Another semester in Jewish Studies at Purdue has come and gone, and with its passing we bring you a recap of what has happened in the Program since our Fall issue. The spring semester was filled with events, classes, and good news.

As usual, and with the help of the committee and others, we had a full schedule of Noon Series Lectures, which included: “The Rise and Fall of the Kibbutz” (Speaker: George Horwich, School of Management), “Stamping out History: Anti-Semitism on Stamps Since 1930” (Speaker Michael E. Lipschutz, Department of Chemistry), “The Jewish College Student in the 21st Century—Challenges and Opportunities: A Hillel Director’s Perspective” (Speaker: Philip Schlossberg, Director, Hillel Foundation at Purdue University), “Diane Arbus and Contemporary Jewish American Photography” (Speaker: Daniel Morris, Department of English), “The Jewish Community in Latvia: Small but Important” (Speaker: Michael Levine, Department of Statistics), “‘Mo’ Jews and Jazz: Jazz and the Jewish/Klezmer Tradition Today” (Speaker: Marion T. “Mo” Trout, Department of University Bands), and “Josephus & Quintillian” Two Proponents of High Character” (Speaker: Stuart Robertson, Department of Foreign Languages and Literatures). Our Noon Series this semester was a success, and a special thanks to all of those who participated!

Supplementing the Noon Series, we held three successful Public Lectures this past semester encompassing a variety of interesting topics. On January 25, Rabbi Rashi Simon, son of active member of the Program Ed Simon, traveled from London to West Lafayette to speak at a Public Lecture entitled, “Kabbalah: History and Mystery from Ancient Lore to Modern Pop”. Rabbi Simon spoke on the ancient Jewish mystical tradition and its influence on Judaism. He discussed the origins, influence and contemporary popularity of this tradition. On March 30, Zev Garber, Chair of Jewish Studies at Los Angeles Valley College, Rosenthal Visiting Scholar at Case Western University, and Co-Editor of Shofar gave an evening lecture entitled, “The Israelite Samaritans.” An audio-visual presentation, Garber discussed the fate and faith of one of the world’s oldest and smallest populations. It focused on where and why Samaritanism differs from Judaism in belief and practice while also showing similarities and connections—such as heritage and destiny. On April 13, we held a very special event in conjunction with Holocaust Remembrance Conference. In Rawls Hall, the Program held a screening of Margarethe von Trotta’s film Rosenstrasse. The film is a fictionalization based on actual events that took place during World War II in which Aryan wives of Jewish men stood, in protest, against the Nazi regime when their husbands were imprisoned in a factory on the street named Rosenstrasse in Berlin. The film was introduced by Dr. Steven Carr, Professor of Communication at IPFW, who led an interesting discussion after the film screening.

The spring semester also included an array of classes related to Jewish Studies, included the IDIS 330 class, Introduction to Jewish Studies, which is taught every spring by a constant rotation of lecturers, visiting and Purdue professors, all speaking on their own specialized topics. Approximately 140 students registered for the class, and we hope that the trend of rising enrollments by undergraduates continues.

Lastly, the Program is very pleased and proud to announce the selection of a new director for the Program. Thanks to the Director Search Committee and CLA Dean, Toby Parcel, Daniel H. Frank, Professor and Director of Judaic Studies at the University of Kentucky, will be taking over the directorship in July 2005. Frank is an historian of philosophy, with special research and teaching interests in Greek philosophy and in medieval Islamic and Jewish philosophy. A summer issue is currently in the works for this year and will include a special piece with more information on our new director as well as other pieces ranging from a piece focusing on student responses (including my own) to an unforgettable Study Abroad visit to Dachau to pieces written by our own colleagues, as well as other Jewish Studies-related news.

We look back on this semester with optimism for the semesters to come. With a new director and an active committee and community, we look forward to the continued growth of the Jewish Studies Program and constant support of our members and community.

Michelle E. Carreon
Faculty Focus: Jennifer William
By Michelle E. Carreon

Jennifer William has been an active and enthusiastic member of the Jewish Studies Program since she came to Purdue in the fall of 2002. As an Assistant Professor of German in the Department of Foreign Languages and Literatures, her research areas include 20th and 21st century literature and film, theory of novel and narrative, applied cognitive metaphor theory, German-Jewish writers and theorists, and Holocaust literature among other subjects. She has taught numerous courses that include: Beginning and Intermediate German Language, Language and Culture, German Civilization, German Cinema, German-Jewish Writers and Thinkers, Literature and Film of Weimar and the Third Reich, Graduate Seminar: Post-1945 German Literature, and German Drama from Naturalism to the Present.

Her husband Colin is currently the Program Chair for Psychology at Ivy Tech in Lafayette. Jennifer and Colin have one child, a son named Aidan Marston, who was born on June 27, 2004. For recreation, she enjoys playing racquetball and tennis, and spending time with her cat and two beagles.

Born in Concord, New Hampshire, where she lived for the first seven years of her life, William and her family moved to the Atlanta, Georgia area where her father was transferred for his job with Northern Telecom. She remained in Georgia throughout school and college. William received her B.A. in German from Berry College in Rome, Georgia and her M.A. in German Literature from the University of Georgia. In 1996, she moved to Ohio for her PhD program in German literature at Ohio State University. While having experienced living in New England, the South, and the Midwest, Jennifer also lived in Germany for two non-consecutive years: one year from 1994 to 1995 at the Universität Rostock on the Baltic Sea in the former East Germany, and one year from 1998 to 1999 at the Freie Universität, Berlin, Germany.

Throughout her academic career, William has had a number of publications published including journal articles like the following titles: “When West Meets East and Decides to Stay: Shared Historical Experience in Volker Schlöndorff’s The Legend of Rita (Stille nach dem Schuss, 2000).”; “Gut zugedeckt?” Metaphors for Memory in Franz Kafka’s ‘Das Urteil’ and ‘Die Verwandlung.’; “Why Karl calls himself ‘Negro.’ The Representation of Waiting and the Waited-On in Franz Kafka’s Der Verschollene.”; “Aus dem Dunkeln ins Licht.” Dissolving Dichotomies in Wolfgang Hilbig’s “Ich”.; and “Traversing Postmodern Geographies in Marlene Streeruwitz’s Nachwelt.” Recently, she is working on editing, with Helen Fehervary, Die Gefährten by Anna Seghers, a forthcoming volume whose projected publishing date is 2005.

Professor William has written encyclopedia entries on Lilli Palmer and Helene Weigel for Jewish Women: A Comprehensive Historical Encyclopedia, Shalvi Publishing, Israel. She has also published book reviews in German Quarterly, Colloquia Germanica, and Focus on Germanic Studies, as well as submitted to Studies in Twentieth-Century Literature. William has also had translations published. She has presented approximately twenty conference papers at national and international conferences including the Modern Language Association Convention, the Northeast Modern Language Association Convention, the German Studies Association Conference, the Kentucky Foreign Language Conference, and the New Europe at the Crossroads Conference in Berlin, Germany. She is a member of the following professional organizations: American Association for Teachers of German, German Studies Association, Kafka Society of America, Modern Language Association, and Women in German. Service at Purdue University includes: FLL representative to Senate for the School of Liberal Arts, Interim Graduate Advisor for German, Faculty Advisor to the German Culture Club, FLL Film Committee Member, Women’s Studies Committee Member, and Jewish Studies Committee Member.

William’s Jewish studies-related projects have included a paper given at “Screening the Shoah: Trauma, Drama and Testimony. A Symposium Highlighting Films about the Holocaust”, held at Kent State University in April 2001, as well as presentations on the writer Joseph Roth at the Kentucky Foreign Language Conference, and at the Purdue JSP noon series in 2003. William is in the process of revising and expanding these papers for submission to journals. As a graduate student, William mentions that she took three courses in the Yiddish language and literature. “As a graduate student at Ohio State in 2000, I assisted in a course on Literature and Film of Weimar and the Third Reich, and at Kent State University...
Dara E. Hill Selected for Interdisciplinary Studies
Outstanding Senior Award for 2005
By Michelle E. Carreon

We would like to proudly announce that Dara E. Hill, a JSP Undergraduate Representative and Jewish Studies major, was selected this year as the Outstanding Senior for Interdisciplinary Studies. The honor is much deserved, and we congratulate Dara on her recognition and on her academic success.

Dara E. Hill grew up in South Florida where she attended Hebrew Day School through the sixth grade. She spent part of her junior year of high school in Israel. Although raised in the Conservative tradition, Dara now affiliates with a Reform congregation. She has an array of interests and hobbies that include: salsa, swing, belly dancing, hiking, cooking, reading, cinema, wine tasting, and scrap booking.

Originally, Dara attended the University of Pennsylvania as a geology major, but later decided to leave school. In 2002, she decided to pursue a career in the rabbinate and enrolled at Purdue University as the Jewish Studies Program’s first Jewish Studies major. She will graduate in May of 2005 from Purdue with a Bachelor of Arts with a dual major in Jewish Studies and Religious Studies. Dara will continue her studies at Purdue as she pursues a Masters degree in Jewish Studies. Currently, Dara is Editorial Assistant to Dr. Thomas Ryba, North American Editor of RELIGION journal. While at Purdue, she had the pleasure of studying abroad. Dara spent maymester in Greece in 2003, and in 2004, she spent maymester in Egypt. She has maintained superb academic standing at Purdue throughout her undergraduate career. Dara made the Dean’s List and Semester Honors in Spring and Fall of 2003, as well as the Spring and Fall of 2004.

Besides busying herself with academic responsibilities and excelling in the academic realm, Dara is also currently involved in many community activities. This sort of community involvement has spanned through much of her adult life. Starting from 1994 through 1997, she was involved with the Hillsborough County Jewish Federation, the Young Leadership Division Board, Women in Business, and the Jewish Community Center of Hillsborough. During the time span between 1997 and 2000, she involved herself with the following: Hinsdale Hospital Ladies’ Auxiliary, Jewish Federation Chicago Area, and Community Watch. From 2000 to 2004 she has given her service to the Wabash Valley Music Association Board, Wabash Home Health Care (Hospice), Wabash County Hospital Gala Steering Committee, and Woman to Woman Interfaith.

Dara is also actively involved in numerous Jewish Community-related activities. Currently, she is a teacher at the Lafayette Jewish Community Religious School in West Lafayette. During the Fall semester she teaches combined 7th, 8th, and 9th grade Talmud and Midrash. For the Spring semester, she teaches 4th and 5th grade lifecycle and holiday. She is also a NFTY (North American Federation of Temple Youth) Youth Group Advisor in West Lafayette. At Purdue Hillel, she leads services, student programs and d’var Torah. She is a member of the Israel Council at Purdue (IcaP) and Vice President of the Graduates and Professionals at Purdue (GaPP). Dara is also involved in Interfaith Jewish-Catholic Dialogue. Dara was the winner of the Winner B’nai B’rith Barzillai Lodge No. 111 Prize in Jewish Studies in 2003. She presented her winning paper, entitled “History of Women in the Rabbinate,” at a JSP Noon Series Lecture on Wednesday, October 29, 2003. The lecture gave a broad overview of how the ordination movement within Judaism is connected to both general history and Jewish history in particular. The portrayal of women from biblical to modern times was also discussed, along with several stories of women who sought ordination within the Reform movement prior to the 1970s, and the ordination of Rabbi Sally Priesand.
Faculty Focus: Andrew Buckser
By Michelle E. Carreon

Professor Andrew Buckser has been a respected member of the Jewish Studies Program Committee since 1995, and since 2002, he has been a member of the Executive Committee. Also, Buckser was the chair of the Jewish Studies Director Search Committee. Originally from Chicago, Professor Buckser grew up in Memphis, Tennessee and attended boarding school in New Hampshire. He received his B.A. in Anthropology at Harvard University, and received his Masters and Ph.D. at the University of California at Berkeley. Buckser met his wife, Susan, who also has her degrees in the same field, at Harvard. The two were research assistants for a professor who was doing a cross-cultural study of romantic love. Andrew and Susan have five children.

Throughout his time at Purdue, Professor Buckser has been involved, to a large extent, with numerous Jewish Studies activities and events—including courses, lectures, and book readings. On November 19, 2003, Professor Buckser gave a reading of his most recent book entitled *After the Rescue: Jewish Identity and Community in Contemporary Denmark* as part of the Jewish Studies Public Lecture Series. The lecture also involved a discussion of the book, and a book signing followed. The turn out was excellent, and those who attended enjoyed an afternoon learning, from an anthropologist’s perspective, about the amazing story of the human spirit and altruism in Denmark so sparsely associated with the Holocaust in other countries. Copies of the book were made available by Von’s Bookstore. Professor Buckser specializes in anthropology of religion, psychological anthropology, symbolic anthropology, anthropology of Europe, anthropology of Judaism, anthropology of Protestantism, and anthropological theory. He has conducted fieldwork in northern Europe off and on for the past fourteen years. In publicity for the book reading Buckser describes the focus of his book.

“On October 1, 1943, German forces in occupied Denmark launched a campaign to round up and deport the nation’s seven thousand Jewish inhabitants. The operation was a spectacular failure; over the next two weeks, a massive popular movement led by the resistance ferried almost all of the Jews to safety in neutral Sweden. In the years since, Jews have become deeply engaged in a Danish culture that presents very few barriers of anti-Semitism or prejudice. *After the Rescue* explores what this has meant for the ways that Danish Jews understand themselves and their community. The persistent vitality of this group, despite the growing fragmentation and factionalization within it, suggests a new understanding both of the community and of the place of religion in modern society.”

In the book, the reader finds himself looking at these issues through an anthropologist’s eyes and is able to witness almost firsthand Buckser’s research on the changing religious presence in the country and among its people after the Danish rescue. Buckser’s tone and humanity shine through with comical anecdotes and interesting stories about his encounters with the citizens he met throughout his fieldwork.

One particular story finds Professor Buckser in Copenhagen on the first evening of Yom Kippur, on September 29, 1998. The following is an excerpt from the book describing a scene in the Great Synagogue of Copenhagen and a superb indicator of how religious rituals are carried out in the Danish community.

September 29, 1998, the first evening of Yom Kippur. I am sitting in a prime seat in the Great Synagogue of Copenhagen, five rows from the front and close to the center. The seat is not comfortable; like all those in the synagogue, it is part of a narrow wooden pew, with a high straight back that digs into my spine. But the view is magnificent. To my right stands a large raised platform, the *bimah*, where a cantor in black robes sings the prayers in Hebrew from a massive *Torah* scroll. Before me, in a large recess in the eastern wall, two massive, candelabras flank the twelve-foot doors of the Torah ark. I can see the silk and velvet draperies of other scrolls within it. All around me, the architecture of the enormous room evokes the baroque grandeur of the last century—gilded latticework on the front wall, massive gilded columns holding up the balcony, ornate brass railings and chandeliers, an intricate carved ceiling. And for once, the activities on the floor seem to match that grandeur. Attendance at the synagogue is sometimes sparse, but today the pews teem with men in white skullcaps and prayer shawls. Many of them are bent over battered *sidhurs*, mouthing the prayers along with the cantor; some, like me, sit in silence, gazing around them, taking in the rare majesty of the Day of Atonement. To my left, a bearded man of middle age stands as he prays, bowing rhythmically with the Hebrew words.

Just above the ark, carved into a rectangular recess, an inscription in golden letters spans a
quarter of the width of the synagogue. I have often wondered what it says; I don't read Hebrew, and I have never had the occasion to ask anyone about it. Today, however, surrounded by four hundred men praying in Hebrew, it occurs to me that I should be able to find out. I turn to the man next to me, a cheerful soul in his thirties who is bent over a prayer book, and ask him what it says. Surprised at the question, he puts on a pair of glasses and peers at the inscription.

“Sh…viti…adonai…la…negdi…tamid…”

He fumbles with the text for a moment, then grins sheepishly at me. “Actually, I don’t really speak Hebrew,” he says. “I can sound it out loud and sing along with some of the prayers, but I don’t know what it means. But don’t worry,” he adds quickly, “my dad’s here. He’s come here for fifty years, he can tell us.” He turns to a venerable-looking man next to him, also bent studiously over a sidur, and speaks into his ear. The father, like the son, pulls out a pair of glasses and looks intently at the inscription.

“Sh…viti…adonai…la…negdi…”

After a moment he too gives up, and shrugs his shoulders with a smile. His son is crestfallen, but also amused, and tells me not to despair—he points up at the bearded man next to me, still intoning the text along with the cantor. I try timidly to get his attention, without success; my neighbor takes a more direct approach, tugging at his coat sleeve and then pointing up at the inscription as he asks the question.

“I can’t see it from here,” he says.

“No, no, I mean the big one, right there,” I say, standing up and pointing at it. Our heads are about a foot apart.

“I’m sorry, I just can’t see it from where I am standing. Maybe after the service.” He looks down at his book and resumes his prayer, ostentatiously ignoring me. My other neighbor chuckles and tries the man behind him, while his father gestures across the aisle to a friend.

Over the next five minutes, the three of us ask almost everyone within easily hailing distance, about ten people altogether; none can shed any light on the meaning of the inscription, although several make guesses about particular words. We finally give up, as a new phase of the service begins, and I move up to a different part of the synagogue. I will not learn the meaning of the inscription until months later, when I am back in the United States, and I take the easy route of asking my uncle.

This episode raises a simple question: what were these men doing in the synagogue? Anthropologists generally link ritual participation either to personal meaning or to social solidarity—people join rituals either because the liturgies express meaningful things to them, or because the actions of the ritual express their close ties with the assembled community. In this case, however, much of the liturgy clearly had a little direct semantic meaning for most of the people in attendance. Unable to read the verse on the wall, they could surely not understand the elaborate Hebrew of the Kol Nidre service. To the extent that they did understand it, moreover, very few of them believed in it. Most of the men around me that day were middle-class Danes, raised in the nation’s secular culture and educated in its secular schools; they no more believed in the premises of the service than they believed that elves and trolls inhabited the Danish countryside. Nor was this a particularly close or solidary community. None of the men I asked about the verse knew their neighbors well enough to realize that they did not understand Hebrew. And indeed, the Danish Jews constitute a notoriously fractious group, riven with bitter and social doctrinal antagonisms. In many ways they embody precisely the kind of fragmented, cosmopolitan, postmodern community in which religion is supposed to die. (pp.55-57)

The book is not only an excellent read, with Buckser’s comically and touching anecdotes and research as an anthropologist and scholar, but it is also extremely informative on other aspects of the Danish Jews. There is quite a bit of history given about the rescue efforts of the Danish Jews during Nazi occupation. This year marks the 62nd anniversary of the rescue. Buckser gives a great background for the rest of the text, which has the primary focus on what has happened in Denmark since the rescue. Other topics focused on in the book are faith and ritual practice in Jewish Copenhagen (which includes the preceding excerpt), Jewish subgroups in Copenhagen, the life and politics of the formal Jewish community, relations with the Jewish community outside Denmark, Jewish difference in Danish culture, Jewish identity, and the future of Danish Jewry and the anthropological study of community.

The rescue of the Danish Jews is a story that Professor Buckser thinks should not be ignored when speaking of the Holocaust. He states that as a society, we should follow this sort of altruism and teach our children to think somewhat less individually about ourselves and more about our fellow human beings. 
A Liberator of the Ahlem Concentration Camp Has Died
By Fritz G. Cohen

In the November 2000 issue of the Jewish Studies Newsletter, our readers were introduced to the Jewish School of Horticulture, Agriculture, and Vocations in Ahlem, Germany. The article outlined the history and mission of the Institute, founded in 1893 and closed by the German government on July 1, 1942. The school’s administration building was taken over by the Gestapo after their headquarters and prison in Hannover were destroyed during an air attack. Here the Gestapo guarded, interrogated, and tortured the forced-labor inmates and prisoners of war. One of the buildings was used to hold the last surviving Jews in the Hannover area prior to their deportation to the ghettos and the death camps of Theresienstadt, Riga, Warsaw, and Auschwitz. I related that from here, my grandmother Lina Seligmann Cohen, aged 82, and her 83 year old sister, Bertha Seligmann, were transported to Theresienstadt, where both died within 6 months of their arrival. From here, my father’s sister Martha Cohen Liepmann was deported to Riga, where she was murdered shortly after arrival.

During the last year of the war, the school housed forced laborers working in a nearby asphalt mine and in adjacent underground facilities for the production of tires and chemicals. Initially, the inmates were Russian prisoners of war, Poles and Gypsies. In 1944, 1,000 Jews (some sources list the number at 1,500; precise information is all but impossible, since the SS incinerated all documentary evidence) selected from the Lodz ghetto were sent to Ahlem to join other slave laborers. Hunger and disease took the lives of nearly all the prisoners.

On April 10, 1945, the Ahlem camp was liberated by the men of the US 84th Infantry Division. A few days before the division’s arrival, prisoners thought to still be capable of labor had been sent to another camp. The remaining SS guards had fled in panic, leaving behind approximately 250 starving and ill prisoners behind, some of whom were hiding in nearby fields. A soldier of the 84th, Vernon Tott of Sioux City, Iowa, appalled by the condition of the survivors—he characterized what he saw as “a living hell”—photographed as many of them as possible. During the division’s advance from France to Germany, he had made a private photographic record of what he saw and, as was his practice, he sent the negatives to his mother for developing, printing, and safe keeping.

We now know that the 18 black and white photographs taken by Vernon one day after liberation of the camp, represent the only photographic record of the event. After his return home from the war in Europe, Vernon stored his photographs, including those taken at Ahlem, in shoe boxes and various other places. Not at all an unusual decision for those who have survived combat. But in March 1995 all of this changed. The catalyst was a letter from Benjamin Sieradzki (Berkeley, CA and a survivor of Ahlem) to the newsletter of the 84th Division. In it, Sieradzki inquired about the “tall, blond GI”—photographed as many of them as possible. During the division’s advance from France to Germany, he had made a private photographic record of what he saw and, as was his practice, he sent the negatives to his mother for developing, printing, and safe keeping.

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to the human race,” while the two men shook hands. A planned trip to Israel this March had to be can-
celled because of Vernon’s failing health. In May, he will be honored in the U.S. Capitol Rotunda as part
of the 60th anniversary of the end of the Shoah. His wife Betty will make the trip to represent Vernon. The
Hannover newspaper (“Hannoversches Allgemeines Tageblatt”) of March 3, 2005 captioned the notice of
Vernon Tott’s death with “The Angel of Ahlem Died,” (“Der Engel von Ahlem ist tot”).

Vernon Tott was a hero in the service of his country and in the cause of humanity. As a soldier, he
fought in the Battle of the Bulge, he was awarded the combat Infantry Badge, the Bronze Star, the Meri-
torious Unit Citation, and three Bronze Battle Stars. His military service was distinguished, and he was
buried with full military honors. Funeral services for him were held at Morningside Lutheran Church in
Sioux City, attended by several of the Ahlem survivors. Unwittingly perhaps, but in his personal, eloquent
way, he may have expressed his own epitaph at the Holocaust Museum, when asked to give a speech. His
reply was “A Rabbi in Germany once told me that I was their angel, and that I would live forever. With
my name on this wall, I will live forever.” May he rest in peace.

Archaeology: A Home Fit for a Prince?
By Ran Shapira
From: http://www.haaretz.com/hasen/objects/pages/PrintArticleEn.jhtml?itemNo=523071

When Alexander Zeid – who in 1909 founded Hashomer, the first armed Jewish defense force in modern
times – began to build his home in the hills of Sheikh Abrik in the late 1920s, the remains of an ancient
wall were unearthed. Zeid invited archaeologist Benjamin Maisler – who subsequently changed his name
to Mazar – to examine the wall. Mazar determined that it dated to the Roman period, and in 1939 and
1940 he led a team that exposed a large and well-established settlement that peaked between the end of the
second century and the middle of the fourth century of the Common Era.

Mazar and Nachman Avigad, the directors of the excavation, identified the site as the historic
Beit She’arim, one of the largest Jewish towns in the Lower Galilee in the late Second Temple period and
the era of rebellions against the Romans. The area of the town was calculated at some 1600 dunams (400
acres), qualifying it as a fairly large settlement for that time. The archaeologists unearthed private resi-
dences, paved streets, and several impressive public buildings.

One of these structures, found in the middle of the hill on which Beit She’arim was built, was the
synagogue of Beit She’arim. Built in the early third century in basilica style, it was a rectangular structure
with two rows of columns at its center. At one end of the basilica, which was constructed of large hewn
stones, was a raised podium, and there was a place for the Holy Ark by the entrance wall. The walls were
plastered, and adorned with decorated and inscribed marble tablets.

In the fourth season of the excavation, in 1940, the dig was extended beyond the area of the syna-
gogue. The remains of four structures were unearthed along the slope below the synagogue.

Mazar and his colleagues believed that they were auxiliary buildings for the synagogue. These
structures included a plaza – with a row of columns outside the wall of the building, fixtures and stoves
for a bathhouse, a meeting and reception room, and on a lower level, a structure that Mazar identified as a
storeroom.

Yigal Tepper, a Land of Israel historian, and Yotam Tepper, an Israel Antiquities Authority archae-
ologist – father and son – have restudied Mazar and Avigad’s findings during the last few years and have
reached a surprising conclusion: The four structures are essentially different wings of the same building.
And not just any building, but the home of Rabbi Judah the Prince, redactor of the Mishna – the core of the
Talmud – Judaism’s oral law, and leader of the Jewish community in the Land of Israel in the second cen-
tury of the Common Era. The theory appears in their book, Beit She’arim: The Village and Nearby Burial.

Sources from the time of Rabbi Judah the Prince speak of his extreme wealth and elevated status.
The luxury of the building is indicated by its dimensions – approximately 400 square meters – and it appar-
tently had three stories and many rooms. Like the synagogue, the building was constructed of large hewn
stones. The cellar contained a stable – a rectangular structure divided into three long halls that could hold
at least 16 animals. Stone feeding troughs were found in two of the walls.

The ground floor housed a bathhouse, service rooms and reception rooms. There was an internal
courtyard, and the row of columns, which was located near the bathhouse wall. In Yigal Tepper’s opinion,
this courtyard was an exedra – a large curving portico. This design element was first found in Roman architecture and was not commonly found in private-home construction in the Land of Israel. The exedra served as a meeting place for relaxation and respite, for individuals who had come to consult with Rabbi Judah, the president of the Sanhedrin, the supreme court of rabbinical elders. Tepper believes that the building had a third story that would have served as living quarters for Rabbi Judah and his family.

Beneath the bathhouse, next to the stable, the archaeologists found another unique architectural element. Carved into a relatively small room, which had a separate entrance, was a bell-shaped pit that was not plastered. Atop it was a stone with a square hole in it. This was a lavatory – an item not ordinarily found even in the wealthiest homes of the period.

Avigad unearthed another large structure during subsequent excavations conducted in the 1950s on the southern side of the hill. It was an impressive basilica structure built in the second Century, during the period of Rabbi Judah’s legislative activity in Beit She’arim. Based on contemporary sources, the Sanhedrin was then located in Beit She’arim. In their new study, Yotam and Yigal Tepper suggest that the Sanhedrin was housed in this structure.

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**International Society for the History of the Dreyfus Affair (S.I.H.A.D.)**

The **International Society for the History of the Dreyfus Affair (S.I.H.A.D.)**, founded in Paris in 1995, brings together scholars, university professors, students and other individuals from around the world, who are researching, studying, or simply interested in the Dreyfus Affair. Its mission is to centralize and disseminate information as well as organize seminars and colloquia on that important historical event and on the issues it raises that are still relevant today.

**SIHAD** publishes a yearly 256-page *Cahiers de l’affaire Dreyfus*. These volumes consist of scholarly articles, hitherto unpublished documents, inventories of archives as well as information on conferences, exhibitions and events worldwide bearing on the history of the Affair. The *Cahiers* replace the 80-page *Bulletins* published in the past.

For further information on the society’s activities and publications, visit the following website: [http://www.sihad.com](http://www.sihad.com). You may subscribe to the journal and participate in activities by filling out a subscription from online.

Information obtained from a letter from Professor Antoinette Blum, Department of Languages and Literatures and Lehman College, CUNY.
Jewish Studies Speakers Bureau

1) **Louis Rene Beres** is Chair of “Project Daniel,” a small group advising PM Sharon on nuclear security issues (especially Iran). The members of the group include senior Israel Air Force generals and senior members of the intelligence community. He is available to speak on related issues of terrorism and war/peace in the Middle East.

2) **Steven A. Carr**, Associate professor of communication at IPFW, teaches courses in new media, film and television, and media history. He is the author of *Hollywood and Anti-Semitism: A Cultural History Up to World War II* (Cambridge UP, 2001) as well as articles on film and television history. He was named Scholar in Residence at the United States Holocaust Memorial Museum in Washington D.C. for the 2002-03 academic year. In 2002 he received a fellowship from the National Endowment for the Humanities. He has also served as an expert witness in tobacco litigation. Carr’s area of expertise include: Anti-Semitism, Holocaust on film and television, internet multimedia, free speech, and copyright, media and terrorism, media and violence, media coverage of Israeli-Palestinian conflict, media history, perceptions of Hollywood, publishing nonfiction, and tobacco litigation.

3) **Fritz Cohen** is professor emeritus of German and specializes in sixteenth and seventeenth century German literature. His available to speak on the following topics: typological reading of the Torah, Abraham and Isaac, “Der Schild,” a weekly published by German Jewish Veterans of WWI (1021-1938), and the demonization of Jews in 16th Century German religious plays.

4) **Alan Garfinkel**, professor of Spanish and Education, is Coordinator of the Foreign Language Education department, and his research areas include Foreign Language Education, communicative language teaching and learning. He is available to speak on the following topics: Secrets of Successful Language Learners: Teaching New Dogs Old Tricks and Firefighting Equipment for Mexico: A Story of Rotarian Community Service.

5) **Gordon Mork** is a professor and retired chair of the History Department. His is a specialist in Modern German History. In particular he is available to speak on numerous Holocaust topics, as well as the topic of Holocaust education—a specialty in which he is a leading figure. He is also available to speak on the following subjects: Holocaust Deniers and Christian Passion Dramas: Are They Anti-Semitic?

6) **Daniel Morris** is Associate professor and assistant head of the English department. Morris has been developing a Power Point presentation for non-specialists on the history of Jewish American photography. The presentation traces the extraordinarily distinguished history of the Jewish contribution to photography from the early 20th century until today. The presentation shows how Jewish-Americans reflect their individual life experiences and their cultural and ethnic group. Morris shows how Jews were leaders in the social documentarian tradition of the 1910s – 1930s, as figures such as Margaret Bourke-White, Ben Shahn, and Paul Strand hoped their pictures would serve as a tool for assailing prejudice against immigrants from Eastern and Southern Europe. He also discusses the work of Annie Liebowitz, Cindy Sherman, and Diane Arbus, who have all explored the very Jewish issue of the feeling of being at one the same and different from mainstream American identity.

7) **David Sanders**, Associate Professor of Biology, is available to speak on the following topics: Kabbalah, Israeli archaeology, Israeli politics, Jewish observance (holidays, etc.), Jewish philosophy, Biblical interpretation, and a variety of Jewish cultural and historical topics.

8) **Edward Simon** is Professor of Biology at Purdue, member of the Jewish Studies Program, and expert on Jewish Bioethics and Jewish Genetic Diseases. He will speak on a variety of subjects including, “A Jewish View of AIDS,” “Jewish Genetic Diseases,” and “The Kosher Pig: Fact and Fantasy.”

“If we look long enough and hard enough…we will begin to see the connections that bind us together, and when we recognize those connections, we will begin to change the world.”

Muriel Rukeyser in *Writing beyond the Ending* by Rachel B. du Plessis, 1995
For Further Reading: New Additions to the JSP Library Collection

The following is a small selection of the many recent additions to the Judaica/Jewish Studies collection at the Purdue University Library. Please note that any citizen of Indiana may borrow books from the University Library! We have added the library call number to aid you in locating the books. For a more complete listing of recent additions use the library’s THOR webpage www.lib.purdue.edu/cats/index.html and then click “West Lafayette” campus. Then, use the “Search for” function.

Selected by Joseph Haberer.

Fiction

**Location:** Undergraduate (Bookstall)  
**Call Number:** 813.54 B4577c 2004

**Location:** Undergraduate (Bookstall)  
**Call Number:** 813.6 B469n 2004

**Location:** Humanities, Social Science, & Education  
**Call Number:** 823.914 Ep78p 2004

**Location:** Undergraduate (Bookstall)  
**Call Number:** 892.436 G91mE 2004

**Location:** Humanities, Social Science, & Education  
**Call Number:** 813.54 Oz5h 2004

**Location:** Humanities, Social Science & Education  
**Call Number:** 813.087209824 R742i 2004

**Location:** Humanities, Social Science & Education  
**Call Number:** 813.6 Za11s 2004

Non-Fiction

**Location:** Humanities, Social Science & Education  
**Call Number:** 720.89924 B391jE 2004

**Location:** Humanities, Social Science & Education  
**Call Number:** 892.436 B392nE 2004
“If we forget the Jews in Auschwitz, they died for nothing. If we forget the Jews in Russia, they suffer for nothing. That is what makes a Jew a Jew. He remembers.”

**Location:** Humanities, Social Science & Education
**Call Number:** No call number available.

**Location:** Humanities, Social Science & Education
**Call Number:** 172.1 M757h 2004

**Location:** Humanities, Social Science & Education
**Call Number:** 296.7 OL4c 2004

**Location:** Humanities, Social Science & Education
**Call Number:** 306.4823 R262p 2004

**Location:** Humanities, Social Science & Education
**Call Number:** 951.90427 R722B 2004

**Location:** Humanities, Social Science & Education
**Call Number:** 305.89240090511 T399 2004

**Location:** Humanities, Social Science & Education
**Call Number:** 296.832082 R733e 2004

**Location:** Humanities, Social Science & Education
**Call Number:** 977.132004924 R825m 2004

**Location:** Humanities, Social Science & Education
**Call Number:** 839.1 Si635C Sa37 2002

**Location:** Humanities, Social Science & Education
**Call Number:** 812.00808924 Aw11 2004

**Location:** Humanities, Social Science & Education
**Call Number:** 839.8 W492eE 2003
In Memoriam

Enest G. Heppner, a Holocaust survivor, recently passed away. A long-time resident of Indianapolis, he spoke at Purdue University about his experiences. He was the author of *Shanghai Refuge: A Memoir of the World War II Jewish Ghetto* (University of Nebraska Press, 1993.)

Faculty/Committee Member Updates

**Louis Rene Beres** (Professor of Political Science)

- Beres, Chair of “Project Daniel,” reports that the group’s final report to the Prime Minister, ISRAEL’S STRATEGIC FUTURE, has been published (Hebrew and English) by Ariel Center for Policy Research. Originally confidential, it is now also available online at: http://www.freeman.org/m_online/nov04/beres2.php

- ISRAEL’S STRATEGIC FUTURE was hand-delivered to PM Sharon by AMB. Zalman Shoval, Minister Benny Elon, and MOD Lt. Gen. Mofaz. Members of the six-person panel include two former members of the IDF General Staff. The report deals with strategic and jurisprudential aspects of preemption against Iranian nuclear assets, an end to Israel’s posture of nuclear ambiguity and countervalue targeting doctrines.

**Robert Paul Lamb** (Associate Professor of English)


- Article coming out in *College Literature* on Herman Melville’s *Moby Dick*

**Martin J. Matustik** (Professor of Philosophy)

- On October 15, 2004, Matustik gave a biographical introduction on Dr. Jürgen Habermas, Professor Emeritus from Johann-Wolfgang Goethe University (Frankfurt), at the Philosophy Department event entitled “The Kantian Project of Cosmopolitan Law”. Dr. Habermas was the speaker, and a question-and-answer discussion with him followed the lecture.

- “The Problem of Evil” Conference commenced from April 1-3, 2005. The conference included plenary sessions, roundtable discussions, and a marathon reading of John Milton’s *Paradise Lost*. A banquet in honor of President Arthurt G. Hansen took place on Saturday, April 2. For further information regarding the conference contact Professor Matustik at: mmatustik@sla.purdue.edu

“In seeking wisdom the first step is silence, the second: listening, the third: remembering, the fourth: practicing, the fifth: teaching others.”

Ibn Gabirol

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**Location:** Humanities, Social Science & Education

**Call Number:** 892.416 Ze37AsE 2004


**Location:** Humanities, Social Science & Education

**Call Number:** 940.53183509448 T645B Za19 2003
Gordon R. Mork (Professor of History)

- Mork led a group of Purdue students to Munich in March 2004, over spring break, where they visited historical sites connected with Nazism and the Holocaust, including Dachau Concentration Camp. He led a similar trip in March 2005, in cooperation with Gordon Young, Director of the Jewish Studies Program.

- He also represented the Jewish Studies Program on the planning committee of the Greater Lafayette Holocaust Remembrance Conference. Events in 2005 took place during the week of April 10-16. Presenters included Theodore Zev Weiss, Auschwitz survivor and head of the Holocaust Educational Foundation, Geoffrey Giles, history professor at the University of Florida and expert on the Holocaust, the camps, and persecution of homosexuals, and Claudia Stevens, descendant of Holocaust survivors and a performance artist. The theme for the conference was “Expressions of Memory: 60 Years after Liberation.”

- Mork presented the paper “Christ’s Passion on Stage: The Traditional Melodrama of Deicide,” at the conference, Exploring Mell Gibson’s “The Passion of the Christ,” sponsored by the University of Nebraska Omaha and Creighton University in January 2004; the paper subsequently was published as an article in the Journal of Religion and Film (February) and the Journal of Religion and Society, Volume 6.

- Other papers and talks include “Mel Gibson’s Passion: The Film, the Controversy, and Its Implications,” at Purdue University Symposium held in March, which will be published in Shofar: An Interdisciplinary Journal of Jewish Studies; “The Passion from Oberammergau to Mel Gibson,” at the meeting of the Purdue Association of Indianapolis in May; “The Holocaust and Genocide,” at Jefferson High School in June; and “Religious Drama and Ethnic Prejudice: Dramatizing the Passion from Oberammergau to Gibson,” at the International Cultural Research Network in Florence, Italy, in July, which will be published by the network.

- His book reviews appeared in Shofar and World History Connected, and he has a forthcoming encyclopedia entry on “Jesus Christ, Superstar,” in The Seventies in America (Salem Press).

- In press is an article, “Workd History and its Discontents,” which is being translated into Polish and will be published in Wiadomsci Historyczne.

- Mork participated in the conference “Lessons and Legacies of the Holocaust” at Brown University in November.

- He is a consultant for the Indiana Department of Education on world history standards and assessment, and he is a consultant and contract author for test items and a faculty consultant on assessment and teacher training for the Educational Testing Service at Princeton, New Jersey.

Daniel C. Morris (Associate Professor of English)


Edward Simon (Professor of Biology)

- In December 2004, Simon presented two talks at the Israel Center in Jerusalem: “Jewish Dreams” and “Wanna Bet? Gambling in Jewish Law and Lore”.

“The purpose of the laws of the Torah is...to promote compassion, loving-kindness and peace in the world.” Maimonides
Jewish Studies Committee Members 2004-2005

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Ann Astell (English)
Sonia Barash (Foreign Languages & Literatures)
Paul Benhamou (Foreign Languages & Literatures)
Louis Beres (Political Science)
Andrew Buckser (Sociology/Anthropology)
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Michelle E. Carreon (Newsletter)
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Rachel Einwohner (Sociology/Anthropology)
Wendy Flory (English)
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“Rabban Shim’on ben Gamli’el said, ‘On three things the world stands: on justice, on truth, and on peace.’ Rav Muna said, ‘These three are one thing: Where justice is done, truth is done and peace is made.’ Every place there is justice, there is peace.”

Perek Hashalom (Chapter on Peace), 2, in Derekh Eretz Zuta (The Way of the Land, a minor tractate in the Talmud)
Jewish Studies at Purdue can only survive with the help of the university, the federations and its friends. Enclosed please find a donor remittance envelope. Please check the box for Jewish Studies on the inside flap of the envelope, and make your check payable to the Purdue Foundation. We appreciate your gift. Your generosity ensures the success and continued growth of our program. Many, many thanks!

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“The more charity, the more peace.”

Hillel the Elder, Talmud: Pirke Avot