

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

THE UNIVERSITY OF TENNESSEE



From the Head of Religious Studies



As the Interim Head of the Department of Religious Studies, it is my pleasure to invite you to read this newsletter that highlights the numerous

successes of the Judaic Studies

program over the past year. Under the leadership and vision of Professor Gilya Schmidt, the Fern and Manfred Steinfeld Program in Judaic Studies continues to thrive and provide the University of Tennessee with a rich forum for fostering research and learning opportunities for students, faculty, and the broader community. I know that you will enjoy reading about all of the accomplishments and creative activities of those associated with the

program. We are deeply grateful to our generous donors who have helped to make these successes possible.

Rachelle Scott, Ph.D.
Interim Head, Department of
Religious Studies

Dear Friends of Judaic Studies,



Preceding the Yizkor service on Shemini Atzeret, our Rabbi asked the question, "What would we do if we could have just one more day

with loved ones we lost?" Instead of answering the question, he suggested that we spend as much time as possible with our loved ones while they are alive.

This message resonates with me, not just personally, but also professionally. Life is not about wishing we had done more, and dreaming of a chance to make up what we missed, but about getting it right the first time, so there are no regrets.

Judaic Studies at the University of Tennessee has made every attempt to

get it right for more than two decades. Every year is more exciting than the previous. Inside this twenty-first edition of our newsletter, you will be able to read about the amazing accomplishments of our faculty in teaching, research, and service. You will learn about our students' exciting adventures, and about the rich events that our program organized this past year and again this academic year.

We are so proud of our colleagues, who publish exciting books, garner prestigious fellowships, travel to exotic places for invited lectures, and of our students, who write great research papers and design creative projects and exhibitions. And it is always a delight to welcome colleagues from other institutions for lectures in their areas of expertise.

Judaic Studies at UT is continually ready to grow and to change for the better. Send us your ideas and pledge your support for those ideas, so that our

academic program will become even bigger and better during the second two decades of our existence. We would appreciate your support now. Don't look back and wish you had done more while there was the opportunity.

Our gratitude to those of you who have supported Judaic Studies in the past and to those who may become supporters of the program in the future. We look forward to that time.

I hope you enjoy reading about all of our activities and wish you a sweet and peaceful year.

B'Shalom,

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

Congratulations to Manny and Fern Steinfeld!

On September 9, 2014, at the annual Risa K. Lambert Luncheon, the US Holocaust Memorial Museum honored **Manny and Fern Steinfeld** with the National Leadership Award. A UT delegation that included Dean **Theresa Lee**, Development Director **Cathy Dodge**, and Professor **Gilya Schmidt** traveled to Chicago to join in honoring the Steinfelds. Congratulations, Manny and Fern!



Manny Steinfeld accepting the National Leadership Award. Courtesy of Jack Williams.



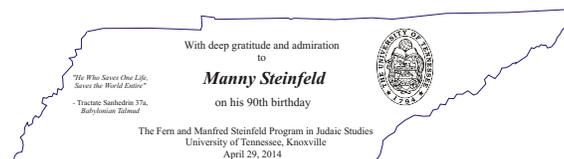
Gilya Schmidt, Manny and Fern Steinfeld, Dean Theresa Lee. Courtesy of Jack Williams.



Manny and Fern Steinfeld receiving the National Leadership Award from the USHMM in Chicago. Courtesy of Jack Williams.

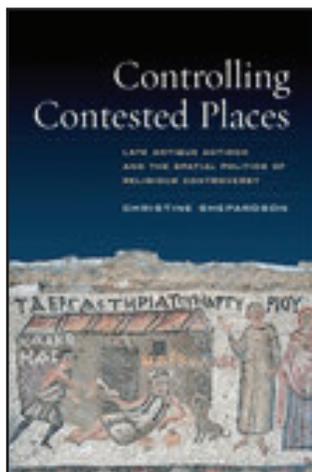
Visit **Arnold Schwarzbart's** exhibition in the Library Art Gallery at Temple Beth El, from October 24–May 31, 2015. Arnold Schwarzbart is a trained architect and local Judaica artist who has achieved national and international renown for his creative ceremonial objects, donor walls, and other Judaica. For more information, see Arnold's website at www.schwarzbart.com. For further information on the exhibition, please see the TBE website at <http://www.tbeknox.org>

Mazal tov! On April 29, 2014, Manny Steinfeld, long-time and founding donor of Judaic Studies at UT, celebrated his ninetieth birthday. The program, which is named for Manny and his wife Fern, acknowledged this fabulous milestone with a plaque in Manny's honor.



Plaque for Manny on his 90th birthday, April 29, 2014

New faculty publications. Congratulations to Judaic Studies Advisory Committee members Tina Shepardson and Erin Darby on the recent publication of their new books!



Dr. Shepardson's book cover.



Dr. Darby's book cover.

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

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

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

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

Itsik Pariente



This last year, **Itsik Pariente** finished writing his dissertation on issues in the phonology of Modern Hebrew (still under review at

the University of Amsterdam). His dissertation examines several aspects of the sound system of Hebrew, including pharyngeal effects, vowel deletion,

and the nature of the root. He also published a paper in *Brill's Annual of Afroasiatic Languages and Linguistics* on "Stress shift and trochaic structures in the nominal system of Modern Hebrew" (with Shmuel Bolozky). Instructor Pariente continues to write on the sound system of Modern Hebrew.

This last year also saw a welcome growth in the number of students taking Modern Hebrew as a second language at UT. Instructor Pariente is looking forward to next year, which hopefully will see even more growth in the number of students taking Modern Hebrew!

"Speaking the Unspeakable"—A Survey of Holocaust Commemoration in the Modern World"

For the past two years, **Emma Wilkinson Hicks** has been my mentee. After studying for a semester in Denmark on study abroad in spring 2013, Emma took several online courses at Yad Vashem in fall 2013. In April of this year, Emma completed her College Scholar thesis, "Speaking the Unspeakable"—A Survey of Holocaust Commemoration in the Modern World." She also created an exhibition based on her thesis, which was on display from April 11–13 at the Art and Architecture building. Emma successfully defended her thesis on April 11. The exhibition was also displayed for Yom HaShoah at Temple Beth El. We are so proud of Emma, who worked very hard on this project. She received a Fern and Manfred Steinfeld Scholarship in Judaic Studies as well as several other scholarships for this project. She graduated in May 2014. Congratulations, Emma!



Photos courtesy of Jack Williams.

DONORS IN 2013–14

Every year not only the earnings from our endowments keep Judaic Studies afloat, but additional contributions from existing or new donors. We would like to thank all of our 2013–2014 donors for their generosity and for their interest in keeping the study of Judaism alive at the University of Tennessee.

This past year we received contributions from:

- Zane Bell
- Jeff and Nancy Becker
- James Bogard and Rhonda Shapiro
- Harold and Joyce Diftler
- Link and Karen Elmore
- Albert Good and Alice Feldman
- Rose Holz
- Stella Iroff
- Sondra and Edwin Markoff, honoring Pace Robinson
- Allen and Lea Orwitz
- Natalie Robinson
- Pace and Karen Robinson, honoring Fern & Manny Steinfeld, 2014 Risa K. Lambert United States Holocaust Memorial Museum Recipients
- Stephen and Kim Rosen
- Gilya Schmidt
- Marcia Silverstein
- Nathan Solomon and Tonya Douce
- Manfred and Fern Steinfeld
- The Steinfeld Foundation
- Temple Israel, Columbus, GA
- Annette and Barry Winston



STUDENT HONORS AND JUDAIC STUDIES SCHOLARSHIP RECIPIENTS



Courtesy of Lillian Dropkin.

Lillian Dropkin is a Judaic Studies major who plans to graduate in April 2015. She received a Dr. Ruben Robinson Scholarship in Judaic Studies

for fall 2014 and was just awarded a Fern and Manfred Steinfeld Scholarship in Judaic Studies for spring 2015. Congratulations, Lily!



Gilya Schmidt and Tami Newsom.

On April 24, 2014, **Tami Newsom**, Judaic Studies and Religious Studies minor and music major, as well as Associate Director of Music at Farragut Presbyterian Church, received the Department of Religious Studies' Outstanding Student in Judaic Studies Award (see *Farragut Presbyterian Church Good News Banner*, May 2014, p. 9).

In March of this year Dr. **Igor**



Courtesy of Igor de Souza.

Holanda de Souza completed his dissertation in Jewish Studies at the University of Chicago, entitled: *Philosophical Commentaries on the Preface to the Guide of the Perplexed*, C. 1250–1362.

Dr. de Souza graduated from UT as a College Scholar in 2004; I was his undergraduate advisor.

We shall miss you...

Sadly, Mary Ann Hagler, an adult student who graduated with a Religious Studies degree from UT in 2001, recently passed away. Mary Ann, who had several degrees, was my student for many years.



Mary Ann Hagler at graduation in 2001.

She had retired from the Knox County school system where she worked for twenty five years, and was a life-long student. Mary Ann has come to my Thanksgiving dinner for many years, alternating with Professor Rob Stillman and his family. Mary Ann was seventy nine. We shall miss her very much.

JEWISH STUDENT CENTER/HILLEL

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



Hillel Shabbat dinner September 2014. Courtesy of Deborah Oleshansky.

R.S. Board of Visitors Meeting

On April 3, 2014, the Department of Religious Studies again convened a formal meeting of the Board of Visitors. Professor Rosalind Hackett, Head, asked me to give a brief report on the state of Judaic Studies, reprinted here.

Thank you very much, Rosalind. I am delighted to say a few words to this group—I convened the first ever Board of Visitors when I was department head a decade ago.

Judaic Studies is celebrating its twentieth anniversary this year. You have copies of our annual newsletter in your folder, so I will merely summarize the highlights.

When I joined the department in 1993, I was asked to assemble an academic advisory committee and design a major and minor in Judaic Studies, which was in place by 1995.

I think of the Fern and Manfred Steinfeld Program in Judaic Studies in ten-year increments. During the first decade, we focused on developing a program and organizing large-scale education programs for students, campus, and the Jewish and larger communities, such as Holocaust conferences in 1995 and 2001 and an Israel semester in 1998. We involved nearly every organization in the process, even the Dogwood Arts Festival for Israeli folk dancing on Market Square.

During the second ten years we set our sights on growing the program through increasing donors and existing donor contributions. We raised more than \$800,000, nearly \$600,000 in the last five years, for three prestigious Schusterman professors and four promising Glazer/Orwitz Teaching Fellows in Modern Hebrew.

Our fourth and current Fellow is Itsik Pariente, who is completing his Ph.D. in Linguistics at the University of Amsterdam.

It was also fortunate for us that one of the benefits of Dean Lee's appointment was a teacher for Biblical Hebrew in her husband, Jacob Love.

For the first time this year we are able to offer both Biblical and Modern Hebrew.

(continued on page 8)

For spring 2014 Hannah Clark, a mathematics major, enrolled in REST/JST 386, "Voices of the Holocaust." She also signed up for Honors-by-Contract. As the semester advanced, Hannah decided to research and write about "Righteous Gentiles." We are delighted to print Hannah's paper here with her permission.

Worthy of Praise

In September 1943, Shlomo and Hinde Wajsfeld and their six children were a Jewish family searching for a way to get from France to Switzerland. So far, they had managed to stay one step ahead of the Germans, and they knew that getting out of France was the critical next step if they were to stay out of concentration camps. They had heard of a priest codenamed Mr. "Lebain" in Evian-les-Bains who could help them make the treacherous crossing into Switzerland. Mrs. Wajsfeld and her three older children went to Evian and discovered the tip was genuine. After a few days hiding in a nursing home, the priest told Mrs. Wajsfeld to send word to the rest of her family that the time was right to make the journey. "Lebain," who was later discovered to be Father Simon Gallay, set up a route for the family with rendezvous points where "passeurs" would guide the family to the next stop until being safely picked up by Swiss border guards. During this trek, the family was on a crowded bus beside two German soldiers. The parents knew enough German to realize that the soldiers were debating whether or not the Wajsfelds were Jewish. Luckily the officers decided the family's looks were not Jewish enough to warrant questioning, and the family made it to the safety of Switzerland. This journey took place on September 8, 1943, the same day the Italians surrendered to the Allies, and the Germans took over the area of France that the Italians held—the area in which the Wajsfelds had been residing (*Righteous*, 130–131).

This story is important because without Father Gallay's courage to face danger for families he did not even know, those families would likely not have survived the Nazis' advancements. Mordecai Paldiel, one of the Wajsfeld children in the story, devoted his life to helping others rescued during the Holocaust honor their rescuers. One way he did this was through his position as Director of the Department of the Righteous at Yad Vashem. Yad Vashem is the World Center for Holocaust commemoration, documentation,

research, and education. It is a "living memorial" for Jewish people and others to visit in Jerusalem and to learn about this momentous period in history. Established in 1953, Yad Vashem's purpose is based on Isaiah 56:5, to give a memorial and a name to those who had no place to go and had their names stripped from them by the Nazis ("About Yad Vashem"). The Department of the Righteous honors those non-Jews, like Father Gallay, who took major risks to save Jews. So far, this honor has been bestowed on 25,271 people, which does not come close to reflecting the actual number of rescuers or the number of lives each one of those people saved ("Statistics").

Hassidei Umot Haolam, or "Righteous among the Nations," has roots extending back to "the first and second centuries C.E." and signifies "non-Jews who showed exceptional favor to Jews" (*Sheltering*, 2). To be considered Righteous among the Nations, many factors are considered, including how risky the endeavor was for the Rescuer, which is the "initial and most fundamental prerequisite" (*Journal of Holocaust Education*, 46). Rescuers had to be "prepared to risk their life and personal freedom in the attempt to help one or several Jews to survive" (46). Other factors that must be discussed in order to be considered Righteous include discovering how the original contact was made between the Rescuers and rescued and what the Rescuers did that was so helpful (*Sheltering*, 204). Yad Vashem also makes sure that no material compensation was part of the deal in return for aid, and they ask what the Rescuer's motivations were, such as "friendship, altruism, religious belief, humanitarian considerations" or something else (204). Additionally, there must be indisputable proof from the rescued person in order for the honor to be granted. Since the title of Righteous Gentile is so prestigious, Yad Vashem wants to guarantee that the stories are authentic so that those who truly deserve to be honored for their kind and courageous acts will be.

When thinking about the Holocaust, these upright citizens are often not who first come to mind. In the Nazi regime of terror, there were relatively few who ventured to take on the level of risk that Father Gallay and others did. So, what made these people help those being targeted and chance becoming targets themselves? These non-Jews simply did not see the Jews as worthy of the death or cruel treatment that Nazi treatment perpetrated, and they had the courage to act out against it. For some, this mindset was engrained by their faith or upbringing or because of a past experience seeing the torture firsthand. When the call to action came, they did whatever they could, knowing they could not live with themselves if they did not help when they had the chance.

These people made the choice—or felt like it was the only choice—to help their "brothers and sisters." They felt like they had a duty to look out for the Jews, to be their guardians, the last lifeline they had. Reading many of the stories of the Rescuers, this idea of being their "brother's keeper" was a common theme. Magda Trocmé and her husband André definitely heeded the call to keep their brothers safe. André was the local Protestant minister, a "conscientious objector," in their village of Le-Chambon-sur-Lignon, France (Rittner, 100). Their faith and desire for peace, love, and understanding permeated the town through André's sermons. When Jews started coming to their little village in the mountains, the Trocmé's welcomed them into their home, and when that was full, others in the town sheltered them. The first simple act of kindness snowballed into a huge movement. One day, the governor came and tried to get the family to turn in their Jews because, "They are not your brothers. They are not of your religion. They are not of your country." André told him, "These Jews, they are my brothers" (103). André was later sent to a Vichy detention camp for a while, but that did not stop their work.

In fact, Yad Vashem noted this commonality of feeling responsible

for helping the Jews, and for the fifty year anniversary of honoring the "Righteous among the Nations," they are having an exhibit called, "I Am My Brother's Keeper." Included are significant milestones in the fifty years since the program was established, photo galleries of the Rescuers and those they saved, and a section about five themes representing the issues the Rescuers and the Jews had to face ("I Am My Brother's Keeper"). This exhibit highlights both the "Righteous" themselves and the success of the program in locating and honoring many of these courageous people. Noting that these people were their "Brother's Keepers" hearkens back to Genesis 4, where Cain killed Abel and God cursed the ground so it would "no longer yield to [Cain] its strength" (*English Standard Version*, Gen. 4:12). Cain was not his brother's keeper and had to face the consequences. Many of the Rescuers, especially those from Christian faith traditions, would have known of this passage and recognized they were called to avoid the path Cain went down.

The Trocmé family and many others made the decision to help their Jewish brothers in a split second. Magda was not expecting the first German Jew to knock on their door one night asking for refuge, and she had to decide right then what to do. But for Magda, it was not so much a decision as a reflex:

"A person doesn't sit down and say I'm going to do this and this and that. We had no time to think. When a problem came, we had to solve it immediately. Sometimes people ask me, 'How did you make a decision?' There was no decision to make. The issue was: Do you think we are all brothers or not? Do you think it is unjust to turn in the Jews or not? Then let us try to help!" (Rittner, 102).

The actions of the Rescuers were a form of spiritual resistance to the injustice being done, but at the time that was not really the point. In the moment, there was no way of knowing how brutal, how dangerous things were going to get. These people were not trying to make a statement as much as they were trying to save lives.

Mira Kimmelman, when she visited class, talked about how no man is an island, referencing how to handle life after the Holocaust. In other words,

survivors need community. Similarly, many of the Rescuers needed help in concealing or assisting Jews. Mrs. Trocmé concurs: "It is important, too, to know that we were a bunch of people together. This is not a handicap, but a help. If you have to fight it alone, it is more difficult. But we had the support of people we knew, of people who understood without knowing precisely all that they were doing or would be called to do" (Rittner, 107). Working together and being in community enabled these tremendous acts of sheltering, feeding, clothing, moving, or employing Jews to be possible.

Hesitancy to take credit for their actions is a characteristic of many of the Righteous Gentiles. They saw themselves as normal people, and in other areas of life, they may have been normal; however, generating the courage to put their lives at risk renders them deserving of this honor: "The Righteous were not saints, but ordinary people doing their bit, when everyone else either cowed under for fear of retribution, placed blinders on their eyes, or hailed the perpetrators or joined them" (*Sheltering*, 201). This is what sets the Righteous apart from everyone else and makes their actions so significant. Most bystanders had the capability to act against the status quo, but few did. Those few deserve a special place in history.

Odette Meyers shares the story of her salvation in *The Courage to Care*. Her rescuer, Madame Marie, would have been tentative to think of herself as special for her actions. Odette was seven years old when the Nazis searched her family's apartment in Paris, rounding up Jews to take to the Velodrome, where they were kept for seven days before being sent to camps like Auschwitz. All the children who were taken that day died. Odette and her mother were saved due to the warning of their apartment concierge, Madame Marie. After hiding in a closet until the soldiers finished searching their home, Marie's husband, Monsieur Henri, guided young Odette to the subway where she met other children and was transported to a Catholic village in the country for the rest of Nazi occupation. Marie saw her actions as incredibly normal. Odette says, "It was absolutely the natural thing. The reason is that even

though most of [the Righteous Gentiles] were so-called 'simple people,' with little education, they were really the most advanced form of human beings. They were, in a sense, 'geniuses'" (22). Odette says that Marie was a "genius at humanity" (22). She may not have been educated, but she knew things that cannot be taught in any school, such as humility and the value of every human life.

To accurately describe the modest attitude and lifestyle of a person like Madame Marie, the term "Righteous Gentile" may not be illustrative enough. Odette says, "[Marie] was not just a 'Righteous Gentile.' She was a good person" (Rittner, 22). This is to say that the Rescuers are not solely worthy of praise for their actions in sheltering, clothing, or feeding the Jews under Nazi persecution. These people did things in their daily lives that went beyond the call of duty, and being deemed a Righteous Gentile only shows part of what makes them so exceptional. Johtje Vos, a Righteous Gentile who will be discussed later, said, "Even the words 'Righteous Gentile' rub me a bit the wrong way. To be honest, I don't feel very 'righteous' and I don't feel very 'gentile'" (24). Though appreciative of the honor, Johtje and her husband did not feel like that phrase defined them. They did what was right because their upbringings taught them that doing the right thing was normal and expected. They did not feel any more virtuous or moral than anyone else, and there was no separation in their minds between Jews and non-Jews. They simply were good people who lived every day trying to do right.

In an effort not to make generalizations about all 25,000 Righteous Gentiles, it must be said that not all of them felt the same way about Jews or acted out of the same reasoning. Not everyone who saved Jews loved them and wanted them in their communities: "The rescuers saved Jews not necessarily because of their love for Jews, but because they felt that every human being, whatever his or her worth and merit, has a right to life and a minimum decent existence; that this most precious gift ought not be arbitrarily trampled upon" (*Sheltering*, 201). In fact, even some anti-Semitic people would sometimes help Jews

because, despite disagreeing with or even hating their religious heritage or practices, they did not believe they deserved to die or be treated inhumanely.

It is important to remember that this issue is not simple enough to be divided into “those who helped” and “those who did not.” Johtje Vos, who was mentioned earlier, orchestrated truly heroic feats, but she did not see them as such. She and her husband Aart created an underground tunnel connecting their home to a nature reserve where thirty six people being hunted by the Gestapo would hide if there was any hint they might search their Dutch village. Johtje articulated why they were able to do what others did not do and demonstrated that it is a gross oversimplification to divide the population into “good” and “bad”:

“It was a spontaneous reaction, actually. Such things, such responses depend on fate, on the result of your upbringing, your character, on your general love for people, and most of all, on your love for God...I ask myself whether I can blame the people who said, ‘No, I can’t do it.’ Some of those people lived in very unhappy homes where they quarreled all the time and didn’t trust each other. People also knew that when they helped others, they would endanger the people with whom they lived, as well as the people they were hiding. Some had family members who were very sick and needed help. Some people were in a location where it was absolutely dangerous, say, next door to ‘quislings,’ Dutch Nazis. If you were to know the circumstances of all the people who did not help, you might be thankful that some of them did not get involved.” (Rittner, 25–26)

Aart and Johtje had the means to help because their house itself had access to the reserve, because of their upbringings and beliefs instilled from a young age, and because of quick decision-making abilities. But, they are the first to add that many people did not have the capabilities they did. That does not excuse everyone from action, but it goes to show that there is not a clear line between the Righteous and everyone else.

Additionally, the actions of non-Jews did not only include hiding and sheltering the Jews or moving

them in an underground railroad of safety checkpoints. There were many Righteous Gentiles who gave clothing, food, medical care, false identification cards, passports, or visas. Many in the general population could have turned in a Jew but instead overlooked him or her. Marion Pritchard was a young woman in the Netherlands during the Holocaust. She had seen Germans picking up children from a Jewish children’s home by their hair and tossing them in the back of trucks. These kids ranged in age from newborns to eight-year-olds (Rittner, 29). That was her call to action. From that, she decided to help in as many ways as she could: “We located hiding places, helped people move there, provided food, clothing, and ration cards, and sometimes moral support and relief for the host families. We registered newborn Jewish babies as gentiles . . . and provided medical care when possible” (29). Marion even did the unthinkable and shot and killed a Dutch policeman when he unexpectedly returned after having already searched the house in which Marion was hiding a family. She had let the children out of hiding, and there was no other choice if the family was to survive (30).

Marion undertook all of these admirable, risky operations, but even she says, “I have been troubled by the tendency to divide the general population during the war into the few ‘good guys’ and the large majority of ‘bad guys’” (31). There was a large middle section between those who turned in their Jewish neighbors and those who did everything in their power to save their neighbors. “Somewhere in between was the majority, whose actions varied from the minimum decency of at least keeping quiet if they knew where Jews were hidden to finding a way to help them if they were asked” (33). These people, too, acted as their brother’s keepers, and played a small part in resistance by behaving with more decency than the Nazis encouraged.

Two noteworthy individuals who played a large, public role in resisting were Chiune Sugihara, the Japanese Consul in Lithuania, and Feng-Shan Ho, the Chinese Consul in Vienna. In 1939, Sugihara was in Kovno to monitor the German Army and contact Japan if they anticipated an attack on the Soviet Union. When Lithuania was annexed to

the Soviet Union in 1940, Sugihara was packing to leave Kovno when a Jewish delegation asked to meet with him to see if he could grant visas to cross the Soviet Union. Sugihara began issuing visas before he received word saying if this was allowed. Nine days later he discovered that his authorization to grant visas was denied. This did not stop Sugihara and his small staff from issuing as many visas as they could before the quickly approaching deadline when the consulate closed down and they had to leave the country. “I cannot allow these people to die, people who have come to me for help with death staring them in the eyes” (*Sheltering*, 141). It is estimated that Sugihara issued around 3,500 visas, and since some of those were family visas, allowing several to travel with one visa, the number of Jews saved by Sugihara is likely much higher. Upon arrival in Japan, Sugihara was dismissed from his post and was forced to make a living with odd jobs. Although *Sheltering the Jews*, which was published in 1996, says that the Japanese have “yet to officially recant and make amends to Sugihara’s family” (141), Yad Vashem’s website says that Japan recognizes his accomplishments (“Visas to Japan”).

Feng-Shan Ho has a similar story. His superiors in China told him not to issue visas to Jews in Vienna, but he did anyway. A lady named Gerda Gottfried Kraus related the story of how her husband waited in a long line to get into the Chinese consulate. When a car approached the gates, Gerda’s husband pushed his visa application through its window. She says, “Apparently, the consul-general received it, because [my husband] then got a call and received the visas.” Not many people at the foreign embassies were willing to issue visas like Feng-Shan and Sugihara. These men did it at great cost to their own safety and financial security. Ho received a “demerit” in his personal file, believed to be for disobeying his superior by issuing the visas (“Chinese Visas in Vienna”). These men were in an unusual position, issuing visas that spared Jews from certain death when few had that capability.

Oskar Schindler was another Righteous Gentile who helped those under Nazi persecution in a very unique way. He was able to provide them with

employment. He is also a significant Righteous Gentile to mention because he “single-handedly saved more Jews than any other rescuer” (*Sheltering*, 147). Not that he is any more important than a Righteous Gentile who saved one Jew, but his contribution to history will live on in the thousands of descendants that are alive because of his generosity. He did not start out trying to be generous and honest, however. In the beginning, he saw manufacturing and distributing enamel kitchenware as an opportunity to use cheap Jewish laborers to make utensils to sell to the war effort and earn a lot of money. After seeing firsthand the liquidation of the Cracow ghetto, he “was shocked by the brutality and inhuman methods of his own kinsmen” (148). From that moment on, Schindler made the SS officers believe that “his” Jews were valuable contributors to the war effort, though many were terribly unqualified for their tasks in his plant (148).

Schindler was ordered to close his plant in October 1944 and release his workers to the SS. But, in an unthinkable turn of events, he was able to transfer his workers and their families to a different plant in the Sudetenland. Even those workers who had been shipped to Auschwitz he was able to relocate. When all was said and done, Oskar Schindler saved twelve hundred lives (149). This greedy, selfish, ostentatious man was an unlikely hero at the start of the war. But because he personally saw the brutality toward the Jews, recognized their humanity, and believed them to be his brothers and sisters, he gave his last dime to protect as many as he could. He is not like the Righteous Gentiles who lived every day striving to be morally upright and virtuous, but he is nonetheless extremely worthy of being granted the honor for the level of risk he undertook and the sacrifices he made.

A lesson to draw from the Righteous is that “their presence and deeds do not diminish by one iota the immensity of the Holocaust, but add a ray of hope and a reaffirmation of the Judeo-Christian ethos of the primacy of the human spirit” (*Sheltering*, 201). Six million Jews still perished due to the cruelty and hatred of the Nazi regime, but in every country that underwent the horrors of Nazi rule, Righteous Gentiles could be found (202). They shed a light on a dark

time and provided hope that even with anti-Semitism firmly cemented in the minds of many, individuals could still rise above and demonstrate the good in the world. This lesson can still be applied today, when the world seems so divided and hatred abounds. We can cling to the stories of the Righteous Gentiles to remind ourselves that the search for peace and a better world is not in vain.

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Idan, Abie, and Noah Blitt. Courtesy of Robert Blitt.

(continued from page 4)

Over the years, I have taught more than three thousand students in topics dealing with Judaism and Israel, about eighty a semester. My colleagues in the department, Dr. Shepardson and Dr. Darby, do the same.

In 2007 and 2008, we established two scholarships for Judaic Studies students. To date, we have awarded fourteen scholarships, two are currently under consideration. In the past five years, seventeen students have formally declared their affiliation with Judaic Studies either as majors, double majors, or minors. Seven have graduated. We did not track students in the program before 2008.

Judaic Studies has a number of dedicated funds for programming. Over the life of the program so far, we brought more than sixty scholars to campus to enhance our own offerings.

All of the donor pledges currently running will have been paid and for the most part used by the end of 2015. I see 2015–2016 as being the beginning of a third decade for Judaic Studies. It will be a period of transition, resulting in a new director as I near retirement, and endless possibilities for growth and innovative approaches to programming and student recruitment, as new colleagues bring their ideas to the study of Judaism and the administration of the program.

During the past twenty-one years, I was able to accomplish most of my dreams for the program, except one. Holly’s predecessor, Suzy, and her predecessor, Rachael, and her predecessor, Polly, and her predecessor, John, and I worked endlessly to raise the money for a third endowment in Judaic Studies. We did not succeed. I am certain that somewhere out there is a foundation or a family who wants to make that possible, we just haven’t found them yet. I will leave that to Holly to add to her many other requests for help with development.

Thank you.

JUDAIC STUDIES ADVISORY COMMITTEE

● Robert Blitt



Professor **Robert Blitt** of the College of Law published two peer-reviewed book chapters in 2014—*The Promise of International Law in Developing a Global*

Foundation for Social Justice (in Jon Shefner, et al., eds., *Social Justice and the University: Globalization, Human Rights and the Future of Democracy*) and *Springtime for Freedom of Religion or Belief: Will Newly Democratic Arab States Guarantee International Human Rights Norms or Perpetuate Their Violation?* (in David Kirkham, ed., *State Responses to Religious Minorities*)—and also placed an op-ed in *Ha'aretz* newspaper concerning a planned UN fact-finding mission to Israel and the Gaza Strip. In addition to speaking engagements and serving as a peer reviewer for a number of scholarly journals, Professor Blitt continues to serve as one of the law school's delegates to the UT Faculty Senate. In summer 2015, Blitt will teach a seminar on International Religious Freedom at Cambridge University.

● Erin Darby

Since fall 2013, Dr. **Erin Darby** has published two co-authored articles featuring the 'Ayn Gharandal Archaeological Project, the excavation she co-directs in southern Jordan, and a sole-authored article focusing on clay female figurines from southern Israel. On the same topic, Dr. Darby's book, *Interpreting Judean Pillar Figurines: Gender and Empire in Judean Apotropaic Ritual* (Mohr Siebeck, 2014) has just appeared in press this September 2014.

Dr. Darby has also been busy with a variety of grant applications. As the president of the East Tennessee Society of the Archaeological Institute of America, Dr. Darby received a

Society Outreach Grant for the annual UT Archaeological Day event at the McClung Museum (October 12, 2014). She submitted her first NSF application (currently under review) and successfully applied to receive training in Reflectance Transformation Imaging with the West Semitic Research Project, run through the University of Southern California.

Additionally, Dr. Darby was the recipient of a Ready for the World Grant and an Opportunities Fund Grant supporting an academic symposium in September 2014, "Engaging Arabia: From Arabia/Palaestina to the Modern Middle East," and an Arab Cultural Fair. She received a SARIF Foreign Travel Award to present a paper in Basel, Switzerland, and a Professional Development Award to begin work on the site of 'En Hazeva, Israel, which will feature prominently in her next monograph. Dr. Darby was also the first recipient of the newly-endowed F. Stanley Lusby and John O. Hodges Teaching Endowment.

Last year, Dr. Darby joined forces with the Judaic Studies Program, the Knoxville Jewish Alliance, and UT Hillel to form a new annual program sponsoring lectures and seminars on the Hebrew Bible, the ancient Near East, and Early Judaism. To support the first year, Dr. Darby was awarded a UT Outreach and Engagement Incentive Grant, entitled "Partnership for the Academic Study of Early Judaism," helping to fund three seminars during the spring 2014 semester. Led by Dr. Darby and Dr. Raphe Panitz, the sessions focused on marriage and family law in the Hebrew Bible and the ancient Near East. In the upcoming year, the partnership will host five seminars related to the theme "Sacred Space: Then and Now" at the Arnstein Jewish Community Center.

Dr. Darby traveled extensively between 2013 and 2014. In November, she delivered three papers at the Annual Meetings of the American Schools of Oriental Research and the Society of Biblical Literature in Baltimore. In February, she was invited



to participate in a special symposium at Emory University honoring the career of Dr. Oded Borowski. In June, Dr. Darby presented her work at the Ninth International Congress on the Archaeology of the Ancient Near East in Basel, Switzerland. Additionally, Dr. Darby spent the majority of June co-directing the 'Ayn Gharandal



Archaeological Project in Jordan. She spent all of July working at the W. F.



Courtesy of Erin Darby.

Albright Institute of Archaeological Research in Jerusalem and the southern office of the Israel Antiquities Authority near Beersheba analyzing small finds and a cultic area from excavations at 'En Hazeva, in Israel's Negev desert.

● **Nancy Henry**



Courtesy of Nancy Henry.

Dr. **Nancy Henry** received a National Endowment for the Humanities Fellowship to complete her book on "Women and the Nineteenth-Century Cultures of Investment." During 2014-15, she will be both an NEH Fellow and a resident fellow at the Tennessee Humanities Center. In the past year, she gave talks at the North American Victorian Studies Association in Pasadena, the Interdisciplinary Nineteenth-Century Studies Conference in Houston, the Calculating Capitalism Conference at Columbia University, and the British Women Writers Conference in Binghamton, NY. She also attended the annual Dickens Universe conference at the University of California, Santa Cruz. Additionally, she has been named a Distinguished Professor in the Humanities at UT.

● **Heather Hirschfeld**

Dr. **Heather Hirschfeld's** second book, *The End of Satisfaction: Drama*



Courtesy of Heather Hirschfeld.

and *Repentance in the Age of Shakespeare*, was published in May by Cornell University Press. She attended the Shakespeare Association of America Conference as an invited participant in a seminar on "Theater and Judgment" in April. She was delighted to be asked to co-lead a discussion on "Esther: Rated R" with Rabbi Ferency for Purim and to be invited to give a talk on *The Merchant of Venice* at the AJCC in May. She continued to serve as the Riggsby Director of the Marco Institute for Medieval and Renaissance Studies.

● **Marilyn Kallet**



Marilyn Kallet reads for Poets for Preservation at Historic Westwood in Knoxville. Photo by Kristi Havens.

Dr. **Marilyn Kallet's** new book of translations, *Disenchanted City*, by Parisian poet Chantal Bizzini, will be published by Black Widow Press in February 2015. Her co-translators are J. Bradford Anderson and Darren Jackson. She published poems in *Bluestem; New Millenium Writings; Plume Anthology of Poetry; Nouveau's Midnight Sun; Southern Poetry Anthology; Connotation: An Online Artifact; Plume; and Peony Moon*, among others. Her poem "Mezuzah" is forthcoming in the next issue of *Prism: An Interdisciplinary Journal for Holocaust Educators*.

Dr. Kallet gave spring poetry performances at the College English Association (Savannah); Associated Writing Program (Seattle); Lynchburg College, Virginia Center for the Creative Arts (Sweet Briar); and again in Auvillar, France (May 18, 2014).

She led her poetry workshop "O Taste & See: Writing the Senses in Deep France" for the sixth time this past May and has been invited back to teach again in May 2015.

Dr. Kallet edited a special issue of the online journal *One Trick Pony, O Taste & See: Auvillar Edition*, October 2014. The issue is available at <http://onetrickponyreview.com/>.

In April 2014, she read for Poets for Preservation at Historic Westwood in Knoxville and for the Kingston Academy (court-assigned youth). In October 2014, she offered poetry performances and a workshop on the power of naming at the intercultural Global Education Center in Nashville, where Jewish identity was one important focus. She also performed for ORICL in Oak Ridge and for Voice Your Vote in Market Square. As part of a performance poetry ensemble, she participated in Southern Fried Poetry at Preservation Pub on November 7, and she will read at the Plaid Apron in Knoxville, for "Texts Benedict," on November 22.

Dr. Kallet directed the creative writing program again and hosted a Surrealist Symposium in April that included Mark Polizzotti, publications director at the Metropolitan Museum of Art, and Mary Ann Caws, Emeritus President of the Modern Language Association, among other distinguished guests. She also directed the Young Writers' Institute for its twenty-first year.

● **Vejas Liulevicius**



Courtesy of Vejas Liulevicius.

Dr. **Vejas Gabriel Liulevicius** was designated a member of the State of Tennessee Great War Commission, which coordinates activities in Tennessee commemorating the First World War from 2014-2018, and as a part of the Academic Advisory Council of the National World War I Memorial and Museum in Kansas City, Missouri. He participated in the German Studies Association conference in Kansas City, which had a special focus on World War

I, and gave an invited lecture on World War I in Eastern Europe at Southern Methodist University in Dallas. In November, he gave a keynote address at the Great War Conference at Georgia Gwinnett College, entitled “Realities of Military Occupation on the Eastern Front in World War I: Germans, Jews, and Lithuanians.”

Two UT History Department doctoral students are currently in residence with fellowships at the United States Holocaust Memorial Museum’s Jack, Joseph, and Morton Mandel Center for Advanced Holocaust Studies in Washington, D.C. As a Cummings Foundation Fellow, **Brad Nichols** is working with the International Tracing Service (ITS) to reconstruct the life-stories of around 50,000 civilians from across Europe whom the Nazis selected for “re-Germanization” during the Second World War. With information on some 17.5 million people, the ITS constitutes the largest single database of historical evidence on the victims of the Nazi regime. The findings of this research will appear in his dissertation, “The Hunt for Lost Blood: Nazi Germanization Policy, 1939–1945.” **Joshua Sander** was recently named the 2014–2015 Norman Raab Foundation Visiting Fellow. While at the Mandel Center, Mr. Sander will be using their archival collections to research his dissertation, “The Greater Germanic Reich: Nazification and the Creation of a New Dutch Identity in the Occupied Netherlands,” in which he looks at Germany’s attempts to reconstitute Dutch culture and national identity in the wake of Nazi genocide. Both students are advised by Dr. Vejas Gabriel Liulevicius.

● **Jacob Love**



Courtesy of Jacob Love.

Jacob Love’s spring semester concluded with a half dozen students

completing first year studies and our first “graduating” class of four intermediate-level students. The intermediate students finished a semester during which they read Biblical poetry from the prophets, Psalms, and Proverbs; learned to read Hebrew without vowel signs; learned one of the forms of the paleo-Hebrew alphabet, which included deciphering the Siloam inscription; and began the study of the transition of late-Classical Hebrew into the Medieval form of the language.

This fall Love started a new cycle with eleven students in beginning Classical Hebrew. Two of last year’s graduates continued into the intermediate class and have been joined by several others so that there are usually four to seven students learning together.

Dr. Erin Darby and Dr. Raphe Panitz join Love on Fridays at the lunch hour for a Biblical Hebrew Reading Group. This group is open to anyone, even members of the public—and so anyone reading this is invited! We study at the level of the attendees with each person participating or not as their skill level permits.

In addition to the language courses, Love was fortunate to have the opportunity of teaching two courses during the summer session in Judaic Studies. For the Department of History, Love taught “Ancient Jewish History” (Bronze Age to the Islamic Conquest). And for his home department of Religious Studies, he taught “Introduction to Judaism.” The students were enthusiastic, and Love believes they accomplished a great deal in the very brief period of time allotted for summer studies.

Love finds it a pleasure and a privilege to be able to explore issues of importance in the worlds of language, history, and the literature of the Jewish people from its earliest seasons to the Middle Ages with the fine young minds of the students at the University of Tennessee. He would like to thank everyone associated with this remarkable program for their support and encouragement.

● **Daniel H. Magilow**
Dr. **Daniel H. Magilow** spent the 2013–2014 academic year on



Courtesy of Daniel H. Magilow.

Professional Development Leave, during which he completed *Holocaust Representations in History: An Introduction* (Bloomsbury, 2015), co-authored with Lisa Silverman, Associate Professor of History and Jewish Studies at the University of Wisconsin-Milwaukee. This book is an introduction to critical questions and debates surrounding the depiction, chronicling, and memorialization of the Holocaust through the historical analysis of some of the most provocative and significant works of Holocaust representation. The book introduces the major themes and issues of Holocaust representation across a variety of media and genres, including film, drama, literature, photography, visual art, television, graphic novels, and memorials.

Aside from this book project, Dr. Magilow continues to teach and lecture in the field of Holocaust Studies. In fall 2014, he is again teaching the course “The Afterlife of the Holocaust.” In October 2014, he presented the paper “Six Million Paper Clips: A Holocaust Memorial in the American South” at the symposium “Symbols of Exclusion: The Semiotics of Race in Public Spaces” at the University of Mississippi, a conference that explored emerging Holocaust research on the semiotics of race in public spaces and efforts to memorialize histories of racialized atrocities, particularly in the American South.

● **Amy Neff**

As she worked to edit her book on the *Supplicationes variae*, accepted for publication by the Pontifical Institute of Medieval Studies, Dr. **Amy Neff** has gratefully received substantial support for its publication from the Lila Acheson Wallace-Reader’s Digest

Publications Grant, administered by Harvard's Villa I Tatti Center for Renaissance Studies, plus smaller grants from two research centers at UTK, the Marco Institute and the



Courtesy of Amy Neff.

Tennessee Center for the Humanities. Her other publication this past year is an essay in the exhibition catalogue, *Sanctity Pictured: The Art of the Dominican*

and *Franciscan Orders in Renaissance Italy*. Her essay, titled "Painting, Devotion, and the Franciscans: An Introduction," should help the general public as well as scholars appreciate and understand the spectacular exhibition curated by Trinita Kennedy at the Frist Center for the Visual Arts in Nashville (October 30, 2014–January 25, 2015).

Early in the summer, Dr. Neff was invited to travel to London to participate in a symposium on medieval mendicant art, sponsored by the Courtauld Institute of Art. Her talk was titled "The Embodied Illuminated Manuscript: the *Supplicationes variae* and Pacino di Bonaguیدا's *Life of Christ*." It was a wonderful opportunity to share research with other scholars and to see some of the splendid illuminated manuscripts in the collections of the British Library and the Fitzwilliam Museum, in Cambridge.

Dr. Neff continues to hold a Lindsay Young Professorship in Art History and was promoted to Full Professor.

● **Raphe Panitz**



Courtesy of Raphe Panitz.

Dr. Raphe Panitz received his B.A. from NYU in 1972. While attending New York University, he also took courses in Hebrew Bible, the Ancient

Near East, and Jewish history at the Teacher's Institute of the Jewish Theological Seminary of America. He received his Ph.D. from the University of Pennsylvania in 1983. His dissertation topic was "Textual Exegesis and Other Kinds of Interpretation in Scripture." While at Penn, Dr. Panitz taught elementary and second year modern Hebrew as well as Biblical Hebrew to graduate and undergraduate students.

After spending a few years teaching in academia, Dr. Panitz switched careers and joined the staff of United States Congressman Robert A. Roe as a legislative assistant. In that capacity, he advised the congressman on legislation, met with lobbyists, wrote statements for the *Congressional Record*, organized congressional hearings, and helped write legislation. After Mr. Roe retired in 1993, Dr. Panitz went back to school, earning a Master's in Library Science (MLS) from the University of Maryland in 1995. He then spent fifteen years working as a legal librarian for Washington law and business firms.

In 2012, Dr. Panitz and his family retired to Knoxville. He is now the President-Elect of Congregation Heska Amuna, a large conservative synagogue located in Knoxville. Apart from teaching at Penn, Dr. Panitz has also taught Hebrew and Judaica at the State University of New York at Binghamton and in elementary and secondary private schools. He is looking forward to teaching and resuming his academic career.

● **Tina Shepardson**



Courtesy of Tina Shepardson.

Dr. Tina Shepardson's second book, *Controlling Contested Places: Late Antique Antioch and the Spatial Politics*

of *Religious Controversy*, was released by the University of California Press in April. Dr. Shepardson is very excited to see it in print and honored that it will be the subject of a session at this year's AAR/SBL conference in San Diego, the biggest national Religious Studies conference of the year. In the meantime, she has been enjoying getting started on her next big project, which will be on Christianity in Syria and Mesopotamia from the fifth through the eighth centuries. Dr. Shepardson has one essay forthcoming this fall, two other articles submitted to edited volumes, and a co-authored chapter in an edited volume that was recently published.



Dr. Tina Shepardson with UNISA colleagues.

Her other most notable adventures of the past year have been the invitations she accepted to talk about her research to a seminar at Brown University, and at conferences in Switzerland and South Africa. In the past twelve months she has also presented her research in Finland, Chicago, and Vanderbilt, as well as at several places around Knoxville. It has been very exciting for her to get better connected with the international scholarly community in her field, and she is very happy to be a new International Research Partner in the project "Religious Conflict and the Stages of Radicalisation," based in the Early Christian Studies research concentration in the Institute for Religion and Critical Inquiry, Australian Catholic University.

Dr. Shepardson has accepted some new national service commitments, including becoming a board member of the North American Patristics Society and a member of the Prize Committee for the American Society of Church History, while continuing to co-chair the Early Jewish/Christian Relations Session for the national Society of

Biblical Literature. On campus, among other things, she continues to chair the faculty research seminar on "The Mediterranean World in Late Antiquity" and the University's Research Council, and she remains active in many other venues, including several curriculum committees and the Marco Institute.

It has been a pleasure for her to welcome more graduate students in

Late Antiquity to UT, which has created opportunities to teach recent graduate seminars on topics such as "Creating Christian Identities in Late Antiquity" and "Late Ancient Judaism," both of which allowed her to return to the study of Roman Judaism. Dr. Shepardson has accepted an invitation to be a panelist at Brown University this May for a workshop on "Jews in the Late Antique Mediterranean,

4th-7th CE," and she is working with her department to coordinate a lecture on Jesus and Judaism this February for the next David L. Dungan Memorial Lecture.

It has been a busy year with more international travel than usual, and she looks forward to settling back into Knoxville and using everything that she has learned to enrich her teaching and research for the rest of the year.

J.P. DESSEL ACTIVITIES

MANFRED AND FERN STEINFELD PROFESSOR OF ANCIENT JEWISH HISTORY

This past year has simply flown by!

In the fall I taught World Civilizations as well as an upper division class on biblical archaeology. My classes went well, and it was a relatively quiet semester in Knoxville. In the winter/spring, I returned to Ann Arbor where I was Louis and Helen Padnos Distinguished Visiting Professor of Judaic Studies. Under the category of "timing is everything," I was in Ann Arbor for a record setting winter—we got ninety-three inches of snow. The real miracle of Hanukkah last year was that I didn't get a heart attack while shoveling all that snow. While at Michigan I taught two classes, one on biblical archaeology and the other on synagogues of the Roman and Byzantine world. As the Padnos Professor I also gave two lectures, one at Temple Emanuel in Grand Rapids; there I gave my lecture on the origin of the Israelites. There was a great crowd even though it was a freezing and snowy day (they all were, at least until early April), and I was feted with smoked fish and babka!

I also delivered a lecture on the UM campus entitled "The Archaeology of Jerusalem: Filling the Space Between Nationalism, Religion and Capitalism." In this paper I explored how scholarly, nationalist, religious, and commercial agendas intersect and compete in the so-called "Holy Basin" in Jerusalem (comprised of the City of David to the Western Wall and Temple Mount). Having worked at the City of David in the early 1980's I was particularly interested in how the site has been used (and abused) for clearly political

agendas. I was also interested in how ultra-orthodox Jews of varying types have completely reconceptualized their relationship to the Temple Mount over the last forty years. And also how the space below the street level is now as politicized as the space above. The degree of politicization of archaeological activity and artifacts in the Holy Basin is extraordinary, and not particularly healthy. While in Ann Arbor I completed an article on the Iron Age I titled "The Emergence of Israel in Canaan" for an edited volume titled *The Bible in Archaeology and History: The Hebrew Bible and Ancient Israel*.

I made two trips to the Near East last summer; Israel in late May and then Turkey in July and August. In May I visited the Albright Institute, representing the officers as Professor **Sy Gitin** stepped down as director after thirty-four years. Sy Gitin's retirement truly marks the end of an era for the Albright. The new director, Dr. **Matt Adams**, is off to a terrific start. Matt is a terrific archaeologist who has a project in the Jezreel Valley near Megiddo. He is wonderfully enthusiastic and energetic, and I very much look forward to working with him in the future. While in Israel I had a chance to visit old friends and colleagues. It was quiet then, but again, timing is everything.

The political situation in the Hatay province of Turkey is not all that stable, and much of what is going on there is not reported in the western press. However, things were quiet in the small village of Anayazı where we stayed, now located within the municipal

boundaries of the city of Antakya (ancient Antioch). We were in Anayazı at the end of Ramadan, and to celebrate its conclusion we shared a meal with our host complete with homemade raki (a spirit similar to ouzo) and wine. The gregarious owner of the compound is an Alawi (or Alawite) as are many of the Arab Turks in Hatay.

Tell Tayinat is located only 3 km from the Turkish-Syrian border, and due to the security situation we felt it in our best interests not to field an excavation team (the Turkish authorities agreed). That said, our sister site, Tell Atchana (ancient Alalakh), run by Mustafa Kemal University in Antakya did go into the field, albeit with a small team. We did do a little work on the site preserving the temple, and, interestingly, we used Syrian laborers who were living in nearby villages. Why Syrian laborers, you might ask? Well, the labor market in Hatay had pretty much dried up as most able-bodied men were involved in the gas smuggling business. The entire Hatay was awash with pickup trucks and vans transporting oil drums filled with poorly refined gasoline imported from Syria. It is a very strange and tangled web with ISIL controlled refineries in Syria selling gasoline to any and all buyers, including the Assad government (also Alawi dominated) in Syria and Arab Turks in Hatay. The compound where we lived was very much involved, and on any given day the entire place smelled like a refinery (though being from central New Jersey, it sort of made me homesick).

As I said, we did some preservation of the eighth- or ninth-century temple we discovered a few years ago. We encased the original mudbrick walls and the cella altar with newly made mudbricks to prevent erosion during the wet winters. However, most of work was back in the lab. After days of deep conversation on the stratigraphy of the temple and areas with monumental statuary, we were finally able to finish off an article on the Iron Age II–III from Tayinat, to be submitted to the *Bulletin of the American Schools of Oriental Research*. Even with Google docs sometimes you need to get all the co-authors together in the same room (or in this case, courtyard) and hash out the details.

On my way home from Turkey I gave a lecture on Tell Tayinat at the Institute of Oriental Manuscripts of the Russian Academy of Sciences. This was a wonderful opportunity to meet colleagues in Russia and share some of the exciting news from Tell Tayinat. I met scholars who were doing really interesting work in Assyriology and Iron Age archaeology in Iran. We immediately bonded over the nature of the transition from the Late Bronze Age to the Iron Age I—there’s nothing like pottery to bring archaeologists of all nations together! They very much enjoyed the lecture and especially having an opportunity to view many of the unpublished images of the monumental statuary. They also asked some great questions that led to some wonderful discussions.

Though I have lectured in many



J.P. Dessel at the Institute of Oriental Manuscripts, St. Petersburg (Muhammad Abdoul Kadyrovitch Dandamayev, Chief Researcher, IOM, seated on left, J.P. Dessel seated on right). Courtesy of J.P. Dessel.

august halls, I had never given in a lecture in a palace. The Institute of Oriental Manuscripts is housed in the former palace of Grand Duke Michael Nicolaevich, the brother of Czar Alexander II. It is a fabulous building along the Neva River, just downstream from the Hermitage. I lectured in a former bath replete with piscine decorative fixtures and imagery in marble and plaster. There was plenty of room for such features as the ceilings were probably twenty feet high and the floor was marble with inlays. It was just magnificent. After the lecture my hosts held a wonderful reception with an incredible spread of sweet and savory pies (with salmon, cabbage, apple, and

potato filling), kvass (an acquired taste), and of course vodka! The scene felt like an outtake from the Mel Brooks film *The Twelve Chairs*. While in Russia I also went to Moscow, where I visited the Great Synagogue. The synagogue is a beautiful and well-kept building, though it was relatively quiet while I was there.

As always, I want to thank my colleagues and friends at the university and especially the Department of History for their support. Unlike last year, this year the holidays came a bit later, but I want to wish everyone a very healthy and sweet new year—Shanah Tovah!

JUDAIC STUDIES LECTURE SERIES

2013–2014 was the Judaic Studies Program’s Twentieth Anniversary year. To mark the occasion, we organized four lectures for the year. We would like to thank all of the units and organizations who cosponsored these events.

- Professor Daniel Boyarin began the festivities with an Abraham and Rebecca Solomon and Ida Schwartz Distinguished Lecture on October 24, 2013. He spoke on “Imagining No Judaism.” The lecture was



Boyarin lecture at McClung Museum.



Gilya Schmidt, Nikki Swartwood, Nancy Smith, Alissa Reeves. Seated: Prof. Daniel Boyarin.

cosponsored by the Departments of English, History, Modern Foreign Languages and Literatures, and Religious Studies.



On January 23, and in anticipation of a KSO concert on Ernest Bloch's "Sacred Service," Maestro **Lucas Richman** presented a well-received program, "Ernest Bloch—A Musical Neshuma (A Musical Soul): An Educational Moment in Music with Maestro Lucas Richman." It was amazing to hear the KSO perform Bloch's famous work at the Tennessee Theater—a first for Knoxville!

Marilyn Kallet and the Creative Writing Program organized a Nosh

and Chat program with Professor Emeritus **Henry Fribourg** on February 12, 2014, entitled "Escape to Freedom: A Story of Survival, Dreams, Betrayals, and Accomplishments"

Nosh N' Chat
Distinguished Professor Emeritus of
Plant Sciences
Dr. Henry Fribourg
Author of the Holocaust memoir:
**ESCAPE TO FREEDOM: A Story of
Survival, Dreams, Betrayals,
and Accomplishments**

Escape to Freedom
Wednesday, February 12,
12-1 p.m.
1210-1211
McCullough
Tower

Born in Paris, France, Dr. Fribourg gives a personal
account of the Holocaust in France.

Professor Fribourg joined the university in 1956 as Assistant Professor in
Agronomy. He taught graduate courses for more than 30 years. He has
lectured at the Institut Supérieur d'Agriculture Polytechnique de La, France
and advised on 12,000 projects in Guinea and Cape Verde. He was a Fulbright
Lecturer at Ataturk University in Erzurum, Turkey.

Cosponsored by the Fern and Manfred Steinfeld Program
in Judaic Studies and the Creative Writing Program.

Refreshments will be served.

Dreams, Betrayal and Accomplishments," based on his book of the same title. Judaic Studies cosponsored the event.

The Fern & Manfred Steinfeld Program in Judaic Studies presents
The Karen and Pace Robinson Lecture on Modern Israel
"Majestic Constitutionalism: The Israeli Version"

Professor Tsvi Kahana
Queen's University
Kingston, Ontario, Canada
March 25, 2014, 7 PM
Room 132, College of Law
Cosponsored by the Department of Religious Studies and the College of Law.

The lecture is free and open to the public.
Reception to follow.

The final lecture of the year was presented on March 25, 2014, by Professor **Tsvi Kahana** of Queen's University in Canada. This was the second Karen and Pace Robinson Lecture on Modern Israel, entitled "Majestic Constitutionalism: The Israeli Version" and organized by Professor Robert Blitt from the College of Law. This event was cosponsored by the Department of Religious Studies and the College of Law.

Judaic Studies also cosponsored two events that were organized by other units.

On September 9, Professor **Jay Rubinstein** from the Department of History organized a presentation by Professor **Philippe Buc**, Professor for the History of the High and Late Middle Ages, University of Vienna. Dr. Buc spoke on "Wars to End All Wars: Apocalypse and Conflict in Medieval Europe and Beyond."

UT Humanities Center COLLEGE OF ARTS & SCIENCES THE SACRED AND THE SECULAR
WARS TO END ALL WARS
APocalypse & Conflict in Medieval Europe & Beyond
PHILIPPE BUC
MONDAY SEPTEMBER 9, 2014 5:00PM
HODGES LIBRARY LINDSEY YOUNG AUDITORIUM
FREE AND OPEN TO THE PUBLIC

Professor **Natalia Pervukhina**, Department of Modern Foreign Languages and Literatures, invited Judaic Studies to cosponsor the visit of internationally acclaimed Russian journalist and filmmaker Alexandra Sviridova. On April 7, 2014, she gave a presentation on her work with Gulag

and Nazi camp survivors and films she created based on this material. On April 8 she also participated in a Forum on the Ukrainian Crisis and Russian Expansionism, which was very well attended and extremely lively and informative.

The Fern & Manfred Steinfeld Program in Judaic Studies presents the
2014-2015 Karen and Pace Robinson Lecture on Modern Israel
"The Makeup of Israel: Immigration, Emigration, Ethnic Composition and Fertility"

by **Yinon Cohen**
Yosef H. Yerushalmi Professor of Israel and Jewish Studies
Department of Sociology
Columbia University
September 10, 2014, 7 PM
Hodges Library Auditorium

The lecture is free and open to the public.
Reception to follow.

Dr. **Yinon Cohen**, Yosef H. Yerushalmi Professor of Israel and Jewish Studies, Department of Sociology, Columbia University, visited the University of Tennessee on September 10, 2014.

Professor Cohen gave the third Karen and Pace Robinson Lecture on Modern Israel, entitled "The Makeup of Israel: Immigration, Emigration, Ethnic Composition and Fertility." He was introduced by our Glazer-Orwitz Teaching Fellow in Modern Hebrew, Itsik Pariente.

On November 10, 2014 **Deborah Dash Moore**, Frederick G. L. Huetwell Professor of History and Director of the Frankel Center for Judaic Studies at the University of Michigan, presented the 2014

THE FERN & MANFRED STEINFELD PROGRAM IN JUDAIC STUDIES
ABRAHAM AND REBECCA SOLOMON AND IDA SCHWARTZ DISTINGUISHED LECTURE FOR JUDAIC STUDIES
URBAN ORIGINS OF AMERICAN JUDAISM
DEBORAH DASH MOORE
NOVEMBER 10 @ 7 PM
MCCULLOUGH MUSEUM AUDITORIUM
FREE & OPEN TO THE PUBLIC
RECEPTION TO FOLLOW

Abraham and Rebecca Solomon and Ida Schwartz Distinguished Lecture for Judaic Studies. Professor Dash Moore spoke on the "Urban Origins of American Judaism," the title of her recently published book; she was introduced by Professor J.P. Dessel of the History Department. The lecture was cosponsored by the Departments of Religious Studies and History.

For spring 2015 we are working on additional events. Stay tuned!

GILYA G. SCHMIDT ACTIVITIES

TEACHING

In fall 2013, I taught the obligatory REST 101, "Introduction to World Religions," with sixty students. I teach this course every other year as my contribution to the General Education curriculum. It is always a pleasure as I get to explore with the students religions that are not in my major field of research, such as Buddhism, Shinto, Taoism, and indigenous religions.

The second course was REST/JS 320, "Women in Religion," focusing specifically on women in Judaism through the ages. The course is also cross listed with Women's Studies, and thirty-five students signed up for this class.

Two students, Hannah Clark and **Blaire Hamilton**, signed up for Honors-by-Contract.

If I usually teach "Introduction to Judaism" in the fall, I teach REST/JS



Mira Kimmelman signs book for student Marissa Whitaker.

386, "Voices of the Holocaust," in the spring, with a cap of forty students. This is a tough class to teach, although



Survivor Art Pais speaks to REST/JS 386 students.

very popular with the students. One of the students, Hannah Clark, researched



Trudy Naumann Dreyer.

and wrote a paper on "Righteous Gentiles" for an Honors-by-Contract track, which we are printing in this newsletter. It is a special honor for the "Voices of the Holocaust" class to be able to invite some of our own survivors and children of survivors. This past year we were fortunate to have with us again **Trudy Dreyer, Bill Berez, Mira Kimmelman, and Art Pais**, all of whom visited



Child of survivors Dr. Bill Berez.

REST/JS 386 to tell the students about their experiences related to the Holocaust. As an antidote to the difficult content of the Holocaust course, I teach REST/JS 405, "Modern Jewish Thought," an upper-level seminar that focuses on the Modern State of Israel. The twenty students have to team-research one area of the Modern State of Israel, such as the government, population, history, or culture and prepare a Powerpoint presentation. They also write a ten-page research paper, which allows them to



Gilya Schmidt and author Ronda Robinson. Courtesy of Ronda Robinson.

get more in-depth knowledge of an area of their choosing in Israel. I am always gratified by the interest students take in areas that parallel

their own interests, such as nature, medicine, science, and demographics. This year we used author **Ronda Robinson's** recently released book, *Beyond Politics: Inspirational People of Israel* (Mazo Publ., 2011), as a text. Ronda is a native of Knoxville, living in Atlanta, and I invited Ronda to visit class on February 26 and tell the students about the experience of researching this project. Ronda had devised the prospectus for this book for her Master's thesis in the College of Communications, a committee on which I served.

This fall I am again teaching REST/JS 381, "Introduction to Judaism," with forty students. One of the students, **Jane Sharp**, has signed up for Honors-by-Contract and is researching and writing a paper on Lilith and Eve. REST/JS 385, "Contemporary Jewish Thought," with twenty students, is more difficult for the students, as it deals both with concepts and with issues that are more challenging for them to understand, such as emancipation and anti-Judaism and anti-Semitism.

In spring 2015 I will teach REST/JS 386, "Voices of the Holocaust," and REST/JS/WOST 320, now renamed "Gender and Religion," with a focus on women in Judaism. Together about eighty students will take these two classes.

RESEARCH

"Mordecai Gustav Heiser: The Sweet Singer of B'nai Israel" manuscript

By the time I research and write



Mordecai Gustav Heiser

papers for conferences and, as again this past year, prepare for a gig as scholar-in-residence, there is little time left to work on my book projects as well.

This work happens mostly in the summer. This year, I focused on the Heiser project, as I would very much like to have a completed draft of the manuscript by the end of summer 2015. In spite of the fact that both Ashley

and I worked a considerable amount of time on the project, there is still much to be done. I was pleased to be able to complete a first draft of the biography of Cantor Mordecai G. Heiser of B'nai Israel in Pittsburgh, PA. This entailed the scouring of thousands of digital newspaper entries for pertinent articles on Cantor Heiser's Pittsburgh activities. Thanks to Ashley, we made a good dent into this digital database, but there is still more to do. I also translated a number of handwritten family letters from Germany that yielded additional interesting information, but again, I still have more to translate and to include in the manuscript. As these letters are handwritten on onion skin papers and often frayed around the edges, this is slow going. I also still have to search the Heinz Archives in Pittsburgh, which hold all of the B'nai Israel files, for additional information on the synagogue.



The Five Cantors. Front row, left to right: Uri Frenkel and Mordecai Heiser; back row, left to right: William Hofstadter, Irving Ashery, and David Gold. Courtesy of *The Jewish Criterion*, April 13, 1956.

On the analysis of the music I made a beginning. I selected twenty-nine clips of hymns, or parts of a service, from thirteen services that we might include in the book, or as a website to accompany the book. Now I still need to analyze this music, which I hope to carry out during the spring semester.

"Kaddish for Swabian Jews" manuscript

While I did not have time to work on the actual book manuscript this past year, I was able to utilize the archival documents that I collected at the Landesarchiv in Ludwigsburg, Germany, in 2012 for a paper on the material culture of the Southern German Jews, which I presented at the German Studies Association in Kansas City this fall. I hope to collect more



Exterior and interior of Hechingen synagogue.



of these documents in the summer of 2015, and then resume work on the manuscript.

Our Modern Germany and Central Europe Research Seminar, under the auspices of the Humanities Center in the College of Arts and Sciences, has been renewed for the eighth time. Core contributors this year are Daniel Magilow, **Maria Stehle**, and myself. For our current and past research activities, please see the seminar website at <http://www.uthumanitiescenter@utk.edu>.

On November 1, 2013, I contributed a discussion of Mary Fulbrook's book, *A Small Town Near Auschwitz: Ordinary Nazis and the Holocaust* (Oxford University Press, 2012), to the seminar. See also my book review in the *Journal of Interdisciplinary History* XLIV 2013:2.

A paper, "Why the Chinese People are Interested in Judaism, the Holocaust, and Israel," prepared for a conference on Jews in Asia in 2012, was published in *Between Mumbai and Manila, Judaism in Asia since the Founding of the State of Israel*, Manfred Hutter, editor (Bonn University Press, 2013).

Earlier this year Dr. Nélica Béjar, a Spanish music composer from Andalusia who is based in Munich, Germany, wrote for permission to use my translation of the Yehuda Halevi poem "To the Westwind" in an opera she was composing, entitled *This New Ocean*. The poem, part of a

collection of Yehuda Halevi poems that Franz Rosenzweig had translated into German, and that I translated into English, was published in *Ninety-Two Poems and Hymns of Yehuda Halevi* (ed. Richard A. Cohen; SUNY, 2000). The opera was premiered in Munich on May 30 of this year, and subsequently performed in South Africa.

SERVICE

Professional

Sharing research with colleagues at professional conferences is one of the necessities, but also one of the perks, of being an academic.

- In December 2013, I was invited to chair a session on "Post-Holocaust Narrative Reconstructions" at the Association for Jewish Studies annual meeting in Boston.
- In January 2014, I presented a paper on the twentieth-century cantor as a bridge between Europe and America at the International Humanities and Arts Conference in Honolulu, Hawaii.
- And in September 2014, I presented a paper entitled "Sugar and Spice and Everything Nice—The Material Culture of the 19th-century Southern German Jews" at the German Studies Association annual meeting in Kansas City.
- In December, 2014 I will chair a session on "Germany, Jews and the Arts from Weimar to the Nazi Period" at the AJS annual meeting in Baltimore, MD.
- I gave two lectures on cultural Zionism for ORICL in Oak Ridge on March 31 and April 7, 2014.
- Rabbi Beth Schwartz, formerly of Temple Beth El in Knoxville, and now at Temple Israel in Columbus, Georgia, and her committee invited me to serve as their scholar-in-residence from February 7–9, 2014. I spent a very enjoyable weekend with her and her husband, Larry, and their congregation. We discussed the nascent movement of Jewish cultural and political renewal, better known as the Zionist movement, and a good time was had by all.

Institutional

At the university, I continue my association with the Center for War and Society in the History Department and with the German Program in the Department of Modern Foreign Languages and Literatures.

Within the department, I continue to mentor Dr. Erin Darby during her years to tenure. Please read about her accomplishments in the section on the Judaic Studies Advisory Committee. Congratulations to Dr. Darby on the publication of her first book, a five-hundred-page tome entitled *Interpreting Judean Pillar Figurines: Gender & Empire in Judean Apotropaic Ritual* (Mohr Siebeck, 2014), in September of this year! I am also chairing the Promotion Committee for Dr. Tina Shepardson to full professor. Dr. Shepardson has established an amazing record of

impressive work, the latest of which is her new book, *Controlling Contested Places: Late Antique Antioch and the Spatial Politics of Religious Controversy* (University of California Press, 2014), released in April of this year. Congratulations, Tina! And I again represent the Department of Religious Studies on the Dean's Advisory Council.

This past year I was also one of the team captains for the university's fundraising campaign and served on a committee to devise new Alumni Awards for the college. This year I am serving as the IDP representative on the new College and Divisional Alumni Awards Selection Committee.

Colleagues occasionally ask me to lecture in their classes. This past year, on October 22, 2013, I lectured on Judaism in Professor Gordon

Burghardt's Psychology 415 class, as I did on November 6 of this year.

Community

This is my second and last year as past-president of Heska Amuna Synagogue. My term of office will end in June 2015. For now I continue to serve on the Executive Committee of the Board, the Board of Directors, and the Rabbi and Religious Services Committee. I plan to stay involved with the synagogue governance also beyond June 2015.

For more than two decades I have also served on the Knoxville Jewish Alliance's Yom HaShoah Planning Committee and continue to do so.

On October 27, 2013 I was invited to give a lecture on the Holocaust at Second Presbyterian Church.

SHTETL NEWS

Mazal tov to a number of friends of Judaic Studies who have celebrated simchas during the past year. May you enjoy many more!

- On June 10, 2014, **Arnold and Mary Linda Schwarzbart** celebrated their fiftieth wedding anniversary.



Courtesy of the Schwarzbarts.

- On November 7, 2013, **Judy Grusin Rattner** celebrated her ninetieth birthday. Judy is the mother of Mary Ann Merrell and the grandmother of Jennye.
- **Darcy Abigail Hedrick** came into this world on April 9, 2014. She is the daughter of Kim and Josh Hedrick, the granddaughter of Peggy and Gale Hedrick and the great niece of Mary Beth and Michael Eisenstadt and of Larry and Kay Leibowitz. Her great grandparents, Harold and Sylvia Leibowitz, were founding supporters of Judaic Studies.
- **Clara Love Malcolm** was born on August 13, 2014. She is the

daughter of Shoshana and Karl Love Malcolm, granddaughter of Dean Theresa Lee and her husband Jacob Love, and niece of Ephraim.

- Mazal tov to the Feld family on the recent birth of twins **Alex and Celia Drucker** to Merryll and Steve Drucker, and of **Ezra Benjamin Feld** to Eric and Ashley Feld.
- **Anna Iroff and Jared Bailey** tied the knot on March 9, 2014. Anna is the daughter of Marty and Martha Iroff and the granddaughter of Stella Iroff and the late Bernie Iroff, long-time supporters of Judaic Studies.
- **Debbie Binder and John Epley** got married on February 14, 2014. Debbie was my right hand for seven years as head of the Department of Religious Studies,



Left to right: Gilya Schmidt, John and Debby Epley, John Hodges, Joan Riedl, and sitting, Carolyn Hodges. Courtesy of Rosalind Hackett.

and our departmental specialist for nearly thirty years until her retirement in 2010.

- **Ansel and Halen Presser**,



Halen, Lois, and Ansel Presser. Courtesy of Lois Presser.

children of Dr. Lois Presser, celebrated their second birthdays on September 7.

- A happy 90th birthday to **Mel Sturm** who, together with his late wife, Fran, hosted Judaic Studies in their lovely Oak Ridge home in the 1990s.



Prof. Peter Hoeyng and son Paul, age 1, wish a happy 90th birthday to Mira Kimmelman.

Sadly, the community experienced a number of losses this past year, many of whom were initial supporters of Judaic Studies twenty-two years ago and throughout the years. It is painful to see an entire generation disappearing, and I truly mourn their loss in my life. May their memory be for a blessing.

- **Abbie Harris Smith**, wife of Dan Smith, friends for more than two decades.
- **Joe Goodstein**, husband of Marion, father of Sheri, David, and Fran, grandfather and great grandfather of many offspring, in the U.S. and in Israel. Joe and Marion were the hosts for many of us for innumerable Shabbat

and holiday dinners until they made aliyah, and Joe was a special friend and supporter of Judaic Studies.

- **Mimi Schnitman Pais**, wife of Arthur Pais. Mimi accompanied Art for all the years when he spoke to my Holocaust class.
- **Greta Besmann**, mother of Dr. Ted Besmann and his wife Wendy, and grandmother of Anna and David.
- **Elaine Brown**, mother of Ken Brown and his wife Susan, and Steve Brown, David Brown and his wife Karen, and her grandchildren Benjamin, Michael, Sarah, Daniel, Laurel, Rachel, June and Ariana.

- **Logan Brown**, son of Adam Brown and Jill Brown, and brother Stephen.
- **Yetta Burnett**, mother of Dr. Michael, Evelyn, and grandson Lenny, and mother-in-law of Marilyn Burnett, widow of the late Sydney Burnett.
- **Bess Feld**, mother of Dr. Neil Feld and his wife Linda, and grandmother of Kimberly, Merryll, and Eric.
- **Selma Tobe**, mother of Donna, Elaine, Laura and Jerry. Selma, and her late husband, Harry, were the first family in the community who invited me to Shabbat dinner after I moved to Knoxville in 1993.

Visit the Knoxville Jewish Alliance Web site:

www.jewishknoxville.org

Become a friend of Judaic Studies at UT

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

- THE FERN AND MANFRED STEINFELD SCHOLARSHIP FUND IN JUDAIC STUDIES, RELIGIOUS STUDIES _____
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You can also find us on the Web:
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THE NEWSLETTER of the
FERN & MANFRED STEINFELD
Program in Judaic Studies
THE UNIVERSITY OF TENNESSEE



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