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# GUIDED HIGH HOLIDAY EXPERIENCE

# Rosh Hashanah 5780

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*Guided High Holiday Experience*
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2019/5780

**Beth Sholom Rosh Hashanah Guided Experience: 2019/5780**

**Schedule**

- **11:15-11:20** *Setting tone for space*

- **11:20-11:25** *Intentions/Kavanot for Rosh Hashanah*

  *Day 1- Experiencing Judgment*
  *Day 2- Leaving behind a Legacy*

- **11:25-11:30** *Structure of service- explanation*

- **11:30-11:45** *Day 1- Meditation, Day 2-Pesukei D'Zimrah*

- **11:45-12:00** *Shacharit*
  - Blessings before shema, Shema, and blessings after shema
  - Moments to consider the silent Shemoneh Esrei
  - Avinu Malkeinu

- **12:00-12:10** *Torah Talk*
  - Day 1- Yishmael's prayer
  - Day 2- Standing up/Looking up

- **12:10-12:15** *Misheberach for Cholim*

- **12:15-12:30** *Musaf*

The Washington Post

Morning Mix

# A compassionate judge sentences a veteran to 24 hours in jail, then joins him behind bars

+ Add to list

By Yanan Wang
April 22, 2016

The judge knew that Sgt. Joseph Serna had been through a lot.

The former Special Forces soldier did four combat tours in Afghanistan over a nearly two-decades-long career with the U.S. Army. Through those years, the Fayetteville Observer reported, Serna was almost killed three times: once, by a roadside bomb, then again by a suicide bomber.

During a tour in 2008, Serna and three other soldiers were driving down a narrow dirt road in Kandahar when their armored truck toppled into a canal, the Associated Press reported. As water filled the vehicle, Serna struggled to escape.

It was his fellow soldier, Sgt. James Treber, who saved him.

"I felt a hand come down and unfasten my seat belt and release my body armor," Serna recalled to the AP. "Sgt. Treber picked me up and moved me to a small pocket of air. He knew there was not enough room for both of us to breathe so he went under water to find another pocket of air."

Treber died from the accident, but Serna survived. He was the only one who did.

While Serna's years in combat earned him three Purple Hearts and other military accolades, like many combat vets, he's been unable to leave the battlefield behind him. Since returning to the U.S., the decorated Green Beret has suffered from post-traumatic stress disorder, WTVD reported, and been charged with driving under the influence.

He entered the veteran's treatment court program in Cumberland County, N.C., over which state District Court Judge Lou Olivera presides.

Serna has fought to stay sober, appearing before Olivera 25 times to have his progress reviewed. He confessed to Olivera that he lied about a recent urine test last week, according to WRAL.

In response, Olivera sentenced Serna to one day in jail.

The judge drove Serna to the jail in a neighboring county.

"When Joe first came to turn himself in, he was trembling," Olivera told the Fayetteville Observer. "I decided that I'd spend the night serving with him."

"Where are we going, judge?" Serna asked, the Observer's Bill Kirby Jr., reported Wednesday.

"We're going to turn ourselves in," the judge said.

As Serna sat down on the cot in his cell, WRAL reported, he heard the door rattle open again and saw Olivera standing before him. Olivera sat down beside him. Someone came and locked the door.

"This was a one-man cell so we sat on the bunk and I said, 'You are here for the entire time with me?'" Serna told WTVD. "He said, 'Yeah that's what I am doing.'"

A Gulf War veteran himself, Olivera was concerned that leaving Serna in isolation for a night would trigger his PTSD.

The two passed the time trading stories of their experiences in the military. Serna told WRAL: "It was more of a father-son conversation. It was personal."

"They have worn the uniform and we know they can be contributing members of society," Olivera said. "We just want to get them back there."

The incident, which occurred April 13, was reported Thursday in the Observer under the headline: "Judge's unbelievable compassion for a veteran."

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**Yanan Wang**
Yanan Wang was a reporter on the Morning Mix team. She left The Washington Post in September 2016. Follow

# Holocaust survivor marks 104th birthday at Western Wall with 400 descendants

Shoshanna Ovitz survived Auschwitz, moved to Haifa and had 4 children; 'Everyone had tears in their eyes,' granddaughter says, as photo of gathering goes viral

By **TOI STAFF**
9 August 2019, 5:26 am

Hundreds of descendants of Holocaust survivor Shoshanna Ovitz gather at the Western Wall to mark her 104th birthday, August 7, 2019. (Courtesy)

Holocaust survivor Shoshanna Ovitz had requested ahead of her birthday that "all of her children, grandchildren and descendants come together to the Western Wall."

On Wednesday, hundreds heeded the call, flocking to the holy site days before Ovitz's 104th birthday.

"We don't have an exact number, but there are about 400 grandchildren and descendants here," Pnina Friedman, Ovitz's eldest granddaughter, told the Walla news site, as a photo of the gathering swiftly went viral.

"It wasn't easy to organize such a one-time event. We started sending out emails, messages and making phone calls. It was important for us to contact everyone. She asked us to put together a list of all the names of the grandchildren and great-grandchildren so that she could look and pray for them," Friedman said.

**גלעד כהן Gilad Cohen**
@GiladCohenJR

זאת שושנה אוביץ, בח׳ אלול היא תחגוג את יום הולדתה ה-104. לפני כשבוע הגיעו כ-400 צאצאיה אל רחבת הכותל אחרי שזאת הייתה בקשתה היחידה. "שכל צאצאי יגיעו לכותל המערבי". אוביץ שרד אושוויץ ועלתה לחיפה ולה 4 ילדים וכ-400 צאצאים. שנזכה

♡ 62 5:52 AM - Aug 7, 2019

17 people are talking about this

Some of Ovitz's descendants lived abroad and couldn't attend, Friedman added.

"It wasn't until we got to the middle that we realized what a big undertaking this was. Everyone had tears in their eyes. It was very moving," Friedman said.

One of her grandchildren told Israeli journalist Sivan Rahav Meir of Channel 12 that Ovitz survived Auschwitz and was separated from her mother, who was killed, by Josef Mengele.

Ovitz met her husband while the two were searching for surviving relatives after the Holocaust and married when she was in her early 30s. Before moving to Israel, they lived in a transit camp in Austria, where their first daughter was born. They later moved to Haifa, where they established their family, which grew to include two sons and two daughters — and decades later, hundreds more descendants.

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**COMMENTS**

# ROSH HASHANAH

By Rabbi Dov Linzer, Rosh HaYeshiva

Rosh Hashanah | September 14-15, 2015 / 1-2 Tishrei 5776

## More Kingship, Less Judgment

Rosh Hashanah is a *Yom HaDin,* a Day of Judgment. We will stand before God, and God will take measure of our deeds of the past year. This characterization of the day opens and frames the Zikhronot of Musaf: "*Atah zokher ma'aseh olam, u'foked kol yitzurei kedem*," "You, God, remember the deeds of everyone in the world, and recall all those from previous times ... and regarding the countries it will be said which is for sword and which is for peace, which is for hunger and which for abundance, and all creatures are recalled, to be remembered for life or for death." We engage in the process of *teshuvah* because of this impending judgment, assessing our behavior, owning up to our wrongs, feeling true remorse for our sins and misdeeds, and making an honest commitment to act differently in the future.

But there is more to Rosh HaShanah. Rosh HaShanah is also a day of *malkhut*, of God's kingship. The Malkhiot precedes the Zikhronot in Musaf, and it might be seen as defining the essence of the day. Not only in Musaf but in every Shmoneh Esrei from Rosh HaShanah through Yom Kippur, our third blessing changes to "*ha'Melekh ha'Kadosh*," "Blessed are you, God, Holy King." Kingship is also part of the blessing recited over the sanctity of the day of Rosh Hashanah, in Kiddush as well as Shmoneh Esrei: "Blessed are you, God, King over the entire world, Who sanctifies Israel and this Day of Remembrance." Kingship may indeed be a more central theme of Rosh HaShanah than judgment.

It's taken me a while to realize this in a deep way. For many years, I viewed Rosh HaShanah as a Day of Judgment, using kingship merely to frame this conception: to stand before God in judgment can only take place after we recognize God's sovereignty over the world. The focus, however, was *din,* being judged by God and by oneself. This certainly allowed me to connect to the intensity of the day and to have a sense of *eimat ha'din*, fear and awe of the impending ment. But in some years it led beyond healthy introspection to self-criticism and self-flagellation. This was unhealthy psychologically, religiously, and spiritually. Too much emphasis on *din,* on one's sins and faults, can lead to getting deeper in the muck rather than rising out of it. What would it mean to focus on the theme of kingship instead?

When we speak of God's kingship on Rosh HaShanah, we do so not only in terms of the past and the present, but most significantly in terms of the future: "*Vi'khein tzadikim yiru v'yismachu*," "And then the righteous will see and rejoice."; "*Al kein n'kaveh*," "therefore we will hope to quickly see in the glory of Your strength." Rosh Hashanah is a day when we imagine what a more perfect world—a more holy world, a more moral world—could look like. It is a day when we strive to envision a world in which God and God's presence can be truly seen and truly felt.

What would happen if our Rosh Hashanah prayers were infused with a yearning for such a world? The answer is obvious: We would be driven to work toward making our vision a reality. We would strive to model this imagined future in our own lives and in our interactions with others. We would seek out opportunities to make a real difference in the world, to bring our world just a little closer to that more perfect, more Godly vision.

Sefat Emet says this beautifully. On Rosh Hashanah, he says, we pray for God to be recognized by all of creation; we pray for a world in which the Divine is more fully realized. But then something amazing happens. When we pray for others, we are answered first. When we work to envision a more perfect world, we will start to see changes taking place in our own lives. Our vision will be, first and foremost, transformative not for others, but for ourselves.

This striving for a more perfect world and working to actualize it

can itself be considered a form of *teshuvah*. The classic conception of *teshuvah* is associated with judgment. We are judged by God, and we judge ourselves: Are we living up to our standards? Are our standards high enough? Are they the right ones to have? Can we look at ourselves in the mirror each morning?

But there is also the *teshuvah* associated with kingship. This teshuvah says: Spend less time looking in the mirror. Spend more time looking out the window. If you want to change, you need a vision, and not just for yourself. A vision for a better you remains, ultimately, self-centered. The *teshuvah* of kingship requires a vision for the world.

In his famous work, *Orot Hateshuvah*, Lights of Repentance, Rav Kook describes this *teshuvah* in metaphysical terms, as a cosmic yearning of the entire world to achieve a more perfect state. This higher *teshuvah* preceded creation, and it infuses all of creation with an impetus to achieve its fullest potential. In a moving passage from chapter five, Rav Kook writes:

> Every removal of sin resembles the removal of an obstruction from the seeing eye, and a whole new horizon of vision is revealed, the light of vast expanses of heaven and earth and all that is in them. The world must inevitably come to full repentance. The world is not static, but it continues to develop, and a truly full development must bring about the complete state of health, material and spiritual, and this will bring repentance along with it (Ben Zion Bokser, trans.).

Kingship calls on us to see differently, to refuse acceptance of all the problems in the world, our communities, and our personal lives as unfixable givens. It demands that we "remove the obstructions from our eyes," that we see new horizons, that we see the world not as it is, but as it can be.

This approach can give a new understanding to Zikhronot and to what it means to be remembered and to be inscribed.

Alfred Nobel made a fortune from inventing dynamite. A French newspaper mistook the death of Nobel's brother for his own and ran his obituary. The newspaper announced: "The merchant of death is dead." It continued, "Dr. Alfred Nobel, who became rich by finding ways to kill more people faster than ever before, died yesterday." Nobel realized that were he to die at that moment, this was what people would write about him, this was how we would be remembered. He committed himself to redirecting his life and to reshaping his lasting legacy. When he is remembered today, people write about the Nobel Prize and above all, the Nobel Peace Prize.

Zikhronot calls upon us to ask ourselves how we want to be remembered. What do we want to be written about us when we are no longer here? Our vision for the larger world must translate into a vision for ourselves: What will I do to turn my vision for the world into a reality? What must I do differently than I am doing now? What am I doing so that I will be remembered for having done good in my life? This is the work of Zikhronot.

And then we turn to Shofarot. The Rabbis tell us that God says, "Say the Malkhiot to make Me King over you. Say the Zikhronot so that you will be remembered for good. And through what? Through the *shofar*." The shofar is the *kli*, the vessel, which lets us achieve the vision of Malkhiot and of Zikhronot. When we finally have a vision for the world and for ourselves, we must find those vessels, those tools, that will allow us to turn our vision into reality. We must identify the things that we have the capacity to do, the skills that we can develop, and the changes that we can make. And we must know that we are not alone. The shofar is not just an individual *mitzvah*; it is a mitzvah done by the community. We cannot hesitate to turn to others for help, to say to a spouse, friend, or colleague, "I need your help. You can help provide me with the structure, the guidance, the assistance I need to realize my goals." This is the work of Shofarot.

Malkhiot, Zikhronot, Shofarot: a vision for the world, a vision for oneself and one's legacy, and the tools to get it done. Through these, we can start to move closer to that day when *yi'hiyeh Hashem echad u'shmo echad*.

**Shana Tova!**

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Jonathan Sacks



*The Makri calls out the shofar sounds one by one and the Toke'a blows the shofar.*

| | | |
|---|---|---|
| TEKIA | TERUA | TEKIA |
| TEKIA | TERUA | TEKIA |
| TEKIA | TERUA | TEKIA GEDOLA |

*Some congregations say the following prayer (although many authorities rule that this constitutes an interruption and therefore should not be said).*

And so may it be Your will, LORD our God and God of our ancestors, that all the angels responsible for the shofar and for the tekia and for the shevarim and for the terua may rise up before the throne of Your glory, and may advocate for us before You, to atone for all our sins.

Originally the shofar was sounded in the morning service, on the principle that "the zealous perform commands at the earliest possible opportunity." However, a tragic event happened during the Mishnaic period. Roman soldiers heard the shofar being blown at daybreak and thought that Jews were being summoned to do battle. They mounted an attack and many Jews died. Thereafter it was ruled that the shofar be blown at a later stage in the day, during Musaf, by which time it would be clear that the gathering was only for prayer (*Rosh HaShana* 32b).

The shofar is sounded, during the Leader's Repetition, at each of the three central blessings of the Musaf Amida: the passages relating to Kingship, Remembrances and Shofar. A further complete cycle of thirty notes was introduced before Musaf, though it is the notes sounded in Musaf that constitute the main fulfillment of the command. Some (notably Hasidim) have the custom of blowing shofar during the silent Amida also. Many have the custom, at the conclusion of Musaf, of completing a hundred notes. The end of each cycle is marked by an extended blast, the *tekia gedola*.

There were differing views as to what constitutes the mitzva of shofar. Is it to blow (in which case the *toke'a* is fulfilling the command on our behalf) or is it to listen (in which case we all fulfill the command equally)? In the end, the consensus was that the command is to listen, and this is reflected in the blessing: "Who has commanded us to listen to the sound of the shofar" – meaning, to hear it with the intention of fulfilling the command.

If the primary command is *listening*, we can understand it more deeply. Fundamental to Judaism was its revolutionary insistence that God cannot be seen. The pagans worshiped things and events that were visible: the sun, the stars, the rain, the sea, the earth – events and objects in nature. Judaism

9



*The מקריא calls out the תקיעות one by one and the תוקע blows the שופר.*

| | | |
|---|---|---|
| תקיעה | תרועה | תקיעה |
| תקיעה | תרועה | תקיעה |
| תקיעה | תרועה | תקיעה גדולה |

*Some congregations say the following prayer (although many authorities rule that this constitutes an interruption and therefore should not be said).*

וּבְכֵן יְהִי רָצוֹן לְפָנֶיךָ יהוה אֱלֹהֵינוּ וֵאלֹהֵי אֲבוֹתֵינוּ שֶׁיַּעֲלוּ כָּל הַמַּלְאָכִים הַמְמֻנִּים עַל הַשּׁוֹפָר וְעַל הַתְּקִיעָה וְעַל הַשְּׁבָרִים וְעַל הַתְּרוּעָה לְפָנֶיךָ כִּסֵּא כְבוֹדֶךָ וְיַמְלִיצוּ טוֹב בַּעֲדֵנוּ לְכַפֵּר עַל כָּל חַטֹּאתֵינוּ.

Kcm'd

of the shofar on Rosh HaShana is a scriptural decree, nonetheless it contains an allusion, as if to say: Wake, sleepers, from your sleep, and slumberers wake from your slumbers. Examine your deeds and turn in *teshuva*. Remember your Creator, you who forget the truth in the vanities of time, spending the year in vanity and emptiness that neither helps nor saves. Look to your souls and improve your ways and deeds" (Maimonides, Laws of Repentance 3:4).

In this alternate view the shofar is not a cry from earth to heaven, but a call from heaven to earth, God's call to us to return to Him. Both views are true. In the *tekia*, the powerful clarion, we hear God's call to us. In the *terua*, the broken tones of weeping, we hear our ancestors' tears.

On Rosh HaShana the primary sound is the *terua*, for that is how the Torah names the day. It is "the day of the *terua*" (Num. 29:1) or "the remembrance of the *terua*" (Lev. 23:24). On the basis of Judges 5:28, the sages understood *terua* to be the sound of weeping, as the mother of Sisera wept when her son failed to return from battle.

There was a doubt as to whether this was a sigh (three broken notes, known as *shevarim*) or a sob (nine short notes, which we call *terua*) or both (*shevarim-terua*) combined. To avoid any possibility of error, we sound all three, each preceded and followed by the long, plain note called a *tekia*. Rav Hai Gaon explained that the practice arose not because of doubt but because different communities had different customs, and our current practice encompasses them all.

The Torah mentions *terua* three times, twice in connection with Rosh HaShana and once in the context of the Yom Kippur of the jubilee year (Lev. ٢٥:٩). For that reason we blow each combination of notes three times.

**Yishmael's Prayer**

*Source Sheet by Eitan Cooper*

**בראשית כ"א:א'-ל"ד**

(יד) וַיַּשְׁכֵּם אַבְרָהָם ׀ בַּבֹּקֶר וַיִּקַּח־לֶחֶם וְחֵמַת מַיִם וַיִּתֵּן אֶל־הָגָר שָׂם עַל־שִׁכְמָהּ
וְאֶת־הַיֶּלֶד וַיְשַׁלְּחֶהָ וַתֵּלֶךְ וַתֵּתַע בְּמִדְבַּר בְּאֵר שָׁבַע: (טו) וְיִכְלוּ הַמַּיִם מִן־הַחֵמֶת
וַתַּשְׁלֵךְ אֶת־הַיֶּלֶד תַּחַת אַחַד הַשִּׂיחִם: (טז) וַתֵּלֶךְ וַתֵּשֶׁב לָהּ מִנֶּגֶד הַרְחֵק כִּמְטַחֲוִי
קֶשֶׁת כִּי אָמְרָה אַל־אֶרְאֶה בְּמוֹת הַיֶּלֶד וַתֵּשֶׁב מִנֶּגֶד וַתִּשָּׂא אֶת־קֹלָהּ וַתֵּבְךְּ: (יז)
**וַיִּשְׁמַע אֱלֹקִים אֶת־קוֹל הַנַּעַר וַיִּקְרָא מַלְאַךְ אֱלֹקִים ׀ אֶל־הָגָר מִן־הַשָּׁמַיִם וַיֹּאמֶר**
**לָהּ מַה־לָּךְ הָגָר אַל־תִּירְאִי כִּי־שָׁמַע אֱלֹקִים אֶל־קוֹל הַנַּעַר בַּאֲשֶׁר הוּא־שָׁם:** (יח)
קוּמִי שְׂאִי אֶת־הַנַּעַר וְהַחֲזִיקִי אֶת־יָדֵךְ בּוֹ כִּי־לְגוֹי גָּדוֹל אֲשִׂימֶנּוּ: (יט) וַיִּפְקַח אֱלֹקִים
אֶת־עֵינֶיהָ וַתֵּרֶא בְּאֵר מָיִם וַתֵּלֶךְ וַתְּמַלֵּא אֶת־הַחֵמֶת מַיִם וַתַּשְׁקְ אֶת־הַנַּעַר:

**Genesis 21:1-34**

(14) Early next morning Abraham took some bread and a skin of water, and gave them to Hagar. He placed them over her shoulder, together with the child, and sent her away. And she wandered about in the wilderness of Beer-sheba. (15) When the water was gone from the skin, she left the child under one of the bushes, (16) and went and sat down at a distance, a bowshot away; for she thought, "Let me not look on as the child dies." And sitting thus afar, she burst into tears. (17) **God heard the cry of the boy, and an angel of God called to Hagar from heaven and said to her, "What troubles you, Hagar? Fear not, for God has heeded the cry of the boy where he is.** (18) Come, lift up the boy and hold him by the hand, for I will make a great nation of him." (19) Then God opened her eyes and she saw a well of water. She went and filled the skin with water, and let the boy drink.

**רש"י על בראשית כ"א:י"ז:א'**

**את קול הנער.** מִכָּאן שֶׁיָּפָה תְּפִלַּת הַחוֹלֶה מִתְּפִלַּת אֲחֵרִים עָלָיו וְהִיא קוֹדֶמֶת לְהִתְקַבֵּל (בראשית רבה):

**Rashi on Genesis 21:17:1**

את קול הנער THE VOICE OF THE LAD — From this we may infer that the prayer of a sick person is more effective than the prayer offered by others for him and that it is more readily accepted (Genesis Rabbah 53:14).

**חזקוני, בראשית כ"א:י"ז:א'**

**את קול הנער** פרש"י מכאן שתפלת החולה נשמעת מתפלת אחרים. והא דאמרינן בברכות אין חבוש מתיר עצמו מבית האסורין. י"ל היינו טעמא משום דסתם חולה לא מצי מיכוין אבל זה שכיוון נשמעה תפלתו לפני הקב"ה.

**Chizkuni, Genesis 21:17:1**

את קול הנער, "the voice of the lad;" Rashi uses this line to state that the prayer of a sick person on his own behalf reaches heaven faster than the prayers of others on his behalf. If you were to counter that the Talmud in B'rachot 5 teaches that a prisoner cannot liberate himself from jail, [that he needs outsiders to do that for him, Ed,] what is meant is that the state of mind of the average sick person is such that he cannot pray with the required devotion. If he could, G-d will respond to him first. (Rabbeinu Ovadiah mibartenura)

**ראש השנה ט"ז ב:ד'**

וא"ר יצחק אין דנין את האדם אלא לפי מעשיו של אותה שעה שנאמר (בראשית כא, יז) כי שמע אלהים אל קול הנער באשר הוא שם

**Rosh Hashanah 16b:4**

**And Rabbi Yitzḥak said: A man is judged only according to his deeds at the time** of his judgment, and not according to his future deeds, **as it is stated** with regard to Ishmael: **"For God has heard the voice of the lad where he is"** (Genesis 21:17). Although Ishmael and his descendants would act wickedly in the future, his prayer was heard and answered because he was innocent at the time.

# הנני

*Source Sheet by Eitan Cooper*

**Genesis 27:1**

When Isaac was old and his eyes were too dim to see, he called his older son Esau and said to him, "My son." He answered, "Here I am."

**בראשית כ"ז:א'**

וַיְהִי כִּי־זָקֵן יִצְחָק וַתִּכְהֶיָן עֵינָיו מֵרְאֹת
וַיִּקְרָא אֶת־עֵשָׂו | בְּנוֹ הַגָּדֹל וַיֹּאמֶר אֵלָיו
בְּנִי וַיֹּאמֶר אֵלָיו הִנֵּנִי:

**Genesis 31:11**

And in the dream an angel of God said to me, 'Jacob!' 'Here,' I answered.

**בראשית ל"א:י"א**

וַיֹּאמֶר אֵלַי מַלְאַךְ הָאֱלֹקִים בַּחֲלוֹם יַעֲקֹב
וָאֹמַר הִנֵּנִי:

**Genesis 37:13**

Israel said to Joseph, "Your brothers are pasturing at Shechem. Come, I will send you to them." He answered, "I am ready."

**בראשית ל"ז:י"ג**

וַיֹּאמֶר יִשְׂרָאֵל אֶל־יוֹסֵף הֲלוֹא אַחֶיךָ רֹעִים
בִּשְׁכֶם לְכָה וְאֶשְׁלָחֲךָ אֲלֵיהֶם וַיֹּאמֶר לוֹ
הִנֵּנִי:

**Genesis 46:2-3**

(2) God called to Israel in a vision by night: "Jacob! Jacob!" He answered, "Here." (3) And He said, "I am God, the God of your father. Fear not to go down to Egypt, for I will make you there into a great nation.

**בראשית מ"ו:ב'-ג'**

(ב) וַיֹּאמֶר אֱלֹקִים | לְיִשְׂרָאֵל בְּמַרְאֹת
הַלַּיְלָה וַיֹּאמֶר יַעֲקֹב | יַעֲקֹב וַיֹּאמֶר הִנֵּנִי:
(ג) וַיֹּאמֶר אָנֹכִי הָאֵל אֱלֹקֵי אָבִיךָ אַל־תִּירָא
מֵרְדָה מִצְרַיְמָה כִּי־לְגוֹי גָּדוֹל אֲשִׂימְךָ שָׁם:

**Exodus 3:4**

When the LORD saw that he had turned aside to look, God called to him out of the bush: "Moses! Moses!" He answered, "Here I am."

**שמות ג':ד'**

וַיַּרְא ה' כִּי סָר לִרְאוֹת וַיִּקְרָא אֵלָיו אֱלֹקִים
מִתּוֹךְ הַסְּנֶה וַיֹּאמֶר מֹשֶׁה מֹשֶׁה וַיֹּאמֶר הִנֵּנִי:

## ~ MODEH ANI ~

מוֹדֶה אֲנִי לְפָנֶיךָ מֶלֶךְ חַי וְקַיָּם, שֶׁהֶחֱזַרְתָּ בִּי נִשְׁמָתִי בְּחֶמְלָה. רַבָּה אֱמוּנָתֶךָ.

Modeh anee lefanecha melech chai vekayam, she-he-chezarta bee nishmatee b'chemla, raba emunatecha

I offer thanks to You, living and eternal King, for You have mercifully restored my soul within me; Your faithfulness is great.

## ~ SHEMA ~

*Cover your eyes with your right hand and say:*

**Sh'ma** Yis-ra-eil, A-do-nai E-lo-hei-nu, A-do-nai E-chad.

*Whisper:*

Ba-ruch sheim k'vod mal-chu-to l'o-lam va-ed.

**V'a-hav-ta** eit A-do-nai E-lo-he-cha,
B'chawl l'va-v'cha,
u-v'chawl naf-sh'cha,
u-v'chawl m'o-de-cha.
V'ha-yu ha-d'va-rim ha-ei-leh,
A-sher a-no-chi m'tsa-v'cha ha-yom, al l'va-ve-cha.
V'shi-nan-tam l'-va-ne-cha, v'di-bar-ta bam
b'shiv-t'cha b'vei-te-cha,
uv-lech-t'cha va-de-rech,
u-v'shawch-b'cha uv-ku-me-cha.
Uk-shar-tam l'ot al ya-de-cha,
v'ha-yu l'to-ta-fot bein ei-ne-cha.
Uch-tav-tam, al m'zu-zot bei-te-cha, u-vish-a-re-cha.

## ~ INSERTIONS FOR AMIDAH ~

Zochreinu lachayim,
melech chafetz bachayim,
vechotveinu besefer hachayim
lema'ancha Elohim chayim hem chayim
Remember us for life,
king of desire of life,
and write us into the book of life
for your sake, God, life is life

Mi Chamocha Av Harachaman
·zocheir yetzurav l'chaim b'rachamim
Who is like you, compasstionate Father
Who remembers His creatures in compassion, for life?

## ~ AVINU MALKEINU ~

Avinu Malkeinu, Chaneinu V'aneinu, ki ein banu ma'asim. Ase imanu tzedakah vachesed, Vehoshiyeinu.
Our Father, Our King, Be gracious and answer our prayers, For we have little to commend us
Deal kindly and gently with us, and save us.

## ~ U'NETANEH TOKEF ~

Uv'chayn ul'chah ta-aleh kedushah, ki atah Elohaynu melech,
U'netaneh tokef, kedushat hayom, ki hu norah v'ayom, uvo tinaseh maichutechah,
Vyikon b'chesed kis-echah, v'tayshayv alav b'emet,
Emet ki atah hu dayan, umochiach, v'yoday-a va-ed,
V'chotayv v'chotaym, v'sofayr umoneh, v'tzikor
Kol hanishkachot, V'tiftach et sefer hazichronot,
Umay-aylav yikareh, v'chotam yad kol adam bo.
Uvashofar gadol vitaka, v'kol d'mama dakah yishama.
Umalachim yaychafayzun, v'cheel ur'adah yochayzun,
V'yomru hineh yom hadin. Lifkod al tz'vah marom badin, ki lo yizku v'aynechah badin.
V'chol ba-ay olam, ya-avrun l'fanechah, kivnay maron.
K'vakarat roeh edro, maavir tzono tachat shivto,
Ken ta-avir, v'tispor v'timneh, v'tifkod nefesh kol chai,
V'tachtoch kitzvah l'chol b'riyotechah,
V'tichtov et g'zar dinam.

## ~ B'ROSH HASHANAH YIKATAY-VUN ~

B'Rosh Hashanah yikatay-vun,

U'vyom Tzom Kippur yay-cha- taymun,
Kahmah ya-avrun, v'chamah yiba-ray- un,
Mi yichyeh, umi yamut,
Mi v'kitzo umi lo v'kitzo,
Mi vamayim, umi va-esh,
Mi vacherev, umi vachayah,
Mi vara-av, umi vatzamah,

Mi va-ra- ash, umi vamagahfah,
Mi vachanikah, umi vaskilah,
Mi yanu-ach, umi yanu-ah,
Mi yishakayt, umi yitarayf,
mi yishalayv, umi yityasar,
mi yay-ani, umi yay-ashayr,
mi yishafayl, umi yaroom.

U-T'shuvah, U-T'filah, U-Tz'dakah
Mah-avirin Et Ro-ah Hag'zayrah

Ayn kitzvah lishnotecha,
V'ayn kaytz l'orech yamecha,
V'ayn l'sha-ayr mark'vot k'vodecha,
V'ayn l'faraysh eeloom sh'mecha
Shimcha na-eh l'chah, v'atah na-eh lishmechah,
Aseh l'ma-an sh'mecha,
v-kadaysh et shimchah,
al makdeeshay sh'mechah,
Ba-avoor k'vod shimcha,
Hana-aratz v'hanikdash,
K'sod sylach sarfay kodesh,
Hamakdishim shimcha bakodesh,
Daray ma-alah im daray matah…

***GLOSSARY**: Thank you to chabad.org for this list!*

Akedah: (lit. "the binding"); referring the Biblical account of The Binding of Isaac.
Aliyah: (lit. "ascent"); the honor of being called to recite the blessing upon the reading of the Torah scroll.
Aseret Yemei Teshuva: (lit, "the ten days of return"); the Days of Repentance, always the first ten days of the Jewish month of Tishrei, beginning on the Jewish New Year (Rosh Hashanah) and culminating on theDay of Atonement (Yom Kippur). A time period for focusing on prayer, charity and return to the G–dly path.
Arvit: the evening prayer service.
Avinu Malkeinu: (lit. "our Father, our King"); a prayer beseeching our Father in Heaven to grant us our needs, recited during prayer services throughout the High Holidays.
Baal Tokea: (lit. "master of the blast"); the person sounding the shofar ram's horn in the synagogue.
Birchat Kohanim: (lit. "the blessing of the priests"); the blessings bestowed upon everyone in the Synagogue, on particular holidays, by the descendants of the priestly Biblical family of Aaron, known as the Kohanim (sin. Kohen).
Chag Sameach: (lit, "a happy festival"); one of the traditional holiday greetings.
Challah: (lit. "bread loaf"); a braided loaf baked in honor of theSabbath and major Jewish holidays.
D'vash: (lit. "honey"); traditionally eaten with challah bread and an apple on the Jewish New Year (Rosh Hashanah).
Eruv Tavshilin: (lit. "merging of cooked foods"); a procedure involving two prepared foods, that is performed on the eve of the holiday when a festival occurs on a Friday, to permit one to cook on the Friday for the Sabbath.
Gut Yom-Tov: (lit. "a good holiday"); one of the traditional holiday greetings.
Haftorah: (lit. "concluding portion"); a section from the Prophets read at the conclusion of the reading of the Torah scroll.
HaMotzi: (lit. "Who brings forth"); blessing recited over bread.
Hatarat Nedarim: the annulment of vows recited on the eve the Jewish New Year (alternatively it can be said earlier, or ten days later before the Day of Atonement).
Kara: (lit, "gourd"); one of the symbolic foods eaten on the evening of the Jewish New Year (Rosh Hashanah).
Karti: (lit. "leek"); one of the symbolic foods eaten on the evening of the Jewish New Year (Rosh Hashanah).
Ketiva vachatimah tovah: (lit. "may you be inscribed and sealed for a good year"); traditional greeting on the Jewish New Year (Rosh Hashanah).
Kezayit: (lit. "like an olive"); a measurement in Jewish law, formally described as the size of an olive, approximately one ounce or 25.6 grams.
Kiddush: (lit. "sanctification"); the blessings recited over a cup of wine at the onset of Sabbath and major Jewish Holiday meals, expressing the sanctity of the day.
Lekach: honey cake, traditionally eaten on the Jewish New Year (Rosh Hashanah). It is also traditional to request and receive a piece of honey cake on the eve of the Day of Atonement (Yom Kippur).
Leshanah tovah tikateiv veteichateim: (lit: "may you be inscribed and sealed for a good year"); traditional greeting on the Jewish New Year (Rosh Hashanah).
Maariv: the evening prayer services.
Machzor: (lit: "cycle"); the prayer book used on the Jewish New Year (Rosh Hashanah) and Day of Atonement (Yom Kippur).
Meren: (lit: "more" and alternatively "carrots"); a sweet carrot stew traditionally served during the Jewish New Year (Rosh Hashanah) meals.
Minchah: (lit. "the offering"); afternoon prayer service.

Musaf: "additional" prayer service recited on major Jewish holidays.
Pri chadash: (lit. "new fruit") a seasonal fruit is eaten after the recitation of thekiddush on the second night of the Jewish New Year (Rosh Hashanah). The selected fruit should be one that one has not tasted since the beginning of the season.
Rosh dag: (lit. "head of a fish"); the head of a fish, ram, or other kosher animal is served on the Jewish New Year (Rosh Hashanah).
Rimon: (lit. "pomegranate"); a pomegranate is traditionally eaten on the night of the Jewish New Year (Rosh Hashanah).
Rosh Hashanah: (lit. "head of the year"); the holiday marking the Jewish New Year, always occurring on the first two days of the Jewish month of Tishrei; beginning the ten Days of Repentance (Aseret Yemei Teshuva).
Rosh keves: (lit. "ram's head"); the head of an ram that some traditionally serve on the night of the Jewish New Year (Rosh Hashanah).
Rubia (Lubia): small beans that some traditionally serve on the night of the Jewish New Year (Rosh Hashanah).
Salka: beets that some traditionally serve on the night of the Jewish New Year (Rosh Hashanah).
Selichot: penitential prayers read daily before dawn during the week preceding the Jewish New Year (Rosh Hashanah).
Shabbat Selichot: The Sabbath preceding the Jewish New Year (Rosh Hashanah). The following morning begins the recitation of selichot penitential prayers.
Shacharit: (lit. "the dawning"); the morning prayer service.
Shana tovah: (lit. "good year") traditional greeting during the Jewish month ofElul and on the Jewish New Year (Rosh Hashanah).
Shofar: A ram's horn blown daily during the Jewish month of Elul (not including the last day), on the Jewish New Year (Rosh HaShanah), and at the end of the Day of Atonement (Yom Kippur).
Shevarim: the three shofar ram's horn blasts of intermediate length.
Shofrot: (a) plural for the shofar (ram's horn); (b) one of the blessings in themusaf prayer service of the Jewish New Year (Rosh HaShanah), consisting of verses reflecting the importance of sounding the shofar.
Tapuach bidvash: a piece of apple dipped into honey traditionally served on the night of the Jewish New Year (Rosh Hashanah).
Tachanun: (lit. "supplication"); the penitential prayers recited on all non-festive days.
Tashlich: (lit. "You shall cast"); the riverside ritual of casting one's sins into the waters on the Jewish New Year (Rosh HaShanah).
Tekiah: the protracted Shofar blast.
Tekiah Shevarim Teruah Tekiah: the traditional order of the sounds of the shofar: a long steady blast, a series of medium-length wailing blasts, a series of very short sounds in rapid succession, followed by another long steady blast.
Temarim: dates that some traditionally serve on the night of the Jewish New Year (Rosh Hashanah).
Teruah: the staccato Shofar blast.
Teshuvah: (lit. "return"); repentance, the return to the correct path of observance of G–d's commandments.
Tzedakah: (lit. "justice, righteousness"); charity, traditionally given in abundance prior to the Jewish New Year (Rosh Hashanah).
Tzimmes: a sweet carrot stew traditionally served during the Jewish New Year (Rosh Hashanah) meals.
Unetaneh Tokef: (lit: "let us relate the power"); one of the powerful prayers recited during the High Holidays.

THE JERUSALEM POST



The White House is pictured in Washington D.C..(Photo by: REUTERS)

# 5779: The North American year in review

By BEN HARRIS/JTA
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The following reviews the highlights in North America from the Jewish year 5779.
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September 2018

Leslie Moonves resigns as CEO of the CBS network after six women accuse him of sexual misconduct. The allegations, published in the New Yorker, follow six early accusations against Moonves published two months earlier. Moonves denies the claims against him.

Rabbi Rachel Cowan, a pioneer in the Jewish healing movement, dies in New York at 77. Cowan was among the founders of the Jewish Healing Center and served for 14 years as director of the Jewish Life and Values Program at the Nathan Cummings Foundation in New York, where she helped direct grants for programs that addressed the spiritual dimensions of serious illness.

Ari Fuld, an American-born Israeli activist, dies after being stabbed outside a shopping mall in the West bank town of Efrat. A father of four, Fuld chases his attacker and shoots him before collapsing. Fuld was well known for his social media posts defending Israel and its military.

Casino mogul Sheldon Adelson and his wife, Miriam, become the biggest spenders in American politics, having donated $55 million to groups helping to maintain Republican Party control of the House and Senate in the midterm elections, according to a New York Times report. The sum represents a substantial increase from the $46.5 million they had donated at the same point in the 2016 election cycle.

deral court in Canada denies the appeal of a former Nazi who sought to avoid deportation
aving been found to have failed to disclose his past when applying for citizenship there in
court rules that it was "reasonable" that Helmut Oberlander, 94, be stripped of his

October 2018

In the deadliest attack ever on an American Jewish institution, 11 people are killed and another six injured when a gunman opens fire on the Tree of Life synagogue in Pittsburgh during Shabbat morning services. Shortly before the attack, the alleged gunman, Robert Bowers, made a post on an online social networking website accusing the Jewish immigrant group HIAS of bringing "invaders" into the United States. Top officials in the United States and abroad condemn the attack, which President Donald Trump calls "pure evil."

An explosive device is found in the mailbox of the New York home of Jewish billionaire George Soros, a major donor to left-wing causes and often a right-wing target of conspiracy theories. The police bomb squad detonates the device.

In a reversal of a 1972 ban, the Conservative movement's religious law authorities move to allow its rabbis to attend intermarriages. The Committee on Jewish Law and Standards issues the new ruling at the same time as it upholds the movement's position that its clergy may only officiate at a marriage in cases where both parties are Jewish.

The nearly century-old Hebrew College in suburban Boston installs its first female president. Rabbi Sharon Cohen Anisfeld had served 12 years as the dean of its pluralistic rabbinical school.

November 2018

The online home rental service Airbnb says it will remove listings of rooms and homes for rent in West Bank Jewish settlements. In a statement, the company says it consulted with experts to learn about the historical disputes in the region in order to make a decision about whether it should be doing business there. Israel's tourism minister, Yariv Levin, calls the decision "discriminatory."

In what is believed to be the largest gift ever to higher education in the United States, the billionaire Jewish businessman Michael Bloomberg announces a $1.8 billion gift to Johns Hopkins University to eliminate student loans and financial aid packages for incoming students. In an op-ed announcing the gift, the former New York City mayor and alumnus of the Baltimore university says that denying college entry to students based on their ability to pay undermines equal opportunity, perpetuates intergenerational poverty and "strikes at the heart of the American dream: the idea that every person, from every community, has the chance to rise based on merit."

The Reform movement's rabbinical wing appoints Rabbi Hara Person as its first female chief executive. Person succeeds Rabbi Steven Fox as head of the Central Conference of American Rabbis, which represents 2,100 Reform rabbis around the world.

Data released by federal law enforcement authorities show that hate crimes against Jews in the United States rose by more than a third in 2017. The FBI further shows that Jews were targeted in 58 percent of religion-based hate crimes. Overall, hate crimes increased by 17 percent in 2017.

Stan Lee, creator of the comic book franchises Spider-Man, the Incredible Hulk and the X-Men, dies in Los Angeles at 95. Born Stanley Martin Lieber in 1922, Lee was a pioneer in a comic book industry dominated at its outset by second-generation Jewish artists and writers.

More than 75 percent of Jewish Americans cast their ballots for Democrats in midterm congressional elections, according to polls. The election, which returned Democrats to the majority in the House of Representatives, brought eight new Jewish members into that body and two Jewish candidates to governorships. In Colorado, Jared Polis became the state's first Jewish governor and the first openly gay man elected governor.

The American-Israeli man convicted of making hundreds of bomb threats to Jewish community centers and Jewish schools in the United States in 2017 is sentenced to 10 years in prison in Israel. Michael Kadar had admitted making hundreds of threats against American Jewish institutions that forced widespread evacuations and promoted fears of mounting antisemitism.

The New York City Health Department warns of an outbreak of measles in Brooklyn's Orthodox Jewish community, where vaccination rates are lower. The department said a total of 17 cases had been recorded in the heavily Jewish neighborhoods of Williamsburg and Borough Park, three of which — including the initial case — were acquired by children on a visit to Israel.

Palestinian-American activist Linda Sarsour, one of the founders of the Women's March, apologizes for causing harm to the movement's Jewish members and being too slow to fight antisemitism. "We are deeply sorry for the harm we have caused, but we see you, we love you, and we are fighting with you," Sarsour said. The statement came a day after another of the march's co-founders, Teresa Shook, called on the movement's current organizers to step down because they have "allowed antisemitism."

December 2018

The American Civil Liberties Union announces a lawsuit against the state of Texas over a 2017 law prohibiting government contractors from engaging in boycotts of Israel. The ACLU argues that the law infringes on a legitimate form of political protest, while defenders say they don't inhibit free speech but only extend existing civil penalties for complying with boycott requests from foreign countries.

Political commentator Marc Lamont Hill apologizes for calling for "a free Palestine from the river to the sea" during a U.N. event in solidarity with the Palestinian people. CNN fires Hill, a professor of media studies at Temple University, as a commentator for using the slogan, which Palestinian groups have invoked in rejecting any Israeli sovereignty between the Jordan River and the Mediterranean Sea. "I take seriously the voices of so many Jewish brothers and sisters, who have interpreted my remarks as a call to or endorsement of violence," Hill writes in an op-ed in the Philadelphia Inquirer.

The Congress passes bipartisan legislation named for the late Elie Wiesel that aims to improve the U.S. response to emerging or potential genocides. The Elie Wiesel Genocide and Atrocities Prevention Act passes the House of Representatives by a vote of 406-5. The Senate had passed the measure with 24 co-sponsors.

January 2019

Robert Kraft, the New England Patriots owner, is named the winner of the $1 million Genesis Prize, the so-called Jewish Nobel. Kraft, 77, is the sixth person to win the prize, which honors individuals who serve "as an inspiration to the next generation of Jews through their outstanding professional achievement along with their commitment to Jewish values and the Jewish people."

The Forward announces it will be ceasing its print edition and laying off its editor in chief and 20 percent of its staff. Founded in 1897, the storied Jewish newspaper began as a Yiddish-language publication and launched an English edition in 1990. The Forward will continue to publish online in both English and Yiddish. https://www.jta.org/quick-reads/the-forward-is-ending-its-print-edition

Prominent Democrats launch a pro-Israel group to counter the party's drift away from Israel. "Our mission at Democratic Majority for Israel is to strengthen the pro-Israel tradition of the Democratic Party, fight for Democratic values and work within the progressive movement to advance policies that ensure a strong U.S.-Israel relationship," says Mark Mellman, a longtime Democratic Party pollster who has been active in the pro-Israel community. Other party leaders involved in the effort include Jennifer Granholm, the former governor of Michigan; Henry Cisneros, a Housing secretary under President Bill Clinton; and Ann Lewis, chief of communications under Clinton and a longtime leading supporter of Hillary Clinton.

Rep. Ilhan Omar disavows a 2012 tweet in which she said Israel had "hypnotized" the world, saying the term was "unfortunate and offensive." One of two freshman lawmakers to endorse the Boycott, Divestment and Sanctions campaign targeting Israel, the Minnesota Democrat's comment comes days after she is named to the House Foreign Affairs Committee. "It's now apparent to me that I spent lots of energy putting my 2012 tweet in context and little energy in disavowing the anti-semitic trope I unknowingly used, which is unfortunate and offensive," she says.

February 2019

Al Vorspan, who helped organize the Religious Action Center of Reform Judaism and served as the longtime director of its Commission on Social Action, dies at 95. A World War II veteran, Vorspan pushed the Reform movement to create the commission in 1953, and later pressed for the creation of the Religious Action Center, which became the movement's voice in Washington.

Omar says in a tweet that the American Israel Public Affairs Committee pays politicians to be pro-Israel, a falsehood that draws quick rebukes from a number of her Democratic colleagues, including House Speaker Nancy Pelosi and two key committee chairs, Eliot Engel and Jerry Nadler. Omar subsequently apologizes for the tweet and expresses gratitude to "Jewish allies and colleagues who are educating me on the painful history of anti-Semitic tropes."

Michael Cohen, the longtime lawyer for President Donald Trump, cites his father's survival of the Holocaust to explain why he turned on his one-time mentor and employer. "My father survived the Holocaust thanks to the compassion and selfless acts of others," Cohen says in a statement prepared for delivery to the House Oversight Committee. "He was helped by many who put themselves in harm's way to do what they knew was right." Cohen pleaded guilty to fraud and violating campaign finance laws and was preparing to serve three years of jail time.

The U.S. Senate approves a bill that provides legal cover to states that target the movement to boycott Israel over the objections by several prominent Democrats. Critics say the measure, which passed by a 77-23 margin, infringes on free speech freedoms. Its opposition includes Elizabeth Warren, Cory Booker, Kamala Harris and Bernie Sanders — all candidates for the 2020 Democratic presidential nomination. Every Republican senator except Rand Paul of Kentucky supports the bill. https://www.jta.org/quick-reads/senate-passes-bill-including-anti-bds-measures

A Holocaust survivor who escaped the shooting at the Pittsburgh synagogue where 11 worshippers were killed is a special guest at President Donald Trump's State of the Union address. Judah Samet, 81, was late to services the morning of the shooting and was warned to stay outside the building. Samet sat in the gallery with first lady Melania Trump for the address with 12 other guests, including a police officer who was shot several times battling the Tree of Life gunman.

March 2019

Jewish megadonor Michael Steinhardt is accused of a pattern of sexually inappropriate behavior by seven women. In an expose published by The New York Times and the journalism nonprofit ProPublica, the women accuse Steinhardt, a founder of Birthright Israel and a major giver to Jewish institutions, of making sexual requests while they were relying on or seeking his support. Steinhardt denies the accusations, but acknowledges a pattern of comments "that were boorish, disrespectful, and just plain dumb."

President Trump signs a proclamation recognizing Israel's sovereignty over the Golan Heights, making the U.S. the first country to recognize Israeli rule over the strategic plateau captured from Syria in the 1967 war. Israel annexed the territory in 1981.

A Gallup poll finds that a majority of Americans sympathize with Israel over the Palestinians, but that the percentage is slipping. Some 59 percent of Americans say they sympathize more with the Israelis, down from 64 percent in 2018, Gallup's annual World Affairs survey finds. The poll also finds that 43 percent of Democrats sympathize more with Israel, while 76 percent of Republicans do, and 21 percent with the Palestinians, unchanged from the previous year.

The American Israel Public Affairs Committee opens its annual policy conference in Washington, D.C., with a defiant refusal to be silenced in the fact of mounting criticism from the left. "When they try to silence us we speak up, and when they tell us to sit down we stand up, we stand up. We. Stand. Up," AIPAC CEO Howard Kohr says in a fiery opening speech. MoveOn, a progressive grassroots organization, had called on Democratic presidential candidates to boycott the conference, though candidates generally do not appear at AIPAC in non-election years. Some 18,000 activists attend the conference.

Trump calls Democrats the "anti-Jewish" party following a House vote condemning antisemitism. "The Democrats have become an anti-Israel party. They've become an anti-Jewish party, and that's too bad," the president says. The House resolution condemns antisemitism primarily, along with Islamophobia and other biases, and specifies that charges of dual loyalty are especially harmful. The entire Democratic caucus votes for the resolution along with all but 24 Republicans. The resolution was spurred by several comments made by Omar that appear to traffic in anti-

Semitic tropes.

April 2019

One person dies and three are injured in a shooting at a Chabad synagogue in Poway, California, near San Diego. Lori Gilbert-Kaye, 60, is killed when a gunman opens fire on the synagogue on the last day of Passover. The 19-year-old suspect is charged with murder as well as federal hate crimes and civil rights violations. https://www.jta.org/quick-reads/police-detain-man-in-san-diego-synagogue-shooting-at-least-4-injured

Airbnb says it will reverse its decision to remove West Bank settlement listings from its website. The online rental service changes its policy after two federal court settlements between the company and two groups of Jewish-American plaintiffs accuse the company of discrimination. In a statement posted to its website, Airbnb says it will donate the proceeds from West Bank rentals to humanitarian groups.

The Anti-Defamation League says there were 1,879 anti-Semitic incidents in the United States in 2018, a drop from the 1,986 reported in 2017 but still the third highest since 1979. The vast majority are incidents of harassment or vandalism, but the number of assaults doubles since 2017 to 39 from 17. In Canada, the number of anti-Semitic incidents tallied by B'nai B'rith Canada rises to a record high for the third consecutive year, surging to 2,041 in 2018 from 1,752 reported the prior year.

The New York Times publishes a cartoon in its international edition depicting Israeli Prime Minister Benjamin Netanyahu as a guide dog wearing a Star of David collar and leading President Trump, who is wearing a black yarmulke. The cartoon is broadly condemned as anti-Semitic, and the newspaper says it is "deeply sorry" to have printed an image that includes "anti-Semitic tropes." In a subsequent editorial, the paper calls it "an appalling political cartoon" that is "evidence of a profound danger — not only of antisemitism but of numbness to its creep."

Deputy U.S. Attorney General Rod Rosenstein submits his resignation letter to Trump. Rosenstein had appointed Robert Mueller as special counsel to look into Russian interference in the 2016 elections and was a key player in overseeing the probe that the president called a "witch hunt."

New York City Mayor Bill de Blasio declares a public health emergency over a measles outbreak in Brooklyn's haredi Orthodox community, ordering unvaccinated people living in four Zip codes there with heavily Orthodox populations to be vaccinated or pay fines up to $1,000. A week later, the city closes a yeshiva preschool in one of those neighborhoods, Williamsburg, for defying a Health Department order to provide medical and attendance records regarding measles vaccinations. According to the city, between October and April, there had been 285 reported cases of measles in Brooklyn's Orthodox community, including 246 children.

May 2019

Daniel Atwood, an American, becomes the first openly gay man ordained as an Orthodox rabbi at a ceremony in Jerusalem. Atwood had been denied ordination by the liberal American Orthodox rabbinical school Yeshiva Chovevei Torah three months prior to his graduation. The New York

City school declined to specify the reason for its decision, but it came just months after Atwood and his partner were engaged to marry. Atwood's ordination was granted by by Rabbi Daniel Landes, a prominent American-Israeli rabbi.

Herman Wouk, the best-selling Orthodox Jewish author whose literary career spanned nearly seven decades, dies at 103. Wouk helped usher Judaism into the American mainstream through more than two dozen novels and works of nonfiction, including the Pulitzer Prize-winning "The Caine Mutiny" from 1951, which was a fixture on best-seller lists for two years, and the best-selling "Marjorie Morningstar" from 1955.

The Israeli eatery Zahav wins the 2019 James Beard Foundation award for outstanding restaurant. Jewish chefs Michael Solomonov, a native of Israel, and Steve Cook founded the Philadelphia restaurant, whose name means "gold" in Hebrew, in 2008.

June 2019

Quebec passes a so-called secularism law banning certain public employees from wearing religious symbols, including yarmulkes and hijabs, at work. The law, which applies to teachers, judges and police officers, among others, is passed in a 73-35 vote following contentious debate. "The Jewish community of Quebec is profoundly disappointed by the adoption of Bill 21," Brenda Gewurz, chair of the Centre for Israel and Jewish Affairs in Quebec, says in a statement, adding that the measure "undermines religious freedom and equal access to employment."

Ryan Braun passes Hank Greenberg to claim the record for most home runs in a career by a Jewish baseball player. The Milwaukee Brewers outfielder hits his 332nd homer in a game against the Pittsburgh Pirates.

Rep. Alexandria Ocasio-Cortez comes under fierce criticism for comparing migrant detention centers at the U.S.-Mexico border to "concentration camps." Multiple Jewish groups criticize the Democratic lawmaker's Holocaust comparison, including Yad Vashem, the Anti-Defamation League, the U.S. Holocaust Memorial Museum and the Jewish Community Relations Council of New York.

Gary Rosenblatt announces that he will be stepping down as editor and publisher of The New York Jewish Week after 26 years. Rosenblatt, 72, will continue to write occasionally for The Jewish Week and remain involved in several of its educational projects, according to the newspaper.

Steven Nasatir, the longest-serving CEO of any Jewish federation in North America, says he will step down as head of Chicago's Jewish United Fund after four decades on the job. The federation has distributed nearly $7 billion to charitable causes since Nasatir took the helm in 1979.

The White House unveils the economic portion of its Mideast peace plan, which calls for $50 billion of investment in building infrastructure as well as other needs in the West Bank and Gaza Strip. Authored by a team led by President Trump's son-in-law Jared Kushner, the plan is released just days ahead of a conference in Bahrain where Kushner aims to drum up support for it. The plan includes no political details and makes no mention of Palestinian statehood.

July 2019

A man is shot several times while waiting for daily prayers to begin at a synagogue in Miami. The victim, identified as Yosef Lifshutz, undergoes multiple surgeries and is in stable condition following the shooting.

Canadian Jews are the most targeted minority group for hate crimes for the third straight year, a government report finds. Statistics Canada says that overall reported hate crimes targeting Jews fell in 2018, to 345 from 360, but Jews are still targeted more frequently than Muslims or blacks. B'nai Brith Canada President Michael Mostyn says the numbers show that hate crimes against Jews remain an "urgent concern."

Former New York Times Jerusalem bureau chief Jodi Rudoren is named editor in chief of the Forward. Rudoren succeeds Jane Eisner, who was let go in a sweeping staff cut that accompanied news that the venerable Jewish newspaper would cease publishing its print edition.

Manhattan District Attorney Robert Morgenthau dies at 99. Morgenthau, an iconic figure, served from 1975 to 2009, a tenure that included the prosecution of numerous high-profile cases — including Mark David Chapman, John Lennon's assassin, and the conviction and later exoneration of the Central Park 5, black teens who were wrongly convicted of raping a white jogger. https://www.jta.org/quick-reads/robert-morgenthau-manhattans-crusading-district-attorney-dies-at-99

Billionaire financier Jeffrey Epstein is arrested in New York on sex-trafficking charges. Epstein, a registered sex offender who served 13 months in jail following a 2008 conviction of soliciting a teenager for prostitution, is facing charges that he was involved in trafficking dozens of minors between 2002 and 2005. In August, Epstein kills himself in a Manhattan jail cell while awaiting trial.

August 2019

Thirty-eight men file a lawsuit against the Yeshiva University High School for Boys claiming they were sexually abused over a three-decade period beginning in the mid-1950s and that the school did not act to protect them despite multiple complaints of abuse. The lawsuit follows a February change in New York state law that grants child victims of abuse one year to file civil lawsuits, regardless of when the alleged abuse took place.

President Trump says that Jews who support Democrats are being disloyal. "I think any Jewish people that vote for a Democrat, I think it shows either a total lack of knowledge or great disloyalty," he says at a news conference. The statement is widely condemned by centrist and left-wing Jewish groups, including the American Jewish Committee and the Anti-Defamation League. The Republican Jewish Coalition defends the president.

An array of American Jewish groups condemns Israel's decision to bar entry to two Democratic lawmakers critical of the Jewish state. The Anti-Defamation League, the American Jewish Committee, the Jewish Federations of North America and — in a rare statement of criticism aimed at Israel — the American Israel Public Affairs Committee all decry Israel's refusal to grant

entry to Reps. Ilhan Omar of Minnesota and Rashida Tlaib of Michigan. The Republican Jewish Coalition and the Zionist Organization of America endorse the decision.

William Daroff is named CEO of the Conference of Presidents of Major American Jewish Organizations. Daroff, the Jewish Federations of North America's top official in Washington, succeeds Malcolm Hoenlein, who guided the 50-member coalition for 33 years.
https://www.jta.org/quick-reads/william-daroff-named-ceo-of-conference-of-presidents-of-major-american-jewish-organizations

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