other Christian denominations that better fulfill my religious ideas. Although Jews are united through their religion, some question tradition and belong to a different branch of Judaism.”

“Gaining knowledge about cultures unlike your own helps to bridge gaps and find similarities. This course, as I enter the teaching profession, has opened my eyes to a new faith and perhaps will help me to relate better to my Jewish students.”

“Being a southern, white male, I had my preconceived notion and stereotypical beliefs on what Judaism and its people are all about. But through this class and talking with my brother-in-law and his family (who are Jewish), I have learned a lot. Now I have a somewhat grounded

understanding of the Jewish religion and its people. Now I can go to [the] home of my brother-in-law and when they start to speak of certain Jewish traditions, I can hold my own and know what I am talking about.”

“I feel as if I respect my Christian holidays more now, since I see how much respect, work, and preparation goes into play for the Jewish holidays.”

“One thing I have learned about Judaism is that the people seem very accepting of others within and outside of their beliefs. I assume this is because of how they have been treated throughout history, and they want to treat others as all humans should be treated.”

“The history of the Jews and the exploration of the Torah have also given me a deeper understanding of my own faith since Jews and Christians share the same origin.”

“I had no idea why my friend John touched an odd-looking emblem on his door when he entered and exited his home and was too embarrassed to ask.”

“I have been to a Bar Mitzvah and Bat Mitzvah but did not understand the purpose behind them and now I do.”

“This class taught me vital lessons on how to be truly tolerant of others and their beliefs . . . Truly tolerant people are not reactive to disagreements but are open to others’ opinions and ideas. Sitting in this class helped me to recognize this lesson as I did not agree with everything that was said.”

“I really enjoyed the emphasis on marriage . . . I like how Judaism does not fear sex. Judaism is very sensual while they encourage commitment/compassion. Many of my Christian friends believe sex is wrong and dirty, yet they do it anyways. Judaism teaches one to enjoy it, but respect it and understand the commitment which should stem from it.”

“Judaism and Jewish tradition have a rich history and is a ‘living’ religion, in that it has evolved to meet the needs of its people.”

“At temple the Rabbi spoke on the different ways to God. I believe that it was the first time I have heard a religious leader not discount other religions. It reminded me not to be judgmental and to instead try to be more accepting and understanding.”

“One of the most memorable parts of this class was the day we read aloud the poem ‘Meditation on Menstruation.’ One of my closest friends and I e-mailed that poem to our mothers and other friends—we particularly like the phrase ‘the monthly assault.’ This piece of the class illustrates one of the most applicable aspects of Judaism—its special rituals for women . . . [T]he rituals, prose, and poetry specific to women have shown me the value in marking events with ceremony.”

“One of my very best friends is Jewish, and I took this class simply to gain knowledge and hopefully better understand where she was coming from religiously . . . It is important to me to have some understanding of all religions, especially in today’s society. This class filled one of those voids of ignorance in my religious studies.”

“My favorite part of Judaism is the community and reliance on each other and traditions.”

“The class has shown me that religion is not single-minded. No matter what religion you believe in, there is one common goal—that is to better yourself as a person and have faith that your life has purpose, otherwise God would not have created you.”

“The amount of grace and mercy shown me at the synagogue has changed me. I was never looked down upon, but I was encouraged to learn from the experience. I was not forced to join, but I was loved on and explained to. I loved it and plan on applying such grace to my life and to those around me.”

“One of the biggest things that can help me is to always be open-minded. It also has encouraged me to look into other cultures and ways of life that I never have known like Buddhism.”

**Schmidt Activities** *continued from page 7*

Holocaust, the very idea of a return to what had been one's homeland might seem both physically and psychologically impossible, perhaps even absurd. Yet it is precisely this paradoxical journey that Mira Kimmelman undertakes with great dignity and generosity."

From David Patterson, Bornblum Chair in Judaic Studies, University of Memphis, we hear, "This book is written with intelligence, sensitivity, and eloquence . . . The author explores and elucidates the problems of liberation from death and the return to life that forever confronts Holocaust survivors."

Hugh Nissenson, author of *The Tree of Life and a Pile of Stories*, observes, "*Life Beyond the Holocaust* brings to mind in its power to document painful memories Primo Levi's *The Reawakening*. Ms. Kimmelman's memoir is, above all, a beautiful love story of herself and her husband, Max."

Publishing a book is not a quick process. When one publishes an article, the process, if all goes well, is completed in a two-year period. With a book, many more people get involved. Upon submission the acquisitions editor determines whether the book appeals to him/her, then members of an editorial board decide whether the publisher should pursue publication of this book. Sometimes they make suggestions for corrections before a manuscript goes to the external readers which have to be made before the next step. Once the reader response comes back, the publisher informs the author/editor and requests a written response. If the reports are favorable, the author/editor sets about making the promised corrections and adjustments and usually, takes care of technical matters, such as maps, family trees, footnotes or endnotes, graphics, and so forth.

Around this time the author/editor receives a contract from the publisher. In our case with this book, approximately four years had passed by that time. There were three more sets of proofs during 2005 and, voilà,

here we are. The book should be in the stores now.

Mira has been a wonderful friend to me and to the Judaic Studies Program, and I was honored to be working with her on getting her stories ready for publication. The book contains a historical introduction and a Holocaust timeline by me. Mira is again donating the proceeds from the book sales to the Endowment Fund of the Chair in Judaic Studies. Many, many thanks.

*Tishar kochech*, Mira. What a wonderful achievement!

### ■ Research on Rural Jewry in Southern Germany

In 1999 I started collecting archival materials on two specific Jewish families who lived in a village called Süssen in southern Germany. Materials concerning these families had been stored in the Süssen City Archive, the District of Göppingen Archive, the City of Göppingen Archive, the State Archive in Ludwigsburg, and the Main State Archive in Stuttgart. The purpose of the research is to construct a history of their life from the time these families moved to Süssen to restitution after the Holocaust. Once I was satisfied that there indeed were ample documents to trace their initially happy and successful, but then tragic journey, I also wanted to learn more about the communities in which the first generation originated. I thus planned a second research trip in 2002 to learn about the parents' communities of Jebehausen, Göppingen, Ernsbach, and Rexingen, the formerly Jewish buildings in these towns, the cemeteries where these families' forebears were buried, and the local traditions as much as they have been documented in local publications.

This past January, the first fruits of this research were published in an article in German in the Yearbook of the regional historical association, *Hohenstaufen/Helfenstein: Historisches Jahrbuch für den Kreis Göppingen* (2003). The article, generously endowed with documents and pictures, was entitled "Die 'anderen' Süssener" (The "Other" Süssen Citizens). It provided the first coherent documentation of these two very different families, their family

history, business dealings with the municipality, property holdings, and disenfranchisement under the Nazis. While it mentions the sad conclusion of forty years of amicable co-existence with Christian neighbors, extensive details are only provided about their early years in this town.

On February 23 I flew to a very



*Plenty of snow in Süssen, Germany, February 2005.*

wintery Germany over a long weekend for an astounding and slightly medieval ceremony which, I was told, is customary on the publication of a new volume of

the Yearbook. Apparently for every issue a "lead article" is chosen. The presentation of the Yearbook then takes place in the locale with which the article deals. This year, they chose my article. The publisher, Mr. Anton H. Konrad, presented the first copy of the Yearbook, placed on a royal blue velvet pillow, to the Mayor of Süssen, Wolfgang Lützner, and also to a few other people. Each author was asked to say a few words about their contribution, and the entire experience was celebrated with champagne and the most famous local delicacy, *Butterbrezeln* (pretzels spread with sweet butter). The event took place in an ancient barn in which the farmers used to deposit the tenth of



*"Baptism" of Yearbook: (left to right) Hartmut Gruber, Director, Geislingen City Archive; Walter Ziegler, Director, Göppingen District Archive; Wolfgang Lützner, Mayor, City of Süssen; Gilya G. Schmidt; Anton H. Konrad, Yearbook Publisher, Weissenhorn/Bavaria; Jürgen Hilsch, Director, Göppingen District Bank.*

the crop owed to the local lord. This building has now been renovated to include a first-class theatre stage for performances. The entire affair was elegant and charming.

Additional evaluation of the sources and their analysis is continuing. The results, as well as two extensive family trees, are being incorporated into the book manuscript on these families, with the working title, "Suezza – No Grazing Land for Jews," which I hope to complete by December 2006. Yet to be analyzed are additional data on deportation and restitution, including many family letters. The materials that I am beginning to analyze are indeed disturbing, for it seems that every individual person whom I learn about has two personalities, one official one which is in most cases pro-Nazi and therefore anti-Semitic, and a private personality which is as kind to and supportive of the victims as the surviving son of one of the families, Hugo Lang, remembers. The question from which I cannot escape at this point is, "Did all Germans during the Nazi period lead a Dr. Jekyll/Mr. Hyde existence? How could they live being both, evil and good? "Of course, in the end none of the good citizens helped those Jews being deported, watching them being shipped off to their deaths, painful and gruesome deaths. So evil wins out. But that leads only to more nagging questions for which we may never have satisfying answers.

I owe a debt of thanks to two special couples -- Inge and Hugo Lang and Bärbel and Werner Runschke.

In August I visited Inge and Hugo Lang in Newton, New Jersey, to share



*Hugo and Inge—Inge and Hugo Lang in Newton, New Jersey, August 2005.*

with them and their family the completed sections of their family history.

This is the first time that their daughter Evelyn and

son-in-law Tony were able to read for themselves what we have been working on for five years. Inge and Hugo are both celebrating their 82<sup>nd</sup> birthday this year. A very Happy Birthday and good

health for the coming year to both of you.

Werner Runschke, from the Süssen City Archive, along with the former mayor of Süssen, Rolf Karrer, provided initial access to their archive and facilitated the connection to other archives with relevant holdings. Werner helped me locate countless snippets of information for these family histories and both he and his wife Bärbel have been assisting me with terminology, history, paleography, and the documentation of tombstones. I am also in Werner and Bärbel's debt for their repeated generous hospitality.

### ■ A Nascent Book Project on Rural German Jewry

In Judaism, the end of a book ideally contains the beginning of the next one. In 2002 I explored some rural Jewish communities that were a bit further afield, such as Rexingen, Ernsbach, and Jebenhausen for the current research project. Already in 1999 I had been introduced to Büttenhausen and Laupheim with their beautiful Jewish homes and meticulously groomed cemeteries. With the help of Bärbel and Werner Runschke, I documented as many homes and tombstones as I could in a limited time. This collection will be expanded over the next few years to about twenty former Jewish communities -- the homes, synagogues, and graves of the people who lived there -- and hopefully also the stories and some pictures of the people who lived in these villages. Pictures and the stories of the people behind them are particularly difficult to obtain, and could be as far afield as the Leo Baeck Institute in New York, the U.S. Holocaust Museum in Washington, D.C. or archives and private holdings in Israel. Patience will indeed be a virtue!

### ■ Jewish Music Project

After completing a pilot study of the Jewish liturgical music of Cantor Mordecai G. Heiser from B'nai Israel Synagogue in Pittsburgh, Pennsylvania, in 2002, some additional work has been done on the project. The biggest challenge was to find someone to digitize the many fragments of tape containing Cantor

Heiser's music. Recently a student offered to take on the task, which has not been without additional challenges due to the antiquated equipment which does not always want to process equally antiquated and poor tapes. We have achieved some success and will keep working at it, but our progress has been much slower than I anticipated and somewhat frustrating. At this point, I'd like to be sure that we have digitized all of the important pieces which we would want to include on a CD to go with the book before I continue with the writing, for without a CD of Cantor Heiser's music there would be no book.

### ■ Jewish Art Book

After a year of much excitement surrounding my 2003 book, *The Art and Artists of the Fifth Zionist Congress 1901: Heralds of a New Age*, with several book signings and other honors, things have quieted down. On September 28, 2004 Barnes & Noble arranged one more authors' night in which I participated.

## Service

### Service to the Profession

March 11, 2005

For the past ten years I have chaired the History of Judaism section of the regional American Academy of Religion chapter, SECSOR. I usually organize two sessions for the annual meeting and, with the help of colleagues at other institutions, solicit participants. I often chair a session and read a paper. This past year our annual meeting was in Winston-Salem. I organized two sessions, chaired one of them, and read a paper entitled "From Rags to Riches: Structural Evidence of Rural Jewish Life in Southern Germany," at the other.

### ■ March 18

My travels on university business are usually modest, primarily to Europe and Israel. There have been two exceptions, however, thanks to the work of my colleague, Professor Rosalind Hackett, who is currently the president of the International Association for the History of Religions. In 2000 the 18<sup>th</sup> Congress of this group met in Durban, South Africa

(see Judaic Studies newsletter no. 8, 2001); this year we met in Tokyo, Japan.



Opening reception of 19<sup>th</sup> International Congress of IAHR with Mt. Fuji ice sculpture, March 2005.

The 19<sup>th</sup> Congress was an impressive event, with approximately 1,600 participants from 63 different nations. The only session on Judaism was entitled, "Authority in Judaism in Conflict: From the Ancient to the Early Modern Period," organized by my colleague from Tokyo University, Professor Hiroshi Ichikawa. I



University of Tennessee Religious Studies Contingent at 19<sup>th</sup> International Congress of the International Association for the History of Religions (IAHR): Gilya G. Schmidt, Sherry Williams, Miriam Levering, Rachele Jacobs, James Hataway (left to right)

contributed a paper dealing with rabbinic authority in rural Jewish communities in Southern Germany, "Medinat Schwaben or the Localization of Judaism in Southern Germany." The other panel members were Etsuko



IAHR: Professors Hillel Levine (Boston University) and Gilya G. Schmidt

Katsumata, a graduate student at Hebrew University in Jerusalem and Professor Hillel Levine from Boston University. It was exciting to travel halfway around the world with some of my colleagues, Professors Rosalind Hackett, Miriam Levering, and Dr. Rachele Jacobs; one of our advanced graduate students, James Hataway, and Professor Bill Dewey from the School of Art.



"Hear no evil, speak no evil, see no evil" sculpture on Sacred Stable in Nikko, Japan, March 2005

Japan was an incredible experience. I was fortunate to visit many shrines and temples in Kyoto, Tokyo, and Nikko, with the many impressive and often massive Buddha statues and saki casks adorned with various emblems, including the chrysanthemum,



Torii at Heian Shrine in Kyoto, Japan, March 2005.

symbol of the imperial family of Japan. There are about 5,000 Jews in Japan, approximately 500 of whom live in Tokyo. It was also exciting to



Kiyomizu-dera Temple in Kyoto, Japan, March 2005.

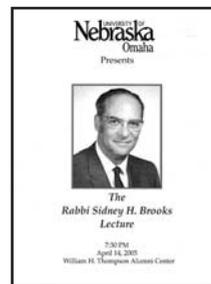


Saki casks in Nikko, Japan, March 2005.

worship in an egalitarian minyan in Tokyo, a treat I did not expect. The congregation was a mix of European, Israeli, American, and Asian Jews. While the language of the liturgy was the same for everyone, namely Hebrew, the rabbi announced the pages in Japanese and English, and conversed with the Congregants in Japanese, English and Hebrew as needed.

■ April 14

At a workshop for department heads at the American Academy of Religion annual meeting last November, I met Professor Paul Williams, department head of Philosophy and Religion at the University of Nebraska at Omaha. We entered into a conversation on Martin Buber, which turned into an invitation to come to Omaha in Spring 2005 and give the annual Rabbi Sidney H. Brooks Lecture. It was a lovely event, preceded by an elegant dinner with some of the sponsors of the series, and a generous introduction by the Dean of the College of Arts and Sciences. My lecture was entitled, "The Many Faces of Martin Buber: Herald of a New Age for Christians and Jews." The question I raised and tried to address was whether Martin Buber was still relevant in our day.



The university lecture came with an encore as scholar-in-residence for Temple Israel. The temple has for a number of years combined the university lecture named for their late rabbi with their Sidney H. and Jane Brooks Institute on Judaism for Christian Clergy on the next day in

order to maximize the presence of a guest scholar. This program consisted of a lecture in the morning and text study in the afternoon. For the theme I chose, "Martin Buber and Life on the Narrow Ridge." The lecture, "Martin Buber's Struggle With I and Thou," explored Buber's problematic attitude and contradictory statements and actions. The text study session, "Crossing the Narrow Bridge of Life with Martin Buber," stressed Buber's certainty that Hasidic teachings provide the antidote for what ails western humanity and provides a guide to a stable life grounded in God. Three major presentations on Martin Buber in two days was a bit much, but I thoroughly enjoyed meeting everyone involved in these events, especially Rabbi Arye Azriel.

### ■ University Service

In November 2004 I attended a Workshop for Department Heads at the annual meeting of the American Academy of Religions which dealt with "Being a Chair in Today's Consumer Culture: Navigating in the Knowledge Factory." It was a very interesting and informative day, although the topic of the commercialization of the academy is certainly not without concern to those of us in the academy.

This past year I served on a search committee for the German Program which hired Daniel Magilow, who holds a Ph.D. in German from Princeton University. Dr. Magilow, who is a native of Dallas, Texas, this year holds the Pearl Resnick Postdoctoral Fellowship at the United States Holocaust Memorial Museum in Washington, D.C. His research project deals with Yizkor Books and Photographic Form. He will physically join UT in 2006 and has indicated his interest in working with Judaic Studies.

### College Committees

As department head there are plenty of opportunities for meetings. In addition to the monthly heads' meeting, I serve on the College Development Council, participate in the Humanities Initiative which helps faculty to obtain special grants for conferences and workshops at UT, and

serve on the Space Committee which deals with space needs for those of us located in McClung Tower.

### ■ Public Service

Tennessee Holocaust Commission ([www.tennesseeholocaustcommission.org](http://www.tennesseeholocaustcommission.org))

Having just been reappointed by Governor Bredesen, this fall I am beginning my fourth term as a Commissioner on the Tennessee Holocaust Commission.

During the past year an amazing idea has become reality. In 2003 the Commission discussed the need for us to document Tennessee survivors and liberators for posterity. Because of his previous work in this area, the Commission invited Professor Robert Heller from the College of Communications at the University of Tennessee to photograph as many of the survivors and liberators as he could reach. Rob teamed up with a journalist, Dawn Weiss Smith, who simultaneously interviewed the individuals.

There are 64 portraits and stories. These have been turned into a traveling exhibition under the title "Living On: Portraits of Tennessee Survivors and Liberators." The exhibition was at the Frist Center for the Visual Arts in Nashville from February to April, subsequently in Chattanooga, and is currently in Clarksville. We expect the exhibition to be at the East Tennessee Historical Society and Museum in Knoxville from August 15 to October 15, 2006.

David Patterson, Bornblum Chair of Judaic Studies at the University of Memphis, wrote the following reflections after viewing the exhibition.

"Robert Heller, the photographer who did the portraits for the Tennessee Holocaust Commission's *Living On* exhibit, has done the impossible: he has seized a lifetime in an instant and a world in a face. If there have been people who shied away from

the camera for fear that it would capture their soul, Heller has proven them more than correct. For in these portraits of Tennessee Holocaust survivors and liberators, we collide with souls radically wounded in the world's most radical assault on the soul. And yet these souls *live on*. That too is a miracle. That too is a manifestation of the impossible conveyed in these portraits.

"Gazing into these eyes that gaze into us, we step before the countenance, where we are transformed into witnesses. Those eyes overflow with the humanity that the Nazis set out to erase. As Elie Wiesel has said, at Auschwitz not only human beings died but the very idea of the human being. These portraits reveal the depths of the human being, the very idea of the human being that the Nazis tried to remove from the world. They undertook an assault on humanity by undertaking an assault on the face. For it is precisely the face that harbors our humanity. Precisely the face forbids us to kill. And the Nazis were bent on obliterating the prohibition . . . .

"Somehow Robert Heller has taken hold of the memory in those eyes and laid bare a trace of what is hidden from us all. Having photographed a moment of tranquility in lives that have known a world-shattering upheaval, he has transmitted a *silence* that is deafening. The Nazis attempted to consign the Jewish people to a mass grave of silence, mute and empty of words and meaning. In these photographs Heller presents us with a silence that is eloquent and overflowing with meaning. You look again, more closely this time, and suddenly you realize what that silence is made of: it is the silence of mothers and fathers and children who cannot speak. The souls that ascended to the heavens on columns of smoke and ash now quietly abide here, in these eyes. They, too, live on . . . .

"Anyone who studies the Holocaust is overwhelmed by a maddening frustration: we long to undo it. But we cannot. It is there, not only in our history but in the very fabric of our being, in very real and very graphic ways. For the ashes of



the dead cover the earth from which we harvest our bread. They abide in the bread that we put into our mouths. They are part of our flesh and blood, our words and deeds. We cannot get rid of the Holocaust any more than we can get rid of our own bodies. And yet something, in some small measure, can be done about it, as the faces in these portraits show us: we can live on, as witnesses to the fragile sanctity of every human life. That, it seems to me, is what *Living On* is about."

In addition, Nashville Public Television shot some footage during the interview process and made a documentary which aired on Nashville TV in April 2005. If anyone is interested in purchasing the video, the WNPT web site is [www.wnpt.net](http://www.wnpt.net). Scroll down to NPT Productions, and look for "Living On."

Earlier this year, Commission chair Felicia Anchor presented Governor Phil Bredesen with a boxed set of ten photographs that Professor Heller produced especially for the Governor.

For the community Yom HaShoah observance, Rob also produced several large posters of selected photographs.

Professor Heller is also hoping to produce a book with all of the photographs and stories.

I also serve on additional committees in the Jewish community as the need arises.

### Community Lectures

On September 24, 2004 West High School organized an in-service day for social studies teachers on world religions. Along with several of my colleagues who spoke on Hinduism, Buddhism, and Islam, I spoke to the gathered teachers about Judaism.

On April 10, 2005 the regional branch of Hadassah (Zionist women's organization) met at the Park Vista Hotel in Pigeon Forge for their annual spring conference. At their invitation, I spoke on five Jewish women from different parts of the world. Entitled, "Peaks and Valleys: The Joys and Challenges of Being a Jewish Woman," my presentation included Rabbi Regina Jonas (1902 Berlin - 1944 Auschwitz),

Henrietta Szold (1860 Baltimore - 1945 Jerusalem), Shulamit Hareven (1930 Warsaw - 2003 Jerusalem), Susan Sontag (1933 New York - 2004 New York), and Mira Kimmelman (1923 Danzig - Oak Ridge, TN). My thanks to Rabbi Beth Schwartz for introducing me to Regina Jonas, the truly first woman rabbi in 1935. And many thanks to Myra Weinstein for her generous introduction.

With all the travels last spring that took me at least half way around the world, I welcomed the opportunity to share my experiences with my friends in the Jewish community. On May 11 the Friendshippers invited me to present to them a summary of my experiences under the title, "International Travels with Gilya: Judaism Around the World."

### ■ Jewish Student Center /Hillel

Deborah Oleshansky continues as the Director of the Jewish Student Center/Hillel, a student organization which is wholly funded by the Knoxville Jewish Alliance. For information, please contact the Knoxville Jewish Alliance at 690-6343 or email [doleshansky@jewishknoxville.org](mailto:doleshansky@jewishknoxville.org).

### ■ Change in GTAS

These past few years certainly have shown that life events can change a person's best intentioned plans. It is with many thanks for his valuable help that we bid farewell to my 2004-5 GTA Rick Robinson. Without his help with all the technical matters Mira's book would not have been completed in a timely manner. Especially last summer, Rick digitized all of Mira's pictures from which UT Press selected those that were included. Many thanks for all your help, Rick, and best wishes for the future.



*Deborah Scaperoth, new GTA to Judaic Studies.*

A new person has taken Rick's place, for the first time a woman. All my previous GTAs were men. Deborah Scaperoth is at home in the

English Department. She is currently writing her dissertation on "Not so Immaculately Conceived: The Virgin Mary in Protestant Victorian Literature and Culture." Deborah is an excellent addition to our program.

### ■ STUDENTS

I always enjoy serving on committees for students who work in the area of Judaic Studies. This past year, Ronda Robinson received an M.S. from the College of Communications. Her thesis dealt with book publishing and how you market your proposal. The proposal she presented was for a book on Israel.

A number of College Scholars have come my way. Jennifer Gridley completed her studies this past year with a thesis on women's issues in Judaism.

Jamin Carlisle received his undergraduate degree in Religious Studies last May. His area of interest is Zionism. He is currently a graduate student in our Master's Program in Religious Studies.

Igor de Souza, who was the top College Scholar to graduate from UT last year, is pursuing graduate studies in medieval Jewish philosophy at the University of Chicago. After completing his first year, he wrote: "I just finished my first-year exam! Three hours to answer three questions, mostly on methodology and state of the field. An oral exam will follow next week, with Paul Mendes-Flohr and Jim Robinson (medieval Jewish studies). This summer was quite busy. I was working on a translation/annotation of a 13<sup>th</sup> century sermon from Southern France (Hebrew to English) from the end of classes until the end of July. In August, I went to Ulpan in Haifa—an amazing experience. I'm planning on doing part of my course work, probably next academic year, at Hebrew University . . . I was just offered a 100% tuition scholarship for the upcoming year, renewable up to my fifth year." *Yashar koach, Igor!*

## SHTETL NEWS

### Israel Visit

In early January I undertook a sad journey to Israel to participate in a memorial service on the *yahrzeit* of my dear friend Jo Ann Morrison z"l who succumbed to illness in December 2003. It turned out to be not only one event but three different ones, each one by a group that Jo was closely connected with and cherished. I also had a chance to visit Jo's grave, in a beautiful spot high up in the hills of Jerusalem, overlooking the vast and breathtaking

panorama of the Judean Hills.

For a long time I had wanted to learn how to make a *tallit*. On this trip the opportunity finally arrived. My dear and longtime friend Jo Milgrom was kind enough to instruct my friend Carol and me in how to make a *tallit*. How exciting to study the texts and to actually tie *tzitzit*!

Also many thanks to my friend Carol Caplan for her friendship and for hosting me during this stay in Jerusalem.

### ■ Mark Your Calendar:

Mira Kimmelman will enjoy several book signings for her new

book, *Life Beyond the Holocaust: Memories and Realities*. They are as follows:

November 10, 3:30-4:30 p.m., at the UT Bookstore on campus.

November 20, 2-4 PM, at the Oak Ridge Public Library in the Civic Center on the Turnpike.

On December 4, 3-4 PM, at Border's at Deane Hill across from West Town Mall in connection with Jewish Book Month. This event is organized by Sandy Parsons for the Knoxville Jewish Alliance.

Visit the Knoxville Jewish Alliance Web site:

[www.jewishknoxville.org](http://www.jewishknoxville.org)

## Become a friend of Judaic Studies at UT

The Fern and Manfred Steinfeld Program in Judaic Studies is now in 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. Your support can help to make our program better and stronger. If you wish to make a contribution, the following funds are available:

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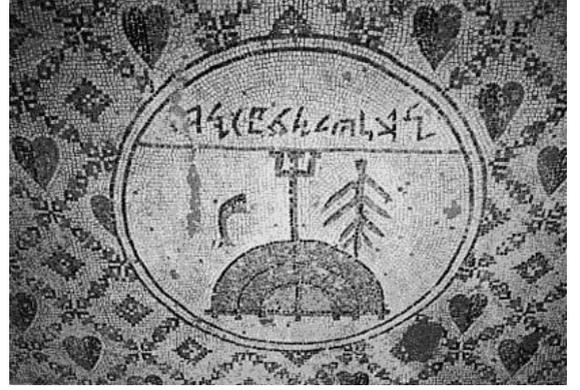
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You can also find us on the Web:  
[web.utk.edu/~judaic](http://web.utk.edu/~judaic)

THE NEWSLETTER of the  
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