

JEWISH LOUISVILLE COMMUNITY

INSIDE:

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FRIDAY Vol. 49, No. 1 | January 27, 2023 | 5 Sh'vat 5783

Jewish Studies programs aren't just for Jews

By Andrew Adler
Community Editor

This is a story about narrative. The scene is a university classroom. The subject is Judaism – sometimes reaching back millennia, elsewhere cleaving to the past century of triumph, tragedy and possibility.

File this under the heading of “Jewish Studies,” as practiced and preached before students still in their teens or barely out of them. Some are steeped in Biblical minutia, others resolutely secular, Jews and Gentiles, believers and skeptics. No matter: All are welcome to explore this sweeping landscape of history.

We begin at the University of Louisville, where a Los Angeles-born polymath named Ranen Omer-Sherman will be our guide. Omer-Sherman holds the rather grand title of “JHFE Endowed Chair in Judaic Studies, Professor of Comparative Humanities and English.” He also signs his emails “Jewish Space-Laser,” which tells you that in addition to being a Notre Dame-minted Ph.D, he suggests something of a rabble-rouser. The man is a serious scholar, but his passions run wide and, on occasion, whimsically.

At U of L, Omer-Sherman has crafted a program that is purposefully multiheaded. There's no Jewish Studies Major. Instead U of L offers is a dual-track Humanities Minor in Jewish Studies, allowing students to focus either on Jewish Cultural Studies or Jewish Language and Culture. On the

latter track there's Hebrew, naturally. But “I often like to remind people,” Omer-Sherman points out, “that more literature and scholarship has been written over the centuries in Arabic, or, for example, in Yiddish. So we accept Yiddish if students want to go into a (language) immersion program – and of course Hebrew as well.”

That much said, comparatively

few undergraduates pursue a formal Minor. Most choose to sample one or more classes as part of their overall studies. Call it a version of Know Thy Constituency.

Asked if there's a critical mass of students at U of L interested in Judaism, Omer-Sherman answers with a reality

See **JEWISH STUDIES** on page 20



Ranen Omer-Sherman, who directs the of University of Louisville's Jewish Studies program, teaching an undergraduate class on Jewish Humor.

JFCS finds core opportunities in the Community Study of Jewish Louisville

By Andrew Adler
Community Editor

Community will continue to publish additional stories providing a deeper look into the 2021-22 Community Study of Jewish Louisville. The study was commissioned by the Jewish Heritage Fund (JHF) and the Jewish Federation of Louisville and study results were presented by Brandeis University in a series of Town Halls in September 2022. The full report is available at www.jewishlouisvillestudy.org.

As a Ph.D clinical psychologist, David Finke knows something about human behavior. And from his vantage point leading Jewish Family & Career Services, he understands what it means to serve constituents who – in our post-Covid, anxiety-suffused society – can use a helping hand navigating this thing called life.

Yet even he was struck by key elements of the Community Study of Jewish Louisville, released last September as the most comprehensive such survey ever conducted here.

“There were a lot of things that sur-

prised me,” Finke says. “I’m thinking particularly how the Jewish community tends to think of ourselves as a very fortunate community, and we are in many ways. But recognizing that within that community, there are a number of people who self-identified as having a tremendous amount of unmet need –either through financial resources they need help with, or mental health needs. That’s an area I thought was a lot higher than I expected.”

Few local agencies can claim so diverse a customer base. JFCS’s clientele com-

See **COMMUNITY STUDY** on page 4

Serving a diverse array of needs, Federation launches its 2023 Campaign

By Andrew Adler
Community Editor

As the Jewish Federation of Louisville launches the public phase of its 2023 Campaign, you might want to listen for echoes from a century ago.

“The first collective annual campaign was, I believe, in 1922,” recalls Sara Klein Wagner, President and CEO of the Jewish Community of Louisville. “And it was not the typical Federation campaign we think of today. It stemmed from the American Joint Distribution Committee, which reached out to Jewish communities and said, ‘We need your help. And we need someone to organize and send funds overseas.’ So this was the first time – at least that we know – that this community came together and sent money to Eastern Europe.”

Fast forward about 100 years to the 2023 Campaign – whose theme is “Go Forward” -- and the dynamic isn’t all that different. “We’re coming together today because we can do more collectively,” Wagner says. “And we’re fortunate enough to have organizations in every major community in North America...that allow us to put our funds together, and ensure that the most basic needs are met.”

Those needs are as diverse as the constituencies making up the Louisville region and beyond. They can be rooted in concrete and glass – witness the Trager Family Jewish Community Center, now a vital, energizing facility serving people of all faiths. It’s a place where programs embrace everyone from toddlers to seniors, where live theater thrives, early-childhood education is deeply valued and where fitness is a go-to watchword. Other needs may be bound up in areas that are less outwardly impressive, but no less worthy of support.

“We have more responsibilities than we ever did before,” says Leon Wahba, a longtime campaign leader who was honored with the 2022 Ronald and Marie Abrams Volunteer of the Year Award. Sitting in a lounge area of the Trager Family JCC, he waved a hand in a sweeping arc, observing: “This is a brand-new building, and it’s going to serve us very well,” Wahba said. “But it needs to be

See **ANNUAL CAMPAIGN** on page 7



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THE DASHBOARD

Word of the Month

What is Jewish identity?



D'var Torah

Rabbi Schmully
Litvin

Do Jews make up the Jewish people, or are the Jewish people made up of Jews? Sure, you're going to say, "both." That's generally the Jewish answer to any question.

In the world, we find collectivist societies and individualistic societies. The former emphasize the importance of the society, of the group, of the whole – the individual is supposed to defer his or her personal fulfillment and goals for the greater good. Individualistic societies focus on one's identity and rights, declaring that the state's role isn't to interfere with my personal fulfillment, but to stay out of the way.

So, from the Torah's perspective, what is Jewish identity?

In Parashah Bo – customarily the 15th weekly Torah reading, – we discover the first commandment the Jewish people are given: taking the lamb for the Passover sacrifice. Let's use this first mitzvah to determine if we are meant to emphasize the collective or the individual.

In general, there are two types of offerings: communal offerings, like the daily sacrifices (which have been replaced by daily prayer), and personal offerings, like an expression of personal thanksgiving after a perilous journey.

The first mitzvah of the Passover Lamb, however, contains elements from both camps.. Passover falls out on the 14th of Nissan; no one must do anything special, which seems communal. Yet, everyone must take part in the Pascal Lamb personally! Indeed, the very first act we performed as Jews established that it is impossible to say whether we are purely collectivist or purely individualist. There is an inextricable interweaving of the two, which is Jewish identity.

In truth, it's all about point of view. An individual must feel that Jewish identity is deferring to the community, and the

community must know that Jewish identity is all about the individual Jew.

Jewish individuals must set aside their own agendas and interests and live for the greater good. This means that when any other member of this nation is in pain, they hurt! The Jewish people are one people.

Inversely, the community must not lose sight of the individual. Organizations serving the Jewish community cannot exist for their own self-perpetuation. They have to be greater than themselves; they must sacrifice themselves for the benefit of the individual. We can't feel that we are successful if we leave others out in the cold. Just as the Jewish people are one, we must never forget one single Jew.

How is unity between one individual and another, and between an individual and the collective, achieved? This, too, is indicated by the name of the sacrifice: Pesach, or Pass Over. We must leap over partitions separating Jew from Jew and individual from the community until all are united and merged into the single organic entity that constitutes the Jewish nation.

In practical terms, this means that G-d granted every Jew the capacity to rise above one's narrow personal interests for the sake of the overriding interests of the community in which they live and of the Klal Yisroel. Additionally, the communal organizations and the collective Jewish Nation must act on behalf of each individual, so that not a single Jew should be lost, G-d forbid, helping each and all to free themselves from their limitations.

This year is the year of Hakhel, when, after the Shmitta year, the Jewish people would unite as one in Jerusalem's Holy Temple to hear their King read verses from the Torah. This year is especially auspicious for all of us to strive toward achieve this unity -- on a personal and communal level. Reaching that goal means we will surely be blessed by G-d to, as the Jews in Egypt experienced in the Portion, merit the end of our exile, with the coming of Moshiach speedily in our days, amen.

Rabbi Litvin also serves as a Chaplain for the Kentucky General Assembly and volunteers as a religious guide for inmates and hospital patients.

Snapshots



Ms. Cathy Dreszer teaching Musikgarten classes at the Trager Family JCC. Jane Haliday joined playing the violin for children and parents. Musikgarten combines music and movement to promote language development, self-expression, memory skills, concentration, social interaction, fine motor skills, listening, problem solving, teamwork, goal setting, and coordination. (photos by Carly Mason)

Candles

Here are the candle-lighting times for Shabbat in January:

- Feb 3 @ 5:49 p.m.
- Feb 10 @ 5:57 p.m.
- Feb 17 @ 6:05 p.m.
- Feb 24 @ 6:12 p.m.

Contacts

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Not getting your paper? Want to subscribe? Putting your subscription on hold? Development Associate Kristy

Benfield can handle all circulation questions. She can be reached at **kbenfield@jewishlouisville.org** or 502-238-2770.

Got an item for the *Community* eblast? Send it to **community@jewishlouisville.org**.

Deadlines

Got a news item for *Community*? Deadlines matter, especially for newspapers. Send in your news by **Monday, February 13** (though sooner is better). The paper will be published on

Friday, February 24.

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

Read Community Everywhere...

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NEWS

COMMUNITY STUDY

Continued from page 1

prises teens and seniors, working people and retirees, lifelong Louisvillians and immigrants still trying to figure out how to get from Beechmont to Bardstown Road. And despite what its name implies, fully three-quarters of the agency's clients are not Jewish.

Assumptions, therefore, can be perilous. "The number of folks within the survey who self-identified as being in the 'Sandwich Generation' – maybe senior adults tasked with rearing their grandchildren, or sons and daughters caring for fathers and mothers – are prime candidates for JFCS help.

"It's something we want to be there for," says Finke, who landed at JFCS 15 months ago after a multilayered career as a therapist. He lauds the Community Study's "level of detail" dovetailing into what he terms "shifts of surfaces" in how Louisville's population, and that population's concerns, have evolved.

Among the imperatives of the study, which the Jewish Federation of Louisville commissioned and Brandeis University conducted, was how better to involve young people. He cites a new partnership with the Federation dubbed "Be Well," an initiative "that allows us to survey and talk with youth, in this case defined as (ages) 15-24."

Additionally, "one of the things that we're going to begin doing," Finke says, "is having focus-group conversations with... with the 20 and 30-somethings in the next month or so, to get a sense of what it is

they need, what it is they're looking for."

These inquiries will be deliberately wide-ranging. Fundamentally, Finke says, he and his colleagues will ask "what are the resources that are needed? And again, are we talking about financial resources, are we talking about psycho-educational pieces such as, how to manage the impact of antisemitism?" Or "how to stay off social media and manage feelings of anxiety."

Reinforcing the collaborative dynamic, Be Well will include "pulling in partners from the Jewish community" to better understand and respond to issues affecting potentially disenfranchised youth.

Be Well is being funded with seed money from the Jewish Federations of North America, "in partnership with a network of Jewish and social-service agencies," Finke says, explaining that the initial round of funding "is sort of a planning grant," aimed at "setting up what they call 'resiliency roundtables.'" – a.k.a., focus groups. Finke likens them to "brainstorming sessions" that will include not only teens, "but probably parents as well. And we'll use that information to drive decision-making about areas of need."

Paralleling the Community Study's data on groups that are too often marginalized, JFCS wants to pitch a decidedly diverse social-services tent. "For example, there isn't much in our community for parents of transgender youth," Finke says, "so we have that support group already going."

Broadly, "the Brandeis study presents us with an opportunity – because we are an agency that provides counselling – (to) provide therapeutic intervention (and) peer support."

Indeed, "one of the pieces to me that comes out of the Brandeis study," Finke

says "is that somewhere around 68% of folks, regardless of their level of affiliation, believe there should be a Jewish social services agency" that serves the Louisville region, especially the at-risk population. He cited one sobering statistic: In the area of caregiver support, about a quarter of those involved "have concerns about where their next meal is going to come from." It's little wonder that the agency's food pantry has

become busier and busier.

Perhaps inevitably, any conversation about contemporary issues turns to what, for many, is the most pressing concern of all: the rise in antisemitic incidents not simply in Louisville, but nationwide.

How is JFCS responding? There are two things we're doing now," Finke says. "One is that individuals can call us. We have an expedited intake process for them, so if

Health Needs



28% of adults said they felt lonely sometimes, often, or all the time during previous week.



38% of adults said they have no one or only a few people they could count on in their support networks.

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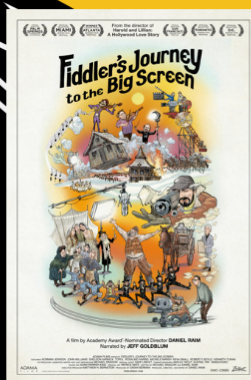
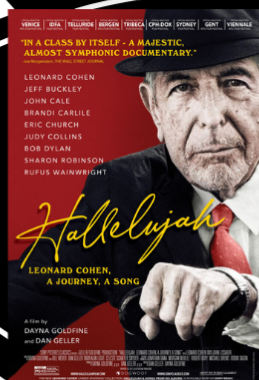
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NEWS

people have an issue, it's similar to what you'd do with any trauma, where you want some opportunity to receive support immediately."

Launched just weeks ago, the phone-in service grew out of chats with Matt Golden, director of the Jewish Federation of Louisville's Jewish Community Relations Council. "We talked about it," Finke says, "and set something up where folks

can have an expedited conversation with a therapist."

Additionally, "We're developing a curriculum to do some support groups with youth and adults to talk about" coming up against an antisemitic experience" Finke says, "and how to manage that experience." The aim is to empower people, guiding them in "how to confront antisemitism in a way that both feels safe internally...

and at the same time doesn't put you at physical risk."

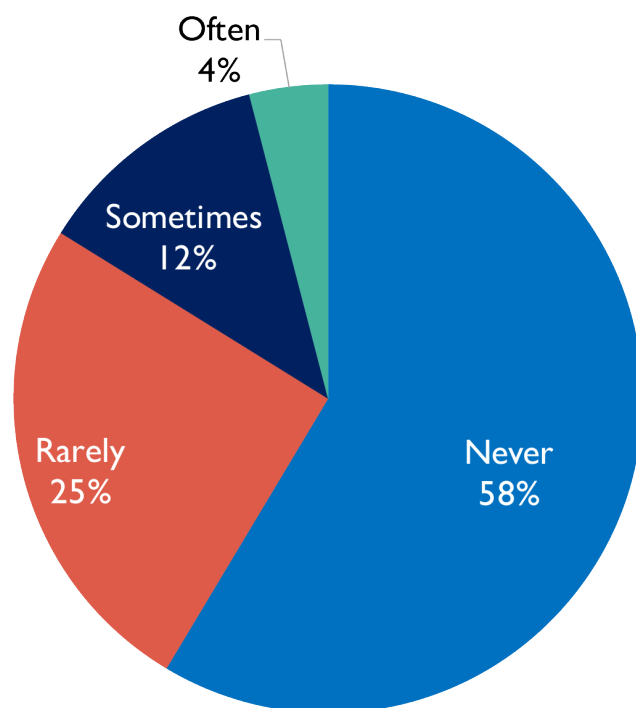
An accompanying goal, in Finke's words, is "to make you feel better about your identity." But in the end, JFCS's degree of success may hinge on whether potential clients decide that the agency is genuinely relevant.

Finke reduces it all to a single, funda-

mental question: "How do people recognize that we're here for them?"

Illustrations taken from 2021-2022 Community Study of Jewish Louisville.

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

For more information, call 502-459-0660, fax 502-238-2724, e-mail jcl@jewishlouisville.org or check out the website www.jewishlouisville.org.

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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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EDITORIAL STAFF

Sara Klein Wagner

Publisher
swagner@jewishlouisville.org

Andrew Adler

Managing Editor
aadler@jewishlouisville.org

Larry Singer

Advertising Sales
502-418-5845, lsinger@jewishlouisville.org

Robyn Kaufman

Digital Media Specialist & Graphic Designer
rkaufman@jewishlouisville.org

Christina Ballenger

Senior Digital Media Specialist & Graphic Designer
cballenger@jewishlouisville.org

Shiela Steinman Wallace

Editor Emeritus

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FORUM



Affiliation, participation and the tug of technology



Mindful Ramblings

Andrew Adler

Some years ago when I began to fully embrace Jewish life as a Louisvillian, someone remarked to me that Louisville boasted an unusually high proportion of affiliation – in other words, Jews who were members of one or more local synagogues or Jewish organizations. As a transplanted New Yorker this struck me as more than a little significant. Why, I wondered, was the dynamic of belonging so fervently entrenched in this relatively small city?

The answer (at least how I remember it some 25 years later) was that with fewer than 10,000 Jews living in a metro area of close to 1 million people, it was inevitable that the Jewish community would be more participatory in its collective Judaism. Joining a congregation – whether Conservative, Orthodox, Reform, or some spiritual variant – demonstrated an urge to assert/proclaim/preserve a fundamental component of personal identity. The synagogue/temple became an organic extension of what it meant to live Jewishly.

Nowhere was this more evident than during weekday morning, afternoon or evening services. Certain components of normative Jewish worship require a minyan: at least 10 adults ages 13 or older. You need a minyan to read the Torah on Monday and Thursday mornings (for that matter, on Shabbat mornings); to repeat the central prayer called the Amidah, and perhaps most vitally, to recite Kaddish on the

anniversary of a loved one's death. Prayer can be both a private and public action, the latter reflecting how an individual person, particularly amid the throes of grief, remains part of the greater community. We gather as a minyan to support our fellow Jew, and to assert that what happens to someone can affect us all, sometimes profoundly.

At Congregation Adath Jeshurun, typically there would be a reliable turnout for weekday services, a robust contingent for Friday night Kabbalat Shabbat, and a comparative tsunami on Shabbat mornings. We prayed, we sang, we chanted – an ensemble in which we were all, in a personal sense, spiritual soloists. It looked good and felt good. We were committed.

My involvement ended when I left Louisville for New Orleans in the fall of 2010. I can't speak to how things went over the next dozen years, during which AJ was substantially renovated. But when I visited Louisville early this past December and attended a Monday morning service, it was apparent that conditions were different.

Much of the difference reflected post-pandemic realities. For more than two years while Covid had compelled synagogues to suspend in-person gatherings, services were streamed over Zoom (weekdays) and YouTube (Shabbat mornings). Rendered by necessity, these were a spiritual lifeline for disenfranchised congregants. And for distant alumni like myself, streaming was a means to feel, at least for a bit, that physical separation could morph into what resembled genuine participation.

But now, as we begin 2023, Covid's threat has sufficiently receded (for most of us, anyway) to resume live services. Perhaps naively, I expected to find attendance up to pre-pandemic standards. Instead, on this particular Monday, there were barely

enough congregants present to allow for the Torah to be taken out of the ark. The new rule was: at least six warm bodies, with the balance Zooming in via a large flat-screen monitor; topped by an imposing webcam.

Now, I understand that certain congregants, especially those who were older or immuno-compromised, would opt to skip in-person services. Far be it for me to scoff at Covid anxieties. Barriers, if they exist, should be ripe for removal. Still, looking around at that Monday service I attended, I couldn't help feeling that something fundamental had been lost. Yes, we should encourage participation in whatever format – prayer can manifest in all sorts of ways. Just because I will Zoom in to a service only when no alternatives exist (when I was living 700 miles southward in New Orleans, for example), doesn't mean you must share my perspective. You may decide that Zoom provides access that otherwise would be difficult or impossible to achieve. You're ill, have a young child at home, your car won't start, the weather is frightful – then by all means, fire up your computer/phone/tablet/whatever and log in.

But for me there is irreplaceable spiritual resonance in being physically proximate to other human beings. It's a sensation of shared experience that cannot be duplicated within a digital environment. So if I'm situationally able, I'm going to acknowledge my affiliation by walking into the synagogue, taking my place in a chosen pew and raising my voice in prayer in the company of warm and willing bodies.

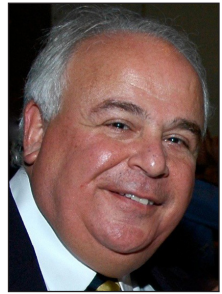
Or as "When the Saints Go Marching In" puts it: I want to be in that number.

Andrew Adler is Managing Editor of Community.

FEDERATION

CAMPAIGN

Continued from page 1



Leon Wahba

supported" with operating funds. Points of funding emphasis have shifted, just as the recipients themselves have evolved, and as new players have become part of the landscape. "When I grew up," Wahba recalls, "at the top of the list of who we gave to was Israel, then the synagogues, then the JCC. And then, when you donated to the Federation, you appeased your conscience knowing that some of that money went to Hadassah, and NCJW, Chavarat Shalom, JFCS (Jewish Family & Career Services, which gets about \$150,000 annually in campaign dollars), the schools, and so on and so forth." Wahba says.

"It used to be nationally and in Louisville that 50% of what was raised went to Israel," he remembers. "Okay, we accept that today Israel is a double-A-plus rated economy. They don't need as much year after year." So "we've cut back to where I think, last year, we allocated only about 11 percent of what the campaign took in.

"In Israel we support social-service work," Wagner adds, "including a large percentage of our funding directly supporting our partnership with the Western Galilee. We participate in allocating these funds for people-to-people experiences in education, medicine and culture."



Sara Klein Wagner

These days the focus is decidedly local-centric, connecting to the more than 18,000 Louisvillians who live in Jewish households. Emerging from pandemic-mandated lockdown, upwards of 1,000 people joined the Trager Family JCC as new members. And it acknowledges the core Jewish imperative of aiding persons laid low by the scourge of war, one example being how campaign dollars helped 120 refugees by introducing them to the JCC and Camp J.

Elsewhere, donations support citizens under economic siege, who are hungry and may be homeless, or "helping refugees who leave Ukraine and end up in Louisville, Kentucky or in Israel," Wagner says. "It's helping people on the ground." And crucially, donations bolster efforts to combat ever-rising incidents of antisemitism – reflecting the sober reality that almost one out of three Jews say they're concerned about this disturbing trend.

"Every year and every day we're changing lives," emphasized Wagner, who's been part of the Jewish philanthropic infrastructure for more than three decades. "It's called an 'annual campaign,' but it's what we do over our lifetimes and from our hearts – it's a continuous commitment."

The initial phase of the campaign, which focuses on major gifts, is under way. Next is the drive targeting individuals making personal donations, which are an equally vital component. The official kick-off comes on Sunday, Jan. 29 – which used to go by the moniker "Super Sunday" and now is described simply as a "Community Telethon" -- when a legion of volunteers will each phone 15 or more prospective donors.

Asked what's distinctive about how the local campaign is structured, Wagner – a Louisville native and Brandeis University alum – emphasized how volunteers are essential to the overall success of the campaign – in this or any other year. She also spoke about how she learned "what it means to have an institutional life, to speak out as a Jewish community."

"In Louisville, we're fortunate to have leaders who are role models, who this is just part of their DNA," she says. "They step up year after year, day after day and say, 'This is part of who I am,' this collective called Jewish Louisville."

Broadening that pool of contributors is an ongoing imperative. "I think there are a lot of people out there who could potentially join in that effort," Wagner believes. "It's on us to invite people into the conversation, to make sure we do a better job of explaining the impact you as a donor can make."

There are, of course, factors specific to each campaign. In recent years, the pandemic occupied much of the foreground, as did the separate Capital Campaign to build the \$43 million Trager Family JCC.

Now, amid what is essentially a post-pandemic environment, how necessary is it to be ever-flexible? "The really intriguing part, whether it's non-profits in

the Jewish community or purpose-agencies like ours across the board," Wagner observes, "is that we have to pay attention to what's relevant, to our donors, just like a business has to pay attention to what's relevant to their customers."

A generation ago there was no Facebook, no Twitter, no Instagram and certainly no Tik-Tok. But today's potential donors, especially younger ones, live much of their lives online. "We've been working to reach more people on social media," Wagner says, or directly via the lingua franca of the digital age: text messaging.

"Years ago we wouldn't have dreamt of asking someone to make their commitment on a text message," Wagner admits. "But people have really responded positively to such approaches."

"We have to stay current," she says. "You can open your app for, 'This is my Jewish engagement,' and 'This is my app for my wellness engagement, my sports-fan engagement.' Our job is to give people the easiest access to where they are in their lives."

It's all about removing barriers, appealing to donors who all too often have been left behind, "who are not in the kind of rhythm of giving that perhaps their parents have been," Wagner explains. "Perhaps younger donors have been focused elsewhere, in terms of what they think is important for their support. So critically, 'we have to engage more young adults in determining what the future is going to look like in philanthropy.'"

One critical tool is the Brandeis-led Community Study of Jewish Louisville, released this past September. "I think it's an opportunity to change how we look at ourselves, how we plan for all Jews in Louisville," Wagner says. "And we have to understand that there is no one pathway to participate in Jewish life. We know from the study, that there are a lot of people who said one of the deterrents to participating in Jewish life is they're concerned that, perhaps, they don't know enough, (so) they won't know what to do."

Some pathways are especially resonant. One prime example is Birthright Israel, the program that underwrites free trips to Israel for young people. Many of those alumni are now firmly anchored in the local Jewish community.

"Think about how many of our young adults went on Birthright, and now those who've become young parents have the (Trager Family JCC's) PJ Li-

brary," Wagner says, "and their children have the opportunity take advantage of Jewish books delivered to their homes."

It's all part of the encompassing dynamic of going forward. "What will it look like to be the generation that grew up with these opportunities?" Wagner asks. "What did these once-in-a-lifetime, meaningfully engaging experiences mean to them? Is there a stronger connection to, 'I'd like to give back to my community?'"

Unlike some large-scale fund-raising efforts, the Jewish Louisville campaign doesn't kick off with an explicit, public dollar goal. "Yes, it could be motivating," Wagner says. But she'd rather frame the dialogue in different terms. "The goal is that we have needs we haven't met. If we raise an extra million dollars this year, I assure you we can put those funds to meaningful use."

As a symbol of collective achievement, the Trager Family JCC testifies to the power bricks-and-mortar yields in encouraging donors. "It's exciting and it's fresh and it's new," Wagner says with evident pride, "and there's this, 'We're all joining together, painting this picture of a Field of Dreams – build it and they will come.' It really has energized the community at just the right time."

"When you get back to the annual campaign – yes, it's definitely a different kind of vibe," she agrees. "But again, to me that's the fun and the challenge, because every single person who is a member of this community is, uniquely, in a different place on their own journey."

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NEWS

Ariel Elias performs at Trager Family JCC

By Andrew Adler
Community Editor

Out of little beer cans, mighty comics grow.

Ariel Elias – yeah, her, the comedian who, after narrowly dodging a brew-filled projectile hurled at her during a recent South Jersey gig, chugged its contents on stage to the astonished delight of YouTubers everywhere.

Thus virally-empowered, she wielded her sly, laser-beam standup Saturday January 14 at the Trager Family JCC.

It's fair to say that this 30-something product of Lexington, Ky. can give loads more than she can get. In other words, don't mess with this woman. She'll out-manuever you before you can even think about ordering a second round of alcoholic libations.

There was no such brew-bombing, at least at the first of two shows Elias gave before a sold-out audience gathered inside the Shapira Foundation Auditorium. Having already been appropriately lubricated via local comedian Justin Tabb's deft, make-zany-fun-of-myself warmup routine, patrons (some seated on bleachers, others occupying coveted tables near the front) were primed: Let the craziness begin.

The best thing about this woman is that she's a comedian first, a Jewish co-

median second. Yes, this was a show delivered in a place where the crowd, presumably, could identify closely with her faith. But her observational comic methodology was as far from creaky Borscht Belt prototypes as one could imagine. Elias is a thoroughly modern wielder of wit.

During her first show of the evening, dressed casually in jeans and a color-splashed sweater, she pivoted shrewdly among subjects that — as the evening progressed, grew edgier without ever veering into crassness. Few comedians of any background could riff about circumcision in one instant and menstruation the next, and make it all seem as wholesome as Grandma Sadie's Passover brisket.

Of course, when you're newly married and living a pet-infused Brooklyn life, potential laugh-fodder is everywhere — as are the foibles of the male species.

Consider the following scene in Elias's Brooklyn apartment: "Last week, our dog threw up on the carpet. And then my husband cleaned up with a dustpan and brush," she recalled. Big laughs ensued, but Elias was savvy enough to let the laughter build until it was just about to subside before delivering her zinger: "That's something only a man would ever do."

Ouch. And yup.

Or taker Elias's musings on another male-centric dynamic: ritual circumcision. Yes, she explained, it's the fundamental sign of the covenant between the Almighty and the Jewish people, but hey — it does raise a few thorny issues, and makes God out to be a bit of a severe fellow.

"A lot of the Bible is God being very petty and insecure," Elias says, "going up to every guy and saying, like, 'Do you love me? Prove it!'"

Mentioning a group who are virulently opposed to circumcision, Elias admitted a tinge of envy. "What makes me mad is they have a name for themselves, and it's really good. I'm genuinely mad at how good the name is. They call themselves 'Intactivists'" Big laugh. "But they were so mean to me I call them 'Foreskin-heads.'"

Ka-ching!

The whole evening was much like that. Self-deprecating enough to mine comic platinum out of having contracted herpes from an unrepentant ex-boyfriend ("I feel like it wouldn't sound nearly as bad if it wasn't plural — if I was up here and said, 'I have a herp'").

More and more riffs spilled out, on body image ("I'm very much built for the old country — I'm for the ox diet so I can pull a cart"), dating, or sitting next to a an ultra-Orthodox Jew on the subway

when the car lurches and he — unable to keep from brushing up against her — recoils in semi-horror.

"I used to call them 'Extreme Jews,'" Elais says, "but that sounds so cool. It sounds like a guy who goes skydiving, and he gets on the ground and chugs a energy drink called Mountain Jew."

Inevitably she turned to the beer-hurling incident, when the husband-half of a couple in the audience took apparent offense a joke alluding to abortion, and decided to launch a can in her direction.

"I'd thought it was the woman I was having the back-and-forth with," Elias said told her show audience last night. I thought it was her" who threw the can. And as a human being I was appalled and it was very scary. But as a feminist I was like, 'Hell yeah — break the glass ceiling with whatever tools you have!'"

Proving that even scary stuff can have an upside, the incident was posted on YouTube and got enough attention that, on Oct. 25, Jimmy Kimmel had her on his show.

"After the show he called me aside and said, 'This has all been so crazy for you — has your career taken a bump from this?' 'And I said, 'Yeah, actually, I don't know if you heard, but I just did Kimmel.'"

Game, set and match to Ariel Elias.



Pictured from left to right: (First Row) Comedian Ariel Elias performs in the Shapira Foundation Auditorium at the first of two sold out shows; Jordan Price as Emcee; Comedian Justin Tabb opening the show. (Second Row) VIP attendees at a meet & greet with Ariel Elias and Justin Tabb. Pictured from left to right: Shoshanna Goldfine & Jeff Goldberg with Ariel Elias; The Reskin Family poses with Ariel Elias; guests interacting with Ariel Elias; VIP attendees in a Q&A with the night's comedians; Ariel Elias and Justin Tabb pose for a photo before their second sold out performance. (Photos by Kathryn Harrington)



PICTURE THIS: SENIOR SOCIAL CLUB



The Senior Social Club celebrated the New Year with a special luncheon, presentation and performance the Trager Family JCC.

Pictured from left to right: Lewis & Ilean Rowe, Mickey Nibur, Marian Harrell; Guests, Jackie Thomas, Barbara Gordon; Sweet Harmony singing group; Active Adult and Senior Programming Director Dara Cohen, Dolores Levy; Linda Turpen, Harvey Liebschutz, Bobbi Merket; Kevin & Stacy DeCoste; Dara Cohen, Diane Sadle. (Photos by Robyn Kaufman)





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FILM FESTIVAL

A vision 25 years later

Wilma Probst Levy, wife of Louis Levy, co-founder of the Louisville Jewish Film Festival, and Marsha Bornstein, past director, reflect upon 25 years with an eye toward future growth

By Stephanie Smith
For Community

Wilma Probst Levy is thrilled that this year's 25th Annual Louisville Jewish Film Festival includes sixteen films. She credits her husband Louis' "vision" as a major factor in this. As an actor in film and theatre and a volunteer for the Jewish Film Festival in Washington, D. C., he wanted to bring a Jewish film festival to his hometown of Louisville.

A fifth-generation Louisvillian who grew up in this Jewish community, Louis made his way home several times a year and spent the entire duration of each festival in a local hotel so that he could participate in the event. He was known for demonstrating his enthusiasm by running down the aisle of the theatre on opening night to welcome everyone.

Wilma Levy says, "We started the film festival with only a few films and now to see 16 this year means a lot to me and I know Louis would be excited as well. I hope as many people as possible can attend the festival and experience our rich Jewish history and identify with our culture through film."

Over the years, Wilma Levy says the festival broadened its reach into the community at non-Jewish venues such as the Louisville Slugger Museum, The Kentucky Science Center and Bellarmine University. "The new Trager Family JCC offers the perfect place to contin-

ue this type of outreach, there is room for everyone to participate," she says.

The Levys established the Louis Levy and Wilma Probst Levy Film and Theatre Arts Fund to ensure the long-term viability of this much-loved arts event. Having played the "Rabbi" in the hit comedy, Bernie's Bar Mitzvah on Broadway and in Baltimore, Louis Levy brought the play to the JCC CenterStage. For several years, he also appeared locally in A. J. on Broadway and more than thirty films. With many additional acting credits and his enthusiasm for the festival, it's no surprise that Phyllis Shaikun, who'd known Louis for years, said in a 2001 Community article, "Talking to Louis Levy is akin to capturing lightning."

For his tireless efforts on behalf of many Jewish causes in the Louisville community, he once received the JCC President's Award. When asked in a 2015 Community article what he considered to be his greatest legacy, Louis replied, "the Louisville Jewish Film Festival!"

About halfway into her 37-year tenure at the Trager Family JCC, Marsha Bornstein began her journey as director of LJFF. Following her stint as cultural director, Marsha changed jobs and became responsible for the annual artist-in-residence program, the Jewish Book Festival and the LJFF.

She explained, "We had five films my first year and no accompanying special events or programs. I used my experience with event planning and my



Wilma Probst Levy and Lou Levy

We thank Louis, Wilma, Marsha and many others who helped us reach this 25-year milestone. Special thanks to this year's LJFF Committee:

Keiley Caster, Co-Chair
Janet Hodes, Co-Chair
Tricia Kling Siegwald, Director
Asaf Angerman
Rabbi David Ariel-Joel
Ellana Bessen
Jeffrey Callen
Jan Glaubinger
Abby Glogower
Cantor David Lipp
Bonnie McCullagh
Solange Minstein
Cara Nichols
Ranen Omer-Sherman
Pami
Mickey Ruby
Susan Waterman

desire to make something small into something much bigger. After a few years, I focused solely on the festival. Working with a strong committee and excellent chairpersons, we increased the number of films, venues, speakers and receptions.

"By reviewing more than forty films a year, I searched for thought provoking movies that would educate, change people's perspectives and serve as a source of entertainment. The arts are such an important part of our community."

When Covid hit the area, Bornstein was determined to keep the LJFF go-

ing. "All of a sudden, we had to learn how to do this huge event virtually. While it was a challenge, I am so happy that we did it. At such a difficult time, the film festival gave us all something meaningful to look forward to."

Before her retirement, Bornstein was happy that she'd had several months to train Tricia Kling Siegwald – Senior Director of Festivals & Special projects at the Trager Family JCC – to take over her role. "I've known Tricia all of her life and it was my pleasure to pass on my knowledge and experience to her."

Film Festival Review: 'La haine'

By cd kaplan
For Community

Not long ago around 5 p.m. on a Sunday evening, a man was shot to death near the intersection of Baxter and Highland Aves. It was the second such recent incident in that area. One of Louisville's finest eateries, Jack Fry's, is just a shout away.

This is Cherokee Triangle territory. A "good" neighborhood. A "safe" neighborhood. But not so much anymore, apparently.

This is the kind of violence that's supposed to happen only on the other side of the tracks, at the other end of town, where you don't stop when the traffic light turns red. Call it violence creep. It is a very real thing.

This brutality, for various reasons, is becoming the new normal. Such a killing, at that spot, at that time of day, would have been unfathomable a quarter-century ago when the phenomenon of violence was crafted on celluloid by director Mathieu Kassovitz's in his searing, award-winning film, "La haine" ("Hate"). At that time and place occurrences like these were said to happen only at the dark ends of lower-class neighborhood streets.

In this brilliant movie, which covers

24 hours in the lives of three malcontented, unemployed youths on the outskirts of Paris, onerous circumstances had already fomented extreme violence: Riots. Constant human aggression -- against authority and against one another.

That grim reality intrudes on even among the best of pals, the focus of this masterpiece. We meet Vinz (Vincent Cassel), a Jew, Saïd (Saïd Tahmaoui), an Arab, and Hubert (Hubert Koundé), an African immigrant. The day portrayed is mostly like every other for these guys born and mired in poverty and disaffection.

They wake up.
They hang out.
They get high.
They argue.

They try to visit a friend in the hospital, who was shot the night before by the gendarmes, and get drawn into their own confrontation with police – as they do several other times during the day and night.

They have expropriated American gangsta culture: the lingo, the break dancing, the adoration of guns. Vinz, saddled with the shortest fuse of the trio, mimics DeNiro's Travis Bickle in his bathroom mirror. Their simmering anger is just a comment or interaction away from exploding.

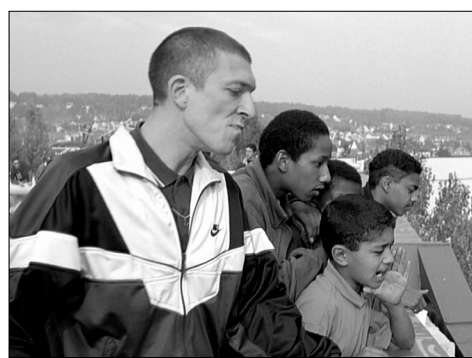


Photo still from La Haine

This is a day in the life of their Paris, not Emily in Paris's Paris. They walk about. Shoplift. Get in arguments. Run away from the cops.

There are three truly resonant scenes where they interact with others. One takes place in a tony, upscale apartment when his pals join Saïd as he goes to collect some money from a fellow. Another unfolds in a public restroom, when an old man shares a story, a fable, amounting to a life-lesson warning the three young men can't quite comprehend. The third incident spills over when they crash an effete gallery opening in the heart of the city.

"La haine" works on several levels. As film-making it is top shelf. Shot in

cinema-verité style black and white, it is expertly edited. Indeed, it won the editing award at the 1996 Césars, the French equivalent of the Academy Awards. It also won Best Film, with Cassel winning for Best Actor.

Mathieu Kassovitz, whom you may know from the French TV spy series "The Bureau," or when he played Audrey Tatou's love interest in "Amélie," took the Best Director Prize at the '95 Cannes Film Festival.

Though the final scene of "La haine" is somewhat predictable, that sense of expectation renders it no less jarring. The movie richly deserves all its accolades.

The film is also important in how it subtly reveals the causes of violence, and its effects, which over the last quarter-century have spread beyond borders where only the desperate reside.

"La haine" is a hard watch, but one that needs to be seen.

Want to go?

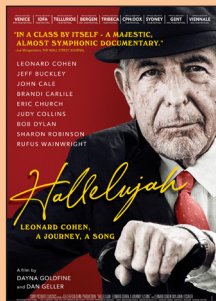
An offering in this year's Louisville Jewish Film Festival, "La haine" will be shown at Baxter Theater on Thursday, Feb. 16, at 7:00 p.m. Tickets are free, and can be obtained in advance at jewishlouisville.org/event/louisville-jewish-film-festival-la-haine/.

FILM FESTIVAL

25th Annual Jewish Film Festival features special films and programs

The Trager Family Jewish Community Center announces its 25th Annual Louisville Jewish Film Festival (LJFF). The festival, which runs Saturday, February 4 – Sunday, February 19, will showcase a hybrid season including 15 features and one short film: some screened in person, with others available to watch online. Individual film tickets are \$12, – an LJFF Festival Pass to view all 16 films is \$99. For more information and to purchase tickets, [visit jewishlouisville.org/filmfestival](http://jewishlouisville.org/filmfestival).

Special events and programs:



“Hallelujah: Leonard Cohen, A Journey, A Song,” Live Film, 7 p.m., Saturday, February 4, LJFF Opening Night

Live Special Event: LJFF opening night of its 25th Anniversary celebration with pre-film live entertainment, hors d'oeuvres, cake and champagne beginning at 7 p.m. on February 4 at the Trager Family JCC. The evening will feature live entertainment from Brigid Kaelin and Cantor David Lipp performing selections by Leonard Cohen.

Sponsored by Wilma Probst Levy



“Repairing the World: Stories from the Tree of Life,” Live Film and Special Event, 4:20 p.m., Sunday, February 5, Adath Jeshurun Synagogue

Live Special Event: Rabbi and Hazzan Jeffrey Myers, who has served as the Rabbi and Cantor for the Tree of Life in Pittsburgh since 2017, will join us on video with film Director Patrice O'Neill, for a special Q&A session. Rabbi Myers survived the attack at the Tree of Life in 2018 when the synagogue was the target of a mass shooting in which eleven people were murdered and seven injured. Film director Patrice O'Neill has dedicated more than 20 years of her life to the anti-hate movement including her film Not In Our Town which ultimately turned into a dynamic movement against hate. Cantor David Lipp will moderate.

This film is made possible by Congregation Adath Jeshurun through a grant from the Jewish Heritage Fund, Rabbi Joshua Corber's discretionary fund and Cantor David Lipp's discretionary fund.



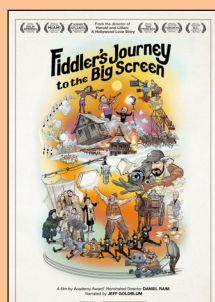
“The Therapy,” Virtual Film, February 4 – 11; special virtual event, Tuesday, February 7 at 7 p.m.

Virtual Special Event: Dr. Clint Nowicke, he/him/his, a psychologist specializing in gender-affirming care and trauma work with LGBTQ+ individuals, will join virtually for



Photo still from *The Therapy*

this special programming. Nowicke will discuss the traumatic impact of conversion therapy, and the overall psychological considerations of the LGBTQ+ community. Bonnie McCullagh (she/her/hers) will moderate.



“Fiddler's Journey to the Big Screen,” Live Film, 7:30 p.m., February 11 at the Trager Family JCC; (This film will also be featured virtually, February 4 – 11)

Special Event: A brief live performance prior to the film featuring CenterStage Academy showcasing Fiddler favorites such as “Tradition,” “If I Were a Rich Man” and “Matchmaker.”

Sponsored by Susan and Jeffrey Callen



“The Last Chapter of A.B. Yehoshua,” Virtual Film, February 4 – 11; special virtual event at 1 p.m., Sunday, February 12

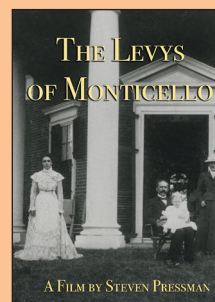
Virtual Special Event: Dr. Ranen Omer-Sherman, JHFE endowed chair in Judiac Studies at the University of Louisville, will moderate a discussion with director Yair Qedar

about the life and influence of A.B. Yehoshua. Yehoshua who died last year at the age of 85, was long one of Israel's most acclaimed writers and public intellectuals. Deeply aware of the way Israeli writers are seen as prophets by their own people, he was one of the main doves in the Israeli literary scene. Ranen Omer-Sherman worked closely with Yehoshua during his book tour to the U.S. and interviews in Israel. Yair Qedar is an Israeli documentary filmmaker, social activist and former journalist. Chronicling the lives of Jewish and Israeli figures of the modern Hebrew literary canon, Qedar's nineteen feature length documentaries have all premiered at film festivals and have won the director over twenty prizes.

Sponsored by The Naamani Memorial Fund for Jewish Culture and the Department of Comparative Humanities, University of Louisville



Photo still from *Fiddler's Journey to the Big Screen*



“The Levys of Monticello,” Virtual Film, February 12 – 19; special virtual event, 7 – 8 p.m., February 13

Virtual Special Event: American history textbooks can only teach so much, so where can we turn to learn more about our nation's many diverse stories? Join Abby Glogower, curator of Jewish collections at the Filson Historical Society, and Garret McCorkle, education associate at the Muhammad Ali Center, for an interactive conversation about the roles of museums and archives – past, present and future – in expanding and deepening our understanding of the American story. Bring your curiosity, questions and passion for complex and inclusive American history!

Sponsored by The Filson Historical Society



“La haine,” Live Film, 7 p.m., Thursday, February 16, Baxter Avenue Theater; free film and special event

Live Special Event: Film professional and scholar Nathan Viner will join us to introduce the film “La haine.” Reflecting on the film's impact and storytelling twenty-five years after its creation, Nathan's remarks will inspire thought-provoking insights into this powerful film, one of the four that screened in our first film festival in 1999.

Sponsored by the Rosa Gladstein Fund

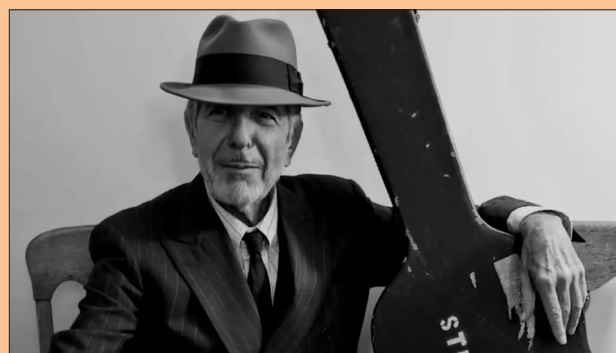


Photo still from *Hallelujah: Leonard Cohen, A Journey, A Song*



Photo still from *The Last Chapter of A.B. Yehoshua*

NEWS

After pressing the pause button, Trager Family JCC revs back up

By Andrew Adler
Community Editor

As if the extreme cold on the weekend of Dec. 23-24 wasn't enough, the Trager Family JCC had to contend with water finding its way to places it had no business occupying. So what do you do when your building has to close for the better part of a week to dry out?

You pivot, that's what.

Which is exactly what facility staff did between when the incident occurred on Dec. 24 and its doors reopened on New Year's Day, 2023. It was a test of collective patience – not simply of employees and contractors who worked diligently to get the building back on its feet – but of members contending with their own weather-induced mishegoss.

Coming smack in the middle of a holiday break, the timing was decidedly unfortunate.

"Telling our preschool families we couldn't open – that was hard," acknowledged Sara Klein Wag-

ner, President and CEO of Jewish Community of Louisville. "I mean, they count on us and we're here for them. That's a big deal."

They turned to everybody's favorite pandemic-inspired tool: Zoom. "We did some online classes, activities for the kids," Wagner said, "and teachers did things from home that were appreciated. And you know, it was during vacation. I heard from so many people who were planning on bringing guests during that week, kids home from college or family visiting. We were so excited to show them the brand-new Trager Family JCC."

And by the morning of Jan. 1, the sensation was not of what had gone wrong, but what had now gone conspicuously right. Call it a renewed commitment at the launch of a New Year.

"Oh my goodness, to be in our lobby with other team members, greeting people," Wagner said.

"I was at the front desk when we opened at 8 a.m. – there were people lined up to get in, and they were

so grateful, so understanding, so relieved and excited to be back in the building. It felt as good as when we opened" last spring. "I mean, we got through this unforeseen moment, and it was joyful."

Indeed, the next day – Monday, Jan. 2 – the Trager Family JCC recorded some 1,200 "swipes" of member cards, perhaps the most ever so far in its brief existence.

Incidents like last month's flooding can be maddening. Setbacks occur even in the best of times. But "just like the people before us" Wagner said of planners for the original JCC, which opened in 1955, "we are confident this building is going to take us through generations."

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FEDERATION

Son makes Capital Campaign donation in honor of his father's commitment to lifelong fitness

By Stephanie Smith
For Community

This is the fourth in a series of articles highlighting the stories behind the generous Capital Campaign donors who make up the Wall of Honor Tapestry of Giving at the Trager Family Jewish Community Center.

About three days a week, Bill South catches a ride to the Trager Family Jewish Community Center. Bill's cardiologist says these visits that include healthy doses of socialization and exercise are what's keeping the 94-year-old alive.

Rob South, South's son, says, "My dad's commitment to fitness and the community he has found at the Trager Family JCC are the reasons why my wife, Gina, and I decided to donate to the recent Capital Campaign. Dad had a heart valve replacement some years ago and his doctor advised him to exercise for as long as he can do it."

Rob South says his father started coming to the old JCC about 10 years ago and typically walked the

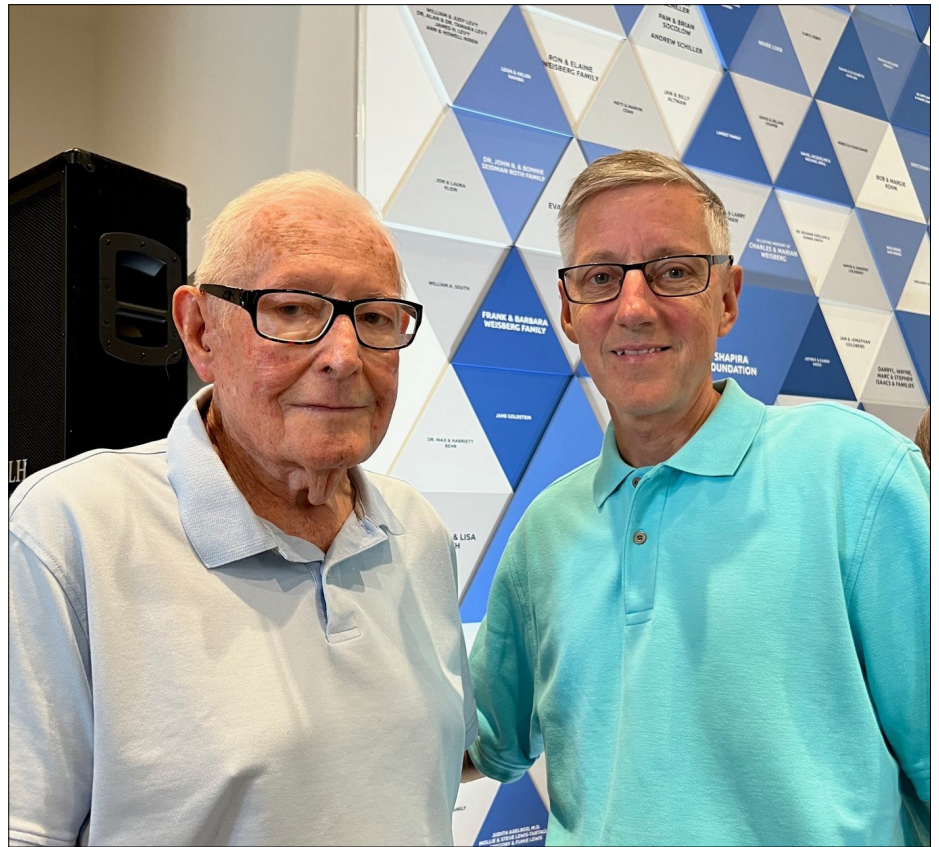
track and used workout machines to stay in shape. his routine has changed a bit over time – there are activities he can't manage anymore – but he still enjoys coming and doing what he's able.

Bill South says, "I don't want to just 'sit around.' My mind is active, and I want to exercise as best I can."

Rob and Gina South joined the JCC when their children were young so they could take advantage of the pool. Now that their children are grown, the Souths still belong to the Trager Family JCC. "My wife participates in various classes several times a week and I get there as often as I can."

Rob South urges, "When you find a cause that's meaningful to you, show your support with a financial commitment to ensure its long-term viability."

We thank Rob and Bill South for sharing their story with us.



Rob and Bill South in front of the Trager Family JCC Wall of Honor



YOUR LEGACY matters.

You have poured your heart and soul into Louisville's Jewish community and made a difference. Your commitment to Jewish Louisville stands as a testament to your values.

Now is the time to take the next step in making it an enduring part of your Jewish legacy.

As you plan for the future, think about what your Jewish legacy means to you. And please consider the institution closest to your heart in your will or estate plan.

To learn more about how to create your Jewish legacy, please contact Cari Hatch at chatch@jewishlouisville.org.



JEWISH FAMILY & CAREER SERVICES

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OUR IMPACT

At JFCS we believe that clients are experts in their own lives. We don't write a path for people — we walk a path with people as they identify, set and achieve their goals. We help clients meet life's challenges and support them as they learn, and build upon, the resilience that gives them purpose. In 2022, we fostered connection and compassion as we served over 1700 individuals in Greater Louisville.



CAREER & ECONOMIC OPPORTUNITY

583 individuals were guided through career exploration and job search preparation services, including

149 refugees and immigrants, who accessed recredentialing and career laddering services to help return to their previous professions or begin new ones in the United States;

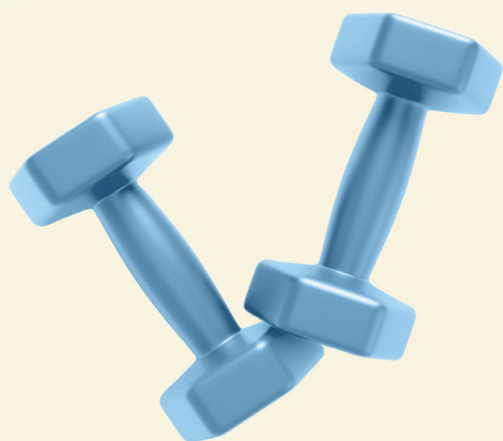
206 and entrepreneurs who explored starting or growing a small business in Greater Louisville.

FAMILY STABILITY

351 individuals were provided holistic family stability services, including case management, financial education and emergency assistance.

205 households shopped at the JFCS Sonny & Janet Meyer Food Pantry, receiving fresh food, shelf-stable items, and personal and household goods.

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KLEIN OLDER ADULTS

366 seniors and caregivers received comprehensive support to help manage the aging process.

73 individuals took part in JFCS Support Groups to share experiences and learn from others experiencing similar circumstances.



CLINICAL SERVICES

339 individuals benefited from counseling and psychiatric services to improve emotional well-being and realize life goals.



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FORUM

Okay, so I changed my mind on Sunday School



JCRC

Matt Golden

I hated almost everything about being a Jewish kid and I think it started with Sunday School. Sunday School robbed me of the glorious activity of doing nothing for three hours every week. Instead of Sunday morning Star Trek reruns and bottomless cereal, I had a heaping helping of Hebrew class, ethics, and 45 minutes of worship service. Every week, Dr. Waller, of blessed memory, would catch me daydreaming with that imperious stare of his and guilt me back to attention. Sunday School was always too hot or too cold. The desks were far too small. The clocks ran too slowly. And to prolong the agony into the coming week, homework was assigned. From Sunday School!

After a few years of that, when I was about 9, somebody thought it was a good idea to increase the agony by introducing a Wednesday Hebrew Class. So, while my other friends were playing, or riding bikes, or listening to music, I was forced to read a language, backwards, for a couple extra hours a week. Oh, and that required additional homework, too.

To compound the pain, my mom was always late picking me up. Not just occasionally, but every week on both Sundays and Wednesdays. I was known as the kid whose mom never came to Hebrew School on time (I'm sure there's a Yiddish phrase for that). The Hebrew School teachers would stand outside huffing and looking at watches while I wished, futilely, that her station wagon would pull into the parking lot. Those wishes never worked. After a year of that, I mustered enough courage to tell my teachers that, since we all knew she was going to come eventually, they should just leave. Amazingly they did, and the few minutes of extra peace I would get after everybody left was one of the few positives of carpool line.

Then the B'nai Mitzvot circuit started. In addition to Wednesdays and Sundays, I spent hours listening to a cassette tape—not of music like the rest of my friends, but of my Torah portion—as my Rabbi crammed enough information into my skull to squeak me across the Bar Mitzvah finish line. Around that time, I was also sent to Jewish Cotillion. If you don't know what that is, count yourself lucky. The best way I can describe Jewish Cotillion is a sadistic social experiment where 11- and

12-year-old Jewish kids are sent to a synagogue auditorium and forced to dance awkwardly with each other in ill-fitting clothes. My left eye still twitches and my flight instinct kicks in, even today, when I hear the words, "fast dance."

Even after the B'nai Mitzvot were over, the pain did not end. I was also made to attend the High School of Jewish Studies on weekends. Hour-after-hour of education on the Holocaust, Israel, and ethics. One day, we watched a film about Israel so we could understand where the crumpled dollar I shoved in the tzedakah box each week was going. In the movie, a bunch of Israeli kids my age were out hiking in boonie hats and sandals in the desert smiling and laughing. I remember thinking, "what a load of crap, why am I sitting here paying for them to hike and play in the desert while I'm here at Sunday School?"

That being said, there were a lot of pretty incredible people along the way who shaped who I am as a Jew. Bernie Sweet, of blessed memory, a volunteer teacher at my Sunday School, told his class of ten- or eleven-year-olds, to the best of my recollection, "there will be times in your life when people call you a Jew like they want to spit the word out of their mouths." I can still see his face and the furrowed brow behind his giant Hollywood mogul glasses. "They may say hateful things to you, but you call them out. You stand up for yourselves and your people." From him and others like him, I have a vast understanding of anti-semitism, ranging the alphabet from Antiochus and blood libel to xenophobia, yellow stars and Zyklon B.

John Mayer, likewise a volunteer teacher, took my Sunday School class to a number of churches in the West End of Louisville as part of our class on understanding other faiths. As we shuffled in and out of church pews, I remember him telling us that we—the churches and the synagogues—were all allies in the fight to make things better. He always stressed that, "different people standing together are stronger than they are alone." I learned more about Martin Luther King from him than I did in the public school I attended. I think a lot about what he taught us as we build coalitions today via the JCRC.

Another teacher instilled in me a pride and a love of Jewish people across the world. He would speak with wonder about the Jews of Israel, Morocco, Iran, Egypt, and Ethiopia and the beauty of their experiences. One day, I remember him pulling a giant gold medallion out of his shirt that had a guy with an eye patch on it. "You see this guy," he asked? "This guy is Moshe Dayan. He bravely fought for Israel, and



Matt Golden's three children and his nephew (third from the left) preparing for Sunday School

then he bravely made peace for Israel. A great warrior can become a great peace maker. And he was a Jew just like you." I may not have done as well in Hebrew as he would have liked, but I certainly learned from him to love the variety and breadth of the Jewish people and their capacity for good.

Lately, as I move in a variety of Jewish circles and talk to folks within and outside the JCRC, a debate arises about whether we should send our kids to Jewish-related activities and organizations today. The time commitment, the cost, the busy schedules of our kids, the uncertainty about belonging, and the ability of the kid to pick up Judaism later in life -- they are all part of the discussion about whether we should force our children to go to these places from our youth. I will come back to that debate, but I want to digress for a moment and explain two things.

First, my parents, who are still my greatest teachers in Judaism, instilled Jewish values in me from an early age. I credit them with who I am and what I believe. The education they gave me was enough for my Jewish upbringing. Dayenu! But in addition to their teachings, they also compelled belonging "Jewishly" even if it wasn't easy. My parents were the first people in either of their families to graduate from college, and they didn't come from any generational wealth. They were also not formalistically religious people, but they studied relentlessly. They belonged to and volunteered at Jewish institutions. And they shoved me, very much against my will, to attend to the Hebrew Schools and Sunday Schools and Cotillions because being exposed to the Jewish community was important to them. In short, despite my foot-dragging and the various accompanying difficulties, they made Jewish institutional and educational experiences a priority.

Second, I need to tell you that I have three Jewish children: a set of identical twin girls age 10 and a little guy age 6. They're pretty good kids. So much so that my father will say about them, "some kids you have to pay to be good, but Matt, your kids are good for nothing!" After years of telling that joke, it still holds up, at least according to my dad.

I'm sharing those two things to let you know that I was raised to be biased in favor of belonging to Jewish institutions and that I have "skin in the game" in the form of three "good for nothing" little Jewish kids I need to educate.

So back to the debate. My wife and I try to convey to our children our Jewish values in the same way my parents taught me. Frankly, that is enough. I am confident that I will do everything I can to make sure they have a Jewish identity that may help them upon their path in life. I am trying to educate them to be adaptable because I know that Judaism is constantly reinvented. I know full well that my kids' Judaism will probably look a lot different than mine when they grow up, and I want them to be able to be part of that change for the good. Any parent doing likewise is doing their part.

However, I also recognize my own shortcomings and fallibilities sufficiently to realize that there are better teachers than I am, better scholars than I am, and better advocates than I am. I also want my kids to be exposed to people who will tell them to stand up in the face of hate, to love and respect the other, and to take pride in their broad Jewish identity, just like Mr. Mayer and Mr. Sweet and others did for me as a little kid. It was important for these teachers to reinforce my learning and tell it in a new way.

There's another thing, too. This

AROUND TOWN

(Unless otherwise noted, all events are free and open to the community.)

Adath Jeshurun

Rabbi Corber offers "Informal Meditation & Prayer" every Shabbat morning from 9:00 - 9:40 a.m. in AJ's Yarmuth Family Chapel. Rabbi Corber's next evening meditation session will be held on Thursday, Dec. 1 from 7:30 - 8:30 p.m. on Zoom. The meditation sessions are open to the community, and a future session is also scheduled on December 15.

Rabbi Corber is also leading a new series of monthly Tot Shabbat services, Saturdays from 10:30 - 11:15 a.m. These are family-friendly Shabbat morning services geared to children ages 0 - 6 and their parents. Older siblings and grandparents are also welcome. The Kiddush lunches on those days will include special kid-friendly food. So that AJ may prepare enough food, please make a reservation using the link on the homepage of the AJ website at www.adathjeshurun.com. Tot Shabbat is open to the community.

AJ will sponsor a ladies-only Jewish Family Feud event featuring a

Tu B'Shevat-themed lunch and an interactive quiz game. The event will be held on Sunday, Jan. 29 at 12:30 p.m. at the synagogue. Cost is \$10 per person. Reservations are required at www.adathjeshurun.com/reservations and the reservation deadline is January 23. For more information, contact Event Chairperson, Frankye Gordon, at 502-381-7927 or frankyegordon@aol.com.

AJ Sunday Night Live will return on Sunday, Jan. 29 at 7 p.m. The program will consist of a discussion with Rabbi Jeffrey Salkin and Imam Abdullah Antepli. The Topic will be "The Elephants in the Room: Israel, Palestine, Zionism, and the Role of Religion in America." To receive the Zoom link, subscribe to AJ's weekly newsletter on the homepage of the AJ website at www.adathjeshurun.com. Sunday Night Live is open to the community.

AJ will honor 2022 Co-Minyanares of the Year, Calvin Lee and Christian Lee, at Minyanair Shabbat on February 24 & 25. A kiddush supper will be held on Friday, Feb. 24 at 6:30 p.m. Cost is \$10 per person for Minyanaires and \$15 per per-

son for guests. Reservations are required at www.adathjeshurun.com/reservations and the reservation deadline is February 17. On Saturday, Feb. 25, Minyanaires will participate in the service and have special honors. All events are open to the community.

The AJ Annual Music Festival will be held on Sunday, Mar. 26 at 7 p.m., and will feature the cantorial vocal trio, "Shul Sisters." A shared desire to use music to lift women's voices brought together acclaimed vocalists Cantor Laurie Akers of Illinois, Cantor Rachel Brook of Illinois, and Cantor Rachel Goldman of Texas. Admissions are \$15 per person. Sponsorships are also available. More information is available at www.adathjeshurun.com/musicfestival. This event is open to the community.

Anshei Sfard

Shacris starts at 9 a.m. at 2904 Bardstown Rd. Once a month Shachris is at the Trager Family Jewish Community Center. Call the office 502-451-3122 or email carla@ansheisfard.com for more information on the date.

Weekly classes include Talmud Trek II - Sunday 9:30 a.m.; Spice of Life - Wednesday 7 p.m.; Parent/Child Learning Saturday 7 p.m. - 7:45 p.m.; Mishnah Berurah - Laws of Daily Living, learn a page a day of the Mishnah Bureuah and uncover the many laws of daily living, Sunday - Thursday from 8:45 - 9:10 p.m.

Chabad of Kentucky

Services are now being held in the Anshei Sfard building on the Trager Family JCC campus. Services, classes and programs during the upcoming High Holy Days will be held there. Contact Chabad at Rabbi@Chabadky.com or 502-235-5770 for details.

Chabad will host a new class entitled BookSmart which will endeavor to uncover Judaism's most important titles and the authors who wrote them. From the Five Books of Moses, to the Talmud, from the plethora of ancient manuscripts, printed volumes and digital books of modern day, this class will share the magic of our books through an immersive tour of its central titles and authors. The six-week class will be held each Wednesday beginning on Wednesday, Jan. 25 at the Trager Family JCC. The fee is \$80. (textbook included). For more information, email chabadky@gmail.com or register at myjli.com/learn/louisville

Chavurat Shalom

Chavurat Shalom is meeting in person for fully vaccinated participants Lunch will be served at noon

in The Temple's Heideman Auditorium with programs starting at 1 p.m. All programs will also be available starting at 1 p.m. via ChavuratShalomZoom for those who want to participate remotely.

Jewish Federation of Louisville

The Jewish Community of Louisville has grants available to help send children to Jewish overnight camp and on a teen trip to Israel. For more information or to RSVP, contact Alison Roemer at aroemer@jewishlouisville.org. Also, the Louisville Counselor Fellowship is available again this year. The program, which provides a stipend of \$1,000 in addition to regular camp pay, aims to encourage Jewish young adults, ages 18-25, to work at Jewish overnight camps. Click here for additional information.

Keneseth Israel

Keneseth Israel Congregation offers Daily Minyan services at 6 p.m. Sunday through Thursday, 8:30 a.m. Sunday, and 7:30 a.m. Monday and Thursday. Minyan services are offered in person and on Zoom at tinyurl.com/kiczoom. Shabbat and Holiday services are offered in person and on YouTubeLive at tinyurl.com/KICyoutubelive. Visit kenesethisrael.com for times and Covid policies.

Jews and Brews with Rabbi Ben Freed is held Wednesdays at 11 a.m. on Zoom and in person at the Trager Family JCC - the weekly Torah portion is studied. Rabbi Freed will also be doing another Jews and Brews: After Hours on Feb. 12 at 7:30 pm at a brewery to be determined.

Beginner level Hebrew class meets Sundays at 5 p.m. in person and on Zoom. The class addresses learning the aleph bet and root words. A learner's minyan - which has an abbreviated service - follows at 6 p.m.

Join Cantor Hordes as she takes you on a journey through the sun salutations, and meditations of Torah - every first Thursday at 6:30 p.m., this month on Feb. 2. Some yoga mats are available, but please bring your own if you have one. Suggested donation is \$10.

Join Keneseth Israel for our Refugee Shabbat Feb. 3 at 6 p.m. featuring a musical Kabbalat Shabbat service followed by an evening meal and talks by representatives of the Kentucky Refugee Ministry. This event is free, but please RSVP to info@kenesethisrael.com or call (502) 459-2780.

Looking to celebrate Tu B'Shevat (a.k.a. the New Year for Trees)? Join KI Feb. 5 at 6:30 p.m. with a

THE JEWISH COMMUNITY OF LOUISVILLE GRATEFULLY ACKNOWLEDGES DONATIONS TO THE FOLLOWING:

TRAGER FAMILY JCC BUILDING FUND

In honor of Jerry and Maura Temes

Robert & Becky McKiernan

JULIE LINKER FUND

In memory of Robert Linker

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HEALTHY SENIOR ADULTS PROGRAM

In memory of Elsie Ballew

Dr. Laurie Ballew

TRAGER FAMILY JCC HEALTH & WELLNESS

In memory of Hanan (Henry) Spilman Berg-Brousseau

Jewish Federation of the Bluegrass

JEWISH FEDERATION ANNUAL CAMPAIGN

In memory of Toby Dolinka

Naomi Beth Dolinka

In honor of the birth of Wiley Lennox Mauser West

Alan Mauser

In memory of Joe Rouben

Barbara Rouben



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AROUND TOWN

traditional Seder followed by a vegetarian dinner. RSVP is requested at info@kenesethisrael.com or at (502) 459-2780.

Have a toddler in your life? Come to KI for our new Tot Shabbat, held the very last Saturday of the month (this month on Feb. 25) at 11 a.m., where they will enjoy a toddler-friendly shortened service and a sweet treat, followed by coming into the main sanctuary to sing closing Shabbat service songs.

Torah Study! Games! Songs! Snacks! Join KI Saturday mornings at 10:30 a.m. for our Shabbat Shalom club - a space for kids grades K through 5 to experience Shabbat as they learn Torah, play board games, and discover beautiful Shabbat songs.

Kentucky Institute for Torah Education

KITE has a weekly Light of Torah class Monday nights at the Trager Family JCC, in the Barbara Brick Reading Room from 7:30 to 8 p.m. Light refreshments are served. There is also a Zoom option. Contact Rabbi Zack Blaustein at rabbizb@kentuckytorah.org to RSVP or for the zoom link.

KITE is having a Saturday night learning class in "The Path of the Just" at 8:20 p.m. Saturday nights. Study a classical, ethical work in a fun and relaxed environment. Contact Rabbi Zack Blaustein at rabbizb@kentuckytorah.org for the location or with any questions.

Louisville Vaad HaKashruth

The following venues are supervised and certified by the Vaad: Trager Family Jewish Community Center (kitchen), Trager Family JCC's Dive-in-Diner (an outdoor café) from Memorial Day to Labor Day, UofL Jewish Hospital (kosher kitchens only), Krispy Kreme, 3000 Bardstown Road.

NCJW, Louisville Section

Last chance to order your 2023 Mah Jongg cards! Place your order online at <https://ncjwlou.org/home/ourwork/2023-mah-jongg-card-sales/> or contact the NCJW office at 502-458-5566 or office@ncjwlou.org.

Purchase the 2023 NCJW Shopping Spree Card to receive a 20% discount at local retail stores from Feb. 20-March 6. Some of these stores also offer year-round discounts too! Place your order online at <https://ncjwlou.org/home/ourwork/shopping-spree/> or contact the NCJW office at 502-458-5566 or office@ncjwlou.org.

Montessori Torah Academy

The entire community is invited to a Purim Carnival, hosted by Mon-

tessori Torah Academy on Sunday, March 5th from 2-4 p.m. at 4615 Lowe Rd. Louisville, KY 40205. The event will feature family-friendly activities, food, and joyous Purim spirit.

The Temple

The WRJ/Sisterhood Gift Shop is open Tuesdays 2-5 p.m., Thursdays from 11:30 a.m. - 3 p.m., or by appointment. Visit its Facebook page at facebook.com/wrjtemplegiftshop. If these times are not convenient, call Sheila Lynch at 502-896-9736, Marlene Ornstein at 502-291-5699, or Karen Waldman at 502-425-4360 to make an appointment to shop.

Adult Education continues at The Temple: Text Study with Rabbi David, Beginning Hebrew with Mark Goldstein, and Intro to Judaism with Cantor Lauren Monday nights; Temple Scholars with Rabbi David and Cantor Lauren Wednesday mornings; and Saturday Torah Study with Rabbi David 9 a.m. each week in person and via Zoom. For a full schedule and descriptions, go to thetemplelouky.org/adult-education for more information.

The Temple invites congregants to attend Shabbat services on Friday nights and Saturday mornings. More information at thetemplelouky.org.

Pickleball courts are open at The Temple. Registration opens every Friday for slots the next week. Courts are available Tuesdays from 10 a.m.-12 p.m. & Thursdays from 2:45 p.m.-4 p.m. At least two of the four players need to be members of The Temple. Be sure to sign the waiver and bring your own ball and paddles. Register online at Pickleball at The Temple

Everyone is welcome for Family Shabbat on Feb. 3. A family-friendly dinner is at 6 p.m. and Erev Shabbat Services at 7 p.m. led by our Grade 5 students. Dinner is \$10

per person and free for children 12 and under. Dinner is \$5 when you RSVP before Tuesday, January 31. Make reservations by calling 502-423-1818 or registering online at thetemplelouky.org/family-shabbat-dinner.

Join us for the annual Women of Reform Judaism-sponsored Tu B'Shevat Seder on Monday, Feb. 6 at 6 p.m. to celebrate the birthday of trees. There will be varieties of tree fruits to sample, a service with music, plus chocolate fondue. All are welcome. Please RSVP by calling 502-423-1818 or go to thetemplelouky.org/trees.

Join The Temple for Interfaith Shabbat on Friday, Feb. 10 at 7 p.m. with guest speaker Kevin Gardner-Sinclair, senior pastor at Broadway Baptist Church. More information is available at thetemplelouky.org/interfaith.

Repro Shabbat falls on the Shabbat when Jews read Mishpatim, the Torah portion with the verses that form the basis of the Jewish approach to reproductive freedom. Repro Shabbat is an opportunity created by NCJW for congregations, organizations, and communities to celebrate the critical importance of reproductive health access, reproductive rights, and reproductive justice, and to learn more about Judaism's relationship to these issues. This year, The Temple will be hosting several events to support and learn about reproductive rights in Kentucky. Join us on Friday, Feb. 17 during Friday night services at 7 p.m., as we invite special guest speaker Heather Gatnarek, Staff Attorney for the ACLU of Kentucky, who is representing EMW Women's Surgical Center along with Planned Parenthood in their lawsuit challenging two extreme abortion bans. Additionally, join us on Saturday, Feb. 18 during Shabbat morning Services at 10:30 a.m. as we feature guest speaker Aaron Kemper, one of the

lawyers in a case seeking to block Kentucky's abortion restrictions, basing their legal arguments on tenets of the Jewish faith and Kentucky's Religious Freedom Restoration Act.

Sing Shabbat with Cantor Lauren is for anyone who would like to feel more comfortable with Shabbat prayers and music, anyone who loves to sing, and for music lovers and community-minded folks. You don't need any singing or sight-reading experience. This class is open to everyone, but so we know how many materials to make available, please RSVP at thetemplelouky.org/sing-shabbat. Spring classes are Feb. 20, March 20, April 24, May 15, and June 5.

Join the Mitzvah Makers Sunday, Feb. 26 at 11:30 am as we make sandwiches for Louisville's homeless community. RSVP at thetemplelouky.org/sandwich-making. Before the event, bring donations to The Temple to help us with this tikkun olam project, including bottles of water, individual bags of chips, loaves of bread, and sandwich bags. Additionally, if you have some small hotel/sample size toiletries (shampoo, bars of soap, lotion, mouthwash, toothbrushes, and toothpaste), we will be making bags to hand those out.

WRJ will be hosting our annual Interfaith Coffee on Monday, Feb. 27, when Rabbi David will speak about "Identity and Homeland in Israeli Poetry and Song" and Cantor Lauren will present, "Jewish and Yiddish Folk Music." This event is our annual opportunity to welcome people from area churches, mosques, and other faith communities to share breakfast while learning about Judaism. More information at thetemplelouky.org/interfaith-coffee.



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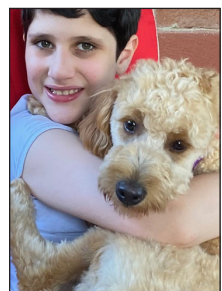
LIFECYCLE

Births

Jeffrey Neil Banks

Mazel Tov to Meredith and Matthew Taylor on the birth of their daughter, Palmer Grace, on January 7, 2023. The happy grandparents are Dana S. Warren, Kimberly and Kyle Gregory, and Suzanne and Matthew Taylor. Great-grandparents are Jane and Steve Shapiro and Kenton and Barbara Gregory.

B'nai Mitzvah



Cooper Ross Schneider

Cooper Ross Schneider, son of Tara and Daniel Schneider and brother of Mason, will be called to the Torah as a Bar Mitzvah on Saturday, March 4 at 10:30

a.m., at The Temple. Cooper is the grandson of Jill and Eddie Ginsburg and Marsha and Larry Schneider of Cincinnati, Ohio.

Cooper is in the seventh grade at The J. Graham Brown School. He plays soccer, loves his dogs, Bailey and Ellie, and enjoys spending time with his friends and many cousins. Cooper has attended Goldman Union Camp Institute (GUCI) in Zionsville, Indiana, since the third grade and looks forward to going back next summer. For his Pledge 13 project, Cooper is collecting items for the Humane Society.

Obituaries



Jeffrey Neil Banks

Jeffrey Neil Banks, Our Rock, has gone to join his ancestors and leaves a legacy of love in his wake. He'll be sorely missed but remembered always and kept in the hearts of

those left behind.

He was a former Jefferson County Deputy Sheriff serving his community with compassion and honor for nearly 20 years. He was also a manufacturer's representative for Chesapeake Packaging Company in Virginia.

His joys of life were times spent with his family. He never met a stranger and made many friends in Louisville and Sarasota, FL, where he had a winter home.

Jeff was predeceased by his parents, Norman and Bertie Banks, and his son, Michael Banks.

Jeff is survived by his wife, Carol Stearns Banks; daughter, Sara Dentinger (Jeff); grandchildren, Noah Dentinger, Olivia Dentinger, and Lexi Rae Banks; brother Neil Banks and sister Anne Banks.

The family wishes to thank Dr. Ignacio Montes and all the Baptist Health nurses and staff for the loving care he received while there.

Funeral services will be held at 1 p.m. on Thursday, January 12th, at Herman Meyer & Son, Inc. Visitation will be from 12 p.m. until the time of service. Burial will follow in Adath Jeshurun Cemetery, Louisville, KY. Masks are required.

The family requests that any donations be made to St. Jude, 501 St. Jude Place, Memphis, TN 38105; The Healing Place,

Development Office, 1020 W. Market Street, Louisville, KY 40202 or The Holocaust Museum, 100 Raoul Wallenberg Place, SW, Washington, DC 20024-2126 in Washington, DC

Sabina Greenwald Fromm

Sabina Greenwald Fromm, 98, of San Diego, CA, died Sunday, January 1, 2023 at her home. She was born August 21, 1924 in Philadelphia, PA to the late Irving and Lola "Lolie" Borgenicht Greenwald.

She was a homemaker, who enjoyed and loved her family, loved to play the piano and had a great love for cats. As her children left for college, she too enrolled at Queens College in NY, majoring in philosophy and graduated Magna Cum Laude.

She is preceded in death by her parents, her husband and a brother. She is survived by her children, Dr. Lolie Laura Fromm, San Diego, CA and Mitchel Fromm of Ohio; and her grandchildren.

Graveside services were held on Thursday, January 5th at Keneseth Israel Cemetery.



Nira Riback

Nira Riback passed away peacefully on January 7, 2023. Born in Tel Aviv, Israel (at the time British Mandatory Palestine) on September 24, 1937, she was the only child of Riva

and Nachum Brodetsky. She came of age in Israel, participating in the youth movement, serving in the Israeli Defense Forces (IDF), and receiving her undergraduate degree in Education. She had a long career as a teacher both in Israel and the United States. She later continued her education, obtaining her master's degree in Art Therapy at the University of Louisville, and then spent 25 years as a therapist in the private practice she established.

In 1960, she married Yair Riback. Their loving marriage of 55 years ended with his passing in 2015. They shared many adventures and several moves. They first arrived in the U.S. in Pittsburgh, where Yair received his Ph.D. at the University of Pittsburgh while both worked as exchange teachers. After returning to Israel for two years, followed by a stint in the D.C. area, they landed in their permanent home of Louisville. Nira managed these moves with two young children in tow, making friends everywhere she landed.

Nira and Yair enjoyed extensive travels throughout the world, visiting 13 countries and seeing many parts of the United States. They also spent many summers in Israel, visiting with their family and friends. They enjoyed attending the theatre, ballet, and the orchestra and were very proud of the Louisville arts community. They had many hobbies, including practicing Yoga, painting, and attending lectures. They co-authored a book, which Nira self-published. Both were avid readers and loved a good debate.

In 2013, Nira and Yair moved to Treyton Oak Towers, meeting new friends, and enjoying many activities. When Yair died, Nira was embraced by the residents and staff of Treyton Oak Towers, who were like family to her. She felt very fortunate to be part of this warm, welcoming, and caring community.

Nira had many wonderful friends, including the members of her Humanistic

Havurah group, which has been meeting for over 35 years. She made time to keep in touch with friends and family near and far. She will be remembered as a great listener, advice giver, and devoted friend. She was an optimist who believed that social justice could be achieved through dialogue and commonality.

Nira is survived by her daughters, Tamar (Rick) Schwartz and Michal (Rand) Kruger, and five grandchildren, Dr. Eric (Dr. Lizzy Fleagle) Schwartz of Denver CO, Natalie Schwartz of Austin TX, Jessie Schwartz of L.A., CA, Jordan Kruger, and Arielle (Jeff) Kruger of Louisville. She is also survived by two great-grandchildren, Louis Schwartz, and Levi Kruger.

The family extends its deepest thanks to Dr. Singh and the amazing physicians at the Baptist Cancer Center, along with the devoted nurses and staff. The family will be forever grateful for the incredible care she received in her final weeks from Dr. Anderson and the other physicians, nurses, and staff at Baptist Palliative Care unit.

Graveside services will take place at Cave Hill Cemetery at 2:00 pm on Tuesday, January 10, 2023. Please meet at the main entrance on Broadway at 1:45 p.m. to follow the procession. Arrangements entrusted to Herman Meyer & Son, Inc.

The memorial service will take place at Treyton Oak Towers, 211 W. Oak Street at 2:00 pm on Sunday, January 15, 2023.

Memorial gifts may take the form of contributions to Johns Hopkins Hospital-Pancreatic Cancer Research, 600 N. Wolfe Street, Carnegie 417, Baltimore, MD 21287; The Leukemia & Lymphoma Society, Southeast (Ohio River Valley), P.O. Box 22443, New York, NY 10087-2443; the Sonny & Janet Meyer Food Pantry at JFCS, 2821 Klempner Way, Louisville, KY 40205; or the donor's favorite charity.



Julius Wishnia

Julius Wishnia passed away at the age of 96, peacefully at his home in Coral Gables, Florida, after a long fight with cancer, on Dec. 31, 2022.

Son of Goldie and Harry Wishnia, of blessed memory, grew up in Louisville, Kentucky, went to Male High School, served in the Navy, and graduated as a Registered Pharmacist in 1948. He married his beloved wife, Sarah from Indianapolis, to whom he was married

for 72 years, and together they established Wish's Drugs in Lyndon, a suburb of Louisville. After retiring and moving to Florida, he started his second career as a real estate broker with his wife, Sarah. He was president of the Saint Matthews Jaycees.

"Opi" Julius's pride in his life were his children, Frank (Gracie), Sheldon, and Ina; his grandchildren Andrew Wishnia (Chelsea Hanson), Susy Wishnia, (Court Freeman), Joel Wishnia, and Evan Wishnia (of blessed memory); and great-grandchildren Selma Wishnia, Nelly Alan Wishnia, Lily Freeman and Elliot Freeman; brothers and sisters; Rachel (Howard) Goldring, Shirley (Fred) Strauss, Bertha (Hal, of blessed memory) Pollak, Jacob (Carol) Wishnia, and Ethel Wishnia-Liss (of blessed memory).

Funeral services will begin at 12:00 p.m. Wednesday, January 4th, at Herman Meyer & Son, Inc., 1338 Ellison Avenue, with burial to follow in Keneseth Israel Cemetery. Visitation will begin at 11:00 a.m. The funeral service will be live-streamed at the funeral home's Facebook page, www.facebook.com/hermanmeyerson.

The family requests no flowers, and donations may be made to American Friends of Neva Hanna, P.O. Box 640685, Oakland Gardens, NY 11364-0685, Keneseth Israel Congregation, 2531 Taylorsville Rd, Louisville, KY 40205, or the charity of your choice.

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GLOBE

This young American couple had Scotland's first-ever queer Jewish wedding

By Alix Wall

JTA

Han Smith and Jennifer Andreacchi recently made international news for becoming the first queer couple to have a Jewish wedding in Scotland. But at the time they met, they had never been to Scotland, and they didn't yet identify as queer — or Jewish.

Smith, 26, grew up in Cherry Hill, New Jersey, and has a Jewish father but wasn't raised Jewish.

"I was content with that until a few years ago, when I began feeling like I wanted to reclaim something that had been lost," said Smith, who uses they/them pronouns.

Andreacchi, 25, who is from Randolph, New Jersey, only discovered in 2018 that her father had one Jewish grandparent, when she did a DNA test.

The couple first met in the spring of 2015, when they both attended a New Jersey reception for admitted students of the College of William & Mary in Williamsburg, Virginia.

After noticing each other — mostly because they both asked the most questions out of everyone there — they exchanged numbers and began a friendly text connection over the summer.

When Andreacchi realized she might be queer, she chose Smith to come out to first, "as it can often be easier to tell a stranger than someone close to you," she said. Smith confided they were feeling the same way.

Since Andreacchi was only 17 then and Smith 18, "we encouraged each other," Andreacchi said. "It was nice to have someone going through coming out at the same time."

They became part of the same friend group once they arrived at school, and it wasn't long before they were dating.

"We started off a tad codependent, but we've managed to grow together, and have pushed each other and challenged each other to be our best selves," said Andreacchi.

That included spending their junior year abroad at the University of St. Andrews in Scotland, "which was a really transformative experience for both of us," Smith said. It also made them want to pursue moving abroad after graduation.

Smith took a class in modern Jewish his-

tory their senior year, which raised all kinds of questions about their ancestors (they knew their family surname had changed, but not from what). "It really started my journey and my approaching Judaism from a different angle," they said.

The couple moved to Dublin after graduating in 2019. The next spring, they celebrated their first Passover together, while in lockdown.

The pandemic gave them a lot of time to talk and think, and during this time, "we began talking about Jewish identity, what it meant to us and what it could mean," Smith said. They became more sure of their Judaism; at the same time, the couple determined that they wanted to keep living abroad. Andreacchi decided to pursue a master's degree at St. Andrews, while Smith started a doctoral program in counseling and psychology at the University of Edinburgh, which brought them back to Scotland. Andreacchi now works in publicity for a publishing house.

While Andreacchi was supportive of Smith's investigation of Judaism, when it came to herself, "I was intimidated by it for a while," she said. "I wasn't 100% sure what right I had to claim it."

But in Edinburgh, they found a welcoming Jewish community, where, they said, many of the younger community members are queer. (In addition to Sukkat Shalom, the liberal community in Edinburgh, there is an Orthodox synagogue as well as Chabad. Edinburgh, Scotland's capital city of about 500,000, is about 50 miles away from the much larger Glasgow, home to the fourth-biggest Jewish community in the United Kingdom and a queer-friendly, Yiddish-speaking, anarchist-run cafe.)

"We've found an amazing Jewish community here," Andreacchi said. "The Edinburgh liberal community has really embraced us."

When they began wedding planning, a Jewish wedding wasn't on the table, as neither even knew yet that they would convert. But because they planned their wedding so far in advance, when they realized they could complete conversion beforehand, they set their sights on a Jewish ceremony. Both studied for their conversion under the supervision of Rabbi Mark Solomon, a London-based rabbi who serves Edin-

burgh's Sukkat Shalom.

"He's created a very safe and inclusive community," Smith said.

"He has a very open-minded approach to what God is and the role of tradition, and he's changed the gendered pronouns," Andreacchi added.

They proposed to each other at Edinburgh Castle by reading letters to each other and exchanging rings in May 2021. Their conversions took place in September 2022.

When they began wedding planning, they had no idea they would be the first Jewish LGBT couple to marry in Scotland. But as word got out, community leaders wondered and then confirmed that, indeed, they would be the first.

The news of their wedding — which took place on Oct. 30, 2022 at St. Andrews, officiated by Solomon — was widely covered in the U.K. press. (Marriage for LGBT couples has been legal in Scotland since 2014.)

"There was a lot of excitement about us and our wedding that we didn't anticipate," Andreacchi said.

Andreacchi wore a forest green and gold velvet fantasy literature-inspired dress she found on TikTok, while Smith wore pants,

a bowtie and suspenders, along with a scarf with the Mitchell tartan on it, because "while we were making history as Americans and not Scottish citizens, it was nice to feel like I was tying a piece of my ancestry together," they said, referring to their mother's roots in Scotland and Ireland.

The morning of their wedding, together with their wedding party, the couple decorated their chuppah together.

For the seven blessings, they assigned seven siblings, friends and cousins to expound upon themes that are important to the couple. Smashing the glass on the carpet took three attempts.

In addition to the hora, their reception included Scottish dances called ceilidh (pronounced "keely").

"For a lot of my life, I wasn't visible to other people, I felt a little small," Andreacchi said. "Han was one of the first people who not only really saw me but radically accepted me and loved me and encouraged me to follow dreams I didn't know were possible." Smith added, "With Jen, I'm brave in a way that helps me know more about myself in the world."



Jennifer Andreacchi, left and Han Smith, right, are the first Jewish LGBT couple to marry in Scotland. (Fern Photography)

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NEWS

JEWISH STUDIES

Continued from page 1

check. “In terms of Jewish thought and Jewish life? I mean, it’s an urban university, but it’s Louisville. You’re not Penn. You’re not Brandeis, you’re not any number of places,” including the University of Miami in Florida, where Omer-Sherman taught for 13 years before coming to Louisville in 2014.

Just as old New York City subway ads declared “You don’t have to be Jewish to love Levy’s real Jewish rye,” at U of L diversity is an academic selling point. “There are definitely a lot of non-Jewish students who are interested in our classes,” Omer-Sherman says, “or ‘Jewish-adjacent’ students – students who are aware of having a family member or some family history that’s tied up with Jewish identity, and they get to explore that for the first time here.”

Indeed, “we’ve had a lot of revelations in the classroom, sometimes personally, between faculty and individual students,” he’s observed, within an intriguing context of geographically-tinged beliefs.

“We’re in the Bible Belt,” Omer-Sherman acknowledges. “So we offer a couple of different approaches to the Hebrew bible as literature, and a sort of revamping or Midrashic approaches in contemporary retellings of the bible.” He recognizes that “there are certain challenges, because sometimes people will bring in faith expectations,” requiring instructors “to ease them into the idea of the bible as a source of literature. So teaching in this environment can sometimes be challenging, but also really rewarding.”



Alexander Marcus

That environment is trickier still at a place like Western Kentucky University, whose home city of Bowling Green isn’t exactly a bastion of Jewish awareness. There is a dearth of active synagogues, no kosher restaurants, not even a WKU branch of Hillel.

What there is, as of last fall, is Alexander Marcus: a Visiting Assistant Professor with a mandate not merely to teach courses in Jewish Studies, but to make Jewishness something more than a campus afterthought.

“My understanding is a lot of reshuffling had taken place while Covid was happening,” Marcus explains, echoing post-Covid concerns of numerous colleagues elsewhere. “So now they’re sort of recreating religious studies within the History department. We’ve got a New Testament person, global Christianity and Islam, and now me to head up the Jewish Studies program.”

A native of the New York City suburb of Scarsdale who earned a Ph.D from Stanford, Marcus came to Western via a grant from the Louisville-based Jewish Heritage Fund. His broad campus academic portfolio has embraced courses in Hebrew scriptures and language, and more recently – as his faculty bio describes – topics “that highlight the importance of food in Jewish history and culture and the prevalence of Jewish culture, life and history in popular culture.”

Like many of Omer-Sherman’s undergraduates at U of L, Marcus’s students typically approach Biblical content from a decidedly non-Jewish perspective. And when certain long-held beliefs are challenged, provocative classroom debate often ensues.

As a prime example, Marcus recalled how “We spent a lot of time on the Sotah ritual (involving women suspected of committing adultery) and the Niddah laws around menstruation.” Another “of my favorite moments – and this was not planned – was when I gave them a couple of chapters in Genesis that detailed stories in Abraham’s life,” Marcus says.

“So they read the stories of where he keeps pretending, repeatedly, that Sarah is his sister – and they had never encountered that. Then there was a verse, when after Sarah had died, Abraham takes another wife. And for whatever reason, several of my students really got up in arms about this. One of my students said, ‘That’s not in the Christian bible.’ I had a good laugh, and we talked about what is the Septuagint (the Greek translation of the Jewish bible); what is the Vulgate (the subsequent Latin translation); where does the King James come from in terms of all the different sources – those sorts of things.”

But wait, there’s more! “I love when I’m surprised by what students focus on,” Marcus says. “I’d given them this article by a Jewish scholar, discussing how (The Book of) Esther is a parody, an amalgamation of tropes of Persian romance and Greek romance and comedy, and how it seems to be parodying other parts of the bible. Several students took that argument as an attack on scripture, because maybe it’s not historically true. We had a long conversation about it. And when I figured out how to respond, it was a breakthrough.”

Whether at WKU or elsewhere, Jewish Studies courses don’t restrict themselves to what might be called traditional source material. Perhaps the most striking shared literary dynamic relies not so much on words as it does on pictures.

At U of L, “we have students who are very, let’s say, visual learners and attracted to visual culture,” says Omer-Sherman, whose books include “The Jewish Graphic Novel: Critical Approaches,” published in 2008. “So now we offer a course on Jewish identity in the graphic novel and comics. There’s a very rich history there.”



Janice Fernheimer

It’s also an effective way to reach students who might otherwise remain with their noses pressed against the glass of Jewish culture. The University of Kentucky’s Janice Fernheimer, who directed UK’s Jewish Studies program from 2012 until 2022, is one such true believer.

“Ranen and I share similar perspectives on the power of graphic narratives,” she says. “The medium itself invites you to identify with characters in a very specific way,” as “your imagination fills the roles and the spaces between the panels.”

Fernheimer, for instance, teaches a course titled “Comics and Conflict in Israel-Palestine,” which she describes as “a class about the Israeli-Palestinian conflict almost exclusively through graphic narratives.”

“It was too much for one student who ended up dropping the course because they found it triggering,” she says. “It was the first time, and I’ve been teaching that graphic novel class for at least 10 years.”

Courses on the Holocaust – which within Jewish Studies programs almost always attract the most students – can be made especially impactful via such imagery. Perhaps the most celebrated work in the graphic-novel genre, Art Spiegelman’s “Maus” (published in book form in 1991), ushered in an entire reappraisal of how Holocaust themes could be treated within academic settings.

“Scholars have honed in on how and why graphic narrative is particularly resonant and important for traumatic events,” Fernheimer says, “because of the way it plays with space and representation in, for lack of a better term, ‘graphicness,’ what it’s like to draw the bodies of the Holocaust...It provides an (avenue) for people to connect in a way that, when maybe seeing the shock of a of a real photograph, just pushes you over the edge.”

UK, Fernheimer says, was a pioneer in making the Holocaust a fundamental component of undergraduate curriculums. Professor “Jeremy Popkin was one of the first people to start teaching a Holocaust history class” in 1979, she says, “which was a good five to ten years before Holocaust literature courses were on the books across the country.”

Not surprisingly, the subject also lies at the core of U of L’s relationship with Judaism.

“What we’ve been able to do is expose a broader range of students to Jewish studies who wouldn’t normally take a Jewish class at all,” Omer-Sherman says. “And I’m always very, very much aware that when I teach the relatively large Holocaust courses, this will often be the only exposure to Jewish culture that a student has.”

In contrast, WKU has some catching up to do. Marcus, who hopes his current one-year appointment will be extended, recognizes that it’s largely up to him to return the Holocaust to the academic foreground.

“It’s been taught in the past,” he says, “but I think not for quite some time. I think the plan is for me to teach something in the fall.”

By dint of its demographics, Western must take toddler steps compared to its larger, wealthier in-state brethren. So like U of L, UK has the resources to offer a Jewish Studies minor, anchored in a pair of required courses surveying Jewish Thought and Culture (“From Ancient Israel to the Middle Ages” and “From the Expulsion from Spain to the Present”). Students can choose from among such electives as “Islamic and Jewish Philosophy and the Classical Tradition,” “Jews in America” and “Women in Judaism.”

Not that everything must be formal and academic. “I once taught a class, Introduction to Global Jewish Food – we have a demonstration kitchen on campus, like they do for cooking shows, and (students) got to make the recipes we were learning about.” In a similar vein, “we had a sukkah built on campus, so they were able to learn a little about Sukkot: to eat in the sukkah. That’s something that wasn’t necessarily possible when I first started directing

(the Jewish Studies Program) 10 years ago.”

Students, by the way, don’t necessarily have to be young. Omer-Sherman has opened his classes up to auditors, most of whom are older Louisvillians, who can attend and participate at no cost.

“I think that it helps me as an instructor who often finds himself almost the sole Jew in the classroom” Omer-Sherman says, “to have senior citizens who, more often than not, are Jewish auditors. And they can contribute a really wonderful, intergenerational perspective on the issues we’re talking about.”

Take, for example, Leslie Marlin, a retired investigator with the Kentucky Commission on Human Rights who’s



Leslie Marlin

an avid coursework consumer. At age 65 she audited Omer-Sherman’s class on Jewish Humor, where discussions could be as free-wheeling as the subject matter.

“There were maybe 20 or 25 students, I think,” recalled Marlin,

describing herself as “Jewish but not observant.” “None of us really knew what to expect from the title.”

A typical undergraduate, asked to riff about Betty Boop, might well respond with a blank stare. Marlin, not surprisingly, knew precisely who she was (BB, by the way, is Jewish).

Marlin, a U of L-trained lawyer, relishes lively in-class discussions. “In all the classes I’ve taken, I’ve never felt a separation because of age,” she says. “And of course, I’ve lived through things they haven’t,” which adds flavor to the academic mix.

As a U of L undergraduate during the 1980s, Marlin’s scholarly interests were voraciously eclectic. They still are.

“I just go through course offerings and scour every topic that I might be interested in,” she explains, “particularly ‘anything to do with Judaism, discrimination or civil rights. So I began to work investigating discrimination claims. It’s still a subject that’s dear to my heart. And a lot of those courses, like Jewish Humor, weren’t offered in the ‘80s.”

No matter what the course context, it’s difficult to escape the rough-and-tumble issues surrounding contemporary Israeli politics, and their often uneasy relationship with Americans – whether devoutly religious or resolutely secular.

“Everyone brings very, very strong worldviews and life experiences,” Omer-Sherman says, “and I’ve tried to honor all of those divergent worldviews and life experiences. There are people who may have (gone on) a Birthright trip, and, you know, who’ve been brought up on these heroic narratives of Israel that so many of us have. What I’ve tried to do in the classroom is to surprise people, to look at the writer as someone who is often very empathic to the other side.”

Writers – and you may count Omer-Sherman among their ranks -- “want to represent the trauma and the struggles of their own people, but are often surprisingly interested in humanizing the other and complicating the conflict.”

Call it a very Jewish way of teaching – and living.

GLOBE

Harvard extends fellowship offer to leading Israel critic Ken Roth after weeks of controversy

By Andrew Lapin
JTA

Harvard University will extend a fellowship offer to former Human Rights Watch Director Ken Roth after previously rejecting him over his past comments on Israel, capping weeks of controversy that ensnared the Ivy League school in a global debate about academic freedom and criticism of Israel.

In an open letter Thursday, Harvard Kennedy School dean Douglas Elmendorf said his previous decision not to offer the fellowship to Roth had been an "error," and that "the broader faculty input I have now sought and received has persuaded me that my decision was not the best one for the School."

The school's Carr Center for Human Rights had been in talks with Roth to take a fellowship shortly after he resigned from his position as Human Rights Watch's director last year. Roth had held the role since 1993. Elmendorf initially vetoed the Carr Center's decision to offer Roth the fellowship, and an affiliated professor told *The Nation*, the progressive magazine, that she had been told Roth's "anti-Israel bias" was the reason.

Human Rights Watch tracks human rights abuses around the world. Roth's critics including Human Rights Watch's Jewish co-founder, Robert Bernstein —

alleged that the group was spending a disproportionate amount of its time and resources on Israel's treatment of Palestinians under his leadership. A year before Roth left, the organization released a landmark report condemning Israel as an "apartheid" state for the first time.

Roth, whose father was a Jewish refugee from Nazi Germany, also frequently tweets criticism of Israel that his critics say sometimes veers into antisemitism.

The report in *The Nation*, and Roth's own account of the incident in *The Guardian*, set off a firestorm as the Harvard community, alongside pro-Palestinian groups and academic free-speech organizations, strongly opposed the school's decision and called on it to reverse course.

"Withholding Roth's participation in a human rights program due to his own staunch critiques of human rights abuses by governments worldwide raises serious questions about the credibility of the Harvard program itself," PEN America said in a statement. The group's CEO was an executive at HRW under Roth.

More than 1,000 Harvard students, faculty and alumni signed an open letter calling for Elmendorf's resignation.

Meanwhile, some pro-Israel figures, including an executive at Combined Jewish Philanthropies of Greater Boston and a student activist at Harvard, had defended

the dean's decision to turn down Roth.

In one notable comment, Lawrence Summers, the Jewish former Harvard president and former U.S. treasury secretary with strongly pro-Israel views, also criticized the school's decision.

"I loathe Ken Roth's views on Israel and think some of his statements border on antisemitic," Summers wrote in a series of tweets. But, he added, "preventing a human rights center from having the former head of a leading human rights center as a visiting fellow on grounds of the person's views/modes of expression is not consistent w/profound commitment to intellectual diversity that should be a bedrock value in universities."

Meanwhile, Jonathan Greenblatt, CEO of the Anti-Defamation League, objected to another element of *The Nation's* report. The story, Greenblatt said, "concocts a conspiracy theory" that the dean's decision had been swayed by a number of Israeli donors to the Kennedy School.

"It's a textbook case of classic antisemitism: It's not the leadership of the Kennedy School that made this decision, oh no," Greenblatt wrote in an op-ed. "It's the powerful and monied Jewish elite that really influences things behind the scenes."

Through a spokesperson, Elmendorf declined an interview with the Jewish Telegraphic Agency this week. In his let-

ter to the school Thursday, he said his decision on Roth "was based on my evaluation of his potential contributions to the School."

In a statement Thursday responding to the decision, Roth seemed to indicate he would accept the fellowship offer. "I have long felt that the Carr Center, and the Kennedy School, would be a congenial place for me to work on the book that I am writing. I look forward to spending time there with colleagues and students," he wrote.

But Roth continued to criticize Elmendorf and said "I remain worried about academic freedom... The problem of people penalized for criticizing Israel is not limited to me, and most scholars and students have no comparable capacity to mobilize public attention."

NGO Monitor, an Israeli nonprofit that acts as a watchdog of Israel criticism among NGOs, condemned Harvard's reversal.

"In 30 years as head of Human Rights Watch, Roth has consistently singled-out Israel uniquely for demonization and delegitimization, using numerous false and distorted claims. These campaigns contributed significantly to antisemitism, and added to the targeting of Jewish students on university campuses," the group wrote in a statement on Thursday.



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NEWS

Don't let the name scare you away

By Andrew Adler
Community Editor

Carrying a title that's at once puzzling and provocative, Michelle Kholos Brooks' play "H*tlers Tasters" is coming to the Kentucky Center for the Performing Arts Feb. 2-12 in the MeX Theater.

Conceived as history with a pop-culture satirical edge, the play tells of four young women drafted to sample Hitler's food to make sure it was safe for him to eat. Brooks was inspired by the true story of Margot Wölk, who at age 94 recounted her experiences as one of 15 women selected for this bizarre and onerous task.

The Kentucky Center performances are being directed by Sarah Norris, who helmed the first staged production in the spring of 2018. Not long afterward, Norris's New Light Theater Project company made it part of its regular season. The play got its international premiere as part of the 2019 Edinburgh Fringe Festival in Scotland. Last year, the work made it to New York City in an Off-Broadway staging.

All four of the original actors – Hallie Griffin, Marykathryn Kopp,

Kaitlin Paige Longoria and Hannah Mae Sturges – are returning for the Kentucky Center production. David Chack, a longtime Louisvillian who teaches at The Theatre School at DePaul University in Chicago, is presenting the show at the Kentucky Center as a partnership between New Light Theater and his Chicago-based ShPleL Performing Identity company. The show also dovetails with Chack's role as vice president of the Alliance for Jewish Theatre.

Obviously, "H*tlers Tasters" isn't a conventional piece of theater, beginning with its title.

"I understand that some people are triggered by the name, 'Hitler,'" Brooks writes in a program note. "I am, too. However, as a Jew, I am more terrified by what I'm currently seeing in the world around me than I am by a name – albeit the worst name. 'H*tlers Tasters' is a play about many things, but most importantly, it is a play about the dangers of complacency."

It's also conspicuously timely.

"The International Holocaust Commemoration Day is at the end of January," Chack says, "and we are opening right after. With the range of Holocaust deniers and those who

want to use group-think and worse to censor anti-racism and antisemitic narratives, this show couldn't be more relevant."

He and Brooks will talk about the play and related issues immediately after the Feb. 9 performance, which

begins at 7:30 p.m.

For tickets to this or other performances, call the Kentucky Center at 502-584-7777, or via the Center's online portal: <https://tickets.kentuckyperformingarts.org/21215>



A scene from Michelle Kholos Brooks' play "H*tlers Tasters," coming to the Kentucky Center Feb. 2-12.



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JOIN THE DREAM CIRCLE
2ND MONDAY OF THE MONTH
NOON-1:30 PM/EST
ZOOM & TRAGER FAMILY
JCC, LOUISVILLE, KY
INFO AND REGISTER:
JASD28.ORG/2NDMONDAY
\$20.



Jewish Association of Spirituality and Dreams

GOLDEN

Continued from page 15

past September I was camping in Colorado’s Mesa Verde National Park with one of my oldest friends in the world, Dave Roth, who I have known since I was six years old. As we sat under the stars kicking the occasional log into the fire, we talked about a lot of things that would mean absolutely nothing to almost anyone else, but that meant a lot to us because of our shared experiences. We laughed about the fact that we have been friends for as long as we have, a friendship made possible by Sunday School. His niece and nephew and my three kids—all of whom attend the exact same Sunday School Dave and I did decades earlier—deserve the same chance at long-lasting friendships as we had.

So, like many other Jewish debates, there is no wrong side here, but I choose to send my kids to Sunday School. Oddly, unlike their dad, my kids actually seem to enjoy Sunday School,

Why is this a Jewish Community Relations Council issue, you might ask? Because the people who will advocate for the Jewish community in the future will include some of the kids we’re educating today. Along-

side those kids, our community grows with those who choose to be Jews and with those who rediscover their dormant Jewish roots. They, in turn, will need a place to send their children to be educated. That is, we plant seeds for generations of Jewish advocates to come.

If you are worried about belonging, worried about financial impediments, or don’t know enough to worry but want to know more, email me at the JCRC and we’ll work to advocate for you. Our community is stronger because you and your children are here. And the last thing I would ever want is for a Louisville Jewish kid to miss out on the opportunity to “hate” Sunday School as much as I did.

Matt Golden is a lawyer and the Director of the Jewish Community Relations Council. In his opinion, the JCRC is the most august body in the Jewish Community, seeking justice and doing tikkun olam. He is admittedly very partial and biased in this regard. He invites comments, suggestions or good stories at mgolden@jewishlouisville.org.



LIFELONG FRIENDSHIPS THAT THRIVE

Campers form lifelong friendships, supporting and cheering each other on as they try new activities and gain independence.



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- Camp Livingston Scholarship Fund

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- Second-year grants: \$2,000 for 4 weeks or \$1,250 for 2 weeks
- Third-year grants: \$1,500 for 4 weeks or \$1,000 for 2 weeks

Additional financial needs-based assistance available

For more information, contact Alison Roemer, aroemer@jewishlouisville.org.



Jewish Heritage Fund



Jewish Federation OF LOUISVILLE

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- \$4,000 for a first Israel experience, \$2,000 for a second Israel experience
- \$3000 RootOne Vouchers available; visit RootOne.org for more information

Additional financial needs-based assistance available

For more information, contact Alison Roemer, aroemer@jewishlouisville.org.



Jewish Heritage Fund



Jewish Federation OF LOUISVILLE



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