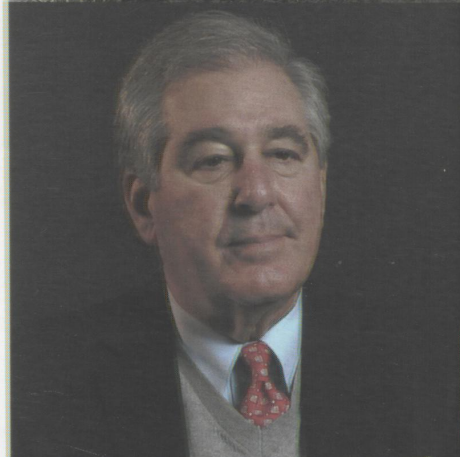


Shalom

MAGAZINE OF THE JEWISH FEDERATION OF THE BLUEGRASS



JEWISH HISTORY OF KENTUCKY | ISSUE 4 | SPRING 2019



The Jewish Federation
OF THE BLUEGRASS

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Editor's Note



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From the beginning of Shalom Magazine, I've been excited about collaborating *with* our community and sharing the voices *of* our community, especially younger writers, within the community at large. Much of the work in this issue is produced as a collaboration with the Jewish Kentucky Oral History Project at The University of Kentucky. It has been very exciting to learn about the Jewish History of the Bluegrass Region from the eyes of students, community members, and faculty and staff at UK. Before relocating here, I was skeptical of what my Jewish life would look like. I asked myself, would there be enough community, and what would it be like to raise a Jewish family here?

Luckily when I arrived, I found such warmth and depth and found it very easy to find Jewish life socially, religiously, and in my career. Through partnering with Drs. Janice Fernheimer and Beth Goldstein, I have learned what gems we have right here in our community -- innovators, and torch bearers. I feel a new sense of pride, and just like many of the students who had encountered neither Jews nor oral history, I have also found how deeply enriching and life changing it is to discover the world through new eyes. That is my hope for all of us, that you will feel a greater connection to the past and the present of Jewish History in the Bluegrass, and also to know that the small or daily things you do Jewishly will shape the future and indeed become our history and legacy. I sincerely hope you will explore the archives of the Jewish Kentucky Oral History Project online at <https://kentuckyoralhistory.org/ark:/16417/xt7w6m33529z>

This issue would not be possible without the unwavering creativity, diligence, and support of our co-editors Dr. Janice W. Fernheimer and Dr. Beth L. Goldstein. This issue is an extension of their five year work with the Jewish Heritage Fund for Excellence in the creation of the Jewish Kentucky Oral History Project at The University of Kentucky.

B'Shalom,

A handwritten signature in cursive script that reads "Carly".

Carly Conatser

Photos on the cover: (top row, left to right) Alpha Epsilon Pi Party from 1975 Kentuckian, Judith Saxe, The Hebrew School class of 1924-1925 at Temple Israel in Paducah. (middle row, left to right) Jerry Abramson, Ryan LaZur and Aaron O'Neill at Camp Shalom, Tom Block. (bottom row, left to right) unidentified Temple Adath Israel confirmation class with Rabbi Leffler, Suzy Post, Hillel from 1945 Kentuckian.
Photo on Contents page: Gishie Bloomfield

Creating Pathways for Collaboration:

The Jewish Kentucky Oral History Project

Beth L. Goldstein and Janice W. Fernheimer

Scenes of memory: Camp Shalom 50th Reunion

On August 5, 2018, former campers, counselors, directors and supporters of Camp Shalom gathered in Lexington, KY for a joyous celebration of the camp's 50 years. In pairs of friends, siblings, parents, campers, counselors, and directors – and some individually, twenty-six Camp Shalom alumni interviewed each other about camp memories, all video-recorded and now archived in the Jewish Heritage Fund for Excellence (JHFE) Jewish Kentucky Oral History Collection at the University of Kentucky.

Excerpts from Judy Saxe and Harriet Saxe interview



Judy Saxe: Well, I was one of the, uh, infamous mothers who were part of a group that decided that when the proposal was made, decided that we really did want to have a community--Jewish community day camp. Carol Wirtschafter, who ended up being the first director, visited the Sisterhoods at both Temple Adath Israel and at Ohavay Zion Synagogue. I was at Ohavay Zion. I was a co-president of the Sisterhood at the time and made a proposal, which she and a group of friends had come up with over a bridge game. And we all thought it was a great idea and a wonderful way to get our children throughout the Jewish community together. That was late 1967 or early in 1968. And so we worked fast. Carol Wirtschafter had considerable background in Girl Scout camping and she grew to be the director. And Sue Friedman who is now deceased, also had a very similar background and a skilled social worker. And she became the chairman, the first chairman of the camp committee. And I was a member of that original committee. So, I had three kids, two of whom were of an age all ready to go to camp and one who was a little bit young at the time... And, so we helped to supply the original campers.

Harriet Saxe: So, that first summer, 1968, I was five years old. That was my first summer day camp and I--I probably went for about five years. Yeah, my [first] memories [of camp] are of the sheep farm...I remember the sheep. I remember the sheep droppings. (laughter) I remember, um,

hiking through this knee-high tall grass. There was a creek that ran through the farm and we would sort of scramble over the rocks by the creek. But there were snakes, so we were told not to go into the creek. Um, we--and there was a big sort of falling-down old farmhouse that was our main space. We had art there and sort of--it was a real falling-down place. Holes in the floor and, so, I remember it was hot. Really hot.

Judy Saxe: Do you remember any of the cookouts or things like that?

Harriet Saxe: I do remember--I do remember making s'mores. I remember the cookouts. It was a big deal, we got to roast corn, I think, maybe corn and potatoes... And we got to make s'mores. Um, we had bug juice and big rainstorms. I remember sitting around with counselors playing guitars and we had a flag-raising ceremony. Yeah, and I remember, um, I remember we had to build our own campsite. So, we built, like, a little fort.

Judy Saxe: That was a big deal because, --going out to the farm, because we had to arrange for school buses to get the kids out there. The farm was closer to Paris than to Lexington. Paris Pike at the time was a two-lane road, pretty curvy and--little bit of an adventure in itself. And we piled the kids into a school bus and sent them out there and the counselors would sing songs with them on the way out. None of them were Hebrew songs, but folk songs... and the kids used to love was singing "Ninety-nine Bottles of Beer on the Wall," and (laughs) and it made the time go by fast.

Judy Saxe: I think those early adventures, it was not only the idea of giving the kids an outdoor experience, an outdoor camping experience, but really --for our community was a pioneering experience to really undertake that kind of a project... It was not only for Jewish children. We had a number of children from the larger community who would come. And, I've talked with parents, former campers themselves, who felt that it was a really unique experience to learn something about Jewish culture in that kind of a setting.

Excerpts from Jacob Wirtschafter and Joshua Wirtschafter interview

Jacob Wirtschafter: And yeah, and, like, our country had founding fathers, we talk about Camp Shalom as a group of founding mothers. And it was at a time where women's liberation and women's leadership was fighting to be recognized. And we have our moms and their generation to thank for making those changes. And Camp Shalom was one of those places

Joshua Wirtschafter: You know, and they combined two things that were going on, I think, in the world and specifically in the Jewish community at that time, which was, like, on the one hand, you had some of these people were, like, Peace Corps volunteers who have returned to go to UK who were our counselors and they taught us songs in, like Swahili and in Indian languages. And then, we had these young kids who had just started coming back from Israel, which had been victorious in the '67 war, and very fired up and charged up and proud about Israel. So it was that particular pride about achievement and safety and security for the Jewish people and, at the same time, this awareness of a wider world and the concern about peace, I think.... all those things were there at camp.



Janice W. Fernheimer and Tom Block, President of the Board of Trustees at Bernheim Arboretum and Research Forest. Image taken at Bernheim Arboretum and Research Forest. Photo credit: Joanna Hay



Beth L. Goldstein and Joe Rosenberg in Joe Rosenberg Jewelers, E. Main St. Lexington, founded in 1896. Photo credit: Josey Wenger.

Scenes of Collaboration

In 2013, Jan and Beth entertained themselves while walking in Lexington's Merrick Park by schmoozing about mutual academic interests in Jewish Studies, local histories, storytelling, community action, and pedagogy. Jan had already embarked on a project about Jews in the bourbon industry and had taught two writing classes where students indexed extant oral histories and Beth was engaged with teaching community-based research. When we learned of grant opportunities from the Jewish Heritage Fund for Excellence based in Louisville, KY, we decided to approach them with a project proposal that would bring together our interests, contribute to the Jewish Kentucky archives at the University of Kentucky, and create openings for campus-community collaborations. The proposal had several major goals:

- Complete 55-75 oral history interviews that represent the diversity of Jewish Kentucky
- Create a digitized, searchable repository for the oral histories that is sustainable, publicly accessible, and robust for further research
- Engage UK faculty, staff, and students with community members in this work, including development of curriculum

This issue of *Shalom* celebrates the many ways in which this project has unfolded, ways that both rely on the Jewish communities of Kentucky and make the breadth and

contributions of our communities better known. The articles in this issue also represent the types of collaborations integral to the project, both in their authorship and in the stories they tell. Jewish community members relay their participation in the project as interviewers, archivists, narrators, and teachers. Sarah Dorpinghaus, our colleague from UK Libraries Special Collections, opens a glimpse into deep academic and community collaboration with the Archives and the Louie B. Nunn Center for Oral History. UK students write about the many ways that their class assignments to authenticate and index interview transcripts, research the contexts of interviews, and conduct their own interviews have built the collection just as the activities have built their own research skills; just as importantly, their work on the project has challenged the students to new understandings of their own communities and the diversity that is Kentucky. Community members write about their own memories of Lexington's rich Jewish history as well as their involvement with the students' and project's larger aims.

As of now, more than 103 people have been interviewed for the JHFE Jewish Kentucky Oral History Collection. While many of the interviews were recorded in the professional studio at UK's Nunn Center, others were conducted on site at people's homes and businesses, in the Bernheim Forest, and in downtown Lexington. Through networks of friends, family, and professions, we have interviewed people

in Lexington, Louisville, Paducah, Ohio, and Tennessee. Interviewers have included: community members Janice Crane, Arwen Donahue, and Carol Ely; a myriad of more than 50 UK undergraduate and graduate students; and Jan and Beth. The JHFE interviews have been added to interviews completed several years ago in other research projects and subsequently by Temple Adath Israel Sunday school classes and recently donated to the UK Special Collections. Thematic strands through the interviews include Jewish student campus life; Jews in the bourbon industry; Jewish Hospital; businesses large and small, rural and urban; communal life; civic activism and civil rights; and intergenerational change. The Jewish Heritage Fund for Excellence (JHFE) was generous in its grant to initiate the Jewish Kentucky Oral History Project. Other financial support has come through the University of Kentucky's Colleges of Arts & Sciences and Education and the Interdisciplinary Program in Jewish Studies. Most important for the sustainability of this project is the ongoing collaboration at UK with Dr. Doug A. Boyd and Kopana Terry of the Louie B. Nunn Center for Oral History and with Sarah Dorpinghaus from the Special Collections Archives. They give so much of their expertise, time, and facilities to guide and teach students, faculty, and community members in the methods of oral history, metadata authorship, and archive development. They also collaborate with all of us to create ever new technologies to make these archives more creative, accessible, and sustainable. Through our partnership with UK Special Collections Research Center, Temple Adath Israel, The Jewish Federation of the Bluegrass, and Congregation Ohavay Zion have donated materials to UK for increased preservation and access.



Scenes of Learning, Teaching and Research

One of the challenges of research using oral histories in the past was that analog recording mechanisms (tape-recordings) were time-consuming and clumsy to use. Transcripts (which provide a written version of the interview), are useful for researchers, but expensive to make and hard to verify for accuracy. Without transcripts, audio oral histories require countless hours of listening to determine if the interview is of interest. Digital technologies have opened many new options not just for recording and storing the oral histories but also for indexing and making them searchable by topic, place, and people. Fortunately for us, Dr. Doug Boyd at the Nunn Center has been on the cutting edge of creating these new technologies and experimenting with how they might be integrated for use in and by students, researchers, and publics. The Nunn Center created OHMS, the oral history metadata synchronizer, which is an open-source platform that facilitates the creation of metadata for audio content. OHMS allows for digitized oral histories to be broken into smaller chapters or "segments," each of which contains, a segment synopsis, keywords, subject headings, GPS coordinates, and a hyperlink connecting the segment

to contextual information or archival materials, all easily accessible and searchable by the public. Processing the oral histories to make them this user-friendly -- to authenticate and synchronize their transcripts, to summarize and index the contents, and to provide contextual links -- is both highly educational and very time-consuming.

Our model to sustain the collection for continued growth, now that the JHFE grant is almost complete, has been to build the work of creating new interviews and processing them into a course-based, pedagogic model that involves students, faculty, and community. As part of the ongoing funding from the JHFE, a number of UK undergraduates have received scholarships to enable them to minor in Jewish Studies. These JHFE Scholars, Jewish and non-Jewish, are also required to work with Jewish Studies faculty on research projects, usually in conjunction with the Jewish Kentucky Oral History Project. Our initial plan was to learn with these JHFE Scholars and graduate student assistants how best to involve students in the work of processing, contextualizing, and conducting interviews -- and eventually this would lead to designing a new course on Jewish Kentucky for the UK undergraduate curriculum. Serendipitously, through Jan's teaching responsibilities in the Writing, Rhetoric and Digital

Studies (WRD) Department, new opportunities for pedagogic innovation, curriculum development, and collaboration with the Nunn Center quickly arose. Jan has now regularly offered sections of WRD 112: Writing Jewish Kentucky for first-year students and WRD 401: Composing Oral History for advanced undergraduates where we have piloted ways to integrate all aspects of the Jewish Kentucky oral history work into the curriculum. Composing Oral History has been proposed as a permanent part of the UK curriculum, as one way to continue the growth of the collection and of students' knowledge of Jewish Kentucky.



Jacob Ward, JHFE Scholar, Rhetoric Society of America national meeting in Atlanta, GA presenting his paper about Eugene DuBow (featured in the slide). Photo credit: Janice Fernheimer

Many of the authors in this issue of *Shalom* are students who have taken one of these courses, some but not all of them JHFE Scholars; and several contributors are community members who have helped orient the students. Each of these students has had the responsibility to listen to extant interviews, authenticate transcripts, summarize and index interviews, and conduct new interviews, mostly as part of a team of classmates. They have also produced poster boards about interviewees for public display, created audio podcasts on topics inspired by the interviews, and presented these poster boards at local and national conferences such as the Southern Jewish Historical Society and the Kentucky Jewish History Symposium. In the articles that follow, some of the students refer to curating digital exhibits of Jewish Kentucky materials using the online platform Omeka. This platform provides an online repository of digital material, makes digitized archival material searchable, and allows students to integrate the archival materials with indexed oral histories. Students also use the platform to create topic-specific digital projects based on their interests, which showcase collection holdings. This Omeka-based phase of innovation with OHMS inspired Doug Boyd and the Nunn Center to develop a plug-in which allows interviews indexed in OHMS to seamlessly mesh with archival materials stored in Omeka.

What is especially exciting about this facet of the project is that the Omeka platform can facilitate new paths for community/classroom collaboration. For example, many photos included in the Jewish Kentucky archival materials include unidentified individuals. When students digitize the photos and add them to the online repository, the photos become viewable by community members who can then collaborate on identifying them. Morgan, Lowell, and Garry's essay outlines the ways such collaboration can result in projects that benefit both students and community members alike. As we look to develop the next phase of the project, we aim to increase community involvement through participation in interviews with students and with one another, and as preservers of Jewish Kentucky history who identify materials that expand and deepen archival holdings. In these ways, we invite you, the readers of *Shalom*, to be part of the sustainable growth of the JHFE Jewish Kentucky Oral History Project.

While having firsthand experience with new technologies and original research is important for these students, learning about Jewish Kentucky by interviewing people and researching the archives is just as valuable, and according to their own accounts, far more impactful. The majority of the students in the WRD courses are not Jewish; most knew little if anything about Judaism before taking the classes; and few had any awareness of Jewish Kentucky. Some of you met with these students, agreed to be interviewed by them, or saw and listened to their work during the April 2018 Kentucky Jewish History Symposium held at University of Kentucky to celebrate the creation of the JHFE Oral History Collection. Their excitement about understanding an unexpected dimension of diversity in the Commonwealth has translated into their numerous public presentations on campus, at local and national conferences, and soon in Frankfort. We will let their words in the following articles speak to the power of their experiences.



Kentucky Jewish History Symposium

Synagogues, Students, and Stories in the Bluegrass: a Collaborative Collecting Initiative at the University of Kentucky

Sarah Dorpinghaus



Gishie and Julian Bloomfield (Simone Salomon and Janice Brock's parents). Owners of New Wave Shoe Store that was in downtown Lexington. Photo is of them as actors in a drama production for Ohavay Zion Synagogue.

As the premier research library in the Commonwealth, the University of Kentucky Libraries fosters intellectual inquiry and social engagement, advances knowledge and discovery, and engages with the research and creative communities. Since 1965, UK Libraries has collected, preserved, and provided free and public access to archival research materials to support learning and research. This effort is managed by the Special Collections Research Center (SCRC) and focuses on the cultural, political, social, and economic history of Kentucky.

SCRC, along with many other archives, has consciously shifted its focus over the past thirty years to prioritize materials documenting underrepresented communities, including African Americans, women, LGBTQIA, and religious minorities. Archivists and librarians at UK Libraries continuously explore opportunities to partner with these communities on preserving their records, which often results in the donation of the materials to UK. Particular attention is given to the self-articulated needs of those who created the materials as well as those who are the subjects of the materials. In some cases, partnership involves directly reaching out to a person or organization and in others, the individuals or groups contact the Libraries. Often, the relationship is serendipitously built through connections made at local events or through mutual acquaintances.

A Fortuitous Start

Within this context, UK Libraries informally launched a Jewish Kentucky collecting initiative in 2013. Kentucky, and Lexington in particular, is a natural fit for such an undertaking. Jewish individuals, families, and organizations date back to 1819 and have made significant contributions to the Commonwealth as merchants, politicians, and--especially in the Ohio Valley region-- as distillers and brewers. Yet when I joined UK Libraries in 2012, the manuscript collections and organizational records at SCRC did not fully nor accurately reflect this rich past and therefore presented faculty, students, and other researchers with an incomplete picture of Lexington and Kentucky history. At that time, the majority of SCRC's Jewish-related holdings were from the university archives--particularly materials relating to Hillel and Zeta Beta Tau fraternity, mostly in the yearbook collection. SCRC also had (and still has) several small collections with materials from early Jewish movers and shakers in Lexington, like Moses Kaufman and Benjamin Gratz. The collections were not comprehensive and did not fully reflect the role that Jewish communities, people, and organizations have played in the history of the university, Lexington, and the Commonwealth.

I had particular interest in growing this area of our holdings because of my previous position as Project Archivist at the College of Charleston's Jewish Heritage Collection, where I worked with a team of archivists and curators to organize,

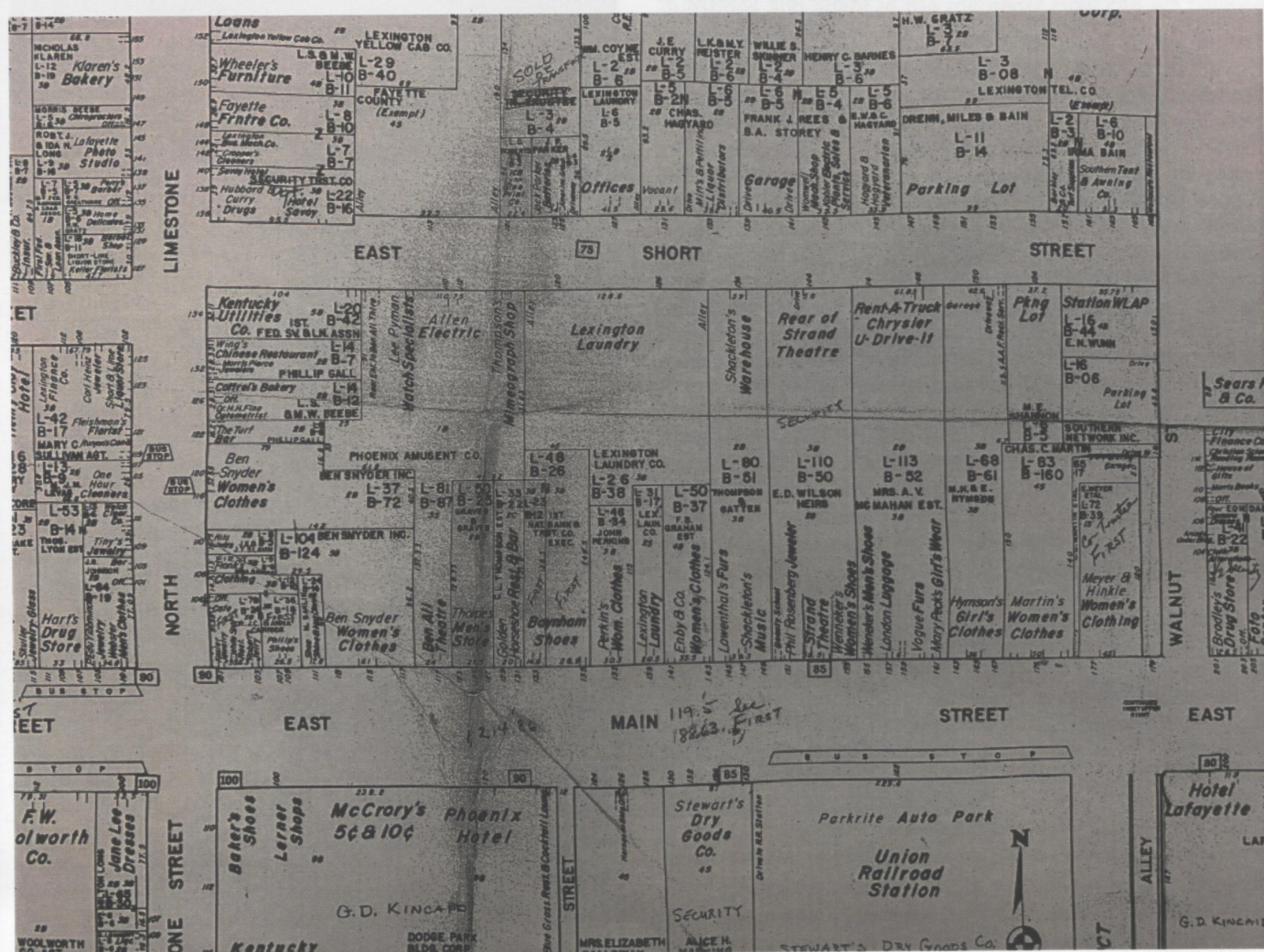
make accessible, and digitize materials documenting over 300 years of Jewish communities in South Carolina. I spoke with Associate Dean of SCRC Deirdre Scaggs about this gap in our holdings. I proposed contacting area synagogues to see if Lexington's Jewish community would have interest in partnering with the Libraries on a collecting initiative. She fully supported and enthusiastically encouraged the idea.

When I met Dr. Janice Fernheimer, the Director of UK's Interdisciplinary Program in Jewish Studies, we quickly realized our shared interest in preserving and providing access to materials documenting the significant but often overlooked history of Jewish people in Kentucky. Dr. Fernheimer was working with Dr. Douglas A. Boyd, Director of the Louie B. Nunn Center for Oral History at UK Libraries, on ways to introduce undergraduate students to working directly with oral histories, archival materials, and the individuals who created them. Working with extant materials in the Nunn Center's collection which included the Lexington Jewish Community Oral History Collection, Ethnicity in Lexington (Multi-Culturality) Oral History Project, and Voices from Behind the Counter Oral History Collection, the students in first-year and lower division writing courses indexed extant

interviews. The Jewish Kentucky collecting initiative would be a natural extension of this larger project by collecting materials to support the students' research and learning. Also, the connections students made with members of Lexington's Jewish community would provide a springboard to spread the word about the collecting initiative. Within approximately six months, the idea for a Jewish Kentucky collecting initiative had taken root and within a year, expanded into a full-fledged project. The JHFE Jewish Kentucky Oral History project led by Dr. Fernheimer and Dr. Beth L. Goldstein, education policy studies scholar at UK, built upon these earlier pedagogical innovations and expanded to develop a model for students to conduct as well as index original interviews.

Motivations and Goals of the Collecting Initiative

Through my initial conversations, I learned there is strong interest in having more Jewish-related archival collections at UK. Faculty and students affiliated with Jewish Studies and across campus are eager for materials to support their teaching and research. They need materials to help tell the story of Jewish people and communities in Kentucky and how they played an important role in the Commonwealth's history.



Part of a map noting downtown businesses in Lexington, including some Jewish-owned businesses. Courtesy of UK's Special Collections Research Center.

I also learned that there is interest from the Jewish community in donating materials - especially Lexington's synagogues and Jewish community organizations. These groups have done an incredible job managing their records, but it takes time, space, and other resources to maintain these archives indefinitely. The synagogues and organizations were on board to partner with UK Libraries after learning that the donation process allows SCRC to:

- Organize and inventory their records,
- Store the materials in archival boxes and folders in climate controlled and secure storage,
- Provide open access to the materials in our secure and monitored research room,
- Work with the donor(s) to restrict access of any sensitive materials for a determined amount of time,
- And do all at no cost to the organizations or users.

Progress So Far

As of publication, more than eight collections totaling over forty cubic feet (one banker box of records equals one cubic foot) of materials documenting Jewish Kentucky have been donated to UK Libraries. These include the records of Lexington synagogues Temple Adath Israel (tinyurl.com/LexingtonTAI) and Ohavay Zion Synagogue (currently being organized) as well as the Jewish Federation of the Bluegrass records (tinyurl.com/lexJFB). Portions of these collections pertain to University of Kentucky Hillel, which supplements existing university archives holdings. The importance of the collecting initiative and research value of these collections was reinforced when the Southern Jewish Historical Society (SJHS) selected UK Libraries as the 2016 recipient of the Scott and Donna Langston Archival Grant. The grant generously provided funds to hire a student to organize and describe the Jewish Federation of the Bluegrass records. This expedited the timeline for making this particular collection available to researchers and allowed a student in UK's library science program to gain professional archival training and experience.

Additionally, over 100 oral history interviews have been created as part of the JHFE Jewish Kentucky Oral History Project, another component of the UK Jewish Kentucky collaborative project. Similar to the archival work funded by SJHS, students have received on-the-ground experience conducting, indexing, and contextualizing interviews, which requires preliminary research and thoughtful preparation that employs critical thinking. Too few students have the opportunity to conduct literal hands-on research with archival resources, let alone meet the creators of these materials and converse about the connections between the items and people, places, and events. These are important skill sets for students to develop, regardless of their career aspirations. The indexed oral histories are available online at kentuckyoralhistory.org.

Next Steps

The Jewish Kentucky collecting initiative continues. We have had initial conversations with several organizations and individuals about donating materials and hope to work with

many more, including The Lexington Havurah, The Lexington Chapter of Hadassah, and the Spinoza Society. We are also interested in materials and stories that document Jewish businesses in Kentucky and Jewish communities and families in Appalachia.

Portions of the collections that have already been donated will be digitized and made available online in UK's digital library, ExploreUK (exploreuk.uky.edu), including the Jewish Federation of the Bluegrass bulletins and newsletters. We will continue to work with faculty across campus to integrate these materials in courses and support the education, scholarship, and creative pursuits related to Kentucky's Jewish heritage.

There are many ways to get involved with the Kentucky Jewish heritage collecting initiative. Contact Sarah Dorpinghaus at sarah.dorpinghaus@uky.edu if you are interested in donating materials, participating in an oral history interview, or identifying individuals in photographs.



Some donated photographs are of unidentified individuals and/or events, like this picture from the Temple Adath Israel records. We welcome any assistance with describing these images. Contact Sarah Dorpinghaus (sarah.dorpinghaus@uky.edu) to help.

Asking Better Questions

Veronica Scott



“There is a saying in academia: ‘research is me-search.’ This principle has only gotten truer . . .”

I sat and stared at my keyboard. Four years at the University of Kentucky had gradually shifted my passions from clinical psychology to gender and intercultural issues, and while I knew it was right, explaining my transition to an admissions committee was another game entirely. The more I reflected, the more I appreciated a unique asset that had propelled me forward to my new field: The Jewish Heritage Fund for Excellence (JHFE) program and the research I did through it.

Glancing to my right, I see my menorah and the primary reason I joined the program in the first place. The Jewish traditions of Shabbat, Hanukkah, and Jewish festivals featured prominently in my childhood but weren't accompanied by a deep historical understanding of their meaning. When I came to university, it was important to me to understand how to name and contextualize these roots. Jewish studies classes—particularly my class on the Holocaust—captured my attention immediately. Hebrew blessings I'd heard from childhood suddenly clicked as I learned Hebrew vocabulary. Social science principles also became more salient to my own story. Did you know that class systems developed among the Jews in European Polish ghettos? I didn't. Did you know that the greatest predictor of whether a neighbor would betray their Jewish friend in Poland was whether that neighbor identified highly with their nationality? I didn't, either. But as I continued studying Jewish history and the Hebrew language, I sensed the deep relevance of my Jewish Studies classes.

There is a saying in academia: “research is me-search.” This principle has only gotten truer, but I've also learned that your own “me-search” can be initially invisible. One of the requirements for the JHFE program is participation in independent research, usually with the Jewish Kentucky Oral History Project. For those of us going to graduate school, this is a critical opportunity; few experiences are more highly valued by graduate admissions committees than research. When I began my project for the program, I knew that feminism was a topic I would love to further explore,

and I jumped at the opportunity to center my project around Jewish feminism in Kentucky.

My teammates and I—an all-women group of four—personally developed an interview protocol for Sue Ezrine that we later executed with professional equipment. It was a crash-course in detail management: what sounds will this sensitive microphone pick up? How can we coordinate overlapping questions and adapt in the moment? How can we balance emotional presence and intellectual focus as we interview the person in front of us? And on a more practical level, how did we keep the service dog in training from panting into the microphone?

“The core of the program is combining research with local community . . .”

The second part of the research project, after conducting and refining the interview itself, was to create a podcast episode, “Jewish Feminism Podcast.” As we researched for our episode, we learned about how Jewish reform movements mirrored feminist waves in America, and also how deeply Jewish women contributed to women's liberation as a whole.

We spent many late nights putting these discoveries into a creative podcast format. I distinctly remember wrestling with a Friends episode as we tried to splice a “Mazel Tov!” sound effect from the rest of the scene. Unbeknownst to me, our podcast was submitted to a contest hosted by the Writing, Rhetoric, and Digital Studies (WRD) Department. (To listen to the podcast, visit: <http://www.nunncenter.net/jewishkentucky/items/show/19>). When it won second place in the podcast division, we were placed as a student example into the freshman WRD curriculum and published in one of the required textbooks for the first-year curriculum, The Engaged Citizen which is distributed to 3000 UK students.

Asking Better Questions *cont. from previous page*

It's hard to overstate exactly how exciting it is to be published as an undergraduate, and particularly to be featured in the curriculum that every freshman student on campus uses.

Back to me staring at my computer. As I was working on my personal statement for graduate programs, I saw how the JHFE "me-search" had gradually led me towards intercultural and gender issues. Much of that research culminated in my JHFE project, where I got to integrate Jewish culture and women's movements. I believe strongly that you drive much of your own story subconsciously—that intentional or not, you pursue the things that matter and that you love. My most meaningful experiences with the JHFE program are not limited to research, however. The core of the program is combining research with local community, and my experiences working with the oral history project often overlapped with people I knew or knew about. For example, Kentucky Native Café was suggested to me by a date, and later I worked on the interviews of the café's owner, Robin Michler. This week I went to his



Kentucky Native Café. Photo credit: Penina Goldstein

Christmas market, and smiled knowing that I've helped make his story accessible online. Occasionally when I meet Jewish community members, I might Google to see if they have an interview on the Louie B. Nunn Center's website. It constantly reminds me how deep each story is, and how privileged I am to ever participate in one.

I've been in Lexington for forty years. The Conservative movement has gone through its growing pains with equality for women. So when I first moved to Lexington and got involved with our sisterhood [at Ohavay Zion] the first time, it was a sisterhood Sabbath and the rabbi at the time said we could not be in the sanctuary, we had to be in the social hall. Because he wouldn't allow women up—to come up to the pulpit. So there's been a huge transition in our congregation for that as well. I think it was happening across the country. It wasn't just happening here in Lexington. But people were breaking out of what were their traditional set roles. Then it was a gradual transition.

If I thought Jewish Studies would give me a series of universal answers allowing me to define my identity (and everyone else's) in tidy boxes, I could not be more wrong. Rather, the JHFE program has allowed me to ask better questions and equipped me to pursue messier answers. In the midst of late nights, sensitive microphones, and extensive interview protocols, I've learned to appreciate a form of research that is removed from the quantitative methods I've used in other fields. JHFE, at its core, has taught me the value of stories even as it's helped write my own.

To listen to the podcast, visit: <http://www.nunncenter.net/jewishkentucky/items/show/19>.

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Discovering My Hometown's Jewish History: Jewish Paducah

Hannah Newberry



Hannah Newberry and Katie Segal at the Southern Jewish History Symposium. Photo credit: Janice Fernheimer

Two years ago, I knew nothing about Jewish culture or people. I could count on one hand the number of Jewish people I had ever met in my life. Coming into college from Paducah, Kentucky, I was ready to learn about anything and everything, and this openness led me into one of the best experiences I have had at UK: my WRD 112 class freshman year. Through this class, I learned a lot about the Jewish community of Lexington, Kentucky. While researching for the final paper about local Jewish, family-owned businesses, I found out that Paducah's Jewish community was still somewhat active. I therefore chose to focus on the interview of Tom Block, the great-great-grandson of I.W. Bernheim, a German-Jewish immigrant who settled in Paducah in the 1800s. Working on that interview index sparked my curiosity about the Jewish community of my hometown.

I continued working on the index of Tom Block after the class ended, and presented some of my research at the Southern Jewish History Conference in Cincinnati, Ohio and the Kentucky Jewish History Symposium during my sophomore year during 2017-2018. I applied both for the Jewish Heritage Fund for Excellence scholarship as well as the Jewish Studies Undergraduate Research Award, and I very happily received both. For the research award, I turned to interviewing Jewish individuals from Paducah for the Jewish Kentucky Oral History Project. I found it to be more difficult than expected to make contact with anyone at Temple Israel (Paducah), but eventually I got into contact with Dr. Laurie Ballew, the current president of the congregation. I also decided to interview my father and grandfather, Brandon and Wilma Newberry because they grew up around Paducah, and had many memories of the Jewish community, specifically the Jewish-owned businesses in downtown Paducah.

Dr. Ballew shared a lot of very relevant information about the current community and their activities, as well as what it was like when she was a child and teenager in the 1950s and 1960s. She also gave a unique perspective on the story of Jews in Paducah, as she grew up in the Heath area, not the city of Paducah, but still attended the temple there. She and her siblings were the only Jewish individuals in Heath, and her story is much different from that of the Jewish individuals who grew up and lived in the city of Paducah. She talked about many instances of her teachers or classmates showing ignorance toward her religious beliefs.

My father, Brandon shared his perspective of what the Jewish community was like when he was a child and teenager in the 1960s, 1970s, and 1980s, when it was on the decline and many of the Jewish-owned stores in Paducah were closing. My grandfather, Wilma Newberry, provided information on what the community was like when he was a child, teenager, and adult in Paducah from the 1940s onward, highlighting especially when the community was thriving in the 1940s and 1950s, and his memories of many Jewish individuals he knew throughout his life. Brandon and Wilma both provided information that might be relevant to scholars in other areas, especially about the Golden Pond area of Kentucky and about the Heath High School Shooting of 1997. Both also provided numerous memories of shopping in the many Jewish-owned businesses of downtown Paducah through the decades, with Wilma even recalling that he bought his wedding suit at Carlick's Men's Store, which was owned by the Jewish Carlick family.

To go along with these interviews, I also spent a considerable amount of time researching Paducah's general as well as Jewish history, through the McCracken County Public Library, online sources like Temple Israel's website (<http://www.templeisraelky.com>), books that mention it, such as those authored by Weissbach, Hill, and others, as well as collecting images from Temple Israel itself, none of which have been digitized and thus are not generally publicly available unless you drive to Paducah to view them in the library. Piecing all of this together to form a cohesive narrative in the form of a research poster board was actually tougher than I initially expected. Working with the limited space on a poster, and organizing all of the information, quotations, and images into an aesthetically pleasing design was challenging. At the time of this writing, the poster has not been finalized, but it is taking the shape of a modified timeline of the important historical events in Paducah's Jewish community, including the building of the



The Hebrew School class of 1924-1925 at Temple Israel in Paducah. Taken in front of the second Temple building on Broadway, now torn down.

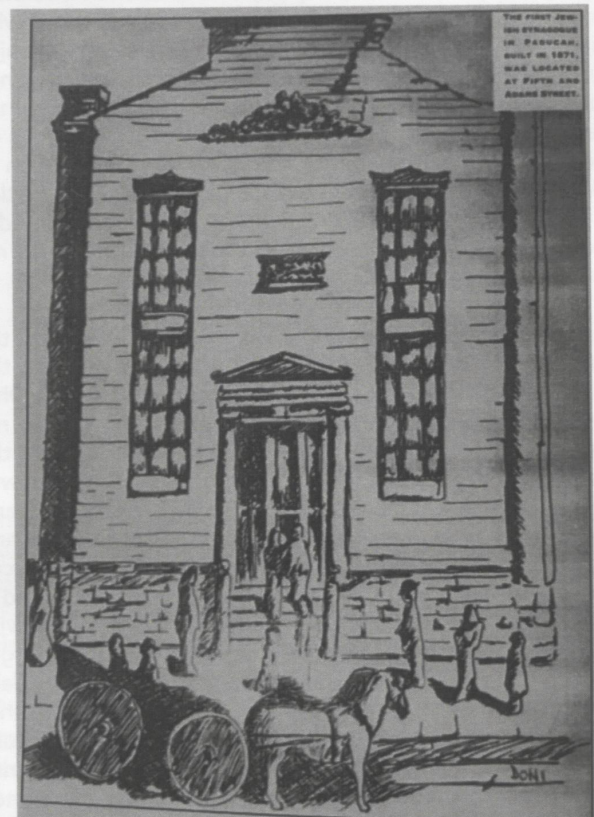
three synagogue buildings, as well as information about the expulsion of the Jews by General Ulysses S. Grant during the U.S. Civil War.

I look forward to presenting my poster at Posters at the Capitol in February of 2019, and talking with Kentucky's lawmakers about Paducah's Jewish community. I think it is especially important in today's political climate to talk to them about this population that was so important to Paducah's economic prosperity and civic life. Many of these Jewish immigrants came to Paducah from Germany or other European countries, speaking little English and with little money. Some, like I. W. Bernheim, have become recognized on a national scale. Others, like Herbert Wallerstein or Samuel Finkel, are familiar names among older Paducahans, but will quickly fade from public memory without works such as this project.

Working on this project allowed me to delve deeper into my own family history with my father and grandfather, while allowing me to see Paducah in a different way than I had seen it previously. Hearing about the life and rituals of Dr. Ballew, who grew up only one mile from my house in Heath, and only five miles from where my father grew up, and listening to how different some of her experiences were from those of me and my father, was truly eye-opening. Previously, I had really only learned one aspect of Paducah's history, and knew very little about any particular minority's historical footprint. I have learned that so many of the businesses of Paducah, especially in the 1940s through the 1970s, were owned by Jewish individuals and, before that, Jewish people played a huge role in the distilling industry in Paducah before Prohibition. Without these Jewish immigrants in Paducah, the landscape of downtown would be massively altered. Simply put, modern Paducah would not be the same if it were not for the Jewish influence.

Learning about all of the important Jewish individuals who left an indelible mark on Paducah and its landscape, and even the state of Kentucky with I.W. Bernheim, felt very substantial and important. I now feel that it is my duty to share this knowledge with others, especially fellow Paducahans. In my opinion, learning about the history and accomplishments of any group of minorities, especially one so important economically to Paducah, could benefit all Paducahans, and make them even more empathetic and welcoming to everyone.

The reputation of Kentucky is a little mixed depending on where you are in the country, and many people look down on it as being uneducated and even racist. My Kentucky, however, is not. I am a native Kentuckian, and this research demonstrates the ways that Kentucky is more diverse than many people think. I am proud of my state, and I want to provide my beautiful hometown as an example of how welcoming Kentucky has been in the past and can be in the future.



The only known image of the original synagogue building in Paducah built in 1871. (Photo credit: [Images of America: Paducah](#) by John EL Robertson)

Oral Histories in High School Lesson Plans

Allison Gant

Teaching has always been a big passion of mine. I have fond memories of playing school with my sister as a little girl and always arguing over who got to be the teacher. That passion stuck with me throughout high school and college. In May of 2018, I graduated from the University of Kentucky with a Bachelor's degree in Secondary English Education and a minor in Spanish. I am currently pursuing a Master's in English Education at UK. Throughout my undergraduate studies, I had the opportunity to take a variety of English and WRD (Writing, Rhetoric, and Digital Studies) classes that helped me prepare for a career in teaching English Language Arts to high school students. What the courses also ignited, surprisingly at first, was my interest in Judaism and Jewish culture.

The course WRD 401: Composing Oral History introduced me to many new ideas that I will use in my career. Before taking "Composing Oral History," I had never heard of oral histories and did not know what a powerful tool they could be for classrooms. I was unaware of the long and careful process that it took for an oral history not only to be published but also to become easily accessible to the public. Throughout the class we listened to many oral histories, and even conducted our own oral histories with members of the Lexington Jewish community. One of our main assignments was to choose an oral history that a previous class had conducted and go through the indexing process using OHMS, the Oral History Metadata Synchronizer. I chose an interview with Amy Groswald, then a senior at the University of Kentucky, who was heavily involved with Hillel.

The goal of the indexing process is to make finding information within the interviews easier for the public and for researchers. The indexing process involves many careful steps and thoughtful planning. I listened to Groswald's oral history in full; split up the interview into "chapters"; time stamped, titled, and summarized each "chapter"; inserted key words; and added outside links or maps to make the oral history more informative. Before they are indexed, oral histories can be intimidating and difficult to use because they are basically a large chunk of recorded voice; it can be challenging to find any useful information. The indexing process takes the lengthy voice recording and gives the listener an idea of what is being talked about within each chapter. After completing this assignment, I could understand how the final product would help future researchers. (Link to Interview: <https://kentuckyoralhistory.org/catalog/xt7m3775x92d>). Although this process was tedious at times, I found this to be the most useful assignment in the class to prepare me for my final project, a lesson plan for high school seniors about research, Judaism, and Jewish culture that I can use in my future classroom.



Garry Hoover and Morgan Weilbacher examining Holocaust slides from TAI collection in UK Special Collections Research Center reading room during WRD 401 class meeting, Spring 2018.

I want my future high school students not only to learn about Jewish life, culture, and research but also how to use oral histories in doing so. Oral histories are a valuable tool many students do not know about. They are primary sources that give us insights into the past, help contextualize history, and allow us to step into someone else's shoes for a while. Throughout this unit, students will learn about various aspects of Jewish life and culture including life-cycle events, religious beliefs, important holidays, discrimination in the US, stereotypes, faith, practices, persecution, and more. In addition, students will be able to locate and evaluate reliable and credible sources on the web, have the opportunity to interact with primary resources, and share insights gained from primary research with oral histories about one aspect of Jewish heritage, history, and ritual practice in Kentucky. The unit's summative assessment asks students to answer this question through a group oral presentation: How has Jewish life in Kentucky changed across generations? The students' goal is to teach their classmates background information and about how this practice/aspect has changed overtime. By the end of this unit, students will have learned how to do research, why oral histories matter, and what a bit of Jewish Kentucky is like.



Lowell Nigoff at the Kentucky Jewish History Symposium.

Student groups will choose a research topic from Jewish life and practices they are most interested in, drawing from the oral histories I have selected from the Jewish Heritage Fund for Excellence Jewish Kentucky Collection at UK. The segments I chose sample aspects of Jewish people's lives from across the Kentucky Commonwealth. For example, I chose segments in which the interviewees talked about a specific holiday or a time in their lives when they felt discriminated against. (Link to Allison's lesson plan <http://www.nunncenter.net/jewishkentucky/exhibits/show/oral-history-lesson-plan>)

The state of Kentucky recently redid the standards for the English Language Arts curriculum. At the senior level, students should be able to synthesize various sources and compose a fluid and coherent presentation. My unit plan fits into a variety of categories including writing, speaking and listening, and discussions that will help high school seniors prepare for college and careers beyond high school. In addition, my unit plan encourages students to step outside their comfort zone and learn/read/listen to things outside the typical literary canon: oral histories of mostly everyday Jewish individuals from across the Kentucky Commonwealth.

Having observed and student taught in various high schools in Lexington, including Paul Laurence Dunbar High School and Tates Creek High School, I have not previously seen students work with oral histories. I believe that high school students would be very interested to learn more about oral histories and what they have to offer, especially those from people who live in Lexington. The oral histories I worked with throughout class sparked my own curiosity, and I hope that exposure to them would similarly spark my students' curiosity. I also think using oral histories as a pedagogic approach is a great way to introduce students to a new type of primary source and research strategies while encouraging them to learn about Jewish life and culture.

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Amy Groswald

AMY GROSWALD was born in 1996 in Indianapolis, Indiana, though her family has since moved to Carmel, Indiana where they currently reside. Her father, Douglass, and her mother, Diane, raised Amy in Carmel, Indiana where she was immersed in a Jewish environment. She has fond memories of family holiday celebrations, Hebrew school, and becoming a bat mitzvah at Indianapolis Hebrew Congregation.

After graduating high school in June 2014, Amy began her studies at the University of Kentucky that fall. She rushed and later joined the sorority Alpha Delta Pi in her first year. Upon arrival in Lexington, she experienced some culture shock due to the relatively small Jewish student population on campus. However, in the summer of 2015, Amy went on a Birthright Israel trip. Upon her return, she realized how disconnected from her faith she had become. After returning to campus, she became more involved with the Jewish student organization Hillel and explored her Jewish identity by attending Hillel events and connecting with other Jewish students on campus.

"It really wasn't until I went to Israel that I realized, like, I really miss having my Jewish identity in college and stuff. So, that's why I got more involved in Hillel and everything, just to be around the Jewish culture a little more."

In 2017, Amy became president of Hillel at UK. In this role, she helps recruit members and plan social events such as bowling, apple picking, and Shabbat dinners. Amy aims to help each UK Jewish student feel comfortable and welcomed on campus and to recruit Jewish students to be involved in Hillel.



Amy cooking latkes for a Hanukkah celebration with Hillel.



Amy exploring the desert in Israel on a Birthright Trip

Amy will graduate in May 2018 with a degree in Human Nutrition and a minor in Chemistry. She has big plans for the future: she aspires to attend medical school and raise a family in the Jewish tradition.

"I'm going to try my best to, uh, be close to my Jewish religion and Jewish identity in medical school, but I definitely plan to, um, raise my kids Jewish and everything like that."

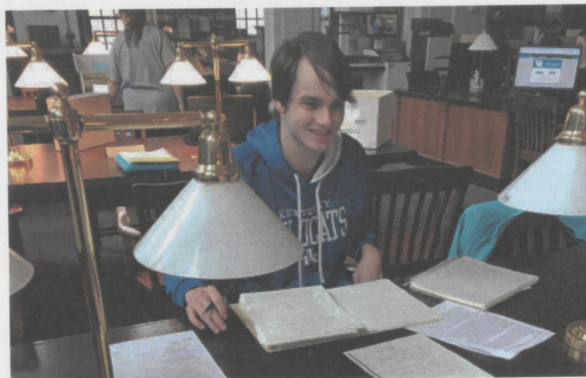
Teaching *The Merchant of Venice* Through Positive Histories

Hunter Jelf

“Living by the golden rule. Do unto others as you would have them do unto you. That’s how we’ve always lived our lives, have always been fair, always been honest. If, uh, somebody isn’t satisfied with something, we replace it. And we make sure that they’re happy before they leave -- or do everything we can to make sure that they’re happy, before we leave. But at the same token, we don’t let people take advantage of us either. Because there are some that are out there that will. And, you know, you learn from your experiences. And then you make some adjustments. But living Jewishly, in my opinion, is treating others the way you want to be treated -- just living by that golden rule.”

When I was about to start teaching “The Merchant of Venice” to high school juniors, I was, perhaps, flippant. I had taught several Shakespeare plays before with relative success and felt that, despite having to deal with the complex and often anti-Semitic nature of much of “The Merchant of Venice”, that this time would be the same. That was the case until the moment I stepped before my high school junior English class to begin teaching the play. In that moment, I realized the seriousness of the discussions we were about to have about Judaism and antisemitism.

At the time I was teaching “The Merchant of Venice”, I was an undergraduate at the University of Kentucky, a few



credit hours shy from graduating with a degree in English education. I had been working as a teacher at a small school in Lexington, Kentucky for about a year, and during the Spring 2018 semester I decided that “The Merchant of Venice” would be the Shakespeare play that I would teach. The genesis of this decision came from a class that I was then taking at UK, WRD 401: Topics in Writing: Composing Oral History, taught by Professor Janice Fernheimer, which helped me develop pedagogical approaches to having difficult conversations about antisemitism. When I began taking WRD 401, I had already decided to teach “The Merchant of Venice”, but the class changed the way I would approach teaching it, so I’d like to quickly outline my experience with WRD 401.

The class fulfilled a graduation requirement and this section’s subtitle, “Composing Oral History,” was enough to pique my interest. I walked into WRD 401 the first day to find that the focus of the class and its oral histories would be on Jewish history and, more specifically, Jewish history in Kentucky. This intimidated me because it was a subject that I knew next-to-nothing about. Throughout middle- and high-school, I only ever learned about Judaism in the context of atrocities like the Holocaust, whether in history or English class. I had never questioned that I learned about oppressed and marginalized people only as victims. That’s how I had encountered both Jewish and African-American history. This tendency for educators to focus only on victimization also threatened to shape my own approach to teaching.

However, in Composing Oral History, I was exposed to the robustness of Jewish history and learned how to use this deeper context to differently influence my teaching. Engaging with the oral histories of Kentucky Jews in a myriad ways and looking specifically at Kentucky’s Jewish community inspired me to develop strategies to engage my own students whose only exposures to Judaism came from stereotypes. Also, the fortitude and agency present in many of the oral histories helped me create lessons

Teaching The Merchant of Venice Through Positive Histories *cont. from previous page*

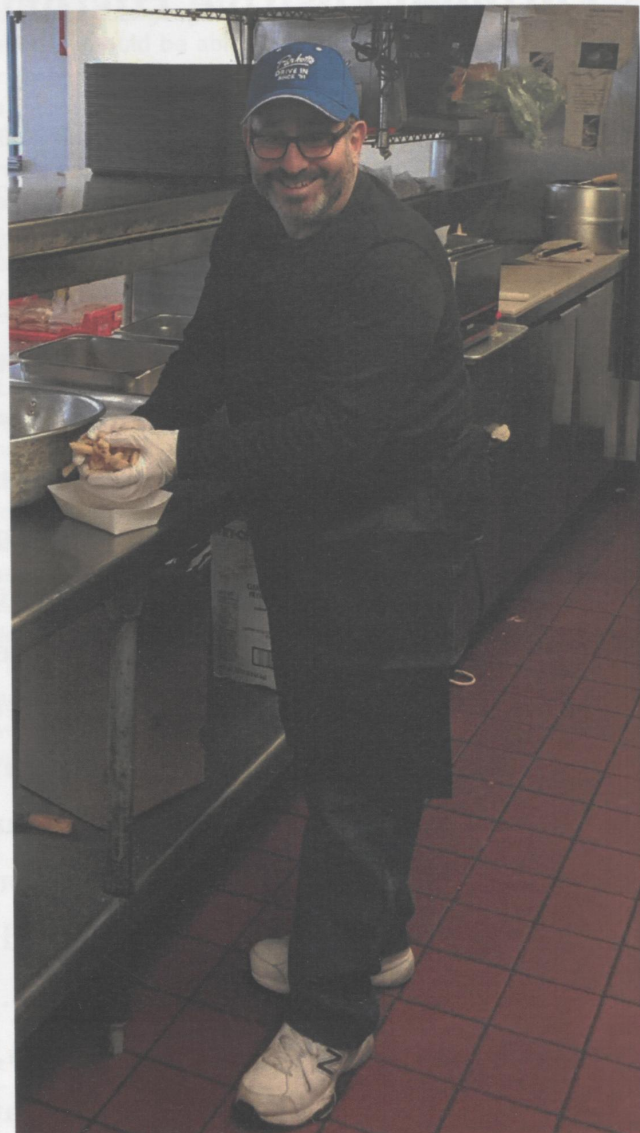
that teach the history of non-whites or non-Christians as empowering rather than being limited to a series of atrocities.

Using resources introduced in the course, I felt prepared to engage my students in discussions about antisemitism and Shylock, the enigmatic figure who gives "The Merchant of Venice" its painful, tragic center. The most important new resource for me was knowledge of UK's Louie B. Nunn Center and its Jewish Kentucky Oral History Collection, which became the basis for several lessons during my "The Merchant of Venice" unit.

For example, I assigned students to listen to an oral history by Jeff Kaplan, a Lexington entrepreneur and current owner of The Parkette Drive-In. Using this oral history, students could contrast the story of Kaplan to the character of Shylock. Shylock, for those who've not read "The Merchant of Venice" or need a brush-up, is a Jewish moneylender condemned by other characters to punishment for his greed—greed portrayed as indistinguishable from his Jewish identity. The goal of my assignment was to allow students to see how the caricatures and stereotypes of Jews are untrue. Of course, I used the broader context of Jewish history to help provide more robust historical context for the way many negative stereotypes about Jews can be traced to the ways their professional lives and aspirations were restricted structurally in medieval Europe, thus precluding them from many professions and from owning land in many cases.

Pedagogically, approaching the teaching of Jewish history from the context of a positive example (Jeff Kaplan) and a negative example (Shylock) gave students two different educational perspectives, an approach that differs from how most students are exposed to Jewish history. The positive example was of particular salience for the handful of Jewish students in my class, who told me that their only substantial exposure to Judaism in school was mostly excerpts from Holocaust texts like "Anne Frank: The Diary of a Young Girl" and "Night." I hoped that offering a positive history would help my Jewish students form a stronger bond to their heritage by helping all my students see portrayals of Jews as existentially powerful rather than merely subjects to the whims of history.

That positive look at the Jewish experience also served to re-contextualize "The Merchant of Venice" and the Jewish stereotypes featured within it. For my high school students, the stereotypes used to vilify Shylock become less effective as a dramatic tool and more of a historical curiosity. This change was particularly powerful for one student who believed in several anti-Semitic stereotypes, most notably that Jews are greedy. He had made the observation once in class that vilifying Shylock's greed wasn't a problem because it was accurate. I don't know where he got his beliefs from, as that's not the point, but he spoke as if his only interactions with Judaism came from a recent discovery of the nonsense politics of Richard Spencer and Gavin McInnes. After



Jeff Kaplan at work.

spending several weeks of the class reading "The Merchant of Venice" and looking at Jewish history in both the European and Kentucky contexts, I noticed a change in this student's tone, particularly in his writing. By the time the class was contrasting the Jeff Kaplan oral history with Shylock, he wrote with strength about the problems presented by Shylock. For this student, breaking away from budding antisemitism was a matter of learning a more inclusive and wide-ranged history. I don't know if learning more inclusive history would work for every student like him, but it did seem to work for him, which is, I think, of some value. For me, developing a stronger pedagogical sense for how to integrate positive narratives into historical discussions was a great treasure. The importance of teaching the history of minorities by enabling them to be the authors and not just the subjects of

Community-Student Collaboration in the Archives

Lowell Nigoff and Garry Hoover



(clockwise from top left) Lowell Nigoff, Garry Hoover, Rachel Peach, Allison Gant, and Morgan Weilbacher at King Library, Special Collections.
Photo credit: Janice Fernheimer

For nearly 20 years, we -- Lowell and Garry -- have been responsible for overseeing Temple Adath Israel's archives. Some of the documents go back to the early beginnings of the Temple, while many photos go back to the 1940s. In our role as co-chairs of the Temple Archives Committee, we worked to organize the many materials which include rabbis' correspondence and sermons, photos of Temple members and events, meeting minutes, newsletters, and member directories. We created a system for filing and organizing these materials.

Since we are known for our interest in preserving Temple Adath Israel history, in the early 2000s Jane Grise, then Religious School principal, approached us to conduct an 8-week unit on Temple History and Jewish genealogy for 9th grade religious school students. The class ran for 10 years. We covered such topics as Jewish Oral Histories, introduction to the Temple archives, and introduction to researching the Temple archives. We also took field trips to the Jewish sections of the Lexington Cemetery and several

of the buildings downtown where Jewish merchants (Wolf Wile and Rosenberg Pawn Shop) had businesses. We capped off the field trips with a visit to the original Temple building (1903 - 1924) on Maryland Avenue. The building is now the home of Lighthouse Apostolic Church. The culmination of our class was an oral history that the students along with Lowell and Garry conducted. We produced one oral history per class. The individuals were selected from their strength of knowledge of Temple history. The interview questions were individualized from the interviewees' life experiences. The interviews our classes conducted are now preserved at the University of Kentucky as part of the Lexington Jewish Community Oral History Collection for public access.

In Spring 2018, Janice Fernheimer invited us to meet and visit with her WRD 401: Composing Oral History class to explain our role as Temple Adath Israel Archive Committee members and provide some context for how the Temple's archives were developed and maintained. We met her class at the beautiful King Library on UK's campus, home to the archive

collections. The seven undergraduate students in the class, most of them English education majors preparing to be high school teachers, took the class to fulfill an elective writing requirement. After the introductions, we shared with the class our background and interest in preserving Temple history. The students were exploring the overall Temple Adath Israel collection in UK Special Collections when they encountered some gripping glass slides containing graphic images of the Holocaust, about which little information was provided. They had a lot of questions--whose slides were they? How did they become part of the Temple's archival collection? Were they "stock images" that someone had purchased, or were they images an individual had taken after visiting the concentration camps in Europe? The students hoped to learn more about these specific slides from us. We did not know the origin of the slides. These slides could have been taken by Temple member Irvin Stern Jr. while serving as a member of the US liberating forces in Europe. Irvin was an avid photographer. The other possibility is that they might just be stock slides. One of the challenges of community archives is that not all the materials are well documented when they are contributed. The students also found in the Temple archives other unlabeled photographs of people. Therefore, during the course of our visit, we brainstormed some ways that the students could help the Temple in identifying community members in the photographs who were as yet unidentified. They subsequently succeeded in this effort.

We have recently reviewed 6 hours of VHS tapes that were recorded in 1983-1984 which documented the extensive Temple Adath Israel renovation. We have identified and indexed 30 - 40 individuals who were recorded on the tapes. These tapes are currently being digitized before being donated to UK. They, too, will soon become available for the research community.



Temple Adath Israel, 100th Year Anniversary at TAI, April 24, 2003, 100th Year Committee Meeting, Rose Rita Wurmser and Leona Stern

From Morgan Weilbacher:

While enrolled in WRD 401 Composing Oral History, we worked closely with the Louie B. Nunn Center, the University of Kentucky's Special Collections Library, and local Jewish community members. Over the course of the semester, I delved deep into the Jewish archives at the Special Collections. Within these archives, my team and I discovered collections of images from Temple Adath Israel located here in Lexington, Kentucky. Specifically, we found hundreds of photographs from Temple Adath Israel's 100th Anniversary Committee Meeting on April 24, 2003. We decided to use them in our final digital project. In order to honor these photographs and this important event for Temple Adath Israel, we knew we wanted to identify everyone in the photos. To assist us, two prominent members of Temple Adath Israel, Lowell Nigoff and Garry Hoover visited our class and helped us organize the photos from the Temple's archives. Lowell and Garry gave us insightful background about the Temple's history and their role in the Jewish community. We were able to identify all of the Jewish community members in the photos and add them to our digitally-curated exhibit in Omeka (an open-source platform).

When I enrolled in Dr. Fernheimer's oral history course in my last semester of undergraduate education, I thought I had a fairly deep understanding of Judaism and Jewish culture. After months of studying Jewish culture, interviewing prominent Jewish community members, and digging through Temple Adath Israel's archives, I realized how surface-level my understanding of Jewish culture truly was. My participation in this course has opened my mind to how much I don't know and how little of the world I've encountered. In May 2019, I will be graduating with a master's degree in Education and will pursue a career in teaching English at the high school level. I will forever be grateful that I enrolled in this course because it drastically shaped my ideas about how I will incorporate Jewish culture and identity in my future classroom. My goal as an educator is to nurture a society of all learners and foster cultural awareness in and outside of the classroom. As a future English Language Arts teacher, I will always strive to choose culturally relevant curriculum and texts that include all human experiences and understandings of life. My experiences in Dr. Fernheimer's course have ignited my passion to be a voice for all of my students and to create a classroom culture that embraces all religions, cultures, and voices.

Four Ades Generations in Lexington

Michael Ades



Janice Fernheimer, Beth Goldstein, Janice Crane, Michael Ades during a downtown Lexington walking tour, August 2018. Photo credit: Josey Wenger

The opportunity to interact and connect with Lexington's Jewish history was inspirational and nostalgic. As a third-generation Lexingtonian, a volunteer archivist for Ohavay Zion Synagogue, and a participant in multiple roles with the Jewish Kentucky Oral History Project, my story intersects many themes of the project.

My archival research began in 2010 in connection with the celebration of the 100th Anniversary of Ohavay Zion in 2012. My assignment was to write a general history of the Lexington Jewish community with a specific focus on Ohavay Zion. Basic materials consisted of several prior histories composed to mark prior Ohavay Zion milestones, Lexington newspapers, University of Kentucky Jewish Lexington archives, and Ohavay Zion records. The Ohavay Zion records consisted of a virtual "smorgasbord" of documents relating to Board and annual meetings (including Minutes and installation programs) bulletins, newsletters and special announcements; Congregational leadership, membership

and financial records; Hebrew and Sunday school activities; Sisterhood, Men's Club and Youth activities and graduations; religious holiday celebrations, special services and rabbinic installations; special occasions, like Bat/Bar Mitzvahs, weddings, Aufrufs, namings, theatrical performances, dances, parties; creation and operation of Gan Shalom Preschool; renovations and expansions of the Maxwell Street synagogue building; the mid-1980s design, construction, move and later expansion to the Edgewater Court synagogue building; general congregational correspondence and business, etc. I also unearthed a multitude of photographs depicting many congregants, activities, and events.

Unfortunately, many of the documents and photographs were organized rather haphazardly, contributed by congregational families as well as gleaned from synagogue cabinets and closets. Most important now is that Ohavay Zion has committed to providing many of its documents (aside from sensitive financial and personnel records) to the University of Kentucky Jewish archives where they will be catalogued and available permanently to anyone interested.

For those interested, review the historical information on pages 15-42 of the Ohavay Zion 100th Anniversary Book. Copies are available at Ohavay Zion and the University of Kentucky Special Collections.

I also appreciated the opportunity to be interviewed in 2016 for the Jewish Kentucky Oral History Project of the University of Kentucky which gave me the chance to reflect on my family history as well as that of the congregations, and the Jewish community in general.



JoAnn and Barney Miller, proprietors of Barney Miller's on East Main Street.



Ades Dry Goods Co. (East Main), exterior 1939

My grandfather David Ades (my father Louis's father) immigrated from Kovno, Lithuania to Lexington in 1895 at age 13 to join his older brother Simon who opened a wholesale dry goods business. Simon moved to Louisville in 1908, and my grandfather took over the Lexington business. The business was first located on Short Street, then West Main, then moved to a new building at 237-239 East Main in about 1911, and finally the adjacent building at 249 East Main was purchased in 1925. The business name Ades-Lexington Dry Goods Company was displayed across the Main Street of the buildings frontage from 1925 until 1987. My father Louis joined the business in 1933 after graduating from the Wharton School of the University of Pennsylvania. My grandfather David died in 1965, my father closed the business in about 1972, the property was sold in 1987, and currently it is occupied by Portofinos Restaurant and offices. My grandfather was a founder of Ohavay Zion on its incorporation in 1912, remained active in Ohavay Zion, became a member of Temple Adath Israel, served as a member of the Lexington City Commission in the early 1930s and was active in numerous civic organizations. My grandmother Sarah was born in Baltimore and moved to Lexington upon her marriage to my grandfather.

My father Louis was a Bar Mitzvah at and an active member of Ohavay Zion, confirmed at and a member of Adath Israel and was also active in numerous civic organizations. My mother

Frances Lederman's family settled in Louisville in the mid-1800s. Her father, Isaac Lederman, was an ophthalmologist who was one of the initial doctors at Jewish Hospital in Louisville, which opened about 1905. My mother moved to Lexington in 1937 upon her marriage to my father.

I was a Bar Mitzvah at Ohavay Zion and confirmed at Adath Israel. My wife Harriet was born in Anderson, South Carolina and attended the small reform Temple in Anderson where we were married in 1965. We moved to Lexington then and have been active members of Ohavay Zion and members of Adath Israel. Our children Sarah, Anne, and David all celebrated their Bat/Bar Mitzvahs at Ohavay Zion.

In August 2018 I participated in a recorded walk in downtown Lexington for the oral history project. Along with Janice Crane, Joe Rosenberg, and others, we visited the former Ades-Lexington Dry Goods Building and walked Main Street reminiscing about the many Jewish businesses located on Main, Short, Vine, Water, Upper, Limestone, Broadway and other downtown streets. The walk brought back memories of the people who owned, windowshopped, worked at, sometimes lived above, and often attended services and prayed within a few of these buildings. Of the over 100 Jewish enterprises that had been in business along this route starting from around 1900, now only a few remain including Joe Rosenberg's and Barney Miller's.

Discovering New Aspects of Home:

Learning about Lexington from the Jewish Kentucky Oral History Project

Leslie Davis and Caitlin Johnson

We, Beth and Jan, invited graduate students Leslie Davis (MA in English, MIC in English Education) and Caitlin Johnson (MS in Studies in Higher Education and International Education) to work with us because their graduate research interests dovetailed with some of the broader goals of the project. They collaborated with each other and us to author, edit, and produce the poster boards which have become integral to the public presentations of the Jewish Kentucky research. Their specific research interests led each of them to work on the project in different capacities which allowed them to pursue their own projects. In what follows, they articulate the ways their work together both intersects and diverges.



Kentuckian 1948 Hillel, page 144

Leslie Davis:

In January of 2017, during my first year in the University of Kentucky's Master's of English literature program, I began research work with Drs. Janice Fernheimer and Beth L. Goldstein. The University of Kentucky Special Collections had just acquired a large set of materials from Temple Adath Israel (TAI) in Lexington, Kentucky, my home congregation. Our task was to sift through these archives and to follow where the materials led, thinking specifically about the history of UK's Hillel. From earlier research on Jewish student life at the University of Kentucky, Drs. Goldstein and Fernheimer knew of a connection between the Hillel organization and the Temple. We sought better understanding of that link, and whatever else might emerge of particular interest for the project on Jewish campus life. Archival research was completely new to me, so Dr. Fernheimer, Dr. Goldstein, and I began the semester with several readings related to Kentucky's Jewish history and to archival theories and

methodologies. By mid-February 2017, I went to Special Collections to annotate broadly what was included in the TAI materials; from there I was drawn to the materials from the mid-1960s to early 1970s in relation to Hillel's history on campus. I spent 18 months looking more closely into those materials and those in the JHFE Jewish Kentucky Oral History Project in tandem with related materials at the American Jewish Archives housed at Hebrew Union College in order to write on UK Hillel's self-positioning in relation to the anti-Vietnam War movement on UK's campus.

In the TAI archives, I found traces of a campus Hillel at UK that had long struggled with how to define itself, both within the broader Jewish community in Lexington and specifically in UK's campus community. Despite being perpetually short on funding and members, a handful of highly-committed student leaders consistently encouraged the group. Their advisor from the mid-1960s to early 1970s, Rabbi William Leffler, showed little interest in developing the UK Hillel due to what he perceived as a lack of intellectual commitment on the part of its student members. Yet at least a small group of students each year kept Hillel alive, with social activities such as Shabbat dinners and dances, movie nights, and eventually events geared towards UK-specific issues, such as student involvement in the anti-war and civil rights movements.

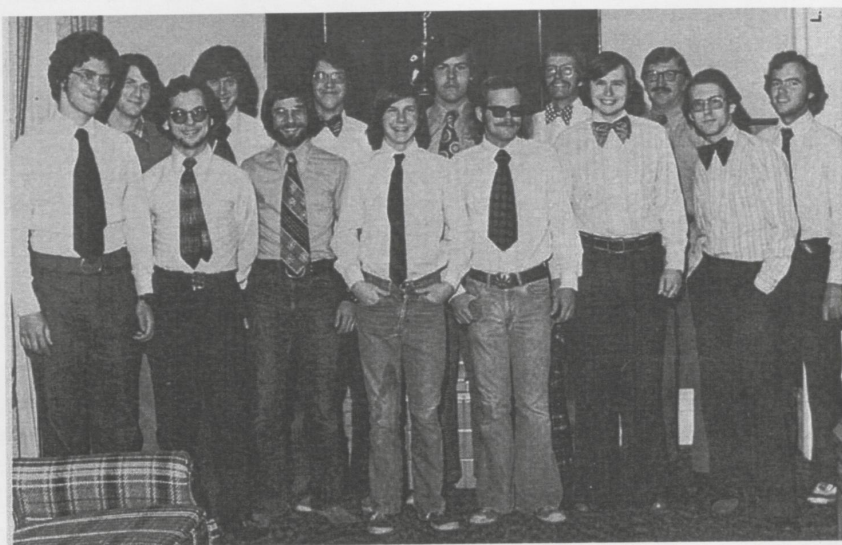


Kentuckian 1945 Hillel, page 134

Building on the work I had already done, I traveled up to Cincinnati in Summer 2017 to look for materials relevant to the project in the American Jewish Archives (AJA) housed at Hebrew Union College. It was through those archives that I gained a broader sense of how the anti-war movement affected and was affected by campus Hillels across the country. Larger Hillels with more active advisors such as



Zeta Beta Tau Fraternity Spring Formal 1961



Kentuckian 1975 Alpha Epsilon Pi Party

those at Massachusetts Institute of Technology and Ohio State University, for example, went so far as to organize sit-ins against the war and to send students to register voters in the Deep South, respectively.

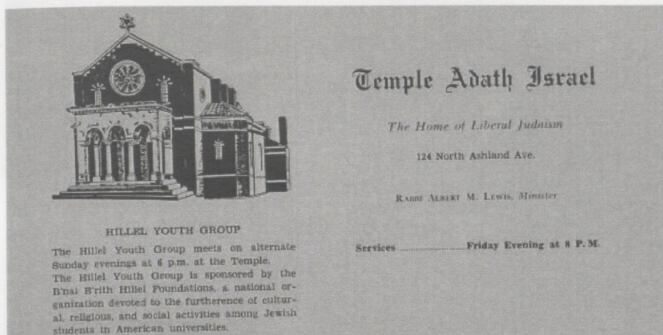
The research I did that spring semester and over the summer allowed me to present conference-length papers at the Southern Jewish Historical Society conference at the AJA in Cincinnati in Fall of 2017 and at the Kentucky Jewish History Symposium at UK in the Spring of 2018, for which I also collaborated with Caitlin to produce the boards out of the oral histories. In this work, I was able to tell a more complex story of how national events came to bear on the local Hillel. From the mid-1960s, campus activism grew nationally in response to the civil rights movement and anti-Vietnam war sentiments. In the wake of what was called the "campus disorders" in 1970, during which UK and Transylvania students marched across campus protesting the Kent State shooting and ultimately burned down the UK Air Force ROTC building on campus, UK Hillel's student leaders designed social programming around issues related to the Vietnam War and the anti-war movement. Then Hillel director Rabbi Leffler lamented the Hillel members' supposed lack of interest in what he considered to be intellectual and academic Jewish pursuits (e.g., lectures on the works of Elie Wiesel or on the life of David Ben-Gurion) in favor of those he maligned as purely social, but the student Hillel leaders seemed to believe they could better engage UK's small Jewish population with events tied explicitly to UK's own campus life -- the "disorders" -- and to those national events -- the anti-war movement -- that were shaping the lives of their generation.

It would be an understatement to say that having grown up Jewish in Lexington, I took our local and state Jewish

communities for granted, but working on this project with Drs. Fernheimer and Goldstein opened up new worlds for me in Lexington, Kentucky: new histories, new resources, new colleagues, new friends. I was introduced to new methods of academic research and production, and also to so many experts and resources that had been right around the corner from me on UK's campus all along. This JHFE project provided me with innumerable kinds of professional development and with personal connections to my local community the importance of which I cannot overstate.

Caitlin Johnson:

My involvement with recent Jewish Heritage Fund for Excellency (JHFE)-funded projects did not begin until the Fall of 2017 when I started my Master's in Higher Education program at the University of Kentucky. As part of my fellowship, I assisted Drs. Goldstein and Fernheimer with two larger projects, the Kentucky Jewish History Symposium (KJHS) in the Spring of 2018 and a digital collection on the history of Jewish Kentucky during the following summer. Though I was born and raised in Lexington, KY and had just graduated from Centre College in Danville with a Bachelor's in History, these opportunities in historical research opened new avenues of thought for me. Specifically, I approached these projects as someone outside of the Jewish community with limited experience both with its members and with downtown Lexington. Additionally, my time as an undergraduate history major had not involved much work with oral histories nor curation of archival collections. These experiences provided me and my fellow participating UK students the opportunity to shape the future of historical research related to Kentucky Jewish life. Additionally, through these experiences I realized how much of my hometown's history was rooted in and intertwined with that of the Lexington Jewish community.



Temple Adath Israel Hillel 1942-43

In order to create the oral history boards featured throughout the two-day Kentucky Jewish History Symposium in April of 2018, I collaborated with fellow graduate and undergraduate students as well as professors to sift through and edit stories recorded for the Jewish Kentucky Oral History Collection within the Louie B. Nunn Center for Oral Histories and to identify illustrative images. The interviews provided a wide array of narratives, with featured community members spanning generations, national and state origins, professions and fields of study, and levels of involvement in their respective Jewish communities. It was not until the first night of the Symposium when the posters were on display, however, that it dawned on me how significant of an opportunity it was for both myself and the other students involved to collaborate on the creation of these boards. We were given both the privilege and responsibility to choose what aspects of each interviewee's personal story were worth highlighting on a digitally accessible poster that would be preserved for future historians and aspiring history majors. Knowing the power of available sources when it comes to preserving history only heightened the sense of importance of contributing to the future of historical research on Kentucky Jewish life.

My summer spent collecting and adding information to a digital collection on Kentucky Jewish history continued this sense of responsibility for providing sources on the topic. Curation of this collection required meeting with prominent Jewish community members to identify persons and events from historical images in order to provide better contextual information for each uploaded source. Digitized images ranged from storefronts along downtown Lexington's Main St. during the 1930s and 40s, to Ohavay Zion Synagogue members participating in ceremonies in the 50s, and University of Kentucky yearbook photos featuring Zeta Beta Tau Fraternity members partying in the 60s. The images of downtown Lexington stores came to life, however, through the coordination of a Downtown Lexington

Walking Tour led by Mike Ades, Joe Rosenberg, and Janice Crane. This tour opened my eyes to the historical significance of and stories behind various buildings and physical markings throughout the city, ones that I had not taken the time previously to consider. I began to understand how significant a role physical locations can play in telling both a community's and a city's histories and stories.

The knowledge I have gained about this community and the city, along with the many new people I have met, has made me feel closer to the place I have always called home. I have been able to meet very caring people through these events and draw connections with other aspects of Lexington life. For example, one of the poster boards we created for spring 2018 was on Rabbi David Wirtschafter. Little did I know, though, that I would come across this prominent community member again in the following summer when I started an internship with Kentucky Refugee Ministries (KRM). In my very first week of the internship, I was assisting with the organization's World Refugee Day Summit when I realized that he was our featured speaker for the event. Making connections like these between now familiar faces with other aspects of Lexington about which I feel passionate makes me feel more connected to my city and its innerworkings.



Zeta Beta Tau Beatnik Party 1960 University of Kentucky yearbook, page 189

Investigating the Jewish Heritage of Louisville's Jewish Hospital

Hannah Thompson



Architectural drawing of Jewish Hospital by Joseph & Joseph, c. 1950 (photo provided by the Jewish Community Archive at the Filson)

During the Spring 2017 semester in WRD 112: Writing Jewish Kentucky, I learned about the importance of oral history and preserving its stories. On the first day of class, Dr. Fernheimer described oral history and the project we would be doing. I was nervous about completing this work. However, to my surprise I am still working on the Kentucky Jewish Oral History Project two years later.

I had the privilege of authenticating and indexing Madeline Abramson's interview conducted by Carol Ely. In her interview, Ms. Abramson discussed her Catholic upbringing, conversion to Judaism, identity, and family. She described how her husband, Jerry Abramson, introduced her to Judaism and encouraged her to learn more about it. I even had the opportunity to meet Madeline and Jerry Abramson last spring at the Kentucky Jewish History Symposium. As a Louisville native myself, I was able to relate to her interview; it encouraged me to learn more about Jewish Louisville. To listen to the interview, visit: <https://kentuckyoralhistory.org/catalog/xt7f7m041n26>.

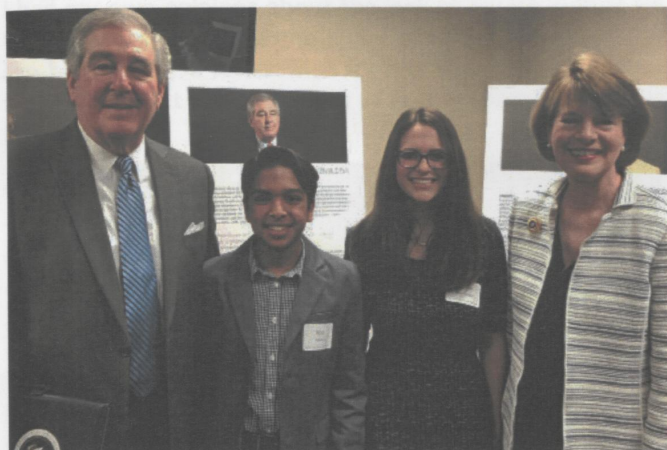
That semester I, along with several classmates, also had the privilege of conducting our first oral history interview with Rabbi Sharon Cohen (to listen to the interview, visit: <https://kentuckyoralhistory.org/catalog/xt780g3h147g>). We prepared for the interview by researching the roles and responsibilities of women in Judaism, the importance of commonality of faith, leadership roles, and the Louisville and Lexington Jewish communities. Several books in particular, including "Jewish communities on the Ohio River" by Amy Hill Shevitz and "Arab and Jewish women in Kentucky: Stories of Accommodation and Audacity" by Nora Rose Moosnick helped me develop interview questions. Rabbi Cohen

described growing up in Miami and moving to Chattanooga, Tennessee. When I learned about her move, I expected her to explain that it was difficult going from a community with a large Jewish population to a community with a smaller presence. However, her experience was quite the opposite. Her Jewish life in Tennessee was much more personal than in Miami. She described that this "haymishness" contributed to her adult life. Her time in Chattanooga motivated her to become a rabbi in a smaller community, which in part accounts for why she settled in Lexington, Kentucky. She also described gender roles and their impact on Jewish leadership

and the Jewish community in general. At her synagogue in Chattanooga, the congregation wanted women to be involved by including women in the minyan and allowing them to stand at the pulpit. Interviewing Rabbi Cohen motivated me to learn more about Kentucky Jewish communities and women's roles.

As a Biology student, I have conducted scientific research in cancer biology, so I thought humanities research would be very different. However, like scientific research, I found a topic I was passionate about, did background research, and developed methods to obtain results. The topic I chose for my Jewish Studies Undergraduate Research Scholarship project was Jewish Hospital in Louisville, Kentucky. I am from Louisville, and everyone in my city is proud of the hospital's accomplishments. Jewish Hospital was the first hospital in the world to perform repair of a digital artery in the hand. The hospital also conducted Kentucky's first adult heart transplant, pancreas transplant, heart/lung transplant, adult liver transplant, and several other significant transplants. I wanted to learn more about the way Jewish Hospital connects its Jewish values to medical innovations. I was also passionate about how Jewish Hospital used Jewish concepts, such as Tikkun Olam, in their mission for social justice, advocacy, philanthropy, and medical advancement.

Jewish hospitals emerged in the mid-19th century for several reasons, including the Jewish community's need to combat antisemitism, to provide services for a large and then-growing immigrant population, and to establish a place for Jewish medical providers to work, since antisemitism prevented them from being employed elsewhere. However, since then, American Jews have become increasingly more



Jerry Abramson, Bilal Sheikh, Hannah Thompson, Madeline Abramson at the Kentucky Jewish History Symposium. Photo credit: Janice Fernheimer

accepted as part of the broader American social and political milieu. Changes in demographics, economics, and the decline in antisemitism has led to the decline of American Jewish hospitals. Currently, only twenty-two of originally one hundred and thirteen Jewish hospitals remain.

Although Louisville's Jewish Hospital has faced these hardships and changes in ownership, it remains committed to Jewish values. To carefully investigate the way Louisville's Jewish Hospital connects its Jewish values including Tikkun Olam to its medical innovations and community mission, I conducted three original oral history interviews with leaders of Jewish Hospital. The interviews with Rabbi Dr. Nadia Siritsky, Dr. Gerald Temes, and Mr. Robert Waterman call attention to the ways Louisville's Jewish Hospital adjusted to new pressures, while honoring its Jewish heritage, thus providing a useful case example for other U.S. Jewish hospitals.

I chose each interviewee based on their experience and work with Jewish Hospital. Rabbi Dr. Nadia Siritsky was raised in an interfaith, Jewish and Catholic family in Canada, France, and Cuba. She attended McGill University, Pardes in Israel, and Hebrew Union College where she attended rabbinical school. In her interview, she described her involvement at Jewish Hospital, the Jewish heritage of the hospital, and its impact on the community through advocating for social justice. As the Vice President of Mission at Jewish Hospital and a rabbi, she had a unique perspective of the importance of maintaining a Jewish identity at the hospital. I found it fascinating how Jewish Hospital advocates for the underserved community and uses Tikkun Olam to help this population. One quote from Rabbi Dr. Nadia Siritsky stood out to me, "What matters is, are we working for justice and compassion for all people and working to right the wrongs of society? 'Cause that to me is the essence of Judaism, and I feel like we do that." Her passion for caring for the underserved population was refreshing and reminded me what the true mission of Judaism and Jewish Hospital is.

In Dr. Gerald Temes' interview, he explained his involvement at Jewish Hospital, the Jewish heritage of the hospital, and its impact on the local and global medical community. He examined the Jewish traditions and heritage of Jewish Hospital while describing its mission of medical innovation and advancement. Dr. Temes was raised in upstate New York and attended the State University of New York Upstate Medical University where he received his medical degree. He served in the United States Air Force before coming to Louisville, Kentucky to pursue Thoracic Surgery. His outlook on Jewish Hospital and its Jewish identity is unique considering he was a surgeon at Jewish Hospital. When I asked how Judaism influenced his role as a physician, he explained that Judaism is a part of his life, and philosophy about life and death. When Jewish Hospital merged with a Catholic organization, he was the chairman of the Jewish Hospital Board at the time and helped develop a list of Jewish values, including Tikkun Olam, that the hospital continued to follow throughout, and after the merger. As a pre-medical student, I was fascinated to learn about how Dr. Temes incorporated his faith into his work and how he excelled as a Jewish physician.

Mr. Robert Waterman's interview focused on Jewish Hospital's role in philanthropy. Mr. Waterman is a Louisville native who first worked at Jewish Hospital during his summers as a teenager. Today, Mr. Waterman is the chair at Jewish Hospital & St. Mary's Foundation. In his interview, he examined the Jewish traditions and heritage of Jewish Hospital while describing the mission of philanthropy of the Jewish Hospital & St. Mary's Foundation. He explained that Jewish Hospital began because Jewish doctors were not able to find jobs elsewhere and that it was difficult for Jewish patients to receive proper care. He elaborated on how Jewish Hospital has been an important part of the Jewish community and provides a sense of pride. He also elaborated on the changes he has seen at Jewish Hospital and its future. Although, Jewish Hospital has changed throughout the years, one thing has remained the same: The importance of its Jewish tradition and heritage. He believes that in addition to providing care, Jewish Hospital has a mission for wellness and teaching the community about health. Philanthropy in his opinion is helping and providing opportunities to others and by following Tikkun Olam, Jewish Hospital has been able to provide excellent care and opportunities.

Throughout this experience, I have learned how vital Tikkun Olam and Jewish traditions are to Jewish Hospital in Louisville, KY. Although Louisville has a shrinking Jewish population, the hospital continues to exist and preserve its Jewish heritage by using Jewish concepts to guide its principles of care. Jewish Hospital has impacted our state, country, and world through its advancements in medical care, mission for social justice, and philanthropy. I am proud to be from a community that is one of only a few to still have a Jewish hospital standing. I hope Jewish Hospital continues to preserve its Jewish identity and heritage for decades to come.

"I Remember Mama"

Janice Crane

I Remember Mama was a TV show that aired in the 1950s. It was about a Norwegian immigrant family living in California in the early 1900s. I don't remember if I watched the shows when they aired, or if I just watched the reruns after I was old enough. However, what I do remember about the shows was that each one began with a heartwarming reminiscent look at an old family album. With each turn of the page, the daughter would share with the audience photos and stories of family members and friends. Working on the Jewish Heritage Fund for Excellence (JHFE) Oral History Project provided me an opportunity to work as if I had my own family album out -- reminiscing about the past, making connections with those participating in the project, figuring out degrees of separation, and helping to share the stories of Jewish people who at one time lived in the area. For me, the JHFE Project was a labor of love and a delightful walk down memory lane. I was both an interviewer and an interviewee. I participated in planning sessions and downtown walking tours. I interviewed people in Lexington, Louisville, Cincinnati, and Memphis. I was able to bring to the project the benefits of my own knowledge of the Jewish community while helping to capture the colorful stories shared by those being interviewed. For me, it was a reminder of different times, a celebration of lives once lived, and a way to preserve the past in order to benefit the future.

"So between my strong family connections and my own Jewish experiences, this project was not just a walk down memory lane, but the process itself was fun and quite thought provoking."

Like in the show, my parents were also immigrants, Jewish immigrants. While my dad's family came from Poland and settled in Cincinnati, my mother's family all came from a small shtetel in Lithuania, and for the most part, settled in and around Lexington. My mom's parents, siblings, aunts, uncles, cousins, and their spouses were all here--four generations. In other words, I grew up with a significant portion of the Lexington Jewish community as my Mishpucha. My family was large and vibrant, and at one time, seemed like a community in itself.



I Remember Mama (1948, Irene Dunne)

Because I was part of such a large family, grew up here, attended college here and raised my kids here, I have had the privilege and opportunity to know and be connected to a lot of people. As such, my knowledge, personal experiences and connections were really helpful at times. I was able to share with Dr. Goldstein (Beth) and Dr. Janice Fernheimer (Jan), the names of people that might be suitable for interviewing. I

was able to help identify people and places of interest, clarify timelines, and on occasion I could sort out bits of confusion that came about during discussions. While my connection to the community and the years I spent living here were helpful at times, as an interviewer, they also presented some rather interesting challenges.

As an interviewer, I knew that my job was to formulate and ask questions, and gently encourage and clarify responses. I interviewed

14 people with not many degrees of separation between any of us. In fact, I was a cousin to four of them, related by marriage to one of them, good friends to several of them, and acquaintances or friend of a friend to the rest of them. As a result, it was often really hard to just ask "the" questions and keep my mouth closed. I found myself wanting to interject personal thoughts and questions about family members, clarify what I believed was misinformation, and reminisce with the interviewee about shared experiences. You see, I too knew what growing up Jewish in Lexington was like, and

I had my own opinions about the lack of Jewish culture on UK's campus in the 60s and 70s. I understood what it was like having only a few Jewish friends in school, and knew first-hand about the challenges of raising children Jewish in Lexington.

When interviewing Adalin Moskowitz, my cousin, I knew that I needed to ask the appropriate questions, but having driven all the way to Memphis, I figured it was the perfect opportunity to pick her brain about my family—our family. At age 94 (92 at the time of the interview in 2016), Adalin is the oldest living member of my mother's family. Her grandfather was my great uncle, and she knows how everyone in my family is/was connected. As I did for every interview, I developed a set of questions in order to focus to some degree on what I believed Beth and Jan wanted me to glean from the interview.



Martha Sternberg (Janice Crane's mother) and other OZS women preparing food. Photo courtesy of Janice Crane.

Adalin was a Grossman. Her family were founding members of the synagogue. She was born above her parents' store "Grossman's" in downtown Lexington. She married here, raised her children here, and was very active in both the Temple and the Synagogue. In other words, Adalin was/is a wealth of information. However, when interviewing her, it was more like we were having a conversation. Our families were close and while Adalin had so much to offer, she also wanted to share what she wanted me to know in order to just catch up with our relationship. And, as she would bring up family names, I wanted to know more. I wanted to fill in the gaps of my own research.

We looked at lots of photos to help prompt stories and memories. While we did veer off-script at times, it was still a

good experience for both of us. She provided colorful stories about the Lexington Jewish community, and I learned a few things about my family that I didn't know, and probably some things about my family I shouldn't know.

I also interviewed Mike Ades. I know Mike. I have great respect for him, and consider him a good friend. In fact, it was a treat learning about all the work he has done in the community—the boards he's served on, the foundations he's been a part of, and his relationship to not only the Jewish community over the years, but to the community at-large. However, during the interview, I couldn't help but remember my mom talking about David Ades, Mike's grandfather. She really liked Mike's grandfather and would often tell stories about how generous he was. When my mom was active in the synagogue, the sisterhood was in charge of the kitchen. She told me stories of how the sisterhood would have to fundraise to get enough money to replace a broken stove or refrigerator. She told me that David Ades was so generous that when they needed a new piece of equipment, he'd just purchase a new one and send it over. So when I was interviewing Mike, it was hard not to share such a sweet story about his grandfather. I also had memories of being in the Ades dry goods building on Main Street when I was a kid and remembered the creaky wood floors and that the offices were not on the first floor. Fortunately, Mike Ades has had such a notable presence in the community and had so much to share that my interjections into the interview hopefully went somewhat unnoticed.

And of course, there was Stanley Kravetz, another cousin, who now lives in Cincinnati. His family came from the same shtetl in Lithuania. His grandmother was my great aunt Sorita. I grew up hearing stories of how my mother's family stayed with my tanta Sorita somewhere between Pushalot and Russia during their escape after the Bolsheviks made them leave. Stanley attended the University of Kentucky in the mid-1950s and lived with us when I was very young. Having Stanley at our home was like having another big brother around. He and both my brothers, Harvey and Sidney Steinberg, were good friends as well as cousins. Since both my brothers have passed away, spending time with Stanley is always pretty special, and interviewing him was just that. It's amazing how much I learned about my family from the interviews, and how different people's experiences were than how I perceived them to be.

However, interviewing Dr. Richard Levy (Richard), another cousin, was perhaps my biggest challenge. Spending quality time with him after so many years was just plain fun. The interview was pure pleasure. Richard and his sister Charlotte Levy (Regenstreif) were such an important part of my family when I was young. We played together, went to Sunday school and Hebrew school together, and spent holidays together. In fact, both Richard's grandfather and great-grandfather were my great uncles. Yeah....his grandmother married her uncle.

"I Remember Mama" *cont. from previous page*

Just preparing for the interview with Richard was a challenge. He had so much to offer the project because he fit so many of the project's areas of interest. He grew up in Irvine, Kentucky where his family had a retail store. His parents, Sam and Helen Levy, were active in the synagogue and the Lexington Jewish community. Richard attended the University of Kentucky in the 1960s and the University of Louisville Medical School in the 1970s. And, he is considered an expert in Emergency Medicine. But Richard is my cousin, and once again, I struggled during the interview to keep my opinions, thoughts, and personal questions about our family to myself.

Richard and I did a lot of reminiscing during the interview. We talked about walking home after the High Holidays from the old synagogue on Maxwell Street. During the holidays, Richard's family stayed with his grandmother (Glicka Levy) who lived around the corner from my house. We talked about the caged monkeys at the Kimball house (on Limestone near Maxwell) that we would visit during the Yom Kippur service break. Richard didn't remember that it was his fault that George the old monkey tore my new purple dress, but I remembered, and I shared. There were times during the interview that I found myself actually correcting his information about the family—not a cool thing for an interviewer, but I couldn't help myself. Clearly, I have done way more research on our family history than he has. Although I knew of Richard's downtime activities, like climbing the Himalayas, and I knew he was an ER doctor, I had no idea how professionally accomplished he

was, or how challenging it was for him growing up Jewish with Orthodox parents in Estill County. I know that if I had stayed a bit more professional, the interview could have been more polished with a clearer focus on the project's goals, but it was so amusing and pretty special for two cousins to reconnect and chat about old times after many years.

There were moments during each interview when I wanted to know more than my prepared questions could allow, when my curiosity and personal history pushed me across the line of being just an interviewer. I found all their stories interesting, and I loved hearing about how Jewish immigrants came to this country, worked hard, and made beautiful lives for themselves. I celebrate the fact that peddlers' families became store owners, doctors, lawyers, and teachers, and that Kentucky became their home. I found it fascinating that not everyone's UK or school experiences were all that similar with regards to being Jewish. And, I so appreciate the community work done by those I interviewed. In fact, it was a wonderful opportunity for me to reconnect with family and friends. In essence, I believe the JHFE Jewish Kentucky Oral History Project was a gathering and a sharing of beautiful memories of people, places, and times gone by. However, I know the Project is so much more. It helped establish an accessible permanent record of colorful Jewish stories and Jewish information otherwise at risk of being lost and forgotten.

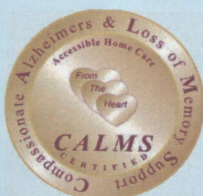


Grand opening of Tiny's Jewelry Store on Limestone St., downtown Lexington. This store was owned by the Steinbergs (Janice Crane's parents). In photo (all Steinbergs) back row: Martha, Sid, Hilda; front row: unknown boy, Irving. Photo courtesy of Janice Crane.

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Spotlight on Janice Newman

Lynn Furness



From left to right: Jonathan Smith, H. Smith, Angie Smith, Andrea Smith, Larry Newman (back), Kelli Newman, T. Smith, Janice Newman, M. Newman, and Jeff Newman

A good leader is someone who inspires, encourages and guides others by listening and by setting an example. Janice Newman exemplified the best of leadership in her professional life, her volunteerism and her family. Never flagging or lacking in enthusiasm, no matter what the project or mission was, Janice was there, leading the way from creative ideas through thoughtful solutions with enthusiasm and *joie de vivre*. Who else made getting things done so much fun?

Janice learned early how to relate to everyone she met. Relating to many kinds of people with different backgrounds, personalities and aptitudes is a good quality for a leader who then can appreciate the value in others and work with them to achieve goals or dreams. Janice never met a stranger, because she loved everybody. She was especially talented at seeking out opportunities to include those who might otherwise be overlooked. What better way to lead than by demonstrating to others the value of inclusion?

A licensed social worker, Janice worked in Frankfort for many years supervising staff who assisted foster and adoptive parents. At her state positions, she led by setting high standards for the quality of the work performed by her staff and the results to be achieved. After her retirement from the state, Janice worked for First Steps, helping families to obtain early intervention for young children with developmental problems such as hearing and speech. This work required

leading families to appropriate resources and encouraging them to utilize these resources. In addition, Janice helped start Big Sisters in Lexington, providing opportunities for the adults who led, and the children who met them, to have enriching two-way relationships.

Another example of Janice's leadership was the Leisure Club, a program for seniors, initiated by Janice at Jewish Federation of the Bluegrass. She recognized a need in the community and then put her many skills toward implementing a solution. Building on a core of participants, Leisure Club existed for several years. Janice also served on the Board of Jewish Family Services at Federation. In this instance, she brought her talents and knowledge from the workplace to others who needed help in a variety of settings and circumstances.

Janice led in other ways with her global perspective. For example, she was active in Altrusa, a women's charitable organization, whose core mission is making local communities better through leadership, partnership and services. To promote this mission, Janice worked on or started programs through the years such as the Men's Fashion Show and Mighty Moms. In Hadassah, another women's charitable organization, she realized the value of its mission to advance health care for all people. Acting on this recognition, Janice began and nurtured local efforts to maintain Check It Out, a national program designed to teach high schoolers why and how to do self-examinations for early detection of cancer.

In both Altrusa and Hadassah, Janice served in many capacities, including Chapter President, thereby demonstrating leadership at its apex. She also recruited others to the worthwhile causes supported by these organizations and encouraged them to contribute their own skills and expertise to better the world for all.

Often Janice brought people together who probably would never have become connected otherwise. With her bigger-than-life red lipstick smile and her exuberant, joyous laugh, her enthusiasm for life was contagious. Where Janice led, all were happy to follow. Janice never lost an opportunity to engage with others, to encourage people to work together, to have a good time while doing good work, and to try to make a difference.

Perhaps Janice would most like to be remembered for the strength of the bonds she created for and with her family by leading from her heart to share the importance of family. She was a role model for how to enjoy and sustain a good marriage, raise children to lead productive lives and guide grandchildren in their early years. A devoted spouse to her beloved husband Larry, they enjoyed many activities together, often going fishing or attending UK sporting events. Overarching their shared activities, was the strength of their love for each other and their unfailing kindness to one another. In marriage, Janice truly led by example; no words were necessary to teach the beauty of a good relationship. One could simply observe the interactions of Janice and Larry and hope to emulate their example.

Planning for all the Jewish holidays was very important to her. This involved inviting every member of the family from far and wide, and often friends without nearby family. Over the years, Janice led her children, Angie, Jeff, and Kelli, to respect and honor the traditions she established. Moreover, she led as a parent for she was always there for any of their endeavors, especially major life changes.

When you live with a leader, you become a leader as Angie and Kelli have done with Altrusa, Rotary Club and in their workplaces. Jeff followed his mother's lead and pursued a dream of owning a restaurant. Janice instilled believing in yourself and your abilities in her children as well as her grandchildren, Hunter and Taylor, who attended Bubbe's summer camp from a very young age. The children and grandchildren understood that Mom/Bubbe was a leader and that she taught them the lessons to be good leaders themselves. They treasure those lessons and apply them in their lives.

May we all continue to remember and be inspired by Janice's leadership lessons: listen, find positive solutions, treat others well, and laugh often. Remember too, as Janice did that, there is a greater good and we each can play a part in striving to achieve a better world using leadership skills founded on examples from Janice Newman, of blessed memory.



Portrait of Janice Newman



The Jewish Federation
OF THE BLUEGRASS

is seeking nominations for the Janice Newman Award

In memory of our dear friend and extraordinary volunteer, we are proud to announce the **Janice Newman Award**, to be presented at the JFB Women's Philanthropy gala on Monday, April 15, 2019 at 5:30 p.m. Nominations may be directed to Tamara Ohayon at tamara@jewishlexington.org or by mail to the Federation office by Monday, March 25.

Nominees should be women of any age from the Jewish community who best exemplify our memory of Janice and embody Jewish values like *tikkun olam* (healing the world) and *gemilut chasidim* (acts of loving kindness). Nominees should be those who have made a positive contribution to the Jewish community and who have fostered relationships to advance cooperation and understanding. Nominees should care deeply about our Jewish future, and have worked to create opportunities to build Jewish identity, care for the vulnerable, and preserve dignity, or contributed significantly to other areas of social justice and outreach. Nominations should include a description of how this woman has shown extraordinary leadership skills or been a significant role model to others.

Finding Hillel

Madison Cissell



Jewish, I was still welcome to join. In my opinion, the warm receptivity Amy offered was a wonderful way for me to begin my journey as a Jewish Studies student.

I realized throughout my childhood I had always been fascinated with religion. I was baptised and received communion as a Catholic, but my family decided to find a different denomination of Christianity right before I entered middle school. During this process I attended services at Methodist, Episcopalian, and Baptist churches before my parents found our Presbyterian denomination. I was confirmed as a Presbyterian in seventh grade, and during my confirmation class we studied all of the major world religions. I found myself repeatedly telling my mom and my minister that I wanted to visit a synagogue and a mosque before our class was over. Although at that time I was unable to learn more about Judaism first-hand, that opportunity presented itself my senior year of high school.

When I heard about the JHFE scholarship, it seemed right up my alley; being selected as one of its scholars in Spring 2017 is what helped me decide to commit to the University of Kentucky. It has become common for my more conservative and closed-minded extended family members to tell me "How are you going to use that minor?" and honestly, I don't have an amazing rebuttal for them because I haven't decided on a career path yet, but I know that this is something that I love learning about and working with. Not only has this minor fulfilled an interest of mine, but I would like to think it's made me a bit more open-minded and well-rounded as a result. I had never attended a Shabbat dinner, a synagogue, never seen a menorah being lit, never attended a lecture on how the whiskey industry flourished under Jewish entrepreneurs, or had an in-depth explanation on the events leading up to

the Holocaust. But now I've done all of those things through my minor. I am completing my major in Political Science and am also completing a certificate in Peace Studies. The Jewish Studies minor allows me to pursue topics within my major that I am passionate about, and I've used the minor to gain a better understanding of my surroundings in Lexington, to make friendships with peers, and to open my eyes to something I hadn't chosen to interact with in the past.

I met Dr. Fernheimer my freshman year at the Arts and Sciences "K-week" event U.K. hosts before classes start, and only a week later I began my collegiate career in WRD 112, "Writing Jewish Kentucky," which required me to work in ways I hadn't experienced in high school. I worked with materials and media I had never encountered before, created friendships with my classmates, and assisted in the Jewish Kentucky Oral History Project. Specifically, I authenticated and indexed Louisville Jewish community leader Sara Wagner's interview and conducted an interview with UK Hillel president Amy Groswald. These two experiences especially struck a chord with me. Not only did I get to see Sara Wagner illustrate her road to becoming the Director of the Jewish Federation in Louisville and return to her Kentucky roots, but I also got to witness Amy's accounts of growing up Jewish in Indiana, and her transition in her faith when she moved to Lexington to complete her undergraduate studies.

My group within the WRD class decided to focus on Hillel and Jewish student life at U.K. for our final projects. I have to admit, this was partly influenced by my own involvement in U.K.'s Hillel as well as my interest in Jewish student life on our campus. However, it was also neat to work on topics that were



Beth Goldstein, Janice Fernheimer, Madison Cissell and Lisa Cissell at the Kentucky Jewish History Symposium. Photo credit: Debra Gold



occurring from the past into the present. My group decided that the best way to learn more about Hillel and Jewish student life was to interview actual Jewish students who are involved at U.K. Amy Groswald (then Hillel President), as well as Lela Lyon, then the Hillel Vice President, were both gracious enough to be interviewed for our project. It was especially interesting to interview Amy because, although we had become friends throughout the semester, I learned a lot of information about her through the formal interview. Our relationship was not candid and vulnerable enough as friends for me to ask her, as a non-Jewish peer, "Have you ever had any anti-Semitic things said to you?" But in the setting as an interviewer, this question did arise, and Amy had a recollection of a time in her childhood when her classmates were anti-Semitic. Realizing that the formal interview enabled this conversation between us really opened up my eyes to the power of oral history interviews. Interviewing her also helped me appreciate the vulnerability inherent in oral histories, more than I had anticipated.

Our final project focus was to create a podcast on Hillel International, for which we used quotes from our interviews to showcase the Jewish student narratives within Hillel at U.K. (To listen to the podcast, visit: <http://www.nunncenter.net/jewishkentucky/items/show/17>).

About Lela Lyon:



At UK, she joined Hillel—a Jewish student organization -- where she has developed her abilities as a student leader. After being a member for two years, Lela served as President from 2016-2017 and Vice President in 2017-2018 when Amy Groswald stepped in as President. As Vice President, Lyon worked closely with Groswald to recruit members, plan events, and increase social media presence in order to attract more first-year Jewish students. Lela emphasizes how the organization has grown from her freshman to her senior year (2014-2018), but tempers her enthusiasm by describing the struggles she and Groswald have faced when recruiting Jewish members for the organization. Lela has also lived in the Hillel House near campus.

One of the challenges Lela faced as a Hillel leader was how to allay the fears that spread among Jewish students across campus due to the rise in anti-Semitic discourse after the 2016 Presidential election. Although she recognizes the possibility that White Supremacists may come to Lexington or campus, as they did in Charlottesville, VA, Lela expresses confidence that UK would protect its most vulnerable students from possible harm. On a lighter note, Lyon explains how her experiences on a Birthright trip to Israel in the summer of 2016 allowed her to create new friendships and renew her commitment to Jewish student life.

"...I learned a lot about myself on the trip. I don't know that it was religion specific, but it definitely opened my mind to what type of people I like and what type of people I don't. Um, so I think it's a good experience regardless..."



Lela (pictured center-left) posing with Amy Groswald (center-right), Alex Rosenzweig (right), and Zachary Parise (Left)

Opening My Eyes

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My path to the Jewish Studies program at UK was probably not a traditional one. I transferred to UK after my freshman year and declared a major in Agricultural and Medical Biotechnology. I was a Pre-Dental student, having had aspirations of becoming a dentist since I was in high school. However, after many long and grueling science courses, I decided it was in my best interest to take some electives that I enjoyed. This led me to an introduction to the Hebrew Bible course taught by Professor Daniel Frese. Towards the end of the course he advertised a minor in Jewish Studies and the Jewish Heritage Fund for Excellence (JHFE) scholarship program. I was intrigued, but thought I would never get into the program. I told myself: "I'm not Jewish, I'm a sophomore science major, and I've only taken one Jewish Studies class." However, Professor Frese



Breanna Shoemaker at the Southern Jewish History Symposium.

Breanna Shoemaker

encouraged me to apply since I expected to take these courses anyway. Fortunately, I got in. I arrived knowing nothing about Judaism or Jewish culture -- except that I was interested in it. I was also unaware of the vast amount of research being conducted on the Jewish community at my own university.

I began my time as a JHFE Scholar by indexing interviews of influential Jewish figures in Kentucky using the oral history metadata synchronizer (OHMS) open-source platform that was created at the University of Kentucky. I was unfamiliar with OHMS, but once I began indexing my first interview, I realized that this sophisticated system was very accessible. The first interview I indexed was with John and Jean Rosenberg. It was a long interview but full of really interesting content. One of the highlights of the interview was when John talked about his childhood, first in Nazi Germany and then growing up Jewish in a predominantly Christian community in South Carolina. I found John's work in Eastern Kentucky giving underprivileged people legal representation to be incredibly inspiring. His passion to bring justice to an area in need, despite any injustice he may have faced during his lifetime, was a valuable lesson and a token of hope that I took away from that interview. This interview sparked questions about the notion of justice in Judaism and how that shaped Jewish involvement in civil rights.

The interview with Max Shapira of Heaven Hill Distillery was the second interview that I indexed. Before listening to this interview, I knew very little about the history of the Kentucky bourbon industry. Shapira went into great detail of the history of the industry, starting at Prohibition and leading up to the industry today. I enjoyed learning about a process that is so unique to the U.S. and appreciated Shapira's emphasis on family and relationships within his business. Overall, this interview was a joy to index and I look forward to further research on the Jewish bourbon industry that is being done at the University of Kentucky.

The third interview I indexed was with Suzy Post of Louisville, Kentucky. Suzy grew up in a Jewish household and went on to devote her life to social justice issues. I was intrigued by her involvement in the civil rights movement, Louisville's branch of the NAACP, feminism, and Louisville open-housing movements. She also created a support group called the Kentucky Coalition to Abolish the Death Penalty which is still active today. This interview particularly interested me because I was inspired by her

selflessness and dedication to minority groups. It also reminded me of the interview with John and Jean Rosenberg as both explore the theme of social justice and its role within the Jewish community.

The purpose of indexing these interviews was to create an efficient way for researchers to gather information from oral histories. I created timestamps within the interview of key points and transitions the interviewee made to help organize the information in the interviews. I also contributed to the interviews by providing additional contextualizing research into topics mentioned by the interviewees. For example, I linked online sources that provided maps of the places mentioned or pictures for the researcher to reference. The process opened up my eyes to the influence that Jewish culture has had on Kentucky. It was also a way for me to participate in preserving precious history for generations to come.

During my senior year I got the opportunity to travel to Israel with the Jewish Studies program to study the archaeology of ancient Israel and practice the three semesters of Hebrew I took as a Jewish Studies minor. It was one of the best experiences of my life to be able to experience first-hand

the culture that I have been learning so much about. Coming from a non-Jewish background, I never thought I would ever study the Jewish culture so heavily or get the opportunity to travel to Israel.

The experiences I have had during my time as a Jewish Studies minor and JHFE scholar have been truly invaluable. These experiences have been some of the best memories I have made in college and I will remember and cherish them for the rest of my life. I can not wait to travel back to Israel and revisit the places that have captured my heart. I am also excited to see what the future holds, and how I will use the knowledge and skills I've gained in my career and in life.

Growing up in a small, rural town can be a difficult thing. My high school had a 4% minority population and no Jewish students at all. One often feels "stuck" in a place like that, and it is easy to be closed off to different cultures and people due to ignorance and a lack of exposure to diversity. My coursework in Jewish Studies and research conducted as part of the oral history project immersed me in Jewish culture and tradition and opened my eyes to so much. It has ignited within me a passion for learning more about the world around me.



MAX SHAPIRA

MAX SHAPIRA was born in 1944 in Louisville, Kentucky and spent his childhood in the neighboring city of Bardstown. Although there was not a prominent Jewish community in Bardstown—his family was one of two Jewish families living there at the time -- Max recalls that his family kept a kosher home. He credits this early exposure to and acceptance from a mostly non-Jewish community for his development of an open mindset.

"I really didn't know... Jewish versus not being Jewish—it never even really occurred to me."

Max lived in Bardstown until he was a high school junior when he moved to Louisville. Not long after, he moved to Lexington, Virginia to complete his undergraduate schooling at Washington and Lee University and followed that with two years at Harvard Business School where he received his MBA. After graduate school he did a stint on Wall Street but eventually made his way back to Louisville in the early 1970s to work in the family alcohol business at Heaven Hill Distilleries.

"My life has revolved around business and family, and family and business, and business is family."



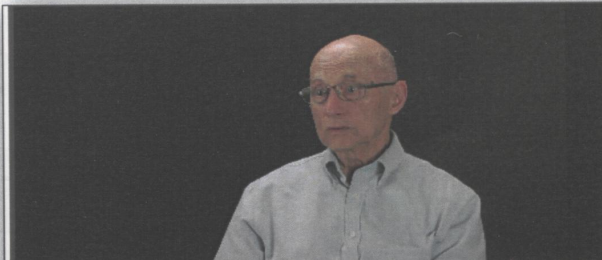
While the family business did not start out in alcohol nor was Heaven Hill Brands always located in Louisville, it is now the largest family-owned and operated producer of distilled spirits. Max attributes its success to the development and maintenance of strong relationships, some of which date back to earlier generations.

His family's business ventures begin with Max's grandfather, also named Maxwell Shapira, who started out as a peddler selling threads and sewing notions by cart. Maxwell later made his way to New Haven, Kentucky to open several junior department stores in the region. It was Max's father, Ed Shapira, who first made the decision to invest in the alcoholic beverage industry not long after the 1929 crash on Wall Street. In 1935, Ed, along with his four brothers and a group of investors, founded Old Heaven Hill Springs Distillery in Bardstown, only fifteen miles from New Haven.



A detail-oriented visitor to the Bourbon Heritage Center, which is a part of Heaven Hill Distilleries and the Kentucky Bourbon Trail, might notice the two stars of David visible in the tasting room's ceiling. Subtle but sturdy, the beams are not unlike the Shapira's Jewish heritage which Max describes as an important part of their identity, but not something they feel the need to wear on "their sleeve." He also believes that their Jewish values subtly influence their business practices which emphasize being a "mensch" (or being a good person) and "doing the right thing." Keeping with the tradition of family involvement, his daughter, Kate S. Latts; son, Andy Shapira; and son-in-law, Allan Latts are all part of Heaven Hill's management team.

"The biggest thing that I've ever done is to get the next generation involved in this business—sharing the passion and interest and the work ethic that is necessary to make sure that the business prospers and moves forward in a—uh, in the future."



John Rosenberg

JOHN ROSENBERG was born in Magdeburg, Germany on October 7th, 1931. His father was a Jewish schoolteacher and assisted the local rabbi while his mother kept a kosher household. Although too young to recall much of the Nazi Regime's rise to power, John remembers attending first grade in a school for Jewish children that his father helped organize after a Nazi decree forced Jewish students from a school for Aryan children. John also has vivid memories of Kristallnacht, "The Night of Broken Glass."



KRISTALLNACHT, MAGDEBURG, GERMANY

After World War II began, John and his family immigrated to the United States. He eventually studied law, serving 8 years as a trial attorney and then Section Chief in the Civil Rights division of the US Department of Justice.

In the 1970s John was drawn to the unique social justice issues affecting the poor mining communities of eastern Kentucky.

John and his family settled in eastern Kentucky, where he helped found the Appalachian Research and Defense Fund in Prestonsburg, which provides free legal aid to people in need. He and his colleagues provided legal assistance on serious issues such as black lung disease and loss of land due to strip mining.



John and Jean Rosenberg in 2016

John and his wife, Jean, still live in Prestonsburg, Kentucky, where they raised their two children, Michael and Annie. Jean is a Quaker. Despite their interfaith marriage and the absence of a large Jewish community in Prestonsburg, the Rosenbergs ensured their children were raised in the Jewish tradition. Jean says that in their marriage the two traditions feed off each other since

*Judaism is
"a continuum of
history."*

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A Night Celebrating Women's Philanthropy

April 15, 2019
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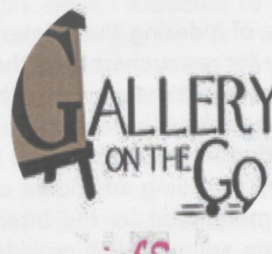
A special evening celebrating the women in our community, featuring a performance by comedian Etta May, a delicious kosher-style meal and the presentation of our first-ever Janice Newman Award!



A Toast to Federation's Future

May 19, 2019
Time & Venue TBA

Our annual fundraiser for donors giving a minimum of \$1,000 per couple or \$500 per person, and young professionals, featuring guest speaker Steven Wendell, Executive Director of the United Jewish Community of the Virginia Peninsula.



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1:30 p.m. (YBJ)
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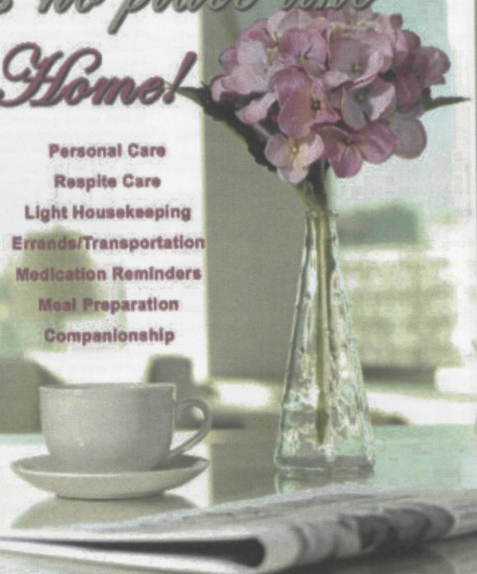
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WHAT IS Shalom?

Shalom is a creative community-focused, story-driven magazine featuring Jewish life in the Bluegrass. We want to hear your stories and get to know you, what you love and care about, and your views on the things that matter by featuring your voice in our thematic issues. We publish three issues per year, so there is plenty of time to write and develop the content you want to share with our community!

We're looking for your creative voice: stories, poems, fiction, essays, articles, visual art (photographs, comics, drawings, etc.), and anything you feel accurately portrays our unique community and the folks who are a part of it.

Upcoming Themes

Food: Deadline May 1, 2019

Raising Kids in the Bluegrass: Deadline September 1, 2019

Are you interested in writing for Shalom?

Write about a particular topic, or contribute on that speaks to you. We want to see your interests and passions come through your writing!

Submit Your Story!

How to submit: Email submissions of 2,000 words or less to Carly Conatser, Editor-in-Chief at shalom@jewishlexington.org.

Early submissions are welcome and encouraged. The Shalom Editor-in-Chief and Editorial Committee reserve the right to edit and adjust all submissions. We're happy to work with you along the way - just ask!

Want to advertise in Shalom Magazine?

Published three times per year and distributed to approximately 800 mailboxes, Shalom is the perfect place to promote your business to the local Jewish community. With a variety of ad space options and rates to fit any budget, we'd be honored to feature your business in Shalom!

For questions or to reserve your space, contact Daniel Baker, Director of Marketing, at daniel@jewishlexington.org.

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Tzeason of Tzedakah, and other social action efforts and outreach within and beyond the Jewish community

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