

JEWISH LOUISVILLE

COMMUNITY



INSIDE:

Cancel Culture?

Progressive Jews hit with Israel litmus test

STORIES ON PG. 4

FRIDAY Vol. 47, No. 6 | June 25, 2021 | 15 Tamuz 5781

Looking ahead

NCJW-Louisville kicks off next 125 years of action with Big Four bash



NCJW, Louisville Section, was presented with a city proclamation formally recognizing its work during its 125th anniversary celebration on June 15 at the Big Four Bridge. Pictured here with the proclamation are Louisville Metro Councilwoman Cassie Chambers Armstrong (left), Louisville Section President Joyce Bridge, Louisville Section Executive Director Nancy Chazen, Kentucky Lt. Gov. Jacqueline Coleman and Kentucky House Rep. Nima Kulkarni. (Community photos by Robbyn McClain)

By Lisa Hornung  
Community Editor

The past 125 years were filled with change and advocacy for the National Council of Jewish Women, Louisville Section. Don't expect the next 125 to be any different.

As the Louisville Section celebrated its 125th anniversary on June 15 with a ceremony at the Big Four Bridge, the historic span lit up in NCJW's blue and green colors, and speaker after speaker reminded the guests that the chapter's work will continue just as vigorously.

"The future of NCJW, I think, relies on our past," said Executive Director Nancy Chazen. "I think that's what we're really trying to get back to, just the involvement, the engagement of our members, reestablishing a lot of our community partnerships and just having a seat at the table again, to really make some impact in the community."

About 40 guests attended the event at Waterfront Park, including Kentucky Lt. Gov. Jacqueline Coleman, the guest speaker, who told the NCJW members that she and Gov. Andy Beshear share their goals of better access to childcare, expanded voting rights, racial justice

See **NCJW** on page 19

Yarmuths' gift to make Jewish Studies Reading Room a reality

By Lee Chottiner  
Community Editor

The Jewish Studies experience at the University of Louisville is about to move forward.

UofL officials announced Monday that the long-awaited Jewish Studies Reading Room at the Ekstrom Library is about to become a reality, thanks to a gift by Susan and William Yarmuth.

And the Susan and William Yarmuth Jewish Studies Reading Room, slated for dedication this fall, already has an important book collection pegged for its new shelves: Rabbi Robert and Deborah Slosberg are donating their collection to the university.

"We are thrilled to be able to help the University create such an exciting venue in support of its Jewish Studies program," the Yarmuths said in a statement. "We are equally proud to be able to honor Deborah and Rabbi Robert Slosberg for their lifetime commitment to Jewish education."

Rabbi Slosberg described the Yarmuths as quiet, yet prolific philanthropists whose giving has touched just about every segment of Jewish Louisville.

"They do a lot of wonderful things, which fly under the radar," he said.

The Yarmuths' gift will be used to "build out" the 2,800-square-foot space on the third floor of the Ekstrom, adding shelves, chairs and tables, but also to set up an endowment for maintaining the room and growing the collection.

"That's really a key component," Robert E. Fox, Jr, dean of university libraries at UofL, said of the endowment. "It's a gift that's going to outlive all of us."

The space already has a drop-down screen, a built-in projection and sound system and wi-fi, plus a glass wall, which will include display cases that Jewish Studies can use to highlight its collections.

But the hallmark feature of the room has nothing to do with books or technology; it's the floor-to-ceiling bank of windows that offers a commanding view of the campus.

"I believe it will be the most popular venue to have meetings," said Matt Wyatt, UofL director of development.

All of which gives Jewish Studies a physical presence on campus that it has

See **READING ROOM** on page 19

Community leaders to be honored at JCL Meeting

Ottenheimer award goes to Houstons

Roth, Horn win Abrams, Kling awards

By Lee Chottiner  
Community Editor

To Wade and Alice Houston, business and sports have something important in common: Both are ways that the couple gives back to their community.

Wade, a former basketball player and Division I college coach, and Alice, a coach's daughter, counselor and administrator, founded Louisville-based HJI Supply Chain Solutions, a logistics and distribution company that employs 300 people at six locations in two states.

A successful venture, but making



Wade Houston



Alice Houston

money was never at its core, Wade said.

"Our goal was to grow it and sustain it to the point where we could always answer a call from the Urban League, from Big Brothers/Big Sisters, or from the Jewish Community Center," he said.

Likewise, through athletics, the Houstons have mentored young athletes, helping them use their talents to achieve

See **OTTENHEIMER** on page 13



Marsha Roth



Kathleen Horn

Long-time Volunteer, Membership Staff Member to be recognized for service at Annual Meeting.

See **AWARDS** on page 13

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# THE DASHBOARD

## Word of the Month

### Caring for others emulates G-d



D'var Torah

Rabbi  
Zack Blaustein

There Avraham sat, in front of his tent, desperately looking around to see if there was anyone to invite into his home.

For his own well-being, Hashem purposefully made the temperature unbearably hot so there wouldn't be any guests for Avraham to serve. It was the third day since his circumcision and the 90-year-old man was in immense pain.

But nothing caused him more agony than not performing kindness. Seeing Avraham in this state of sadness, Hashem decided to visit Avraham Himself.

Wow! Can you imagine how a person would feel sitting in the presence of G-d? What an amazing spiritual experience! Think of the ways people today try to connect to their spiritual core: yoga, nature, spiritual retreats, meditating, to name a few. Can anything possibly rank higher than spending quality time with G-d? Especially for someone like Avraham, whose mission in life is to become close to G-d. Can he get closer than this?

We would assume that Avraham would take advantage of every moment in the presence of Hashem, right?

Wrong.

In the middle of this undoubtedly spiritual moment, Avraham notices three men walking in the distance. Immediately, Avraham asks Hashem to "hang on for a moment" while he tends to the needs of these strangers.

The Talmud infers the following Jewish value from this episode:

*"Hospitality toward guests is greater than receiving the Divine Presence, as when Abraham invited his guests it is written: 'And he said: Hashem, if now I have found favor in Your eyes, please pass not from Your servant' (Genesis 18:3). Abraham requested that Hashem, the Divine Presence, wait for him while he tended to his guests appropriately. (Shabbos 127a)*

What?

Of course, kindness is important, but

how in the world can one walk out on G-d Himself just to feed some strangers? How can the Talmud say that hospitality is greater than receiving the Divine Presence?

The answer to these questions will give us an awesome understanding of what spirituality really is and point us in the direction of how we, too, can attain it:

*"Follow after Hashem your G-d.... worship none but Him, and cling to Him." (Deuteronomy 13:5)*

The Talmud (Sotah 14a) and similarly the Sifrei (Devarim 49:1) expound on this verse.

How does one "follow after" G-d? Is it possible to actually "cling" to Him? We follow a tour guide on a trail and we can hold the hands of our loved ones. How can we do so for Hashem? How are we to understand this verse?

"Rather, the meaning is that one should follow the attributes of the Holy One, blessed be He." (Sotah 14a:3) "Just like the Holy One, blessed be He, is merciful, so too you should act mercifully; just like the Holy One, blessed be He, is called compassionate, so too you should act compassionately..." (Sifrei -Devarim 49:1)

You want to reach higher levels of spirituality? You want to be connected to something bigger, beyond your physical self? You want to be close to G-d?

Emulate His ways, be like G-d, "follow in His footsteps."

Yes, Avraham was basking in the presence of G-d Himself, no doubt feeling an unimaginable sense of closeness to his creator. But Avraham understood that as close as he *physically* was to Hashem at that moment, nothing can get him closer than performing *mitzvot* (commandments) and acts of *chesed* (kindness). So when he saw the three men wandering in the hot desert, he seized upon the opportunity to elevate himself to even greater levels of spiritual heights. Greater than being *with* G-d is being *like* G-d.

To reach spiritual heights, live your life in sync with Hashem's attributes. To truly know Hashem, study His deeds; familiarize yourself with His works. When we learn more, we grow more, and we become more.

(Rabbi Zack Blaustein is director of the Kentucky Institute of Torah Education.)

## Snapshots



Chabad of Kentucky formally rededicated its center on Sunday, June 20, with an in-person celebration attended by approximately 75 people.

Top: Vickie Chase and Rabbi Avrohom Litvin unveil the new Chase Sanctuary in loving memory of Aaron and Thelma Chase.

Left: The Litvin family dedicates an ark curtain depicting Israel in memory of their father/grandfather. (photos provided by Rabbi Avrohom Litvin)



## Candles

Here are the candle lighting times for Shabbat in July:

- July 2 @ 8:52 p.m.
- July 9 @ 8:50 p.m.
- July 16 @ 8:47 p.m.
- July 23 @ 8:42 p.m.
- July 30 @ 8:36 p.m.

## Contacts

Got a story idea? A letter? A gripe? A kudo?

Send it along to *Community* Editor Lee Chottiner at [Ichottiner@jewishlouisville.org](mailto:Ichottiner@jewishlouisville.org). You can also call Lee at 502-238-2783.

Not getting your paper? Want to subscribe? Putting your subscrip-

tion on hold? Development Associate Kristy Benefield can handle all circulation questions. She can be reached at [kbenefield@jewishlouisville.org](mailto:kbenefield@jewishlouisville.org) or 502-238-2770.

Got an item for the *Community* eblast? Send it to [weeklyupdate@jewishlouisville.org](mailto:weeklyupdate@jewishlouisville.org).

## Deadlines

Got a news item for *Community*? Deadlines matter, especially for newspapers. Send in your news by Wednesday, July 21 (though sooner is better). The paper should be in your mailbox

by Friday, July 30.

Submitting an item for *Community's* weekly eblast? Please submit it by Friday. The eblast is sent out every Monday afternoon.

## Online

We have you covered, Louisville – online. *Community* stories are posted regularly at [jewishlouisville.org/community/](http://jewishlouisville.org/community/). That also is where you can find breaking news ahead of our print deadline.

Maybe you like the look of a real paper without the, er ... paper. Then check out *Digital Community* at [jewishlouisville.org/community/community-newspaper/print-version/](http://jewishlouisville.org/community/community-newspaper/print-version/).

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# NEWS

## Jewish parents were race-baited, blocked on social action FB group

By Lee Chottiner  
Community Editor

Jewish Louisvillians say they were verbally assaulted and blocked from the Facebook page of a locally based social action group in what shapes up as a homegrown example of cancel culture.

Corey Buckman, Farrah Alexander and Cantor Sharon Hordes, themselves members of the group, Parents for Social Justice (PSJ), say they were either verbally abused on the private PSJ Facebook page, blocked altogether, or both, and their comments erased from the page.

Their offense? They tried correcting misconceptions about Israel or protested the harsh treatment received by others who did.

The triggering incident came when a PSJ parent linked to a May 21 *New York Times* essay, "The Myth of Coexistence in the Middle East," which included a faulty map of "Palestine" gradually disappearing in the years since 1948.

Buckman said details on the map have been "debunked," and she objected to posting inaccurate information on the page.

"I don't believe we have to continue sharing things that are not factually accurate to stand in solidarity with them (the Palestinians)," Buckman said. "In fact, I believe doing so only undermines the cause."

While some parents in the PSJ group supported Buckman, her comments triggered a rash of anti-Israel, anti-Zionist attacks, of which she took screenshots.

"After we stop murdering entire families of Palestinians maybe we can sit down and nitpick the map..." according to one reply from PSJ, possibly typed by an administrator.

Buckman replied that graphics like the map were created by groups like Hamas, which exist "for the sole purpose of destroying Jews."

Someone using the name Em Van Bee accused Buckman of "reposting Zionist apologetics." Van Bee said she doesn't "keep dirty secrets for racists and colonizers anymore."

Buckman shot back, typing in comments that no one was being asked to side with Israel, merely that they be truthful.

"Justice is not achieved by shutting down conversation," she typed into comments. "It is very obvious that this space is no longer safe for Jewish people, regardless of our stance on Palestine, unless we fully meet your litmus test of a 'good Jew' (also a classic antisemitic trope). I would venture to say that most of the Jewish parents who are active in this group agree with the need to end the occupations. But you have now completely and totally dismissed us from this effort in this forum because we want to be able to do this work and still be safe

in our own identities. This is not justice. This is not liberation."

Buckman and Alexander say they were both blocked.

A racist thread ran through the discussion, with the PSJ commenting, "This is just the epitome of putting white tears above Palestinian lives. Also, referring to this as an Israel-Hamas conflict is gross."

Buckman responded. "Calling Jewish voices 'white tears' or 'white guilt' is antisemitic erasure, full stop. Jews are not all white by any means, but we all share in the pain caused by continued dissemination of disinformation that places Jewish people at the head of the table of blame for what is happening in the Middle East."

Hordes, a spiritual leader of Keneseth Israel, said she "was treated very rudely" in the comments when she joined the discussion.

She recalled one reply to a Jewish parent, "You care more about maps than murders. It's been fun. Goodbye."

"It was like a door slammed in your face," said Hordes, who was not blocked

from the group.

She bemoaned the "kneejerk [reaction]" by some of the members to anything dealing with Israel.

"They follow the talking points," Hordes said, "and when we object, we are told we are uncomfortable in our racism."

The PSJ incident is not an isolated event. JTA recently reported on a similar occurrence in Chicago, and Bari Weiss, a former *New York Times* opinion writer who has authored a book on fighting anti-Semitism, has pegged such incidents to the rise of cancel culture and attacks on Israel and Zionism (see story, this page).

Some PSJ participants, troubled by what happened, either said so in the comments or reached out to the Jewish participants afterwards. Hordes said parents who were targeted have been messaging each other since the incident.

Buckman said she didn't join the exchange so much to defend Israel as to tout truth.

"Facts matter; truth matters," she said, "and if you can't do that, then that's a problem."

## Bari Weiss: Cancel culture poses alarming threat to American Jews

By Lee Chottiner  
Community Editor

When a gunman entered the Tree of Life synagogue in Pittsburgh on Oct. 27, 2018, opening fire and killing 11 worshippers, Bari Weiss felt as though something important in America had changed.

The Pittsburgh native and award-winning journalist, who had celebrated her bat mitzvah at Tree of Life, called it an "oh, no" moment, sensing that the stability and security Jews had known in this country might be shifting.

Two years later, she feels that "oh, no" fear more than ever.

"I have felt more of a sense of alarm over the past few weeks now than I did in the aftermath of the attack on my synagogue," said Weiss, in an unspoken reference to the recent fighting in Israel that pitted Jews against Arabs on both sides of the Green Line.

"Anti-Semitism," she said, "has moved from the lunatic fringe firmly into the mainstream of American cultural life and into the halls of Congress."

And cancel culture is the latest weapon wielded by the forces of Jew-hatred, Weiss said.

Weiss, a former *New York Times* opinion writer and author of the book, *How to Fight Anti-Semitism*, was the guest lecturer at a virtual program on Sunday, June 6, called "Cancel Culture Through a Jewish Lens." Adath Jeshurun co-sponsored the event with nine other synagogues, federations and JCCs across the country.

"Whether I agree or disagree with her writing," Rabbi Robert Slosberg said in introducing Weiss, "I always admire her for being eloquent, thought-provoking, and yes, at times, outspoken. She really challenges me to think out of the box."

Weiss warned that many people are taking the cancel culture phenomenon too lightly, noting that it is redefining – for the worse – how people view Jews,

Israel and Zionism.

Questioned by the moderator, Rabbi Jason Nevarez of Congregation Beth Israel of San Diego, Weiss described cancel culture as "the latest form of ostracism or exile" – a way of punishing those who do not get in line with a newly drawn bonds of normality.

She said cancel culture is occurring on the left and right wings of American life, noting the recent vote by the House Republican Caucus to strip U.S. Rep. Liz Cheney of her leadership role.

For her talk, Weiss focused on how cancel culture is being felt in liberal circles. She said most Jews live in Democratic or "blue" areas, and young Jews are overwhelmingly liberal or progressive.

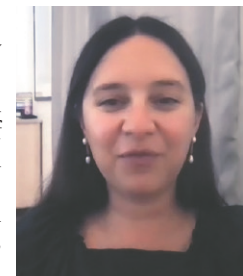
One of the "litmus tests" for cancel culture promoters on the left is Israel and Zionism. Weiss said Jews who are pro-Israel, or at least seek to correct misconceptions about the Jewish state are being publicly branded as racists.

One example of these cancel culture attacks happened recently in Louisville, when Jewish members of the social action group Parents for Social Justice were smeared online and blocked from the group's social media when they tried to correct false statements about Israel. (See story, this page).

"If you want to be a member of what David Hirsch, the British scholar, calls the community of the righteous, the community of the good, you cannot be a Zionist," Weiss said of the cancel culture, "because to be a Zionist, according to this ideology, is to be a racist."

Weiss said advocates of cancel culture on the left are trying to do more than just "cancel Israel." They paint Israel as the

See **WEISS** on page 14



Bari Weiss

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# NEWS

## 'Sharing a ministry'

### Space sharing among faith groups can build foundations stronger than bricks

By Michael Ginsberg  
For Community

When leaders of Temple Israel in Omaha met with Muslims to find a partner in relocating to another neighborhood, they brought baked goods. No surprise.

So did the Muslims. A good omen.

That meeting grew into a partnership between Jews, Muslims and Christians: a tri-faith initiative, with three houses of worship and a shared community center to promote peace and understanding among the different faiths.

Back east, on Long Island, Cutchogue Presbyterian Church and North Fork Reform Synagogue were further along in space sharing. The small Protestant congregation had just celebrated Christmas and now was storing its two-foot brass cross, as the even smaller synagogue prepared to hold Shabbat services in the same sanctuary.

The synagogue members moved an ark containing two Torahs, one of them rescued during the Holocaust, to the center of the chancel for their service. In the vestibule of the 151-year-old building, they replaced a large Presbyterian wall hanging with a Star of David quilt.

"As they say, they transform the church into a synagogue, and when they leave, they reverse the process," said the Rev. Lynda Clements, the church pastor. "They do all the schlepping."

It takes a lot more than pastry and schlepping to make space sharing work. In the many sharing relationships between congregations across the country, when there is trouble, it's not always an interfaith issue.

Some of the thorniest problems have pitted Ashkenazi Jews against Sephardic Jews.

Faith communities face difficult issues in their struggle to survive and thrive. Sharing space with one or more congregations – same faith or interfaith – can enhance the survival

**"We are blessed with an opportunity for each of us to worship in the way that we do, respectful of each other's traditions but maintaining our own identity."**

—Rabbi Jan Uhrbach

process.

It can also complicate matters beyond the serious conditions that lead congregations to seek partners in the first place.

For many congregations, the issue comes down to numbers. Membership is dwindling as worshippers age; costs for maintaining buildings are rising and the next generation shows little interest in paying dues to join.

Space sharing can provide a lifeline for sinking congregations. It also can re-invigorate and provide new purpose and direction for congregants and the larger community.

"I think it's wonderful," said Bryna Milkow, who was rabbi at Etz Hayim Synagogue in Derry, New Hampshire, when space sharing began there. "I'm glad to be a part of it."

Etz Hayim's partner is the Church of the Transfiguration, an Episcopal congregation that shared its space with Etz Hayim for 17 years. Community members call their arrangement "the churchagogue."

"We are two congregations sharing a ministry," said the Rev. Ray Bonin at a celebration for a new sign honoring the houses of worship. "It's been a great gift."

An examination of a variety of religious space sharing arrangements reveals several descriptions, features and patterns in addition to "great gift."

One consistent pattern is the absence of consistent patterns. Arrangements are made to meet individual situations, so "let's not re-invent the wheel" becomes "Let's replace the wheel if we need paddles."

Here are a few examples of religious

space sharing.

**Derry, New Hampshire.** The "churchagogue" in Derry started as a landlord/tenant relationship in 1992, with Shabbat services on Saturdays and church services on Sundays. Since Etz Hayim built its own synagogue in 2009, the two religious communities have maintained a strong spiritual and working relationship, including programs for youth to learn about each other's faith and traditions, adult Bible classes, babysitting, piano lessons and free twice-monthly (one at each location) community meals, courtesy of the jointly operated "Elijah's Table."

**Ann Arbor, Michigan.** St. Clare of Assisi Episcopal Church and Temple Beth Emeth own and share a building called Genesis of Ann Arbor, through a joint corporation formed in 1976. Genesis also rents space to other organizations. Congregants from both faiths share a passionate commitment for community service; specifically, energy savings.

**Waterloo, Ontario.** Westminster United Church, which started in a school gym, now shares The Cedars Worship and Community Centre with Temple Shalom. The two congregations share a determination to practice what Temple Shalom would call a focus on tikkun olam (repairing the world).

**Cutchogue, New York.** Cutchogue Presbyterian Church, with a history dating back to the American Revolution, rents space to North Fork Reform Synagogue, a 50-member congregation that formed in 1992. Although both congregations raise funds for building improvements, neither identifies the other in its public information, aside from North Fork's notice, in small letters, that "services and activities are held at the building we share with the Cutchogue Presbyterian Church."

**Austin, Texas.** Dell Jewish Community Center, a traditional JCC, hosts separate Reform and Conservative synagogues. Housed on the campus are the Jewish Federation of Greater Austin, Austin Jewish Academy, Congregation Agudas Achim, Temple Beth Shalom, Congregation Tiferet Israel, Congregation Kol Halev, and "an abundance of deer." The center also hosts classes, programs, meetings and events.

**Sag Harbor, New York.** First Presbyterian "Old Whalers" Church rents space to Synagogue of the Hamptons. Although neither's website refers to the other, Pastor Susan McKeegan-Guinn says, "It's a very close relationship. They are welcome as friends; we don't think of them as people just renting space." The sanctuary seats up to 900, more than enough for the Presbyterians;

the chapel seats 100, enough for the 65-family Jewish congregation.

The Jews cherish the space as much as the Presbyterians. "That chapel is one of the most beautiful, prayerful places I have ever worshiped in," said Rabbi Jan Uhrbach.

As in Cutchogue, the chapel cross is replaced by a portable ark for Jewish services.

"We are blessed with an opportunity for each of us to worship in the way that we do, respectful of each other's traditions but maintaining our own identity," Uhrbach said.

On High Holy Days, when the congregation is too large for the chapel, Uhrbach said it meets across the street in the social hall at St. Andrew Roman Catholic Church.

**Brookville, New York.** The New Synagogue of Long Island (150 members) and the Muslim Reformed Movement Organization meet in the Brookville Reformed Church. The synagogue started sharing space with the church by holding Shabbat services and life cycle events and now uses the full services of the church, rent-free. Muslims have a similar arrangement; unlike the synagogue, though, its worshippers don't remove the cross for their services.

Neither tenant pays rent, although voluntary donations are accepted. The names of all three congregations appear on the sign in front of the church.

"They are not the stepchildren, not just somebody who comes in," Pastor Allan B. Ramirez said. "They have access to all the facilities like anyone else, whether it's the kitchen, the sanctuary or the parish hall."

Ramirez said none of his parishioners had left because of the presence of the other two congregations. "If they did, I would have been glad," he said. "Obviously they don't belong here."

Rabbi Steven H. Moskowitz, of The New Synagogue, appreciates his hosts' generosity.

"Reverend Ramirez has said his home is our home," Moskowitz said, "and that is a wonderful example to all, and to my congregation in particular."

The success or failure of any space-sharing arrangement doesn't necessarily mean it will or won't work in another context.

Paul D. Numrich, professor of world religions at Methodist Theological School, Ohio and Trinity Lutheran Seminary, said the real "glue" that keeps an institution alive over time are the social mechanisms – trust, legitimacy and transparency.

"Space sharing isn't an either/or proposition," he explained. "Adequate and clear design principles and social mechanisms of trust, legitimacy and transparency are crucial to creating and maintaining an effective space-sharing arrangement by religious groups, no matter the context."



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USPS #020-068 at Louisville, KY.

The Jewish Community of Louisville is a nonprofit organization. \$26 of your pledge is for a subscription for **Community**.

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Deadlines for the next two issues of **Community** for copy and ads are: July 21 for publication on July 30 and August 18 for publication on August 27.

**Community** publishes Newsmakers and Around Town items at no charge. Items must be submitted in writing. Please include your name and a daytime telephone number where you can be contacted in the event that questions arise. **Community** reserves the right to edit all submissions to conform to style and length requirements.

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**Community** reserves the right to refuse to publish any letter, to edit for brevity while preserving the meaning, and to limit the number of letters published in any edition.

Email your comments to: **Community**,

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To submit items to Newsmakers, Around Town or Lifecycle, please email them to [newspapercolumns@jewishlouisville.org](mailto:newspapercolumns@jewishlouisville.org).

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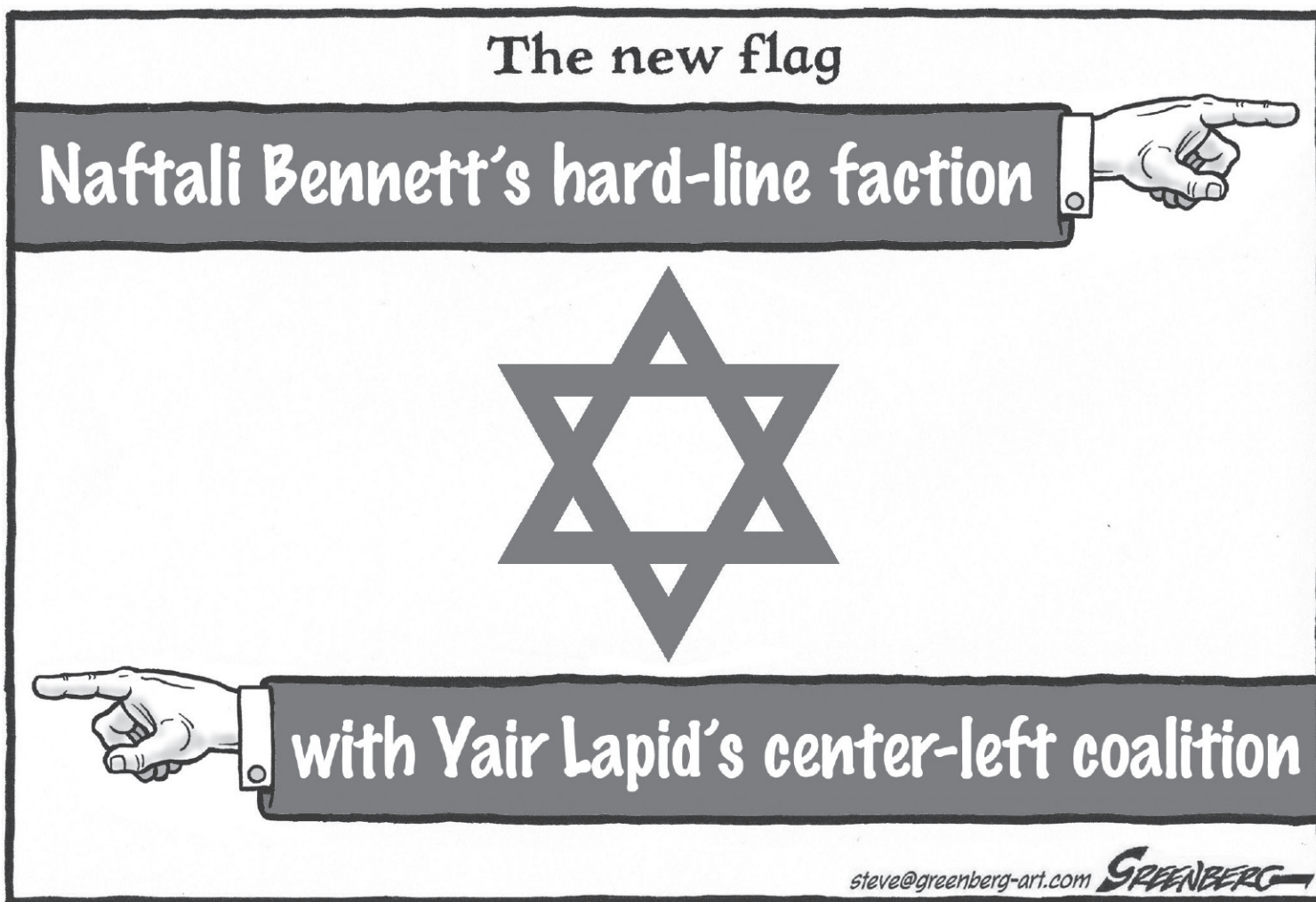
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## FORUM



## Real religious freedom in Israel has a chance



Human  
Resources

Lee Chottiner

Reform and Conservative Jews in the United States buy Israel Bonds, support foreign aid to Israel, send their children there for summer experiences and even make aliyah.

They defend Israel against cancel culture anti-Semites, even when they have serious differences with the Israeli government.

In other words, American progressive Jews have skin in the game. Not as much skin as Israelis who live, work, vote and serve in the military there, but skin nonetheless.

So we – I am a Reform Jew – should not be silent when our very identity as Jews comes under shockingly crude fire in Israel, by a small, yet powerful, ultra-religious minority mocking us as no better than dogs and Holocaust deniers.

Consider these examples:

- In March, according to the JTA news service, Israel's two largest Orthodox political parties released ads attacking Reform Jews, including a video featuring dogs in kippahs with a voiceover saying "This is a Jew, and this is also a Jew. And this one? Obviously. His grandmother was a rabbi."
- Another ad, according to JTA, featured a picture apparently of African asylum seekers in Israel with the caption,

"Jews certified by the Supreme Court. Danger! Thousands of infiltrators and foreign workers will become Jewish through Reform conversion."

- In 2016, according to *Haaretz*, Moshe Gafni, a Knesset member from the United Torah Judaism (UTJ) party, described Reform Jews as "a group of clowns" who have "declared war on the Torah."
- A member of the same party, Israel Eichler, according to *Haaretz*, compared Reform Jews to the mentally ill.
- Rabbi David Yosef of the Shas party has said that Reform Jews are "not Jewish" and are "literally idolaters."

But the worst examples of abusive language by so-called "religious leaders" are those employing Holocaust references to attack progressive Jews. For instance, Rabbi Shlomo Amar, former Sephardi chief rabbi, has said that Reform Jews "deny more than Holocaust deniers."

It's not just progressive Jews that are targeted. Haredi leaders have turned their fire on the LGBTQ community and even Modern Orthodox Jews.

Such speech is intolerable, and yet it has been tolerated – at the highest levels. Former Prime Minister Benjamin Netanyahu, while condemning such remarks, continued to lead a government with those parties in it.

(It is worth noting that the most recent election sent the head of the Reform movement in Israel, Rabbi Gilad Kariv (Labor) to the Knesset – the first progressive rabbi to sit in the parliament. That is progress.)

American Jews – Jews the world over – deserve better. Israel deserves better.

This is not an attack on Orthodox

Jews, most of whom, I believe, do not hold these views. Some have told me so. Hopefully, more will speak up.

I am attacking a governing system in Israel, parts of which date back to the British mandate, that gives a minority power beyond its actual numbers to control religious life.

Until recently.

Two weeks ago, the Knesset voted confidence in the new government, sending the haredi parties into the opposition (for now, anyway). Progressive Jews finally got a down payment on what they are owed. Now, they are waiting on the balance.

That balance includes Reform, Conservative, Reconstructionist and unaffiliated Jews being treated equally with the Orthodox in Israel, their marriages and conversions recognized (wherever they take place), their right to worship freely at the Kotel respected, and their rabbis and cantors – women included – given the same recognition as their Orthodox counterparts.

These are not unreasonable demands. Orthodox Judaism has thrived in America, and not at the expense of progressive movements. Israel can't do the same?

The fate of this new government is still very much up in the air; Netanyahu has vowed to scuttle it at the first opportunity, likely bringing haredi parties back into government.

For now, though, real religious freedom in Israel has a chance. Diaspora and Israeli Jews must make the most of it.

(Lee Chottiner is the editor of the Jewish Louisville Community.)





## FORUM

# They knew from pogroms

## Here's what Yiddish writers can teach us about Tulsa and beyond



Guest  
Columnist

Jessica Kirzane

My grandpa once told me a story about my great-grandparents when they were on a steamship emigrating from Ukraine to Cuba in the 1920s, shortly before my grandpa was born. As the story went, my great-grandmother saw a Black man for the first time, and she screamed and hid.

My grandpa told the story to me only once, when I was probably about 10, but the image of my great-grandmother seeing a Black man and screaming stuck with me.

For years now, as a scholar of Yiddish literature who focuses on American Yiddish representations of race, I have been turning the story of that encounter around in my head. I have been thinking about the European racist imagery that my great-grandmother might have been exposed to long before she ever encountered a Black person.

Merle Bachman writes about this in her analysis of Avrom Reyzin's poem, "A Little Negro," in her book *Recovering Yiddishland*. In the poem, the Yiddish poet is taken aback by the very appearance of a Black person, whose body in its shocking unfamiliarity produces an instantaneous moment of judgment and fear.

My grandpa's story resonates with baseless accusations of Black male rapaciousness and white women's vulnerable sexual purity that have been at the heart of so much white supremacist violence, which is why it is such an uncomfortable story for me to confront.

I have also been thinking about how this "Yiddish gaze" on Blackness – as I wrote in a recent chapter for a book on Judaism, race and ethics – is nevertheless distinct from a broader American white perspective. Yiddish speakers bring to it not only linguistic and cultural outsidership, separate cultural references and understandings of the world, but also their own traumas.

My great-grandmother left Ukraine in the 1920s, likely fleeing the Ukrainian pogroms of 1919-21, when anywhere between 6,000 and 25,000 Jews were massacred. Perhaps that feeling of vulnerability played a role in her understandings of power, powerlessness and race.

In his book *Pogrom: Kishinev and the Tilt of History*, Steven Zipperstein describes the earlier violent anti-Jewish rampage that broke out in late-tsarist Russia in April 1903. Over three days of violence, 49 Jews were killed and 600 raped or wounded, and more than 1,000 Jewish-owned houses were ransacked and destroyed. The event, he explains, played a huge role in modern Jewish self-understanding. Covered heavily by newspapers around the world, the event provided impetus for Jewish nationalism, Jewish relief efforts and

Jewish emigration.

It also was the basis, as Zipperstein discusses, for significant solidarity efforts combating white supremacist violence in America. Jews and Blacks saw a stark similarity between the events in Kishinev and massacres like Tulsa in 1921, in which a mob of several thousand white people, including the authorities, attacked the Black community of the Greenwood District, killing an estimated 300 people.

Would it have been possible for my great-grandmother to have seen that Black man on her steamship and felt relief and fellow feeling rather than fear? Where were the lines of kinship between fellow victims of horrendous violence, and where are the limits?

Of course, I am not the first person to think about all this. A significant body of work exists on the complexities of Yiddish writers' representations of American racism. I recently helped collect, curate and shepherd new work on the topic for a special issue of *In geveb: A Journal of Yiddish Studies* on 20th-century Yiddish representations of racist violence in America. Co-sponsored with YIVO: The Institute for Jewish Research, the issue, which is scheduled for release soon, will focus on how Yiddish writers thought about and represented American racism in their journalistic and literary work.

In conjunction with this project, *In geveb* and YIVO also held a panel at the John Hope Franklin Center for Reconciliation's 12th Annual Reconciliation in America National Symposium, "The Future of Tulsa's Past: The Centennial of the Tulsa Race Massacre and Beyond." The panel, featuring Zipperstein, Uri Schreter, Alyssa Quint and Hannah Pollin-Galay, offered local and transnational perspectives on American racism from Yiddish vantage points.

Yiddish writers in the early 20th century were deeply concerned about American racist violence and represented it frequently in both journalistic and artistic ways. And their racial experience – somewhere between white and Black – as well as their geographic, linguistic and political positionings, inflected their understandings of American racist violence. They wrote about racist violence as white people, as workers, as victims of racist trauma, as men or women, as people with international audiences whose frame of reference was largely European, as people writing across a language barrier.

Some Yiddish writers described racist violence in America from a position of solidarity. In his 1935 history of Black Americans published by the International Workers Order, the socialist organizer David Segal praises the remarkable pride and bravery that Black veterans and workers in Tulsa displayed in fighting the white *pogromshitsikes* who destroyed their property and their lives. He describes the heroes of Tulsa who "demonstrated that when the cup of anger overflows, the blazing fire of the woes of the Black masses erupts." Referring to the white mobs as "*khuliganes*," Segal draws direct parallels between anti-Black violence

in America and anti-Jewish violence in Eastern Europe. His praise of Black resistance is a natural outcome of his solidarity with Black victims of racist violence.

Some Yiddish writers were more ambivalent. In a piece on Yiddish media coverage of the Tulsa massacre, Schreter demonstrates how, even when Yiddish writers were sympathetic to Black victims of racist violence, they often repeated spurious accusations that the victims themselves were to blame for the race "riots" and reiterated stereotypes about Black criminality.

I was thinking about my great-grandmother when I read an article from a June 20, 1919, issue of *Gerekhhtikayt*, the Yiddish edition of *Justice*, the newsletter of the International Ladies Garment Workers Union. The author, Roza Bedrik, published a regular column, "Di Froyen Velt," or The Women's World. In this particular column, she wrote about racist violence and described several lynchings in detail. While she describes the American South as a backward region that has persisted in its traditional racism in defiance of world progress, she argues that her largely North-based, Yiddish-speaking readers in particular should see themselves as implicated in this violence because it is done in the name of protecting the honor of white women like themselves.


I wondered whether my great-grandmother, understanding herself as white in opposition to the Black man

who so frightened her on the steamship, ever felt the responsibility of that whiteness as she lived in Cuba, and later in New Jersey, in areas characterized by de facto segregation. I wonder if she ever felt an impulse for solidarity with Black people, rather than fear.

My grandpa's story is an incomplete one – he told it to me when I was a child, about a moment his mother experienced before he was even born. I may even be misremembering the version of the story he told me. I wish I could go back and understand why my great-grandmother screamed, if indeed she did at all, and what the Black man felt or understood by her scream. Embarrassment? Anger? Fear that my great-grandmother's fear could provoke violence against him? Or did he see my great-grandmother's response as comically ignorant? It's a moment with many perspectives, each lost in an unrecoverable past.


But reading the Yiddish literary and journalistic sources that do exist from this moment helps me understand what my great-grandmother might have felt. It helps me understand the radical possibilities of that moment of encounter and to imagine a future in which solidarity, rather than fear, might someday be achieved.

(Jessica Kirzane is the assistant instructional professor of Yiddish at the University of Chicago and editor-in-chief of *In geveb: A Journal of Yiddish Studies*.)



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## FORUM

## Why Benjamin Netanyahu treated the Jewish media with contempt



Guest  
Columnist

Gary Rosenblatt

(Editor's note: This column was filed on June 11, two days before the Knesset's confidence vote in the new government.)

Whether this week marks the last of Benjamin Netanyahu's record-setting tenure as prime minister or is just a prelude to another never-count-him-out comeback, it seems a fitting moment to try to understand why he has consistently treated Diaspora Jewish media with disdain.

It's something I've experienced personally on several occasions and may well reflect the prime minister's attitude not just toward the Jewish press but toward American Jewry in general.

It seems ironic, if not baffling, that Netanyahu would be rude to the one group of journalists who are most sympathetic and accommodating. But then he is a man of many contradictions, with remarkable skills and ugly traits, towering oratory and gutter-level charges, and great success in protecting Israel from outside threats while

allowing the weakening of Israeli society from within.

I have interviewed the prime minister one on one in his Jerusalem office, attended a number of meetings he's held with the press, and heard him speak many times in the United States and Israel. Perhaps the most illuminating example of his contradictory behavior dates back to a visit he made to the U.S. when he first served as prime minister, from 1996 to 1999.

During that visit 25 years ago, Netanyahu's staff scheduled back-to-back sessions for him with two separate groups of journalists in a small conference room at his Manhattan hotel. The first group consisted of about a dozen major media figures, including the network news anchors of the day and A-list reporters. The second meeting was with the same number of editors of Jewish newspapers from across the country.

As editor and publisher of *The Jewish Week*, I was invited to the second meeting. But thanks to an influential friend at the local Israeli Consulate, I was allowed to attend the first meeting as well, though I was asked to keep a low profile.

When Netanyahu walked into the room with the media notables seated around a table, he was warm, friendly and upbeat from the outset. He greeted them individually by name, shaking hands, making small talk as he moved gracefully

around the room. He handled questions with aplomb, on point, articulate, and used colloquial expressions at times. It was easy to forget he was the leader of a foreign country. He was thoroughly charming.

About 15 minutes after the meeting, while Netanyahu was taking a break, my Jewish media colleagues were ushered into the room. When we were settled in, the prime minister reentered and immediately sat down at the head of the table. No schmoozing this time. He was all business and began: "OK, ask me your questions."

A bit taken aback by the abrupt opening, the chair of our delegation asked if it would be all right for us to introduce ourselves briefly, stating our names and professional titles. Netanyahu agreed. When it was my turn, the prime minister looked closely at me and said, "You look familiar."

I said, "I was with the first group here as well."

(What I wanted to add was, "I saw how engaging and friendly you can be if you want to make the effort. What's your problem?")

For a split second, Netanyahu seemed a bit taken aback, but he just nodded and the intros continued.

The mood of the session could not have been more different from the earlier one. Though he was in the presence of loyal, influential Zionists who treated him with great respect, the prime minister was curt, contentious and clearly couldn't wait to be done with us.

#### "Ask me your questions"

A few years later, when I was in Israel, I was granted a one-on-one interview with Netanyahu in his Jerusalem office. I was ushered in by an aide who announced my name as I sat down in a chair facing the prime minister. He wore a leather bomber jacket and was seated at his desk, reading through a document in front of him.

"Go ahead, ask me your questions," he said without looking up. He was using a yellow outliner pen to mark his reading material.

I wasn't sure how to proceed and waited for him to make eye contact. After a moment, he repeated his request. I waited again – it felt like minutes but was probably only a few seconds – before proceeding, reluctantly, with the interview.

I don't remember details of what transpired; I remember only that I was thrown by Netanyahu's rudeness, and that the agreed-on 45-minute session ended abruptly when an aide came in to announce that the prime minister was needed for a pressing matter. It seemed prearranged; the prime minister got up and followed him out of the office without a word or gesture to me.

One more: Five years ago, at a Jewish media conference in Jerusalem I attended with dozens of colleagues from the U.S., Europe and South America, Netanyahu addressed our group and was ornery from the outset. His manner was challenging and dismissive, interrupting the moderator, Jane Eisner of the *Forward*, and suggesting alternative topics. At one point, he evaded a question

about his government's relations with American Jewry and responded, in effect, "why not ask me about Israel's impressive dairy output?" He then waxed eloquent on the subject and had an aide display a chart on the wall with statistics about Israel's prolific cows.

"After the session ended, some of the women journalists in the room were furious, sure that he acted as he did because I was the moderator," Eisner wrote. "I appreciated their support, but male colleagues tell me that Netanyahu can be similarly dismissive to them, too."

How does one explain this behavior?

I turned to two close colleagues and veteran Bibi watchers – journalist and author Yossi Klein Halevi in Jerusalem and Middle East expert David Makovsky in Washington – and asked why they think Netanyahu treats the Jewish media so shabbily. Is it because he doesn't respect us as journalists? Or because he believes that Diaspora communities are less relevant to Israeli politics? Or neither, or both?

"Bibi treats his friends worse than anyone," Klein Halevi responded, "which is why, at the end of the day, he doesn't have any. He takes them for granted and abuses their trust. That's why this new government is being led, in part, by three of his former closest aides," Naftali Bennett, Avigdor Lieberman and Gideon Saar. In turning against him, they are returning the "favor" of his lack of loyalty.

Similarly, "The American Jewish media was simply in his pocket," Klein Halevi continued, "or so he assumed, and he could treat them with the special contempt he reserved for those on his side."

Makovsky believes Netanyahu views the Diaspora Jewish media in the larger context of his attitude toward American Jewry – seen as declining dramatically in relevance.

On a practical level, he noted, Diaspora Jews don't vote in Israeli elections and so are "less central for his [Netanyahu's] purposes to cultivate." Similarly, the prime minister focuses mainly on Israeli media, which he views as either for him or against him, so the Diaspora media is less important.

The prime minister has told those who meet with him privately that, with the exception of the Orthodox, "American Jews will last another generation or two ... due to assimilation and low fertility rate," Makovsky said. "This has enabled him to discount the liberal attitudes and voting trends of non-Orthodox American Jews and not think of the impact of a few of his policies on the relationship."

In addition, Netanyahu has said in private that as long as he has the support in America of evangelical Christians, who vastly outnumber Jews, and the Orthodox Jewish community, he is in good shape.

We'll know in the coming days the shape of Netanyahu's immediate future. But even if the "change" coalition is sworn in, no one who knows Bibi Netanyahu believes he can be counted out.

(Gary Rosenblatt is the retired editor in chief of *The Jewish Week* in New York. This column was distributed via JTA.)



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## 2021 ANNUAL MEETING Thursday, July 8, 7 p.m.

3600 Dutchmans Lane, Louisville, KY

Join the Jewish Federation and the JCC as we elect our 2021-22 officers and new board members and recognize our award winners. We will also recognize and honor our board members whose terms are expiring.

The Annual Meeting will take place in the Linker Auditorium. We are excited to see everyone in person!

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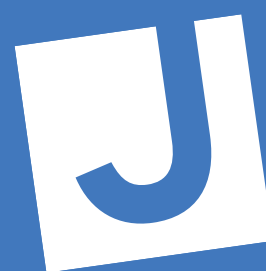
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Masks are not required for fully vaccinated guests. Please note in your R.S.V.P. if you will be attending in person or virtually. If virtual, we will send you the link to join the week prior.





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# PICTURE THIS: ARCHIVE SHOTS



**The Filson Historical Society**

**Jewish Federation OF LOUISVILLE**

This is the fifth in a series of photo galleries made possible by the Louisville Jewish Archives Committee. The panel is seeking help from Community readers to identify photos from its collection, which depicts 100 years of Jewish life in Louisville. Many of the photos will be retained by the JCC, but some will be given to The Filson Historical Society. Email [pictureID@jewishlouisville.org](mailto:pictureID@jewishlouisville.org) with any IDs you can make. To see these photos online visit [jewishlouisville.org/community-online](http://jewishlouisville.org/community-online)

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# PICTURE THIS: NCJW CELEBRATION



Members of NCJW, Louisville Section, marked their milestone 125th anniversary on Tuesday, June 15, with a celebration at the base of the Big Four Bridge. Among the guest speakers were Kentucky Lt. Gov. Jacqueline Coleman and Louisville Metro Councilwoman Cassie Chambers Armstrong (District 8). Speakers extolled the goals of the organization and the work that lays ahead. After the ceremony, the Big Four Bridge was lit up in the colors of NCJW. (Community photos by Robbyn McClain)

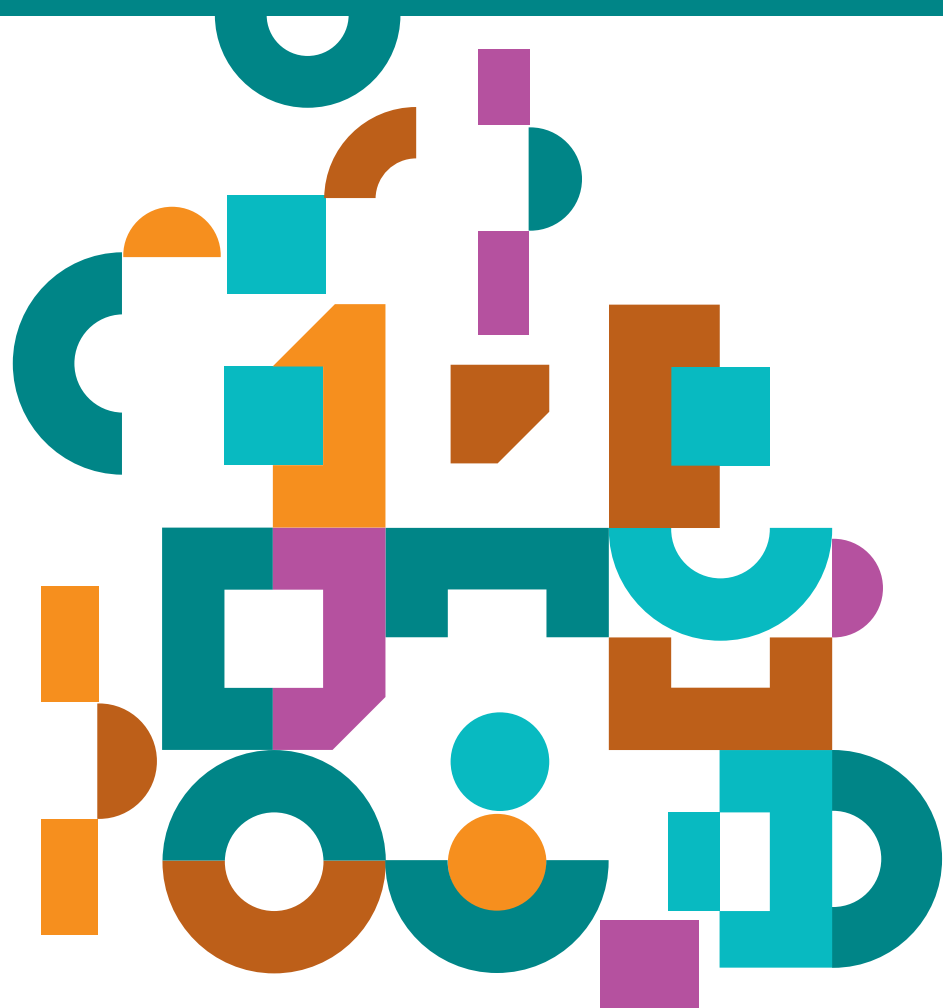




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# AWARD WINNERS

## OTTENHEIMER

*Continued from page 1*

college educations.

"Athletics for us offered such character values as dedication, persistence, resilience," said Alice. "If a play broke down, you didn't just quit; you found a way to go on. So many of those things are transferrable to life [and] to business, of course."

The Houstons have touched many lives in Louisville and elsewhere, which is why they are the 2021 winners of the Blanche B. Ottenheimer Award, which recognizes individuals who have devoted their lives to making a real difference in Louisville.

The Houstons will accept the honor at the Jewish Community of Louisville Annual Meeting on July 8.

"Alice and Wade are two of the members of our Louisville community who so truly represent the values and virtues mandated by Blanche Ottenheimer when she set up this distinguished award," said Bob Kohn, a member of the selection committee.

A native of Alcoa, Tennessee, Wade, 76, made history in 1962, becoming the first African American to sign a basketball scholarship at the University of Louisville. He went on to earn his bachelor's and master's degrees there.

After two years of professional basketball in France, he started his coaching career, eventually becoming an assistant at UofL under Coach Denny Crum for 13 years before becoming the

head coach at the University of Tennessee in 1989, the first African American to head coach in the Southeastern Conference.

He co-founded the Black Coaches Association, which addressed the then-lack of head coaching and sports administration opportunities for African Americans at major universities, and he co-founded the African American Business Alliance. He also started the Houston-Bridgeman scholarship program at UofL and serves on the board of the Allan Houston Legacy Foundation, fostering relationships between fathers and sons, mentors and mentees.

Alice, a Louisville native and daughter of William Lee Kean, football and basketball coach at Louisville Central High School and a hall of famer, graduated from Baldwin Wallace College in Ohio before earning a Danforth Foundation Fellowship in Latin American History to Vanderbilt University in 1968. She left the following year to marry Wade and join him in France.

After returning to the States, she went to work at UofL, first as director of educational services in the Office of Black Affairs, then as assistant director of financial aid, leaving the school in 1988 to embark on a series of family business ventures with Wade, culminating with HJI.

She has since served on the local and national boards of the Urban League, was past chair of Greater Louisville, Inc. and sits on several other boards,

including Simmons College of Kentucky and the Federal Reserve Bank of St. Louis.

In 2020, Alice joined a program sponsored by NCJW and the Federation that addressed the Black Lives Matter movement from a woman's perspective.

Together, their business careers started small and came with plenty of bumps along the way. They bought a grocery store from Muhammad Ali's uncle, opened another, then opened a deli. Finally, with the help of networking, they started HJI, which took advantage of a drive by big corporations, including the Ford Motor Company, to diversify their supply chains so they look more like their customers.

Today, HJI not only claims Ford as one of its clients, it contracts with other minority-owned suppliers.

While proud that the success of their business has bettered other lives, especially African Americans, Alice said their success comes with enormous responsibility.

She recalled a time when a female employee happily informed her that her family was about to buy a house.

"I broke out into a sweat," she recalled. "I thought, 'You're buying a house based on the decisions that we're making.' And that was a scary thing."

Wade also has felt that responsibility, particularly as a coach and recruiter at the college level. When walking into a home to sell his school to a young athlete, he also knew his offer could change lives.

The feeling that comes with changing

lives can be addictive – in a good way.

"You see how they have struggled to get where they are, to just receive that offer to come to your university," Wade said. "Once you leave that setting, you want to go back ... and see if you can make more of an impact."

They have both made an impact, through the jobs they created, the young people they counseled, the programs and scholarships they have supported, and the contributions they have made.

Their biggest contribution to date has been \$500,000 for the new 24-acre Norton Healthcare Sports and Learning complex in the West End, which promises to be an economic generator for an historically underdeveloped part of the city.

But neither Alice nor Wade considers that gift to be their most impactful. They say they really don't know what their most impactful gift is.

It could be \$25,000 to help a small business make payroll, which they have done.

Or it could just be inspiring a young man or woman from the West End to start a company, too, seeing the Houstons' example.

"In addition to mentoring, the fact that we might have shown the way for some other young entrepreneurs to start their companies, to become entrepreneurs, simply because of what they saw or read or heard," Wade said, "to me that is impactful."

Alice put it more succinctly.

"We show up," she said. "We take the call, and we show up."

## Volunteer, JCC staff member to be recognized for service

By staff and releases

A leading Jewish Louisville volunteer and an exemplary Jewish Community Center employee will be respectively honored at the July 8 JCC Annual Meeting with the Ron and Marie Abrams Volunteer of the Year Award and the Arthur S. Kling Staff Recognition Award.

The honors are just two of the many recognitions at the annual function, to be held in person at the JCC, at which time the Jewish Community of Louisville Board Trustees also will be formally reorganized, with officers and members elected and installed.

The highlight of the evening will be the Blanche B. Ottenheimer Award, which recognizes outstanding service to the greater Louisville community. This year's winners are entrepreneur/philanthropists Wade and Alice Houston (see story, page 1).

BBYO teen leaders also will be recognized.

Here are the profiles of this year's Abrams and Kling honorees:

### Ronald and Marie Abrams Award: Marsha Roth

Marsha B. Roth, a past JCC and camp professional, is being honored for her many years of volunteer service.

A storyteller by nature, Roth has been regaling young people with tales at the Louisville Free Public Library for 40 years, and at the JCC Early Learning Center and Stage One community theater, where she also has been an actor and educator.

But her most satisfying role has been with PJ Library, the national reading project for Jewish children, with which she has been involved for 10 years and

served as co-chair of the Louisville group.

"I don't think people are aware of the huge impact this has had on our community," Roth said of PJ Library. "This project actually brought hundreds of children and their families into the JCC and revitalized participation in our community. For me, it combined my love of storytelling with giving Jewish and not-so-Jewish families a positive Jewish experience."

Roth also has chaired the Young Women's Group at the JCC, assumed campaign leadership roles and taught religious school at Adath Jeshurun, Keneseth Israel and High School for Jewish Studies.

Beyond the Jewish community, she has been a features writer at the *Courier Journal*, authoring the "Smart Shopper" column for 11 years. She also was the Channel 15 "Birthday Lady" and on-air pledge talent.

Originally from Columbus, Ohio, Roth began volunteering while still in high school, working as a hospital candy stripper.

"I don't like to sit still, so being part of something that has purpose really adds inspiration to my life," Roth said. "I have been very fortunate to not have to rely on a 'good-paying job' to live my life, and I consider my volunteer work to be my job with love."

### Arthur S. Kling Staff Recognition Award: Kathleen Horn

Born and raised in Louisville, Horn was a JCC member during high school and worked at Jplay, Camp J and at birthday parties while attending Bellarmine University.

So it seems natural that she would

make her career at the JCC, too.

After college and three years at Maryhurst, Horn returned to the JCC in 2017, working in the Membership Department. She then earned her personal trainer certification and joined the Health and Wellness Department as well.

A product of the Catholic schools, Horn said she has loved learning and celebrating Jewish culture. "This was solidified even more after being able to go on a staff trip to Israel in Fall 2019 and to immerse myself in the culture."

As a membership representative and a personal trainer, Horn has had the opportunity to do something she loves: connect with people.

"I take so much pride in being a catalyst to our members finding connection in the community and having access to the tools to improve their lives physically, socially, emotionally, spiritually and culturally," Horn said. "I always joke that it is Membership's job to know a little bit about everything going on at the J."

Horn is currently studying sports nutrition and hopes to combine that skill with her work in physical fitness.

"I am excited to actively seek out opportunities to learn more and more about Jewish culture," she said, "whether that is through local community events and programming or professional development opportunities through the JCC."



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Netanyahu finally agrees to leave the prime minister's residence – in 3 weeks

By Gabe Friedman  
JTA

After being blasted by critics for staying in the Israeli prime minister's residence well over a week past his ousting from the role, Benjamin Netanyahu has agreed to leave – in another three weeks. He and his successor, Prime Minister Naftali Bennett, released a joint statement Saturday that says Netanyahu will depart by July 10 and until then, no official state meetings will be held there. Netanyahu had stayed in power through a series of close elections over two years and multiple corruption cases that made him the first prime minister to be indicted while in office. After 12 straight years in the role, a diverse coalition of parties ousted him from power less than two weeks ago, and he promptly called the group the "greatest election fraud" the country has seen. His tone, similar to former President Donald Trump after the U.S. presidential election in 2020, had some critics fearing



Former Israeli Prime Minister Benjamin Netanyahu has finally agreed to vacate the prime minister's residence in Jerusalem by July 10.

that Israel could be rocked by public violence similar to the Jan. 6 assault on the U.S. Capitol. Netanyahu also continued to host foreign dignitaries at the residence,

posting a photo a week ago with former U.S. Ambassador to the United Nations Nikki Haley there. An anti-Netanyahu protest group vowed to petition Israel's high court to force him out. Haaretz reported that Netanyahu has shredded several important documents at the residence and that officials there were investigating the matter. Netanyahu denied shredding anything crucial to the transition of power. For now, Bennett is living in his home in the city of Raanana, near Tel Aviv. In its first weekend in power, the new ruling coalition led by Bennett, dubbed the "change bloc," ordered an inquiry into the Mount Meron disaster, in which 45 people died at a gathering of thousands of haredi Orthodox Jews celebrating the Lag b'Omer holiday in April. Bennett also reiterated his hardline stance against supporting any kind of nuclear deal with Iran after that country elected a new president who has been sanctioned previously by the U.S. for allowing human rights abuses.

WEISS

Continued from page 4

last bastion of white colonialism. "They are trying to open up a gap in which anti-Semitism thrives, but they go further than that. They're basically saying Zionism is racism. Well, if Zionism is racism, Zionists are racists, and everyone knows how we should treat racists; we should publicly shame them." A graduate of Columbia University, where she encountered anti-Israel/anti-Jewish sentiment herself, Weiss said she is particularly concerned about young, college-age Jews who are being put to "an extremely painful test." "[If] you want to not be canceled," she said the test goes, "you want to not be ostracized, you want to be sitting at the cool kids table; you want to sit at the table with the people who are on the right side of history; no problem ... but you need to disavow Jewish power and you need to disavow Israel." That test, she said, is leading to all kinds of "disavows." Many young people are even disavowing Hebrew, claiming that Yiddish is the "morally pure language." Rabbi Nevarez, the moderator, framed cancel culture as "a new kind of evolved anti-Semitism." "It feels different, very different in this moment," he said. "The values, propositions that we took for granted; the fabric of foundational American liberties that we took for granted as a Jewish community, has shifted."

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# NEWS & NEWSMAKERS

## Louisville L&L donors feted at event with Grinspoons

Louisville legacy donors were among the 18,000 honorees at the first Legacy Donor Appreciation Event sponsored by the Harold Grinspoon Foundation's (HGF) LIFE & LEGACY initiative.

The May 25 event, held virtually, celebrated LIFE & LEGACY donors from 72 partner communities who are securing the Jewish future through their gifts.

The evening featured the stories of donors from across North America and reflections from Harold Grinspoon, founder of the HGF, and Winnie Sandler Grinspoon, its president.

"Through LIFE & LEGACY, we are sustaining vibrant communities so future generations will be able to enjoy our rich Jewish culture and heritage," Harold Grinspoon said. During the event, Harold and Winnie Sandler Grinspoon imagined what the Jewish future would look like if the number of legacy donors grew from 18,000 to 36,000 or 3.6 million. To help make this happen, LIFE & LEGACY has launched a new campaign, Each One Reach One.

The new campaign encourages committed legacy donors to share their stories and motivations for leaving a legacy with family and friends. By doing so, they will inspire others to do the same, increasing the number of donors committed to organizations and communities throughout North America.

So far, 341 LIFE & LEGACY donors in Louisville have made 507



**Bob and Marjorie Kohn appear in the national video that was screened at the LIFE & LEGACY Donor Appreciation event.**

legacy commitments to eight local organizations: Adath Jeshurun, Jewish Community Center, Jewish Family & Career Services, Jewish Federation of Louisville, Keneseth Israel, LBSY, Temple Shalom and The Temple.

To learn more, contact LIFE & LEGACY Coordinator Jennifer Tuvlin, 502-238-2735, or [jtuvlin@jewishlouisville.org](mailto:jtuvlin@jewishlouisville.org).

To stream a video of the event, go to [youtube.com/watch?v=c-D8LqkhVlQ](https://youtube.com/watch?v=c-D8LqkhVlQ).

## Elisburg to join Momentum trip for healthcare workers

Michelle Elisburg, president of the Louisville chapter of Hadassah, has been selected to join 34 other women in the Momentum Healthcare Heroes trip to Israel.

Participants in the July 6-12 trip are healthcare professionals with children under age 24 who were involved in COVID care of patients.

Elisburg, a pediatrician at the Federally Qualified Family Health Centers,



**Michelle Elisburg**

Israeli COVID start-ups and healthcare innovations.

"We will also be meeting with Israeli healthcare moms and first responders," said Elisburg, a member of The Temple.

Iroquois, has worked at the facility for 15 years.

The seven-day trip will include activities for healthcare workers and meetings with first responders, learning about

"There will be seven months afterwards of virtual educational sessions for the women from around the country."

Momentum, formerly known as the JWRP, is a global movement focused on empowering Jewish mothers to live meaningful lives, through Jewish values.

Elisburg's is not the only Momentum trip to this year to involve Louisvillians. The Kentucky Institute for Torah Education will again partner with Momentum to take a group of fathers to Israel from Oct. 18 to 24. Visit [momentumunlimited.org/apply-form-man/](https://momentumunlimited.org/apply-form-man/) for details.

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# AROUND TOWN

## Adath Jeshurun

All programs begin at 7 p.m.: June 27, Comedy Trifecta with Eddie Bornstein, Mark Klein and Raanan Hershberg; July 11, Virtual Knowledge Night (pre-registration required). Links to join all programs can be found in AJ's weekly emailed newsletter. Subscribe on the homepage at [adathjeshurun.com](http://adathjeshurun.com).

Adath Jeshurun has resumed Friday evening Kabbalat Shabbat services and will resume Shabbat morning services on June 26. Evening minyan services will resume on July 26; morning minyans, on Aug. 9. Virtual worship services will continue via Facebook Live, YouTube and Zoom. Links to join all services may be found in AJ's weekly emailed newsletter. Subscribe on the homepage at [adathjeshurun.com](http://adathjeshurun.com).

## Anshei Sfard

Here is the revised COVID policy for services, which will be implemented at Shabbat Shachrit, 9 a.m.: Anyone who has had their vaccinations need not wear a mask. Anyone who has *not* had their vaccinations must still wear one. Social distancing during prayers and classes is still observed. Masks will be available for anyone who wants to wear one.

Rabbi Simcha Snaid's weekly classes are held in person and on Zoom: Talmud Trek Tractate II, at 9:30 a.m. Sundays; Spice of Life, at 7 p.m. Wednesdays; Make a Prophet, at noon Thursdays. Contact Rabbi Snaid at 912-704-2769 for details.

## Chabad of Kentucky

Services are now offered seven days a week: Mondays through Thursdays at 5:30 p.m., Friday nights at sunset and Shabbat mornings at 10 a.m. All services are held at the Louisville Chabad House, 1654 Almara Circle. Sunday morning services will be available at the Chabad of Prospect, 6900 Transylvania Ave.

A monthly Friday night dinner and Shabbat luncheon will begin in September. In-person classes will begin in October with the new JLI course "Outsmarting Antisemitism," a four-part class using historical analysis, Tal-

mudic sources, Jewish mysticism and contemporary expert analysis to provide insight, perspective and practical direction to motivate and inspire proud Jewish life. Continuing education accreditation available for both lawyers and doctors.

## Chavurat Shalom

All programs are held at 1 p.m., Thursday, on [ChavuratShalomZoom](http://ChavuratShalomZoom)

July 1, Rabbi David Ariel-Joel will share his insights about Israel.

July 8, journalist Ben Tobin will talk about his career and experience at the *Courier-Journal*.

July 15, AARP volunteer Deborah Turner discuss keeping agile while aging.

July 22, accordion player Mike O'Bryan will lead a summer sing-along.

July 29, singer, guitarist and songwriter Tyrone Cotton will perform.

Contact Sarah at 502-212-2038 or [sarahharlan86@gmail.com](mailto:sarahharlan86@gmail.com) for more details.

## Keneseth Israel

The Introduction to Reading Hebrew class with Cantor Sharon Hordes is held at 6:30 p.m. Sundays on Zoom.

Jews and Brews Torah study with Cantor Hordes is held at 11 a.m. Wednesdays on Zoom and in person at KI.

Kabbalah Month by Month with Cantor Hordes, using the Hebrew calendar to study kabbalistic teachings, is held the second Thursday of each month at 6:30 p.m. on Zoom and in person at KI.

Baking Club is held at 11 a.m. Thursdays on Zoom. Check [facebook.com/kilouisville](https://facebook.com/kilouisville) for exact dates and recipes.

Big Rock Shabbat will be at 6 p.m., Friday, July 16 at Big Rock Park. Bring your own picnic blanket, dairy food, drinks and games for a picnic after Shabbat. RSVPs are required at [mott@kenesethisrael.com](mailto:mott@kenesethisrael.com).

Shabbat & Sundaes will be held 6 p.m., Saturday, July 10, at Graeter's on Bardstown Road, for treats up to \$5 (dine in only). RSVPs are required at [mott@kenesethisrael.com](mailto:mott@kenesethisrael.com).

Keneseth Israel Preschool is currently enrolling for the 2021-22 school year, beginning August 13. Openings exist for children ages 2 to 4. The preschool also is hiring classroom teachers and afternoon part-time staff. For details, contact KIP at [kipoffice16@gmail.com](mailto:kipoffice16@gmail.com) or 502-459-0687.

## Temple Shalom

In-person Friday night services with Rabbi Beth Jacowitz Chottiner and song leaders resume at 6 p.m. on Friday, June 25, Saturday services resume at 10:30 a.m., July 17. Services also will continue to be streamed. For more details, email [information@templeshalomky.org](mailto:information@templeshalomky.org).

## The Temple

The Temple is looking to hire a front desk coordinator. We are looking for someone to add to our staff who is organized, detailed, and amicable. The position would include, but is not limited to, clerical duties, community outreach, correspondence and event support. To apply, contact Avery Curtis at [avery@thetemplelouky.org](mailto:avery@thetemplelouky.org) or call 502-423-1818. Visit [thetemplelouky.org/careers](http://thetemplelouky.org/careers) for more details.

The Women of Reform Judaism/Sisterhood Gift Shop is open by appointment. CDC guidelines are observed. Visit its Facebook page at [facebook.com/wrj-giftshop](https://facebook.com/wrj-giftshop). An online shop is coming. Contact Sheila Lynch, 502-896-9736, Marlene Ornstein, 502-329-2276, or Karen Waldman, 502-425-4360 for appointments.

Adult education courses continue: Advanced Hebrew with Rabbi Joe Rooks Rapport are held Mondays; Temple Scholars, *The Roots of Justice* with Rabbi Rapport, Wednesdays at 10:45 a.m. All classes are on Zoom. Call 502-423-1818 for details.

Saturday Torah Study starts at 9 a.m. on Zoom.

Indoor Shabbat services are held Friday nights and Saturday mornings. More details are available at [thetemplelouky.org](http://thetemplelouky.org).

Independence Day Shabbat will be held Friday, July 2, with an outdoor BBQ at 5:30 p.m. followed by a service at 7 p.m. To RSVP, visit [thetemplelouky.org/independence](http://thetemplelouky.org/independence).

Sandwich Making for the Homeless will start at 12:30 p.m., Sunday, July 11. RSVP at [thetemplelouky.org/sandwich-making](http://thetemplelouky.org/sandwich-making).

The Adult Education Committee will continue its monthly Zoom series, *The Conversation*, examining race, justice, and community, at 2 p.m., Sunday, July 18 on Zoom. This month, the Jewish Community Relations Council and Parents Circle will join a conversation about the human side of the Israeli-Palestinian Conflict. Guest speakers will be Gili Meisler and Bassam Aramin. For more details, visit [thetemplelouky.org/the-conversation](http://thetemplelouky.org/the-conversation).

Goodnight Tots, Goodnight Shabbat, a Havdalah service with arts, crafts and treats, will be held at 6:30 p.m., Saturday, July 24. RSVPs are required to reserve treat bags. This month's theme is travel. Go to [thetemplelouky.org/goodnight-shabbat](http://thetemplelouky.org/goodnight-shabbat) for more details.

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# LIFECYCLE

## Births

Debbie and Dave Weinstein announce the birth of their third grandchild, Hunter David Olsen, son of Suzanne Weinstein Olsen and Kyle Olsen, on June 2.

## B'nai Mitzvah



**Rafael Meir "Rafi" Watts**, son of Reena and Will Watts, celebrated his bar mitzvah on Saturday, May 1, at Khal Chasidim in Chicago. Rafi's grandparents are Wayne and Maureen Friedman, Barbara and David Campbell, Sarah and William Watts; great-grandparents, Jacob and Carol Wishnia and Rose and the late Marvin Friedman; siblings, Celia, Lazer and Vinnie.

## Obituaries



**Jeanette B. Bornstein** passed away on Thursday, May 27, 2021. She was beloved by her family, friends, and everyone who knew her.

Born in 1922, the first of four to be born in the United States, Jeanette outlived her older and younger siblings.

She was a devoted daughter, sister, wife, mother and grandmother.

Jeanette was a homemaker. She also helped in the family business with her first husband, Charles Davis, who died in a boating accident in 1965. Together, they raised two children, the late David S. Davis and Helaine Davis Workman.

Jeanette volunteered in the Jewish Hospital gift shop. "Shop" being one of her favorite verbs, she always dressed fashionably with shoes to match each outfit.

She was married to Abe Bornstein from 1967 until his death in 1996.

Jeanette is survived by her daughter, Helaine, and son-in-law, Dr. Frank Workman; and her daughter-in-law, Vicki Davis; grandchildren, Michael C. Davis, Claire Workman Stern, Abby Workman; and three great-grandchildren, and many nieces and nephews. Everyone loved Jeanette, and she loved everyone in return.

Jeanette was a lifelong member of Keneseth Israel Congregation. Donations may be made in her memory to KI or any organization of the donor's choice.

Graveside services were held Sunday, May 30, at Keneseth Israel Cemetery.



**Sharon "Shari" Faith (Marx) Davis**

Sharon "Shari" Faith (Marx) Davis, died unexpectedly at St. Mary & Elizabeth Hospital in Louisville on May 26, 2021. She was 57.

Born Dec. 11, 1963, a daughter of Ann and the late Ernie Marx, Shari attended Trotwood Madison High School in Dayton, Ohio.

She raised six children and worked the most demanding job in the world as a devoted, stay-at-home mom.

Shari and her partner, Charles "Charley" Yates, spent 29 beautiful years together, and he will always cherish memories of their time together.

Shari always stood up for the underdog, for what was right and for what she believed. She volunteered for the Kentucky Derby Festival and the Salvation Army.

She will be remembered for always seeing the good in people and the world. She was a great mother, an excellent friend and had the best sense of humor.

Shari always put her family first, and her children/family will forever be grateful for that. She was the glue that held everyone else together.

In addition to Charley, her partner of 29 years, Shari is survived by her children, Zachary, Marah (Caleb) and Julie (Taylor); their father, Vincent Davis, and her children, Mary, Savannah, and Robert; five grandchildren; stepmother Thelma Marx; and siblings Adam Marx, Judith (Dan) Bradley, David (Susie) Hammer, Maria Elmore and Jefferay Davis; and her dear friends, Donna Bratcher and Tammy Wolfe, and many others.

The family will always carry Shari's memory in our hearts.

A private graveside service was held on Tuesday, June 1. In lieu of flowers, the family requests donations in Shari's memory to the Ernie Marx and Ilse Meyer Holocaust Education Fund, Jewish Foundation of Louisville, 3600 Dutchmans Lane, Louisville, KY 40205 or [jewishlouisville.org/federation/our-work/annual-campaign/fund-tribute-donation](http://jewishlouisville.org/federation/our-work/annual-campaign/fund-tribute-donation).



**Carol (Cole) Friedman**

Carol (Cole) Friedman died Thursday, June 10, 2021, in Louisville. She was 86.

A daughter of Helen and Alan Cole, she was born in Chicago and grew up to graduate from Mary Washington College and the University of Virginia.

Carol and her husband, Sherman, were part-time residents of Naples, Florida, and members of Cypress Woods Golf and Country Club. They enjoyed traveling throughout the United States, China, Japan, western Europe, Greece, Turkey and Israel.

An accomplished golfer, she had two holes-in-one and was a record holder in the Ladies District Golf of Louisville. When time permitted, she also enjoyed bridge games.

She was a member of The Temple and the Sisterhood, president of the Sisterhood at Temple Beth Shalom in Peabody, Massachusetts, and a member of Congregation Etz Chaim in Lombard, Illinois.

Her family was the apple of her eye, and she loved seeing her grandchildren grow, prosper and realize their dreams.

In addition to her parents, she was preceded in death by her son, Mark Howard Friedman.

Carol is survived by her husband, Sherman; a son, David Friedman (Kathryn); grandchildren, Anne Friedman, Alyssa Carlton (Robb), Douglas (Sharon) Friedman, Joshua Friedman, Max Friedman and Scott Friedman (Emily); and a great-granddaughter, Amelia Carlton.

The Friedman family expresses great gratitude to Rilla Hinton and Cherrie Johnson for their assistance, support and loving presence during Carol's final days, and to Drs. Scott Kellie and Michael Kommer.

The funeral service was held at Herman Meyer & Son, Inc., on Monday, June 14. Burial followed in the Temple Cemetery.

In lieu of flowers, donations to The Temple [thetemplelouky.org/donation-old/](http://thetemplelouky.org/donation-old/) or American Liver Foundation [liverfoundation.org/for-patients/donate-now/](http://liverfoundation.org/for-patients/donate-now/) are appreciated.

**Arthur David Grossman**

Arthur David Grossman of Louisville passed away on Thursday, June 3, 2021, in Sarasota, Florida. He was 96.

Born Dec. 22, 1924, a son of the late Sidney and Ada Sara Grossman, Arthur attended Male High School and received academic honors at Indiana University and Harvard School of Business.

He fought in World War II, serving as a second lieutenant for four years and receiving The Purple Heart and Bronze Star.

A successful businessman for Linker Cigar Company, Arthur also served as treasurer of the Jewish Federation of Louisville, was a member of Adath Jeshurun and joined the board of The American Cancer Society.

In retirement, Arthur enjoyed traveling with his wife, Barbara. Together, they toured North America, Europe, South America and the Far East.

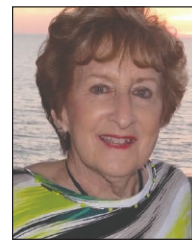
He played tennis and golf, hiked, enjoyed theater and entertaining, and was a master bridge player.

Arthur was sociable and generous to many charitable organizations. He and Barbara merged two families with eight grandchildren.

In addition to his parents, he was preceded in death by his first wife, May Robbins Grossman and his second wife, Barbara Ross Grossman.

Arthur is survived by his children, Tami (Dan), Tim (Erin), Tod and Martin.

A private service will be held at a later date. The family asks that donations be made in Arthur's name to the American Cancer Society at [cancer.org](http://cancer.org) or 1-800-227-2345.



**Laura Koby**

Laura Koby (nee Mueller) passed away Tuesday, June 1, 2021. She was 83.

A lifelong proud Louisville, Laura served on the board of trustees for Jewish Hospital and Four Courts Senior Living. She also served in leadership roles for the National Council of Jewish Women-Louisville Section and the Jewish Community Federation of Louisville.

She was a member of The Temple and Adath Jeshurun.

Laura loved life and laughter with her family and friends. She was fun loving, an avid golfer and had weekly card games with her friends, many of whom since childhood. Her greatest pride and joy were her three children and six grandsons, with whom she traveled to the national parks in the western United States and Canada.

Laura had a keen ability to connect with everyone on topics as varied as art and literature, sports, music and current events. She loved movies, reading books and watching her favorite college basketball team, the Kentucky Wildcats, though she even cheered for Louisville when they weren't playing Kentucky.

The cherished daughter of the late Charles and Emilie Mueller, she also was preceded in passing by her loving husband of 50 years, Dr. Jay S. Koby.

She is survived by her brother, Eddie Mueller (Linda), sister-in-law Elaine

Stern (Donnie) and brother-in-law, Melvyn "Uncle Mel" Koby.

She was devoted super mother to Chuck and Risa Koby, Elaine and Randy Moss, and Steve and Marci Koby; truly loved and loving grandmother to Ben, Jonny, Alex, Charlie, Ethan and Levi.

The family sends its special thanks and love to her caregiver, Sherryllle Hammond.

Laura was truly a great woman – the glue for her close-knit family. She will be sorely missed, and her memory will be a blessing to all.

Funeral services were held Thursday, June 3, at Herman Meyer & Son, Inc. Burial followed in Adath Jeshurun Cemetery. In lieu of flowers, please consider contributions in Laura's memory to The Temple.

**Barbara Stengler Kreitman**

Barbara Stengler Kreitman, 90, passed away peacefully in her sleep on Monday, May 31, 2021.

Born in Louisville on June 14, 1930, to the late Meyer and Helen Stengler, Barbara attended Atherton High School and spent one semester at the University of Louisville before meeting her husband, the late Max Kreitman.

She was a talented artist, quite knowledgeable about antiques and a lifelong member of Keneseth Israel Congregation.

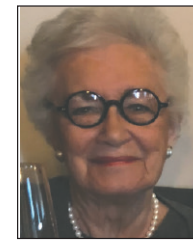
She had been a resident of Cherokee Park Rehabilitation for over 10 years; the family thanks its many caregivers who attended to Barbara during those years.

She raised three children who she was very proud of, Eileen, Ellen and Lloyd, who passed away in 1981.

In addition to her parents and her husband, she was preceded in death by a son, Lloyd.

Barbara is survived by her daughters Eileen Kaplan and Ellen Sadur (Jeffrey); her grandchildren, Michael and Jonathan Kaplan (Whitney) and Melanie (Spencer) and Adam Sadur (Sarah).

Graveside services were held at Keneseth Israel Cemetery on Wednesday, June 2. Contributions may be sent to Keneseth Israel Congregation, [kenesethisrael.com/support-keneseth-israel/](http://kenesethisrael.com/support-keneseth-israel/).



**Rita Raus**

Rita Raus, 83, of Louisville, died Sunday, June 13, 2021.

Born and raised in Belle Harbor, Long Island, New York, a daughter of the late Emanuel and Martha Kahn, Rita graduated from Lake Erie College and moved to Kentucky, teaching third grade at Kentucky Home School.

She met Calvin Raus in Louisville in 1960 and married.

Rita was a co-owner of Peggy's & Rita's Choices for 25 years, carefully selecting beautiful, lively items to market.

She was a member of The Temple, National Council of Jewish Women, Louisville Section, and The Standard Club. Above all, she was a doting and dedicated grandmother to her six grandchildren.

In addition to her parents, Rita was predeceased by her husband, Calvin; and her sister and brother-in-law, Ruth and Joe Davis.

Surviving Rita are her sons, Michael and Gregg (Rebecca); and her

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# LIFECYCLE

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grandchildren, Aaron, Hannah, Andrea, David, Kevin and Jonathan.

Graveside services were held Wednesday, June 16, 2021, in The Temple Cemetery.

Rita's family is thankful to Dr. Harry Renco, her caregivers, for the dedicated care they extended, the nursing staff on 6-North at Baptist East Hospital and the incredible care from Hosparus. The family also is grateful for the love and support that Rita's niece, Ellen Weinstein, gave to her aunt.

In lieu of flowers, donations to The Temple or WaterStep, 625 Myrtle Street, Louisville, KY 40208, are appreciated.

## Gloria Edelman Robbins

Gloria Edelman Robbins, wife of the late Ronald Robbins, passed away on May 21 in Tucson, Arizona.

A daughter of the late Rae and Marvin Edelman, Gloria grew up in Louisville, graduated from Atherton High School in 1956, and went on to attend Cornell University and the University of Illinois.

She went on to become a psychiatric social worker, practicing with husband Ron out of their home in Poughkeepsie, New York.

Gloria is survived by a daughter, Michele Derman (Burt) of Tucson; a son, Joel Robbins (Liz) of San Diego, California; three granddaughters, Julia and Jenna Derman and Hannah Robbins; and a sister, Holly Edelman of Chicago.

Condolences may be sent to Michele Derman, 4809 North Passo Aquimuri, Tucson, Arizona 85750.



## Roberta "Bobbi" Danchik Waldman

Roberta "Bobbi" Danchik Waldman, 80, of Louisville, passed away on Tuesday, May 25, 2021.

Born on Sept. 10, 1940, in Bexley, Ohio, a daughter of the late Sol and Helen Danchik, Bobbi was a successful businesswoman who owned Young Dimensions.

She was a member of The Temple, volunteered at CASA and was a vintage jewelry enthusiast. Her most cherished role in life, though, was being a loving wife, mother, grandmother and great-grandmother.

Bobbi is survived by her husband of 60 years, Stuart "Tony" Waldman;

her children, Lynn Waldman-Flax (Ronnie) of San Diego, California; Carol Lozier, and Mark Waldman (Shelley) of Louisville; grandchildren, Rachel DeWitt (Dylan) and Aaron Lindner; great-granddaughter, Lexi DeWitt; and her sister, Judy (Gilbert) Feirtag.

A graveside service was held on Friday, May 28, at The Temple Cemetery. In lieu of flowers, expressions of sympathy may go to CASA, [casariverregion.org/donate-now](https://casariverregion.org/donate-now).



## Zalman Weinberg

Zalman Weinberg, 92, passed away peacefully on May 26, 2021, at the Fisher Home in Amherst, Massachusetts.

Born on Oct. 5, 1928, in Louisville, the son of Baruch and Sarah (Stock) Weinberg, Zalman graduated from Indiana University with a degree in accounting and went on to become a licensed CPA. He soon opened his own business, which he thoroughly enjoyed for the next 60 years. Zalman's CPA practice never seemed to be work for him, as his clients became dear friends.

In his leisure time, Zalman enjoyed

cruising with his family, trips out west, watching sports, meals with lifelong friends and meeting new people.

Zalman's passion was finding joy in others' joy. He loved to spend time engaging in interesting conversations and listening to anyone who needed advice.

His compassion and selflessness will be greatly missed by all who knew him or was fortunate enough to have one of his special conversations.

His family and many friends have lost a wonderful human being.

Zalman will always be in the hearts and minds of his family: daughter Suzan and grandchildren Jeffrey and Jennifer (Ryan); daughter Ellyn and grandchildren Brittany, Sabrina and Bryan (Brittany); daughter Glenda (Steve); and daughter Barbara (Stephanie) and granddaughter Blake.

He will live on in the hearts of his great-grandchildren Maya, Hannah, Penelope, and Marcus.

Zalman will be missed by his brother Alfred, cousins and best friends who became family.

A graveside service was held at Keneseth Israel Cemetery on Sunday, May 30.

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# NEWS

## NCJW

*Continued from page 1*

and gender equity.

"Finding solutions to these complex issues creates the foundation that we need to fulfill for our vision of building a better society through meaningful policy changes, through greater communities and support programs, and through a greater sense of compassion that pervades everything that we do," Coleman said.

State Policy Advocacy Chair Beth Salamon said NCJW continues to fight for progressive ideals, including expanding women's rights and securing steady funding for the Family Recovery Courts.

"The future? I think it's looking good,"

Salamon said. "We're really focusing on voting rights, women's reproductive rights – and in this state it's always a challenge. But it's something that we're not going to stop working on."

One challenge NCJW faces is getting younger women involved with its work. Chazen said the chapter is reaching out to teenage girls through BBYO groups, trying to involve them "just coming out of their bat mitzvahs."

Simultaneously, it is engaging college students looking for internships, volunteer hours or connections to Judaism.

"Now that they're out of the home and kind of on their own, that's a difficult target audience to try to grab," Chazen said. "Same, too, with even just working moms. We have so many different commitments to school, to different

religious groups."

This outreach, she continued, will enable young women to "pick and choose" the kind of programming that speaks to them "where they want their time and energy to go."

Echoing that, Salamon said the Louisville Section is creating committees that allow women to work on their favorite causes.

"We've been working really hard at building coalitions and have started forming subject committee groups for advocacy," Salamon said. "We've got one for elder advocacy, we're doing one for reproductive rights. There's a voting rights committee. So, we're really trying to find out what makes people excited and then plug them in to what we're doing."

Louisville Metro Councilwoman

Cassie Chambers Armstrong presented NCJW with a proclamation from the city, recognizing the work that the Louisville Section has done.

"As an attorney, I know firsthand the impact of the projects that NCJW has been involved with," Chambers Armstrong said. "I know that these ideas and these projects that you all have started as a dream for you all turned into a reality; they are now making a difference in the lives of women, children and families. They are truly helping people in our community."

Lt. Gov. Coleman called women like those of the NCJW the true change-makers in society.

"I heard just before I came up here that this is a group that gets to action," she said. "Well, the W gives that away, right?"

## READING ROOM

*Continued from page 1*

never had.

"It's giving the Jewish Studies program a visible presence," Fox said. "It's not just an office where the professors are; it's giving the program a central point."

For Ranen Omer-Sherman, chairman of Jewish Studies, the reading room is like a dream come true.

He envisions using the space for public events, including colloquium luncheons and guest speakers.

The Israel Naamani Lecture, JHFE Lecture as well as the new Albert and Anita Goldin Endowment for Yiddish Culture series, which will explore the art

and scholarship of the language, will be held in the space, which seats 80.

"We hope that this warm and attractive space, which will be open to all UofL students – Jewish or not – will arouse their curiosity about Jewish life and culture," Omer-Sherman said, "and perhaps encourage them to take advantage of our rich Jewish studies offerings in the classroom and beyond."

Rabbi Slosberg and his wife Deborah have been building their book collection for 50 years. He described it as a "very good rabbinic collection."

Many of the books date back to his days as a library page at the Jewish Theological Seminary in New York. Back then, the library sold duplicates of

books in the stacks for \$1, and Slosberg bought some.

That's how he discovered he had just purchased an autographed copy of a book by Rabbi Mordecai Kaplan, the founder of Reconstructionist Judaism.

"We wanted to do our part in supporting this venture," said Slosberg, who is retiring in 2023. "We think it's so really important to have this [reading room] at UofL."

UofL announced in 2018 that it was seeking funding to turn part of the top floor of the Ekstrom Library into a Jewish Studies reading room, an idea that had taken root by accident.

It began when Natalie Polzer, professor of humanities at UofL, who also

teaches in the Jewish Studies program, happened to be on the third floor of the library one day. Seeing the door to the room open, she decided to peek inside.

"The physical space is so beautiful," Polzer told Community at the time. "It overlooks the quad. You can see the greenery, the trees. It's all window on one side – such natural light!"

So she floated the idea to the administration for a Jewish Studies reading room in that space.

They liked the idea.

"We went running with it; we took the idea and never wavered," Fox said. However, he added, "Natalie Polzer was kind a seed for all of this."



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