

New York The Jewish Week/end

YOUR DOWNLOADABLE, PRINTER-READY SHABBAT READ FROM THE NEW YORK JEWISH WEEK



Hundreds gather in Times Square for the Shine a Light on Antisemitism event marking the second night of Hanukkah, Nov. 29, 2021. (Michael Priest Photography)

Must read

Orthodox Union and Its Youth Group Sued Over Handling of Past Sexual Abuse Allegations / Page 4

Facing Protest From His Socialist Allies, Rep. Jamaal Bowman Opens up About His Recent Trip to Israel / Page 7

An Upper West Side Jewish Day School's Thanksgiving Parade Went Viral on Tiktok / Page 8

Just in Time for Hanukkah, New York's Leading Artisanal Doughnut Chain Is Now Kosher / Page 9

Yeshiva U's Basketball Team Is Now No. 1 in NCAA's Division III / Page 11

Sabbath Week / Page 11

Events / Page 13

● NEWS

Musicians, Politicians and a 'Housewives of New York' Star Speak Out Against Antisemitism in Times Square

By Julia Gergely

Hundreds gathered in Times Square Monday to celebrate the second night of Hanukkah, with live music, speeches and, of course, a public menorah lighting.

But it wasn't just about feel-good holiday cheer: The event was part of the "Shine a Light on Antisemitism" campaign, which aims to raise awareness about antisemitism in order to encourage individuals and their communities to fight against it.

The campaign, which is sponsored by more than 60 North American organizations and corporations, both Jewish and non-Jewish, was formed by a coalition of major Jewish advocacy groups, including the Anti-Defamation League, the



GET THE

Latkepalooza!

Cookbook

8 SCRUMPTIOUS RECIPES
FOR 8 FESTIVE NIGHTS

DOWNLOAD NOW

at www.ujafedny.org/latkepalooza

BROUGHT
TO YOU BY

 UJA Federation
NEW YORK

THE NOSHER

American Jewish Committee, the UJA-Federation of New York, the Jewish Federations of North America and the Jewish Community Relations Council of New York.

Emceed by “Real Housewives of New York” star Eboni K. Williams, the Times Square event was a mix of musical performances and speeches by prominent New York politicians, including Gov. Kathy Hochul, NYC Mayor Bill De Blasio and Attorney General Letitia James. The Maccabees, the all-male Jewish a cappella group, opened, performing their biggest hits, “Latke Recipe” and “Candlelight,” as well as “Maoz Tzur” after the menorah lighting.

Israeli singer-songwriter David Broza performed “Yehieh Tov” (“It Will Be Better”) and the Jewish reggae crossover artist Matisyahu closed out the night with several of his biggest hits, including “One Day” and “Jerusalem.”

Williams, an African-American attorney, spoke of her personal relationship with the Jewish community, recalling a “Black Shabbat” dinner she hosted with Archie Gottesman, the co-founder of JewBelong.com, which aired on a “Real Housewives” episode earlier this year. She also mentioned the impact her visit to Yad Vashem, Israel’s Holocaust museum, had on her.

“I am deeply touched and inspired by the resilience, the beauty, the legacy, and the history of Jewish people,” Williams said.

The “Shine a Light” campaign kicked off across the country on the first night of Hanukkah — related events throughout the Festival of Lights include a National Menorah lighting in Washington, a virtual conversation today with Holocaust historian Deborah E. Lipstadt hosted by the NY-based Jewish Education Project, and interfaith celebrations in several cities.

The Shine a Light on Antisemitism campaign emerged as a response to perceptions of increased antisemitism in North America over the last few years. The campaign is targeting five areas — corporate culture, government policy, education, partnerships and media. The NBA, the NFL, NASCAR, American Eagle Outfitters Inc., Chelsea Football Club, iHeartMedia, YouTube and others have already partnered with organizers to call out antisemitism.

The campaign has two specific policy planks: urging corporations to include antisemitism education in their Diversity, Equity and Inclusion (DEI) initiatives, and get-

ting state and local governments to officially adopt the International Holocaust Remembrance Alliance’s (IHRA) working definition of antisemitism. More than 28 countries — mostly in Europe — have adopted the definition, although some consider it controversial because it defines some types of criticism of Israel as antisemitic.

“The point of this is not victimhood,” said Carly Maisel, CEO of the Kirsh Foundation, a major funder of the campaign. “It’s American Jews saying we have a problem, and a way to engage meaningfully across society. It’s not a headline, and it’s not a ‘gotcha.’”

In New York, a related social media campaign, spearheaded by JewBelong.com, will run on billboards, bus stops and taxis. On Monday night, a Times Square digital billboard flashed the message: “Be a mensch. Do what’s right. Shine a light during our plight,” among other messages highlighting antisemitism.

“It is not a Jewish issue, it’s an American issue, it’s a New York issue,” said Williams at the Times Square event.

In a speech, Hochul, who is seeking re-election after becoming governor following the resignation of Andrew Cuomo, said: “There has been oppression, hatred and antisemitism that has run rampant for far too long. I am here to say as the governor of the great state of New York, there is no hate in our state.”

Also speaking was Joey Borgen, a 29-year-old Jewish man who was assaulted earlier this year in Times Square on his way to a pro-Israel rally. “The attack on me unfortunately was not an isolated incident,” Borgen said. “Antisemitism is increasing to record levels around the United States.”

Anti-Jewish hate crimes dropped from 953 in 2019 to 676 in 2020, a decrease of 29%, according to the FBI, although anti-Jewish crimes again made up the majority of hate crimes based on religion in the bureau’s annual report. The ADL reported in April that the number of antisemitic assaults fell sharply in 2020 compared to 2019, although the number of reported antisemitic incidents barely decreased in the United States in 2020 from the year before, despite pandemic lockdowns.

“We’re here today, together with tens of thousands of people across the country to shine a light on antisemitism — the miracle light of Hanukkah,” Borgen contin-

ued, standing next to Holocaust survivors Jehuda and Lea Evron of Queens, New York. “The light that says Jews will not stand by and let this take place. The light that proclaims Jews will stand up strong, proud, and together as one.”

● NEWS

Orthodox Union and Its Youth Group Sued Over Handling of Past Sexual Abuse Allegations

By Gary Rosenblatt

More than two decades after publication of allegations that Rabbi Baruch Lanner abused teens in his charge for more than 30 years, four of his victims are seeking their day in court.

The four women, now middle aged and older, filed a lawsuit today with the Superior Court of New Jersey in Middlesex County against Lanner, the Orthodox Union and the National Conference of Synagogue Youth, the OU's youth arm, where Lanner was a top official.

It is believed to be the first such legal action taken against the Orthodox organizations as a result of the scandal involving Lanner, 72, who was forced to resign days after The Jewish Week published in 2000 an investigation that detailed charges against him by more than a dozen former NCSY members.

The revelations emboldened other accusers, and in 2002 Lanner was convicted of sexually abusing two teenage girls who were students in the 1990s at the Hillel Yeshiva High School in Deal, New Jersey, where he had been principal in between stints at NCSY. He was sentenced to seven years in prison, served nearly three years and was released on parole in early 2008.

The lawsuit focuses only on his time at NCSY, according to Boz Tchividjian, the lawyer representing the plain-

tiffs. He said it alleges that the two prominent Orthodox organizations knowingly allowed the rabbi's predatory behavior at its youth group to continue despite numerous, long-standing complaints that he sexually, physically and emotionally abused girls and boys in his role as NCSY's director of regions.

The suit was filed under recent changes in New Jersey law that allowed for a two-year “lookback” window during which sexual abuse victims could come forward and sue their abusers and their enablers. That deadline is Nov. 30, prompting the four women to file their lawsuit now. Previously, a statute of limitations in New Jersey had inhibited any civil suits against the Orthodox organizations that employed Lanner.

“Our clients are going to finally hold Baruch Lanner accountable for his deplorable and abusive conduct, and the Orthodox Union accountable for giving a known offender decades of access to vulnerable children who he terrorized and victimized,” said Tchividjian. “By filing this lawsuit, these bold women are reclaiming the power that was taken from them by a perpetrator and the organization that employed him and empowered him.”

Another attorney for the plaintiffs, Brian Kent, of the law firm Laffey, Bucci & Kent in Philadelphia, said participants might still be added to the lawsuit if they come forward by the deadline Tuesday.

Asked to respond to the women's accusations in the days before the suit was filed, a spokesperson for the OU told The Jewish Week: “The OU is not aware of any impending lawsuit and therefore cannot comment.”

Among the charges in the lawsuit, according to Tchividjian, are that the OU and NCSY were negligent in failing to protect children — that instead they protected themselves by ignoring or dismissing complaints about Lanner's “willful, malicious and wanton” actions for decades.

Even by 2000, when the Lanner story came to light, the statute of limitations had long passed for those complainants, preventing them from taking legal action. The article received national and international attention and was cited as “a watershed in the way the Orthodox community addresses sexual abuse,” according to the Baltimore Jewish Times.

But the women bringing the lawsuit are among those

who believe the problem persists, and that despite im-
pressive written policies and standards, systemic cultur-
al change is still required at the OU and NCSY as well as
other Orthodox institutions.

“What’s needed is for organizations to protect their
members, not just protect their organizations,” said Jes-
sie (not her real name), one of the four plaintiffs in the
lawsuit, in an interview with The Jewish Week.”

[The four women are not named in the lawsuit, their at-
torneys said, and in response to their request for priva-
cy, they are not named here. The pseudonyms are for
the purposes of this article.]

“For now, the culture is to do what is technically defen-
sible,” Jessie said, “rather than what is the right thing to
do for all members.”

She noted that while the Reform and Conservative
movements are in the midst of major internal reckon-
ings on sexual misbehavior and moral accountability
concerning their clergy, and making the information
public, the Orthodox community leadership has not an-
nounced any such action.

Jessie also said that neither she nor the other Lanner
victims she knows were ever approached by the OU or
NCSY to apologize or offer assistance after their experi-
ences became known through The Jewish Week report
in 2000.

This week, two of the four women who brought the law-
suit spoke with The Jewish Week. They each recalled
their separate traumatic experiences with Lanner, deal-
ing with his aggressive sexual behavior and violent tem-
per when they were teens in the 1970s — much of it
detailed in the Jewish Week article and in the current
lawsuit. And the women explained why they chose to
take legal action now.

Jessie was 16 when she became involved with NCSY in
1974. One weekend she attended a Shabbaton in As-
bury Park, New Jersey. Lanner had arranged for her to
sleep at a home next door to the home where he was
staying, she said. At night, when no one was around, “he
tried to kiss and caress me.” When she pushed him away
and threatened to tell a rabbi’s wife about his behavior,
“he put his hands around my neck and began strangling
me. Only when he saw that I was losing consciousness

did he stop. And he walked away without a word.”

Jessie said she told no one at the time because she real-
ized it was futile to do so. There was “a sense of conspir-
acy of enablers and a sexualized atmosphere” at Lan-
ner-led NCSY events, she said, with the rabbi engaged in
“explicit sexual kidding, talk of body parts,” commenting
on girls’ figures, and similar behavior. The male advisors,
mostly college students, “observed all of this and under-
stood that it was ok to cross boundaries, to touch girls.”

But the excitement of being part of a close-knit social
and religious group led by a charismatic rabbi kept Jes-
sie and other youngsters actively involved in NCSY.

The following year, when Lanner chose Jessie to be re-
gional president of NCSY, she agreed on the condition
that he not molest her. If he tried, she told him, she
would report him to Rabbi Pinchas Stolper, the founding
director of NCSY.

In response, Lanner “laughed at me,” she recalled, “and
said, ‘they all know about me,’ including Stolper. In the
2000 article, Stolper acknowledged there were several
complaints from young women many years previously
about improper behavior by Lanner, but said he found
no real substance to the charges.

Attempts to reach both Lanner and Stolper for this arti-
cle were unsuccessful.

During her time as president, Jessie said she “witnessed
Lanner prey on multiple 14 and 15-year-old girls,” ac-
cording to the lawsuit.

She told The Jewish Week “it was inconceivable” that
the leadership of the organization did not know of Lan-
ner’s behavior.

Nancy (not her real name) was 15 in 1974 when she took
part in NCSY’s annual summer program in Israel at Lan-
ner’s urging. At one point during the tour, Lanner called
her into his room and questioned her loyalty to him,
threatening to send her home or transfer her to another
tour group, she said. When she began to cry, the rabbi
told her she could prove her loyalty by kissing him on
the cheek. She did, and he told her she could stay.

He paired her with another girl, Sarah (not her real
name) as roommates. Nancy witnessed how Sarah

would be called away by Lanner in the evenings to meet with him. "Then my turn came," Nancy said, "the touching and kissing." This went on at least a dozen times, according to Nancy.

Once, after grabbing her and asking, "do you love me?" she refused to respond. The rabbi punched her in the stomach, knocking the wind out of her, according to the lawsuit.

Over time, the two girls confided in each other, sharing details of Lanner's similar pattern of behavior.

At one point, they both claimed to be ill so they wouldn't have to go to Eilat with Lanner and the group.

On a visit to Bayit V'Gan, Nancy met with an American rabbi and told him what was happening. "He seemed shocked and genuinely sympathetic," she said, but nothing came of it.

Toward the end of the trip, she approached Stolper, who was visiting for the weekend. "When I told him that Rabbi Lanner was acting inappropriately with me, he said, 'I'm sure you misunderstood him.' And then he asked me, 'But are you having a good time' on the trip?"

"He didn't seem at all surprised by the allegations," Nancy said.

The experiences of the other two women were similar to those of Jessie and Nancy, as described in the lawsuit, according to their attorneys.

Susan (not her real name) was 13 years old when she became involved with NCSY. She was "groomed" by Lanner for months, made to feel noticed and special before he began to kiss, touch and grope her when they were alone. This occurred more than 20 times over the next two and a half years.

On an NCSY summer program in Israel, Susan found the courage to say "no" to the rabbi's advances. He became angry and punched her in the chest. She told no one, fearful that Lanner would send her home.

During the next school year, while riding in a car together, Lanner attempted to pull over to an isolated area and sexually assault Susan.

When she told an NCSY advisor, a young rabbi, he re-

ferred her to a higher-up in the organization who, according to Susan, told her: "I inherited the monster. I didn't create him."

No action was taken to report Lanner's behavior then or many other times when Susan told rabbis of the OU, and other rabbis, of being sexually abused by Lanner.

"For me it closed the door for religion," said an accuser. "I feel that he took advantage of an innocent soul and you can never get that innocence back."

Laura (not her real name) was 12 when she was active in NCSY. She recalled that Lanner insisted on driving her home one Saturday night from a Shabbaton. He pulled over to a deserted parking lot, she said, told her to take off her shirt and tried to kiss her.

"For me it closed the door for religion," she stated. "I feel that he took advantage of an innocent soul and you can never get that innocence back."

The two women who spoke to The Jewish Week in recent days emphasized that their primary motive for filing a lawsuit almost a half-century after some of these painful incidents was not for financial gain or revenge. And that it was a difficult decision to wade into a legal battle against two large, prominent Orthodox institutions.

"It always bothered me that the OU was never really accountable," Nancy said. "I do want my day in court because I want to see real change. I wouldn't mind people seeing that a few women can change the way things are."

Jessie echoed the sentiment, asserting that she wants "to see the culture change around sexual safety in Orthodox institutions.

"No real guilt was admitted. There was no true reckoning. The process of teshuva means acknowledging one's mistakes, facing the hard truth."

She said she was "delighted to see" that NCSY released a new Conduct, Policy and Behavioral Standards Manual as of Sept. 17, which includes guidelines on reporting, "grooming behavior," "boundary violations" and "inappropriate behavior with minors." "Whether it was because they knew a lawsuit was coming or just a coincidence, it's a very positive move," she said.

Jessie added that she hoped the lawsuit will be "an im-

portant catalyst.”

Mostly, she holds out the hope that when it comes to safety for all, the actions of the OU and NCSY will be “grounded in Jewish ethics and sources — not because someone is watching these organizations or suing them but because it is what God and our religion demands of us.”

Gary Rosenblatt was editor and publisher of *The Jewish Week* from 1993 to 2019. Follow him at garyrosenblatt.substack.com

● NEWS

Facing Protest From His Socialist Allies, Rep. Jamaal Bowman Opens up About His Recent Trip to Israel

By Ben Sales

Speaking to a group of college students, Rep. Jamaal Bowman expressed no regret about taking a recent trip to Israel and the West Bank with the liberal pro-Israel group J Street, despite intense backlash from his socialist allies.

He did, however, have harsh words for Israel’s government.

“I left less optimistic about a two-state solution because of the reality on the ground,” he said in the question-and-answer session Monday. “Of course, I still believe in it and working toward making it happen but I think the U.S. has to make some very bold moves that don’t even have to be related to threats, in my opinion.”

Bowman, the first-term Democratic member of Congress from the Bronx and Westchester, took part in a congressional delegation earlier this month to Israel and the Palestinian areas of the West Bank. The delegation visited Israel and met with leaders there, including Prime Minister Naftali Bennett, and also saw Hebron and other Palestinian areas. The delegation asked to

visit Gaza but, according to Bowman, was denied for security reasons by Israel and the United States.

Bowman’s participation in the trip was notable because he is a member of the Democratic Socialists of America, which supports a boycott of Israel. He is also a member of the “Squad,” the group of progressive Congress members including Reps. Ilhan Omar, Rashida Tlaib and Cori Bush, who have likewise endorsed the boycott movement.

Last year, Bowman unseated longtime Rep. Eliot Engel, a pro-Israel stalwart in his district, which includes the heavily Jewish Bronx neighborhood of Riverdale and other Jewish communities in Westchester. He has angered pro-Israel activists with some of his votes, including one to place conditions on how aid to Israel is used — though he recently voted for supplemental funding for Israel’s Iron Dome missile defense system.

In the weeks since the trip, he’s felt heat from the other side of the political spectrum. Groups within the DSA have called to expel Bowman from the movement for not heeding the boycott, and he met with DSA leadership more than a week ago regarding those complaints. Other voices in the group have spoken up in his defense, arguing that his expulsion would be counterproductive.

But in the Zoom call Monday night with dozens of college students from J Street U, the lobby’s campus arm, Bowman did not mention the DSA once and gave full-throated praise to the trip and the liberal Zionist group that led it. He called J Street “incredible” and said it was “on the right track” because it has opponents to its right and left.

(In the middle of the J Street U meeting, the DSA’s working group on Palestine called on the DSA “to formally begin the process of expelling Jamaal Bowman.”)

“When I told people I was going with J Street, people on the right of J Street were critical,” he said at the meeting. “And then people on the far left were also critical, like, ‘Oh, you know, they’re a Zionist organization. You shouldn’t go with them.’”

But Bowman said that he’d want to return to Israel and the West Bank, telling the students that “I have to go back three or four times to gather even more.”

Throughout the call, he was critical of Israel’s government and its approach to the West Bank. He cited Israeli suf-

fering from terrorism and violence from Hamas, which governs Gaza, but said that was no excuse for Israel to continue its occupation of Palestinian territory. He noted that Israel's foreign minister, Yair Lapid, supports the establishment of a Palestinian state alongside Israel but felt Lapid's commitment to that policy was not "firm."

He also said that he felt the Israeli government displayed "arrogance" toward American Jews who oppose the occupation.

"The two-state solution has become a talking point," he said. "In my opinion, there's no real policy or political movement in that direction."

He added multiple times that he didn't feel that Israelis acknowledge the experience of Palestinians, including the Nakba, the word meaning "catastrophe" that Palestinians use to refer to Israel's creation, when many Palestinians were expelled from Israel or fled and were prevented from returning.

"While we use it here as a talking point, the current Israeli leadership, Naftali Bennett, was not for a two-state solution," Bowman said. "There didn't seem to be any appetite for it there, and there also didn't seem to be any appetite, or any real acknowledgement of Palestinian pain, the Nakba or anything else. It wasn't really talked about."

Bowman said that it's "obvious" and "absolutely true" that Israel has a right to defend itself. He praised Israeli groups that oppose the occupation, such as Breaking the Silence, a group of Israeli combat veterans that gave the delegation a tour of the West Bank city of Hebron.

"Working with Israeli activists on the ground is really, really important because I'm telling you, I felt it," he said. "There was this, 'Y'all aren't over here, y'all in America, y'all can't tell us what to do' kind of vibe coming from some of the leaders that we met with."

Bowman also said he hopes the Jewish community "continues to lead on this issue." He discussed his visit to Yad Vashem, Israel's Holocaust museum, and condemned antisemitism. But he said that his criticism of Israel was not antisemitic, and he dismissed opposition from some of his Jewish constituents on that account.

Criticizing Israel, he said, "definitely will upset more right-

wing Jews in this district, it just will, because sometimes they don't want any kind of criticism," he said. "It's a critique of the Israeli government. It's not a critique of you because you're Jewish. That has nothing to do with it."

● NEWS

An Upper West Side Jewish Day School's Thanksgiving Parade Went Viral on Tiktok

By Julia Gergely

More snack time? Longer recess? What could preschoolers possibly be protesting about, wondered a TikTok video that went viral over the Thanksgiving weekend.

In the video, taken from an apartment window on the Upper West Side, children can be seen marching around a corner holding handmade cardboard signs.

"Woke up this morning to preschoolers protesting," the video narrates, in a voice that sounds suspiciously like Nick Kroll's Gil Faizon character in his comedy act "Oh, Hello." That is to say, it is the voice of an old, cranky Jewish man on the Upper West Side, which is a new TikTok text-to-speech effect that is apparently meant to sound like (bear with us) Marvel's Rocket the Raccoon.

"I can't figure out their cause," the narrator continues. "They're chanting Ingrid." Indeed, the children — and the adults that accompany them — can be heard chanting "Ingrid! Ingrid! Ingrid!" while dancing at the end of the video.

"Whatever their cause is I support it," captioned user @phoebebean, who posted the video, adding the hashtag #youngrevolutionaries.

As it turns out, the young revolutionaries in the video — which has more than 480,000 views and nearly 105,000 likes — are actually students at Beit Rabban Day School in Manhattan, participating in their annual "Erev Thanksgiving Day Parade" on the day before the holiday.

Stephanie Ives, the head of school, told the New York Jewish Week that the parade is an annual tradition that began four years ago. Students chant “Thank you” and “You are appreciated” to city workers and other people considered helpers along the route.

The parade accompanies a unit about gratitude in the Jewish tradition, or “hakarat hatov,” Ives said. Each class fills shoe boxes with handwritten thank-you notes and delivers them to places in the neighborhood chosen in a vote.

This year, the students at the non-denominational Jewish school chose to deliver their “Boxes-O-Gratitude” to MTA bus drivers, subway workers, LabQ mobile testing sites, the West Side Campaign Against Hunger, pharmacists providing vaccines, pediatricians’ offices, the Wild Bird Fund and the school’s maintenance team and security guards. Middle school students also restocked community refrigerators.

“I think it’s actually quite inspiring,” Ives said. “We didn’t want to do a Thanksgiving feast — they’re so wasteful and we don’t really know what the kids get from them. We were brainstorming what can we do that is a real hands-on lesson in gratitude that will stick with these kids.”

One of the TikTok commenters agreed, saying they were “witnessing a core memory forming.”

“It’s one of my favorite school days of the year — everyone is so joyous and the neighborhood lights up with smiles,” said Laura Kaler, the director of programs and communications at Beit Rabban.

Phoebe, who made the video and posted it on TikTok, is Jewish. “I had no idea what they were chanting about but I figured I’d record it anyway. It looked like they were saying thank you to people,” she said. “I had a feeling it would go viral because it was just too cute.”

The comments on the 14-second video were equally curious and supportive. Many suggested what the preschoolers were demanding. “No more unpaid nap hours,” wrote one user. “More fruit snacks!!” offered another. “They have my full 100% support,” read a comment that got 705 likes.

Other commenters dedicated themselves to deciphering the “Ingrid” chant. “Plot twist: Ingrid is their class-

mate on timeout,” a user guessed. “Ingrid stayed home that day and they were simply not going to have it,” was another one.

And who is Ingrid, and why did the students chant her name? It was the young students thanking their principal, Ingrid Goldfein, in the most adorable way.

● NEWS

Just in Time for Hanukkah, New York’s Leading Artisanal Doughnut Chain Is Now Kosher

By Philissa Cramer

It was just a few months ago when the proprietors of Dough Doughnuts decided they wanted to give local Jews a Hanukkah present: kosher certification for all of the fluffy artisanal doughnuts fried by the mini-chain.

Open since 2010, Dough shuttered all but one storefront during the height of the pandemic, operating only out of its West 19th Street location where visitors can get a front-row seat to the doughnut production line.

As the city started to come back to life this summer and the chain began making plans for its retail locations — which now number seven — Dough’s operators realized the time was right to do something that they had been discussing for more than a decade.

“We’ve always been kosher,” said Stephen Klein, one of the chain’s owners, referring to the fact no unkosher ingredients had ever been on the menu. (“The maple bacon donut, I was never interested in that,” he said.)

“But everybody kept on saying you should open this up to, how can we say it, the kosher-certified community,” Klein said. “And once we started opening in Brooklyn, Queens, Rockefeller Center, right around the corner from 47th Street [the Diamond District, where many Orthodox Jews work], it hit us: Let’s give it a shot.”

Because Dough uses just a small number of ingredients, none with meat or its byproducts, the process was straightforward and not too expensive, Klein said. He said rabbis from the International Kosher Council visited the production facility over the course of several weeks before offering the IKC certification, or hechsher. The chain's Hanukkah doughnut lineup — including chocolate halva, apricot jam and Nutella sufganiyot — would all be acceptable to diners who accept the IKC hechsher.

Dough announced its new kosher status — and a forthcoming halva flavor — on Instagram Nov. 17.

The chain isn't the only New York City doughnut shop with a special Hanukkah menu. Even Krispy Kreme is advertising a blue-and-white Hanukkah dozen on placards outside its city shops. Meanwhile, Fany Gerson, Dough's Mexican Jewish founder who left the company early last year, collaborated with Jewish food personality Jake Cohen on a cranberry-sumac-salt-and-pepper sufganiyah available only this weekend at her popular Fan-Fan Doughnuts in Brooklyn. But those shops don't carry kosher certification.

Of course, New York's kosher-keeping Jews have plenty of options at bakeries catering to them. Kosher supermarkets and bakeries ramp up doughnut production for the holiday, and the crowds can be substantial at stores sling-ing sufganiyot in Orthodox neighborhoods. Some of them are going beyond just jelly-filled: Sesame in Brooklyn, for example, announced a lineup of 18 flavors for this year, including mint white chocolate and lemon meringue.

Nor is Dough the only doughnut shop to seek kosher certification. On Dough's Instagram announcement, a popular Boston chain, Blackbird Doughnuts, wrote, "Awesome. We're looking into that too." And a husband-and-wife certification team — led by Yuri Foreman, an Israeli boxing champion turned rabbi — just announced that they are supervising the kosher status of Dun-Well Doughnuts, a vegan-only shop in East Williamsburg, Brooklyn, a neighborhood that is home to both hipsters and Hasidic Jews.

To keep ahead of the competition, Dough recruited kosher-keeping Jews with large social media followings to promote the doughnuts. Influencers from across New York City — as well as the Five Towns on Long Island and Lakewood, New Jersey, both areas with large populations

of Orthodox Jews — have flocked to the city to post pictures extolling Dough's brioche doughnuts. "It's [a] Chanukah miracle!!" wrote Noam Osadon, who goes by the handle `jewber_eats`, following Dough's kosher announcement.

Rebecca Appel, who posts online as Brooklyn Food Snob, posted about the doughnuts and their hechsher on the Great Kosher Restaurant Foodies Facebook group, which has 64,000 members. She used shorthand for "local Orthodox rabbi" when indicating that not everyone who keeps kosher will follow the IKC hechsher (the world of kosher certification being famously factious) but that doing so would come with benefits.

"Use your own judgment or ask your LOR but if you eat this hechsher, y'all need Dough in your life!" she wrote. "Their donuts are 10000% the best I've had in NYC."

Klein said the strategy of recruiting influencers has worked for the brand before — it recently collaborated with the mixed martial arts fighter Conor McGregor, and has worked before with Chrissy Teigen — but never so immediately. "We brought in the big Instagrammers, and they brought in instantaneously the Jewish community," Klein said. "I'm shocked — the results have been so fast."

As the child of Holocaust survivors who was born in a displaced-persons camp in Europe, Klein said he was personally pleased to be able to serve more Jewish customers. He suggested that the brand might even consider pop-up locations in Orthodox areas outside of the city during Hanukkah next year.

But he also said he's confident that it's Dough's doughnuts, and not the kosher status of its kitchens, that is bringing in the crowds. "Because you're kosher it doesn't mean you're going to get the business," Klein said. "I don't see anybody in New York doing what we're doing for Hanukkah, and it's working."

Do you have an event coming up? Submit your events online at www.jewishweek.timesofisrael.com/contact/submit-an-event

● NEWS

44 Games Into Its Winning Streak, Yeshiva U's Basketball Team Is Now No. 1 in NCAA's Division III

By Ben Sales

The Yeshiva University men's basketball team is on a 44-game winning streak that dates back to 2019. Now, just in time for Hanukkah, the Y.U. Maccabees are finally getting some official recognition.

A poll of the top teams in Division III men's college basketball placed the Macs first — well ahead of their competitors, with 13 first-place votes. It's the first time in the Orthodox Jewish school's history that it's topped the poll, which was published Monday by D3Hoops.com.

The number-one ranking doesn't mean that Y.U. is about to go up against powerhouses like Duke or Gonzaga. Those schools, and others with large athletics programs and coveted basketball scholarships, play in Division I of the NCAA. Yeshiva University plays in Division III, which includes smaller schools with more modest basketball programs.

That hasn't stopped the Macs from drawing attention to a school that's better known for producing rabbis than power forwards. The team boasts the longest current win streak of any school in any division, which they extended on Sunday with a comeback win over Manhattanville College. The Macs' star guard Ryan Turell, a senior, took an accolade of his own home on Tuesday, when he was named Division III National Player of the Week by the U.S. Basketball Writers Association.

Turell leads the team with 28.6 points per game. In Sunday's win, he scored 51 of the team's 78 points, an all-time high for Yeshiva. The team record for most points in a game was previously set in 1964 by Sheldon Rokach, who scored 48 in a game, according to D3Hoops.com.

"It's November and we are just trying to get better every-day," Yeshiva Head Coach Elliot Steinmetz said in a press release. "There are a lot of great teams out there and we hope we are good enough to compete with them when it matters in a couple of months."

Steinmetz was probably referring to the NCAA tournament that pits the division's best teams against each other — and that Y.U. hopes to win. In 2020, the team made it to the tournament's Sweet 16 before it was cancelled due to the pandemic.

● SABBATH WEEK / PARSHAT MIKETZ

Finding Meaning in Dreams Is as Jewish as Joseph's Story

Rediscovering a key tool in helping us listen to our souls.

By Haviva Ner-David

In this week's Torah portion, Miketz, Pharaoh has a dream that disturbs him. He dreams of seven gaunt, ugly cows coming up behind seven handsome, sturdy cows and eating them. He wakes up. The next night, he has a variation on that dream. Seven thin, scorched ears of grain come up behind seven solid, healthy ears of grain and swallow them. Pharaoh is disturbed by these dreams and brings them to his magicians, but they cannot decipher their meaning.

Hearing of Joseph's success in understanding dreams, Pharaoh calls for him. Joseph says, "Without me, God will bring an answer that will bring peace to Pharaoh." Pharaoh's magicians thought they could interpret dreams, while Joseph knew he was just a vessel helping decipher a divine message. As we read in Numbers 12:6, God speaks to us in our dreams. Trying to hear the message is a spiritual practice.

In an earlier story in Genesis, Jacob dreams of angels ascending and descending a ladder from heaven to earth and declares: "Surely God is in this place, and I did not

know it.... How awesome is this place! This is none other than the house of God, a divine porthole.” His dream experience was an encounter with the divine.

This was not the approach to dreams I remember from my Orthodox Jewish childhood. Perhaps influenced by another strain in the Bible, in Deuteronomy 13, where people who claim to be hearing a divine message in their dreams are considered dangerous, rationalist Jewish communities treat dream interpretation more like superstition.

The famous scene in the musical “Fiddler on the Roof” is a good example of the attitude towards dreams I remember from my childhood. Tevye uses Golda’s belief in the power of dreams to convince her they have received a message from a dead relative, while we, the audience, laugh at her foolishness and gullibility. God may have spoken to our ancestors in their dreams, but we have lost that connection.

There is discussion of dream interpretation in the Talmud (see BT Brachot 55a-b, for example), just as there is discussion of astrology, but there are mixed feelings and attitudes towards both (ranging from considering them holy to profane). Neither dreams nor astrology are part of mainstream religious Jewish ritual or praxis today. I was certainly never encouraged to try to find meaning in my dreams, especially not as part of a religious framework.

Rabbi Hisda, however, states, “A dream unexamined is like a letter not read,” suggesting the letter is from God. (BT Brachot 55b) While God may have spoken more clearly in biblical visions and dreams, today those messages are filtered through our unconscious; they are still there but require from us spiritual work. Rabbi Hisda’s view goes against the rabbinic grain, where dreams, especially “bad dreams,” are treated as something to let go of, not examine more carefully.

The rabbis in the Talmud offer a few options to help dreamers turn their bad dreams into good, although these do not include delving into the deeper meaning of the dream. In fact, the intention seems to be quite the opposite. One option is a prayer recited to this day in some synagogues in a hatavat chalomot, or dream amelioration, ceremony. Another is a less well-known ceremony practiced in Kabbalist circles called a ta’anit

chalom, or a dream fast, to rid the one who is fasting of a disturbing dream.

There are Kabbalistic strains that did consider dreams worthy of serious attention. Some performed a she’elat chalom (literally dream request) ceremony to incubate helpful dreams. The mystic Rabbi Hayyim Vital is known to have kept a sefer chalomot, a dream journal of his own dreams and those of others, much like Sigmund Freud and Carl Jung.

In my studies to become a spiritual companion, I was introduced to a therapeutic modality called dreamwork, which I use extensively with clients and which has become one of my own main spiritual practices. As I write about in my new memoir, “Dreaming Against the Current: A Rabbi’s Soul Journey,” dreamwork — an approach that not only places deep spiritual significance on our dreams, but encourages us to look deeply into even our unnerving dreams — has been a key tool in helping me listen to my own soul.

“In our dreams, feelings come to the surface that we might not allow in our waking lives.”

The way to hear a dream’s message is not to make it go away, but rather to go back into it and listen to its many voices speaking to us through the dream images. For, as Pharaoh himself discovered, the dream will keep coming back in different variations until you let it have its say. The more vivid — even disturbing — the dream, the more urgent the message. The way to turn a “bad” dream into a “good” one is to let it do its healing work. That cannot happen if we ignore it.

In our dreams, feelings come to the surface that we might not allow in our waking lives — including anxieties and fears. These feelings deserve attention. But our dreams also contain other voices that carry the buried wisdom our ego suppresses. In dreamwork, we let all those voices speak, and through working the dream, we can reach the dream’s “message”— whether we see it as God’s message to the dreamer, or the dreamer’s message (buried in the unconscious) to themselves.

The dreamworker does not interpret the dream, but rather interviews the dream elements, which are all pieces of the dreamer’s unconscious, so the dreamer can give them voice. The dreamworker is more like a midwife, helping the dreamer give birth to the dream’s

message. But without the dreamer and God, the dream-worker would not be of help. Joseph, one of the most famous dreamers and dreamworkers ever, knew this.

This week's Torah portion invites us all to take a leap of faith into this ancient porthole to the divine.

Haviva Ner-David is a rabbi and writer. She is a spiritual companion, dreamworker and the rabbinic founder of *Shmaya*; *A Mikveh for Mind, Body and Soul on Kibbutz Hanaton*. Her most recent books are her debut novel, "Hope Valley," and her third memoir, "Dreaming Against the Current: A Rabbi's Soul Journey."

CANDLELIGHTING, READINGS:

Kislev 29, 5782 | Friday, December 3, 2021

- **Light candles at:** 4:10 p.m. (NYC)

Kislev 30, 5782 | Saturday, December 4, 2021

- **First Torah:** Miketz, Genesis 41:1–44:17
- **Second Torah:** Chanukah 6–Rosh Chodesh, Numbers 28:9–15
- **Third Torah:** Chanukah 6–Rosh Chodesh, Numbers 7:42–47
- **Haftarah:** Zachariah 2:14–4:7
Isaiah 66:23–24; Isaiah 66:23;
Samuel I 20:18; Samuel I 20:42
- **Shabbat ends:** 5:13 p.m. (NYC)

UPCOMING EVENTS

December 4 through January 2, 2022 \$59+

Tovah Feldshuh In "Becoming Dr. Ruth"

Six-time Tony- and Emmy-nominated actor Tovah Feldshuh stars in "Becoming Dr. Ruth," chronicling the life of psychologist Dr. Ruth Westheimer, from her early years fleeing Nazi Germany and living as an orphan in Switzerland, to her service in the Israeli armed forces and her later life and career in New York. Presented Off-Broadway at Edmond J. Safra Hall at the Museum of Jewish Heritage – A Living Memorial to the Holocaust. During its run, there will be a showing every day except for Fridays.

See schedule and buy tickets at <https://bit.ly/31i578e>

December 5 | 1:00 p.m. Free

2021 Yiddish Khanike Party

Join The Workers Circle/Der Arbeter Ring on Zoom for its Yiddish Khanike Party, with candlelighting and greetings from its teachers and students from around the world. Featuring Hanukkah songs with KinderKlub Yiddish, Polina Shepherd and her chorus, Deborah Strauss and Jeff Warschauer, Psoy Korolenko, Judy Bressler, Cindy Paley, Paula Teitelbaum, Tania Grinberg and surprise guests. Enjoy skits from Daniel Galay, Motl Didner and Mikhl Yashinsky.

Register at <https://bit.ly/31gRq9p>

December 5 | 3:00 p.m. Free

Klezmer Hanukkah Celebration

Join the Brooklyn Conservatory of Music for their annual Klezmer Hanukkah celebration, taking place outdoors at the Park Slope Jewish Center (1320 8th Avenue at 14th Street). Celebrate the holiday with BKCM's Community Klezmer Band led by Ira Temple. Limited seating available.

For more info, visit <https://bit.ly/31cC9ri>

December 5 | 7:30 p.m. Free

Immigrant Rights Through a Jewish Lens

Westchester Jewish Coalition for Immigration hosts a countywide Zoom conversation about immigration focusing on Jewish tradition, values and solidarity. Featuring Rabbi Margo Hughes-Robinson, NY Rabbinic Organizer from T'ruah, the Rabbinic Call for Human Rights; Rebecca Kirzner, Director of Campaigns from HIAS; Noelle Damico, Director of Social Justice from The Workers Circle; and Vanessa Agudelo from New York Coalition for Immigration (NYIC), and Les Bronstein, senior rabbi from Bet Am Shalom Synagogue in White Plains, New York.

Register at <https://bit.ly/3pkl6JU>