



BUILDING COOPERATION, UNDERSTANDING AND INNOVATIVE PARTNERSHIPS BETWEEN NATIONAL LAW ENFOR

HOMELAND SECURITY BACKGROUND BRIEFING

BUILDING COOPERATION, UNDERSTANDING
AND SUSTAINED PARTNERSHIPS BETWEEN
LAW ENFORCEMENT AND THE
AMERICAN JEWISH COMMUNITY

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From the Desk of the Director 2

Dedication 5

Acknowledgement 6

Introduction 7

The American Jewish Community 10

Branches of Judaism 11

Houses of Worships 12

The Sabbath and Holidays 13

Jewish Schools and After School 15

Jewish Community Centers 16

Jewish Federations 17

Historical Index - Significant International Terrorist
Attacks against Jewish Installations from 1970s - Present 17

The Mutual Effort 23

Proactive Vigilance – If You See Something, Say Something™ 23

Community and Law Enforcement/First Responder Liaison 24

Information Based Awareness and Risk Communication 27

Risk Communications 28

Risk Communication Messaging 29

Conclusion 31


Terrorist Groups That Pose a Current Threat
To the International Jewish Community 32

Calendar 41

It is my honor and privilege to present Building Cooperation, Understanding, and Sustained Partnerships between Law Enforcement and the American Jewish Community. This document is the product of decades of experience working with Jewish communities and law enforcement partners across the globe. It was developed in an effort to address a multitude of inquiries and requests that we have received so that two critical partners in homeland security - this nation's law enforcement agencies and the American Jewish Community - can further strengthen the bonds that form the very foundation of community resilience and homeland security.

For the last decade, hate crimes and terrorist attacks against Jewish communities here and abroad have increased, both in quantity and in level of violence. They spike when Israel is engaged in confrontations, but even the “normative” level of hate crimes and attacks, during times of relative calm, is astonishing. Many terrorism experts agree that the major objective of terrorist operations is to create an atmosphere of extreme fear and paralysis among the public. The public will then pressure the government to make policy changes in order to avoid future terrorist attacks, a result that terrorists may not be able to achieve on their own. Effective engagement and mobilization of Jewish communities in support of counterterrorism, safety and security policies is critical for the success of better securing communities in two respects: first, proper education and awareness of the terrorist threat prepares communities for terror-related crimes perpetrated by anti-Semitic and or terrorist groups, rendering community members able and willing partners in responding to the respective threats and or crisis; second, a resilient citizenry can resist the psychological and other potential disabling impact of a terrorist attack on their communities, which deprives terrorists of an important weapon.


While homegrown extremism remains a constant threat to Jewish communities and institutions, the paradigm has changed to include a more complex and evolving threat from foreign fighters and well-funded terrorist groups emboldened from fighting and training overseas. These terrorist groups continue to motivate and inspire others to participate in attacks and violence against soft targets, exemplified by the May 24, 2014, attack on a Brussels Jewish museum by a suspected ISIS member and the January 7 and 8, 2015 attacks in Paris, France.



In 2004, as a senior U.S. law enforcement advisor to the Organization for Security and Cooperation in Europe, or OSCE, I spent four years working with governments, police agencies and communities across the continent assessing policing as it relates to community conflict, hate crimes and xenophobia. Much to my dismay and great sadness, I found Jewish synagogues and day schools often surrounded by rows of concertina wire, banks of surveillance cameras, and a phalanx of heavily-armed counterterrorist policemen. Law enforcement agencies in Europe had assessed their small Jewish communities the way they would an embassy or a financial center and this pragmatic process created inaccessible and unwelcoming fortresses for the community to access and worship freely. Although these critical efforts are indispensable, programs that educate the Jewish communities on terrorism and initiatives that strengthen the response, awareness, physical and psychological resilience may deprive terrorists and anti-Semites of their desired weapon which is to instill consternation, fear and distress.

Effective engagement and mobilization of communities in support of systemic safety and security policies and programs are critical for the success of better securing our communities. Today's homeland security and policing services are taking on the roles as agents of social change through their actions and innovative community policing efforts. The acknowledgement that the law enforcement community constitutes a fundamental pillar in the fight against hate crimes, extremism, violence, and community conflict and that effective law enforcement response will lead to safer communities and stronger relationships between police services and the diverse communities they serve is paramount.

A decade ago, I was asked by the leaders of The Jewish Federations of North America and Conference of Presidents of Major American Jewish Organizations to take the helm of a fledgling homeland security initiative that would seek to establish a strong partnership between the Jewish community and federal law enforcement and homeland security. In 2004, these two umbrella organizations in cooperation with the U.S. Department of Homeland Security (DHS), embarked on an unprecedented and pioneering effort to establish the Secure Community Network (SCN), a coordinated, collaborative national homeland security initiative and partnership. In 2009, SCN was recognized by DHS as a national model for faith-based security and information sharing initiatives.



Homeland security partnerships are built on trust and they flourish on the sharing of accurate information-information passed on to law enforcement, and information shared with community leaders. I'm most proud to convey that we as a nation and a community have risen to the challenge and embraced our collective mission of securing our homeland. Through SCN, and with the leadership and support of our principal sponsor, The Jewish Federations of North America, and our affiliation with the Conference of Presidents of Major American Jewish Organizations and the U.S. Department of Homeland Security, we are leading a national effort to ensure vigilance is resolute, and our communities and neighborhoods remain safe.

SCN has prepared this Homeland Security Background Briefing: Building Cooperation, Understanding, and Sustained Partnerships between Law Enforcement and the American Jewish Community in order to serve as an informative introduction for two integral partners in this nation's security efforts. We hope that this document will assist in enhancing this working relationship-one that will grow and strengthen in the years to come so that we can all enjoy in the promise and freedoms that are the cornerstones of this great country.

I would like to give special thanks to SCN Co-Chairs and Board members Stephen Hoffman, Malcolm Hoenlein and Jerry Silverman, and to DHS Secretary Jeh Johnson and Deputy Secretary Alejandro Mayorkas, the men and women who serve at the Department of Homeland Security, in particular the Protective Security Advisors (PSA) program, and the dedicated members of the FBI, all of whom have stood with the community to provide the needed resources, education, and training to promote a pro-active culture of awareness and security; not one grounded on a sense of anxiety. In response to the persistent threat of terrorism, we've begun to leverage the tools and resources to better empower ourselves, our co-workers and our communities. Our responses have been measured and we have sought to temper the fear and uncertainty that terrorism seeks to instill. With your continued support, we will further security awareness, partnerships and preparedness efforts so we as a community are better able to safeguard our nation, our people and way of life.



National Director

Secure Community Network

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This briefing is dedicated to the victims of religious persecution and hatred. In 2014, on a beautiful day in Overland Park, Kansas, a neo-Nazi stormed the Jewish Community Center and a nearby home for the aged for no other purpose than to kill those he believed were Jewish members of the community. His actions ended the lives of three Christian community members attending the center to participate in a civic event.

I would also like to bring attention to a single day in the life of Dayna Klein and her son, Charley—a son whose life was almost extinguished before it was born. At just before 4:00 PM on July 28, 2006, Dayna Klein’s day at the offices of the Jewish Federation of Greater Seattle in Washington State was punctuated by the sounds of rapid gunfire and screams. Naveed Afzal Haq, a Pakistani-American who in his own words was “angry with Israel,” had stormed the building with two high-powered semiautomatic weapons; he had gained entrance by forcing a relative of a Jewish Federation employee at gunpoint to have him buzzed into the secured facility. He entered the offices and began firing at the staff members he encountered; he shot several employees in the office, including Pamela Waechter, who he fatally wounded. Although five months pregnant, Klein ventured to her door to see what was happening, when she was confronted by Haq. Haq aimed point blank at Klein’s abdomen and fired, but Klein’s instincts were lightning fast, and thinking of saving her unborn baby, she lowered her arm fast enough to block the path of the bullet before it entered her midsection. The bullet pierced her arm and thigh. Haq then left the wounded Klein to continue his relentless rampage throughout. Klein, covered in blood, crawled to a phone and called police. When Haq returned to her office, he placed his weapon to Klein’s head, and informed her that she was now a hostage. But Klein refused to succumb to the gunman’s will. She developed a dialogue with Haq, and even convinced him to talk to the emergency operator and, ultimately, with police hostage negotiators who convinced the attacker to surrender. Klein’s cool demeanor, and undeniable will to protect the life of her unborn child, was instrumental in preventing the homicidal attack from turning into a massacre. Klein’s courage under fire, and the love and aspirations that a mother has for her soon to be born child, was a reaffirmation of all that is wonderful in the human spirit. Yet the rampage at the Jewish Federation building was also a terrifying wake up call, illustrating just how, in the explosive flash of a muzzle blast, an American Jewish facility, which provides vital social and human services to Americans across all denominations, can be targeted by rage, hate, and terror.



Information sharing, trust and capacity building between public and private partners are at the core of successful homeland security initiatives. Likewise, it took a host of partners to make this project and primer possible; Secure Community Network wishes to thank:

Our federal, state and local homeland security and law enforcement partners, particularly the U.S. Department of Homeland Security under the leadership of Jeh Johnson and Alejandro Mayorkas for their steadfast commitment to the safety and security of the American Jewish community.

Our leadership and partner organizations for the foresight to conceive of a cooperative and collaborative national homeland security initiative and the dedication to make it succeed, particularly Jerry Silverman, President and CEO, The Jewish Federations of North America; Malcolm Hoenlein, Executive Vice Chairman, Conference of Presidents; Steve Hoffman, President, Jewish Federation of Cleveland as well as the countless leaders and organizations across the country.

To Michael Masters, Executive Director of Cook County Department of Homeland Security & Emergency Management, William Flynn, former Principal Deputy Assistant Secretary for Infrastructure Protection with DHS, and the dozens of colleagues who reviewed and contributed to this document; thank you for your valuable input and for making this a true collaborative effort. This primer is better for it.

Finally, to the Secure Community Network staff, for their hard work and dedication in seeing this project through to completion.

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(This background briefing was prepared to assist law enforcement agencies and personnel in the United States in their mutual interaction with Jewish communities in their jurisdictions. The information provided herewith is intended to provide basic information and is not meant to support or promote any particular denomination or religious organization.)

At just after 0800 hrs. on the morning of March 20, 2012, Mohammed Merah, a twenty-three year-old French-born petty thief guided his Toyota scooter toward the main entrance of the Ozar Ha'Torah School in a quiet neighborhood in the eastern part of Toulouse. Merah walked calmly to a group of children about to embark on a day at school and opened fire with two high-powered handguns. Four people were killed in the attack, including a young rabbi and his two young children. A third child had been executed at point blank range; a fourth student was critically injured by the gunfire. The carnage lasted all of a minute. French President Nicolas Sarkozy rushed to the city north of the Pyrenees later that day and declared that "This is a day of national tragedy because children were killed in cold blood."

This was the final homicidal act of Merah's murderous spree; days earlier, he had systematically gunned down three French soldiers. French police mounted the largest manhunt in the nation's history and cornered the gunman and Jihadist at his flat near the Ozar Ha'Torah School. After a thirty-two hour siege, police forces moved in and a police sniper killed Merah during the pitched battle. Before he died, however, Merah told investigators that he had never intended on killing the children at the Jewish school and that the yeshiva was merely a "target of opportunity" once he failed to kill another soldier earlier that day.

On January 9th, 2015, in the wake of the Charlie Hebdo shooting two days earlier, four French Jewish community members were killed during a terrorist attack on a Paris Hyper Cacher kosher grocery store. The attacker, Amedy Coulibaly, declared allegiance to a foreign terrorist organization and announced his intention to target Jewish individuals. Just one day prior, Amedy shot and killed a policewoman less than 300 yards away from a Jewish school, prompting a government investigation to determine if the nearby school was Amedy's intended target.

Security is of paramount importance in order to protect our way of life and the freedoms we cherish. Yet the protection of the American Jewish community is not solely the responsibility of law enforcement—it is all of our responsibilities. By partnering with law enforcement in the safeguarding of synagogues, schools, organizational headquarters and community centers, the Jewish community can reinforce and augment the efforts of law enforcement to keep our children from ever again becoming targets of opportunity. This active role is designed to create a sense of confidence and empowerment that can nurture a culture of security. A culture of security prevents us from succumbing to terror and violence.

Empowerment comes through knowledge, awareness and better understanding of how to mitigate and manage risk and threats to our community and institutions; empowerment is facilitated when government bodies and private entities build constructive and long-lasting partnerships.

Secure Community Network

Secure Community Network, the national homeland security initiative of the Jewish Federations of North America and the Conference of Presidents of Major American Jewish Organizations, is a non-profit organization founded in 2004 as a central address exclusively dedicated to serving the American Jewish community concerning matters of communal safety and security.

Since 2004, this collaborative and cooperative effort has sought to train members of the Jewish community to potential threats, leverage government and private sector resources to better protect and secure our community and ensure that the security concerns of the Jewish community continues to remain a top focus of the intelligence, homeland security and law enforcement agencies. Through information sharing, security awareness, training, security advice & counsel, SCN strives to empower individuals and organizations and establish a culture of security consciousness, preparedness and resiliency throughout our communities.

Acting as the only national Jewish organization in the United States exclusively dedicated to homeland security initiatives on behalf of the American Jewish community:

SCN has partnered with the Department of Homeland Security and other federal, state, and local law enforcement partners to provide training programs,

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 & THE AMERICAN JEWISH COMMUNITY



security assessments, expertise and other resources from Department of Homeland Security (DHS) and other agencies and organizations.

SCN has contributed to measurable levels of security awareness & preparedness including communal security director positions, regional security councils, awareness training, timely, credible communications and information sharing mechanisms and access to security advice and counsel that did not exist previously.

SCN is a recognized resource and partner for Law Enforcement and Homeland Security agencies.

SCN directors were granted the only SECRET level DHS-sponsored security clearances in the Jewish community for the sharing of classified threat and security information as it relates to the safety and security of the Jewish community in the United States.

SCN has provided security awareness training programs to thousands of staff from synagogues, schools, Jewish Community Centers, and camps.



Faith-based and nongovernmental organizations extend far beyond faith, spiritual care, and health and human services; they are an important component of a collective and cooperative homeland security effort. Faith-based and nongovernmental organizations own and operate infrastructure that remains vulnerable to attack, provides direct support and response to our nation's worst natural and manmade disasters, and provides vital services to tens of millions of Americans every day. These include vast networks of organizations and operations with facilities, capabilities and processes on a massive scale that are incorporated into preventive and preparedness homeland security efforts. During times of crisis and other homeland security events, it is neighborhood congregations, community outreach centers, social service agencies and other community organizations—the very fabric of America—that are best positioned to become critical partners in local and national homeland security initiatives.

SCN has spearheaded a partnership between American law enforcement and the Jewish communities they serve. In order to function effectively, efficiently, and innovatively, both these communities—facing similar threats and sharing common goals—must first learn about one another before they can successfully work together. It is important to introduce this public-private partnership to the methods terrorists have used in the past to target Jewish institutions around the world, as well as here in the United States. A public-private partnership between law enforcement and the Jewish community will see to it that all Jewish institutions remain open and active in light of present or future threats. SCN is the result of the Jewish community's long-time recognition that comprehensive and effective homeland security requires innovative and cooperative partnerships across public and private sectors.

SCN exemplifies how a not-for-profit organization functions around and reinforces the concept of community-based security and resilience. We are all on the front lines of this struggle.

The American Jewish Community

The approximately 6.5 million Jewish citizens of the United States constitute roughly two-percent of the American population and trace their presence in this country to the mid-seventeenth century. From the time of the Declaration of Independence, Jews have been an integral piece to the greatness and diversity that is the United States. Jewish Americans live in all fifty states and territories, belong to both major political parties, span all socio-economic categories, and share the same ideals, hopes, concerns, aspirations and piece of the American dream as do their fellow citizens of different faiths and beliefs. Jewish Americans serve in all facets of the private sector, as well as in government, including all branches of the military and local, state, and federal law enforcement.

Subcultures of Judaism

There are two distinct subcultures of Judaism: Ashkenazi and Sephardic Jews. Both of these subcultures share the same basic beliefs, but there are slight variations in their cultures and practices.

Sephardic: Jews from North Africa and the Middle East, known as Sephardim, were the first to arrive to the American shores, escaping persecution in Spain and Portugal in the early 1700s. Today, most of the Sephardic Jews in this



*orthodox
conservative
reform*

country trace their heritage to the Middle East and they are recent immigrants from Israel, Iran, some of the Asian former Soviet republics, as well as from Arab lands where they faced religious persecution.

Ashkenazi: Most of America's Jews can trace their generations to Europe and the great migration to the United States that occurred at the turn of the century; these Jews are known as Ashkenazi Jews. Many Jews from Europe, survivors of the Holocaust, came to the promise and freedom of this country after the Second World War. Most recently, Jews from Europe came to this country seeking freedom and opportunity from the nations that make up the former Soviet Union. Jewish Americans, even those in the United States for generations, speak a multitude of languages—including Hebrew, Yiddish, Farsi, Russian, Spanish, French, and many others.

Branches of Judaism

The three primary branches of Judaism that Jewish Americans belong to are: Orthodox, Conservative, and Reform. It is important to note that within each branch there are a range of practices and beliefs. Despite certain differences among the three major branches, most Jews are united by a sense of pride in their culture and heritage. Many beliefs overlap among the branches including the synagogue and Torah scroll being considered sacred.

Orthodox Jews regard the Torah, the Hebrew word for the first five books of the Old Testament, as the pillar of their faith, and day-to-day way of life. The 613 laws of the Torah define the foods that can or cannot be eaten (Kosher, or permitted, foods, and those that are not-Kosher), what activities may or may not transpire on the Sabbath (or Shabbat, is from sundown on Friday evening to sunset Saturday evening) and other holy days. There are numerous groups within the Orthodox community that identify themselves according to varying degree of piety and observance. These include Hasidic (literally, from the Hebrew "loving kindness") or Ultra-Orthodox Jews, whose sects and heritage can be traced to Eastern Europe. Hasidim, many of whom prefer to speak Yiddish, attempt to live their lives the way life was lived in Eastern Europe many years ago; many of the sects owe allegiance to the teachings of their rabbinical founder centuries ago. Another movement, known as Chabad or Lubavitch, is based in Crown Heights, Brooklyn, and is believed to be the largest Jewish organization in the world today. Many Orthodox and Ultra- Orthodox Jews can be identified by the mode of dress. Modern Orthodox Jews dress in more

conventional casual and business clothes and can be identified by the men who wear Yarmulkes or skull caps; women, too, will often cover their heads, which for men and women is seen as a sign of respect to God and modesty, with a wig or a kerchief.

Conservative Jews take a much more modern approach toward Judaism while retaining many of the core principles and beliefs. Many Conservative Jews view modern interpretations of the Orthodox methods of prayer, including men and women sitting together.

Reform Jews believe that Judaism and Jewish traditions should adhere to the modern world and coincide with the relevant culture and norms. Accordingly, Reform Jews believe that the tenets of Jewish law are not strict codes of adherence, but rather moral guidelines that lead one's spiritual path. Reform Jews might adhere less to dietary restrictions.

There is a large segment of American Jewry who do not classify themselves as Orthodox, Conservative, or Reform, adhere to none of these groups and do not practice the religion as a rule, but still identify themselves as proud and active members of the community. Also of note is the Reconstructionist Movement, which views Jewish law as not binding but should be followed when possible because it strengthens a community.

Houses of Worships

The centerpiece of Jewish worship and, in many communities, Jewish life is the synagogue (in Hebrew, a synagogue is called a Beit Knesset, or "House of Assembly"). A synagogue can be a room, or several rooms, inside a private residence, or they can be large stand-alone structures or even parts of sprawling community centers. The epicenter of every synagogue is the ark, or the Aron Kodesh (Holy Cabinet) which houses the Torah scrolls. The ark is almost always positioned in a way that it faces toward Jerusalem, which in the United States would have it facing in an eastern direction. The ark, which is usually closed by an ornate covering, holds the Torah scrolls, which are hand-scribed and considered holy and should be treated accordingly.

All Orthodox men and teenagers over the age of thirteen are required to pray three times a day. While these prayers can be recited individually, most synagogues are generally open from dawn until after sunset to accommodate the morning, afternoon and evening prayers for those wishing to pray in a



minyan, or gathering of ten men. Men and women are separated by a partition in an Orthodox synagogue, as they are not permitted to pray together. In non-Orthodox synagogues, the partitions have been removed and the men and women sit together.

In Orthodox synagogues, all prayers are conducted in Hebrew and prayer books are written in Hebrew; prayer books, too, are considered holy and must not be desecrated or handled with disrespect. In Conservative and Reform synagogues, prayer books will be in English and Hebrew.

The spiritual leader in the Jewish community is the Rabbi (from the Hebrew meaning “My Master”) who is a teacher of the Torah. Rabbis lead schools, shepherd communities in their spiritual needs, provide sermons on the Sabbath and other Jewish holidays, and provide a religious shield and comfort to members of the communities in need. Prayer services in synagogues are sometimes led by a Hazzan, or Jewish cantor, who leads the congregation in song-like prayer.

The Sabbath and Holidays

The Sabbath (or Shabbat) is from sundown on Friday evening to sunset Saturday evening and is one of the most important elements of the Jewish faith. In commemoration of God’s creation of the universe and his end of work on the seventh day, Jews are required by the Torah to refrain from various acts of labor. To Orthodox Jews, such activities include: driving a car, using electronic equipment (from house lights, to televisions and computers), handling money, writing, using the telephone (landline and mobile), and carrying anything outside the home or an enclosed area that has been so established by Rabbinical authorities. For Orthodox Jews, the sanctity of the Sabbath is an unimpeachable pillar of their faith; a diversion from these guidelines is only permitted in matters of life and death (Non-emergency calls to police will not be made by Orthodox Jews during the Sabbath.)

Holidays are of vital importance to Jews of all denominations and should be of particular interest to law enforcement as Jews who do not attend services regularly will attend synagogue during the holidays, especially the high holy days; many synagogues are overcrowded during these holidays and often have large crowds gathered in front of the house of worship or walking on the nearby streets (non-Orthodox Jews will drive to synagogue).

The high-holy days (Hebrew calendar specific, so they will not correspond with Roman calendar dates on an annual basis) occur in the autumn (September or October) and consist of:

Rosh Ha'Shana (Jewish New Year) takes place over a two day period and is generally seen as a period of reflection over one's personal life and behavior over the course of the previous year.

Yom Kippur (Day of Atonement) is considered the holiest day in the Jewish calendar. Yom Kippur is the day when Jews ask for forgiveness for sins and misdeeds committed during the year. Prayer services on Yom Kippur last all day and Jews (for boys over the age of thirteen and girls over the age of twelve) are required to fast, with no food or drink, for twenty-five hours. As always, any of these restrictions may be lifted when there is a threat to life or health. Yom Kippur is always ten days following the Jewish New Year.

Other Jewish holy days of note include:

Sukkot (Harvest Festival) begins five days after Yom Kippur and commemorates the temporary desert dwellings that the Israelites used thousands of years ago during the exodus from Egypt. Sukkot lasts for eight days (work is permitted during the intermediate four days of the holiday)

and requires that Jews eat their meals in replicas of those outdoor dwellings, known as a Sukkah.



Simchat Torah (Rejoicing with the Torah) is a joyous holiday at the end of Sukkot in which Jews celebrate the receiving of the Torah.

Hanukah (Festival of Lights) is a happy holiday celebrated in winter and involves the lighting of a Menorah (candelabra) every night for eight nights. Of note is that organizations and groups, like Chabad, will often conduct public Menorah lighting ceremonies.

Purim (Holiday of Joy) commemorates the deliverance of the Jewish people in the ancient Persian Empire from destruction. Purim has been likened in



many ways to Halloween since it's customary for children to wear traditional costumes to public places and celebrations.

Pesach (Passover) is an eight-day festival which often coincides with Easter weekend and that celebrates the Jewish exodus from Egypt. Passover is identified by two festive meals, called Seders, which take place on the first two nights of the holiday, and to memorialize the haste in which the Jewish people escaped Egypt, no leavened foods can be consumed. Work is permitted during the intermediate four days of the holiday.

Shavuot (Feast of the Weeks) takes place seven weeks after Passover and is in celebration of the time when the first fruits were harvested and brought to the Temple. Historically, it celebrates the giving of the Torah at Mount Sinai.

Other dates that are of great importance to the American Jewish community and that should be noted by law enforcement agencies include Israel Independence Day (Yom Ha'Atzmaut), Israeli Memorial Day (Yom Ha'Zikaron), and Holocaust Remembrance Day (Yom Ha'Shoah) as they result in large gatherings, parades, and other public memorial services or celebrations.

Jewish Schools and After School

Many members of the Orthodox and Conservative movements send their children to private parochial schools that are known as a Yeshiva. Yeshivas, historically, are educational institutions that focus on the study of the Torah. Yeshivas can be elementary, high school, college level, or adult education centers. In Orthodox schools, boys and girls (especially past the age of Bar and Bat Mitzvah) might study separately.

Many synagogues and other cultural centers, especially those in the Conservative and Reform communities, will hold after school religious and Hebrew-language studies during the week or on weekends for school children. Additionally, there are many summer camps that cater specifically to the Orthodox, Conservative and Reform communities. Some of these are day camps that are found inside or adjacent to the geographic neighborhoods and cities of a particular community. The Orthodox, Conservative and Reform communities also run summer sleep away camps that are located in rural areas far from city and suburban centers.



Jewish Community Centers

The Jewish Community Centers Association (JCCA) is the continental umbrella organization for the Jewish Community Center (JCC) Movement, which includes more than 350 JCCs, Young Men's and Young Women's Hebrew Association (YM-YWHAs), and camp sites in the United States (and Canada). JCC Association offers a wide range of services and resources to help its affiliates to provide educational, cultural, social, Jewish identity-building and recreational programs for people of all ages and backgrounds. JCC Association supports the largest network of Jewish early childhood centers and Jewish summer camps in North America. JCCs and Ys can hold classes, after school activities, and even day care and day camps for children; JCCAs and Ys also provide sporting clubs and athletic activities for many Jewish children and teenagers. JCCs and Ys also provide social services for senior citizens and other members of the community requiring special needs.

Chabad-Lubavitch Centers

The Chabad organization has created many Chabad Houses, which are community centers with a religious emphasis that serve as the activity-hub for educational, cultural, and social service outreach by the organizational Rabbi or shaliach (emissary) in the area. There are many Chabad houses in communities where a Jewish presence is not particularly apparent, as well as on university campuses throughout the United States (and, indeed, the world). An emphasis of the Chabad House is to provide a safe haven for Jewish travelers and visitors of all denominations, where even nonobservant Jews will feel comfortable. Because of this emphasis on outreach and maintaining an open-door policy, Chabad houses may become a target, as seen in the horrific attack on the Chabad house in Mumbai.

Chabad has about 4,000 centers worldwide in over 75 nations and over 1 million attendees making them a significant target of global terror groups. Chabad has been the recipient of the highest number of specific tear-line threats from the U.S. State Department on overseas operations over the past 6 years.



Jewish Federations

The Jewish Federations of North America represents 155 Jewish Federations and over 300 Network communities, which raise and distribute more than \$3 billion annually for social welfare, social services and educational needs. The Federation movement, collectively among the top ten charities in North America, protects and enhances the well-being of Jews worldwide through the values of tikkun olam (repairing the world), tzedakah (charity and social justice) and Torah.

Many of the larger federations operate campuses and/or building complexes that host the community and house both the lay and professional leadership. Often the lay leadership of Jewish Federations are successful and influential citizens from the private sector who are dedicated to promoting and carrying out the missions of their respective federations. Many of the complexes and/or campuses also include day care centers for children and recreational centers. Some of the community centers also include libraries, auditoriums for large gatherings/special events and are considered the nerve centers of the regional Jewish Community for everyday activities, which unlike the synagogues, are not oriented to the religious aspects of Judaic Life but are more focused on the cultural, social and welfare issues.

What should be of note to law enforcement is that because Jewish Federations across America are a central address for Jewish life and engaged in fundraising for social welfare, these institutions may be targeted by organizations or individuals who are hostile towards Israel or Jews.

Historical Index – Significant International Terrorist Attacks against Jewish Installations from 1970s - Present

Terrorist groups have historically targeted Jewish interests with a number of violent and indiscriminate tactics. These methods have included the assassination of Jewish dignitaries and community leaders; hijacking and hostage-taking; active-shooter assaults; letter bombs, suicide bombings, the use of improvised explosive devices (IEDs); the use of vehicle-borne improvised explosive devices (VBIEDs); and, multi-target swarm attacks. Some of the most significant and notorious attacks targeting the international Jewish community over the last forty-years include:

December 1973: The attempted assassination in London, Great Britain, of Joseph “Teddy” Seiff, chairman of the Marks and Spencer department store chain and vice-president of the British Zionist organization.

June 29, 1976 to July 3, 1976: Terrorists from the Popular Front for the Liberation of Palestine (PFLP) and the German Red Army Faction (RAF) hijack an Air France flight from Tel Aviv to Paris shortly after it takes off from Athens. The aircraft is diverted to Entebbe, Uganda, and the terrorists separate Jewish and Israeli hostages from the other passengers and hold them as hostage. The 103 remaining hostages are ultimately rescued by Israeli commandos in a daring raid.

July 27, 1980: Terrorists from the Abu Nidal Organization killed one child and wounded twenty when fragmentation grenades are thrown into a group of Jewish schoolchildren waiting at a bus stop in Belgium.

August 29, 1981: Abu Nidal Organization terrorists killed two people and wounded thirty in a grenade and machine gun assault on the Stadttempel Synagogue in Vienna.

October 21, 1981: Three are killed and dozens wounded when Palestinian terrorists set off a truck bomb outside a synagogue in Antwerp, Belgium.

August 9, 1982: Six are killed and twenty-two wounded when Abu Nidal Organization terrorists launch a bomb and gun attack against the Chez Jo Goldenberg kosher restaurant in Paris, France.

October 1985: Terrorists from the Abu Abbas Faction of the Palestine Liberation Front single out and kill Leon Klinghoffer, a disabled Jewish-American retiree on the Italian cruise ship MS Achille Lauro off the coast of Egypt in the Mediterranean.



July 18, 1994: The suicide truck bombing of the Asociación Mutual Israelita Argentina (AMIA) building in Buenos Aires, Argentina, by Hezbollah and the Iranian Revolutionary Guard Corps (IRGC); 84 were killed in the blast and several hundred wounded. A day later, a suicide bomber blew himself up on a Panamanian commuter flight, killing 21 passengers (12 of which were Jewish).

May 16, 2003: Twelve al-Qaeda suicide-bombers strike five Western and Jewish targets in Casablanca, Morocco, in a coordinated strike; 41 are killed in the attacks, and over 100 are critically hurt.

November 15, 2003: The Beit Yisrael and Neve Shalom synagogues in Istanbul, Turkey, are devastated by al-Qaeda suicide truck bombers; 27 people are killed, and over 200 seriously wounded.



November 26-29, 2008: 164 people killed and at least 308 seriously wounded. Terrorists from the Pakistani-backed Lashkar e-Taiba (the LeT, or “Army of the Righteous”) launch a seaborne swarm (multi-target) attack against Mumbai, India, and target landmark hotels and transportation centers, but also the local Chabad Lubavitch house (known as Nariman House). The terrorists took a young rabbi and his pregnant wife (and children) hostage and then brutally murdered the couple in cold blood. The attack, one of the most brutally coordinated such strikes in history, was controlled real-time in Pakistan via smart phones and live-feeds; according to information subsequently released by Indian intelligence, the operation handlers told the attackers that, “The lives of the Jewish victims were worth 50 times more than those of non-Jews.”

October 2010: An attempt was launched by al-Qaeda in the Arabian Peninsula to ship sophisticated explosive packages to synagogues in the Chicago area.

March 2012: Mohamed Merah, a native-born Frenchman of Algerian heritage, perpetrated a series of shootings targeting French military personnel culminating in the March 19, 2012, cold-blooded killing of four victims, including a rabbi and his two children, and an eight-year-old girl at the Otzar Ha'Torah School in Toulouse, France.

July 18, 2012: A bus carrying Israeli tourists was blown up in what is suspected to be a terrorist attack at Sarafovo International Airport in Burgas, Bulgaria. Five Israelis were killed and a Bulgarian bus driver. Dozens others were wounded.

May 24, 2014: Mehdi Nemmouche, a French-Algerian national, shot and killed four people at a Brussels Jewish museum. Nemmouche was said to have traveled to Syria in 2013 to fight alongside Islamic State militants before returning to Europe and waging an apparently anti-Semitic attack.

January 9, 2015: Amedy Coulibaly, who had pled allegiance to the Islamic State, entered a kosher grocery store in Porte de Vincennes, France in the wake of the Charlie Hebdo shooting and killed 4 Jewish hostages.

There have been several terrorist attacks and attempts mounted by individuals either sympathetic to the transnational cause or acting alone that specifically targeted the American Jewish community and Jewish interests. As international terrorists groups' capacity and ability to execute successful large-scale attacks on the U.S. has diminished, over the past several years there has been a marked shift to smaller scale attacks carried out by domestic terrorists, homegrown extremists and lone offenders.





SUPREMACY

White supremacists, neo-Nazis and homegrown violent extremists who embrace a wide range of violent ideologies and espouse anti-Semitic views remain a persistent threat to Jewish communal organizations and facilities.

Select Plots and Attacks in the United States

August 10, 1999: Buford O'Neal Furrow Jr. opened fire in a Jewish day care center in Los Angeles, wounding five people. He later killed a Filipino-American postal worker.

July 4, 2002: Hesham Mohamed Hadayet, an Egyptian national who was in the United States on a green card, opened fire at the El-Al Israel Airlines ticket counter at Los Angeles International Airport, killing two people and wounding four. Airline security officers shot and killed him at the scene.

April 1, 2004: Sean Gillespie threw a Molotov cocktail at Temple Bnai Israel in Oklahoma City, Okla., in an incident that was captured on film by the synagogue's surveillance camera and a home video Gillespie made.

October 7, 2004: Ahmed Hassan al-Uqaily was arrested in Nashville, Tenn., after attempting to buy weapons from an undercover agent. Al-Uqaily allegedly wanted to "go jihad" and obtain an anti-tank missile with which to target a Jewish school in the Nashville area.

October 13, 2004: Ivan Duane Braden, a former National Guardsman, is arrested after checking into a mental health facility and telling counselors about plans to blow up a synagogue and a National Guard armory in Tennessee.

September 1, 2005: Four members of an Islamic prison gang are indicted for planning armed assaults on synagogues in Los Angeles during Yom Kippur.





July 28, 2006: A man angry claiming to be angry with Israel opens fire inside the Seattle Jewish Federation building killing one woman and wounding five others.

January 22, 2009: Keith Luke, a white supremacist, was arrested in Brockton, Massachusetts after he allegedly killed two people and raped and attempted to kill a third. The arrest pre-empted what authorities believe was a planned racially motivated killing spree directed at Jews and non-whites that would have continued later that evening. He plotted to attack synagogue bingo night in Brockton Massachusetts.

May 20, 2009: Four individuals were arrested in connection with an alleged homegrown terror plot to bomb two synagogues in the Riverdale section of the Bronx. The suspects also planned to target military aircraft with a Stinger missile at a New York Air National Guard Base.

June 1, 2009: Abdulhakim Muhammed is accused of killing one soldier and wounding another in an attack at a military recruitment center in Little Rock, Arkansas. Muhammad also conducted internet research on Jewish organizations in several cities as targets for possible attack.

June 10, 2009: James Von Brunn, an extremist with ties to white supremacist groups opened fire at the United States Holocaust Memorial Museum in Washington D.C. killing one security guard.

May 12, 2011: Two men from Queens, NY arrested for plotting to bomb and attack Manhattan-area synagogues. Reports indicate that the men had purchased guns and had discussed attacking synagogues in New York.

April 13, 2014: Glenn Miller, an avowed white supremacist, killed three people outside of a Jewish community centers and an assisted living facility in Overland Park, Kansas.

As evidenced by the number of incidents over the past decade, Jewish facilities continue to be primary, secondary and/or ancillary targets of domestic terror plots. While the strategic threat of terrorism as we have known it has shifted and evolved, the United States, specifically “soft targets”, continue to face the challenge and threat posed by the recruitment, radicalization and impact of domestic terrorism and homegrown extremism.

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The shift toward smaller operations that are harder to detect, but more likely to succeed than the large-scale attacks historically launched by transnational terrorist groups pose a tremendous challenge for law enforcement as they are more difficult to detect and thwart. As such, it is important to note the critical role state, local, tribal and private sector partners play in identifying and reporting suspicious activity to appropriate law enforcement agencies.

The Mutual Effort

Protecting the American Jewish community from terrorist attacks is an unrelenting campaign of vigilance, proactive patrolling, and endless information gathering. This campaign requires skilled professionals, an understanding of the day-to-day threat, and a dedication of resources and unwavering resolve. Counterterrorism cannot solely be the responsibility of the police. The enormity of the responsibility, and the dire consequences of not meeting this challenge, requires that the police who protect and the public they serve work together, as one cohesive mission-minded force, to add layers to that protective shield—both the visible and unseen components—that keeps us all safe.

Proactive Vigilance – If You See Something, Say Something™

Engaging members of the community to become beacons of awareness to suspicious activity is an essential force multiplier for law enforcement. Suspicious Activity Reporting (SAR) engages members of the community to act as the eyes and ears of law enforcement. Being alert for suspicious activity and out of the ordinary surveillance of a school, synagogue, or community center can help deter and deflect the attention of a would-be attacker and act as a proactive shield transforming a location into a hard target.



The successful “If you See Something, Say Something™” campaign that law enforcement agencies in New York City (NYPD, MTA Police, and Port Authority of NY and NJ Police) implemented to help raise the level of alertness for commuters to notice suspicious packages left behind or possible suspicious activity that could be terrorist related; the program, which included print, TV and radio advertisements, engaged millions of commuters on a daily basis.

Based on today’s environment, and as added precaution, it is suggested that calls to police and fire from faith-based locations be processed with added importance. As part of their training and follow-up instruction, Emergency 911 operators—as well the patrol force and their supervisors—can be trained to know the name of Jewish schools, community centers, youth centers, and houses of worship in their jurisdictions and to be able to flag certain addresses as possible “high-profile” locations.



Community and Law Enforcement/First Responder Liaison

It is easier to work together if both Jewish leaders and police supervisors meet to get to know one another, solicit the concerns of their congregations and officers, and to work on solutions as to how limited resources can be stretched to their maximum potential by creating interpersonal relationships, working groups, and contingency planning.

Law enforcement leadership and special operations teams should be invited to services, visit synagogues and Jewish schools, and learn how the community functions and operates. Jewish leaders should visit local commands and precincts in order to understand the challenges of modern day policing and working in the current resource constrained environment. Such inter-personal contacts create building blocks which enable both sides to understand all-important cultural keys that can enhance the public-private alliance between law enforcement and the Jewish community. In terms of a public-private partnership between law enforcement and the Jewish community, understanding cultural keys is a multi-directional effort involving input and understanding from both sides.

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 LAW ENFORCEMENT
 & THE AMERICAN JEWISH COMMUNITY

Law enforcement personnel should learn some cultural distinctions that members of the Jewish community might display, including feelings of possible psychological unease that Holocaust survivors in a congregation might have with authority figures. Jewish congregants, too, should understand the culture and relationships which is inherent in Policing in the United States of America.

Creating and fostering close-knit working relationships between Jewish leaders and law enforcement leadership can be a first step to establishing community outreach. The Department of Justice (DoJ) and the Department of Homeland Security (DHS) Building Communities of Trust Initiative (BCOT) recognizes the crucial partnership that must develop between law enforcement and the communities they serve. The BCOT initiative resulted in guidance for the development of trust among three sets of actors—fusion centers, law enforcement, and the communities they serve and include: the use of culturally sensitive training at fusion centers; the embrace and expansion of community based policing that emphasizes partnerships; and, the use of fusion centers as hubs for counterterrorism and anticrime initiatives.

The relationships between Jewish communities and law enforcement are a multi-directional path of common interests. Community leaders should use interaction with their first responders to share cultural and religious sensitivities that might be of paramount importance during a critical incident response, such as the religious and cultural importance of the Torah and prayer books in a synagogue, for example, and why safeguarding these holy items in an emergency might be so important to members of a congregation. In addition, the ability for SWAT, tactical, and other emergency service units to have floor plans or blueprints of these institutions would be tremendously beneficial to an appropriate response effort.

Community leaders can also serve as crisis coordinators, assisting law enforcement, fire, and EMS personnel in the event of an incident; these coordinators, of course, will be identified as such to the first responder community, and perhaps even undergo specialized training and instruction to better prepare them for their tasks at hand. First responders should also be educated in Jewish sensitivities involving the handling of the dead, as well as the importance of human remains that could be located and identified at any catastrophic terror site. Traditionally, funerals and burial take place as soon as possible following death, often on the same day or within twenty-four hours.

The American Jewish Community is an integral component of this law enforcement partnership. By working together as partners in the war against terrorism, law enforcement and the American Jewish Community can establish a national working model for an effective public-private security-based alliance. There are numerous steps—based on common sense, cultural awareness and vigilance—that the law enforcement and the Jewish community can take in order to work together.

Some Helpful Suggestions Concerning Interaction with the American Jewish Community

In the adherence of modesty, Orthodox men and women might be uncomfortable shaking hands with police officers or first responders of the opposite sex; this should not be construed as rude or unhelpful behavior.

A police officer entering a synagogue is not mandated to put on a skullcap, but it would be construed as a sign of great respect if he or she did.

Torah scrolls should never be touched or handled without direct rabbinical supervision and respect. Great discretion should be displayed.



For morning prayers, called in Hebrew Shacharit, men and boys of age are required to wear tefillin, or phylacteries, which are small leather boxes worn on one's head and wrapped around one's dominant arm that are filled with holy biblical texts.

The Orthodox will often walk to a river during the Jewish New Year to symbolically toss away their sins; some customs involve the literal tossing away of one's sins with a piece of bread. The custom is known as Tashlich.



Weddings and funerals bring large crowds of Jews together. Shiva is a week-long mourning period in Judaism, which begins immediately after burial.

Jews who observe the dietary laws of Kashrut will only eat food that bears the seal of approval by a rabbinical authority. If a detainee or a prisoner requires kosher food, pre-packaged meals can be made available.

Information Based Awareness and Risk Communication

Trusted and effective information sharing relationships and mechanisms can form the foundation for a beneficial public-private partnership and better inform and protect communities. This can be achieved through some basic joint-effort steps to better inform both law enforcement and the community as a whole, and educate both sides of the security equation for the community-based initiative of proactive vigilance in the fight against terrorism.



Intelligence: Information-linked intelligence can become a working tool linking law enforcement and Jewish leaders in their efforts to keep the community safe. Events that transpire across the county or half a world away can have immediate repercussions for the Jewish Community security. As a result, news events should be monitored and the details of terrorist incidents (or terror related factors) that occur overseas should be disseminated to both police officers and Jewish community leaders. Reactive security precautions cannot be dictated by “breaking news” alerts on news networks or unconfirmed social media-rather, they should emanate from trusted sources from intelligence that is deemed accurate and timely. Additionally, open source calendar landmarks should be documented and disseminated; terrorists attacks are often perpetrated in commemoration of key historical events (such as Israeli independence days, holidays, and even anniversaries mourning catastrophic events in a terrorist group’s calendar, such as battlefield defeats and the anniversaries of their leaders who were slain by Israeli, American or other forces).

Law enforcement personnel should be aware of all Jewish holidays, the schedules of Jewish schools in their precincts (both the start of classes and dismissal), and key calendar events at nearby community centers. Jewish leaders should understand police scheduling and when patrol resources might be limited.

Communications: Many law enforcement and Jewish community representatives have established shared communications protocols that enable the sharing of open source critical information. This can be accomplished by creating trusted partnerships within existing State, County, and City Fusion Centers. With the advent of smart phones, iPads and other tablets, Wi-Fi access and social media, generating developments concerning current events and their implications for local communities, law enforcement and the Jewish communities can, in fact, mirror notification systems already in place in universities (for both parents and students) involving text message alerts. An initiative for rapid information sharing and rumor control in crisis situations for enhancing security at the community organization and institution level is a key component to be used to protect against terrorism and other threats.

Risk Communications

To mount an effective counterterrorism strategy involving the public, law enforcement should continue to explore ways to further build upon and expand information sharing internally and better coordinate their risk communications with the stakeholders in the community. A robust approach to public preparedness for emergencies necessitates honest, precise, and balanced communication of the sensitive and alarming threats to the public, such as terrorism, crime, national disaster and use of weapons of mass destruction. Credible information is the life-blood for vulnerable communities.





A significant part of government-public partnership on counterterrorism efforts relies on a clear understanding by both sides of their respective roles and obligations.

One of the crucial responsibilities of any government is to inform its citizens on the range of possible threats and hazards to personal safety and homeland security.

According to a study conducted by the New York Academy of Medicine (2004) “people are more likely to follow official instructions when they have a lot of trust in what officials tell them to do and are confident that their community is prepared to meet their needs if a terrorist attack occurs.”

Crucial to this relationship, then, is the nature of the pre-emergency communication and interaction between the public and emergency management agencies. It is this relationship that will determine the extent of confidence and faith the public has in government during and after an incident.

Risk Communication Messaging

Alerts should be targeted and provide informative and detailed content.

Alerts should include specific and extensive instructions on how to behave given the threat situation at hand.






Risk communications also place an emphasis on conveying messages, whenever possible, through a single and well-known messenger to maximize chances of effective delivery and compliance.

Messages must be informative, but not overly detailed; urgent, but not conducive to creating panic or paralysis. Messaging should be conveyed in an honest, balanced and timely manner.

Content of the communications should be informative regarding the type and intensity of the threat.

Warnings should be region-specific and timely.

Information should be accompanied by specific instructions on proper response behavior.



Safeguarding the United States and its inhabitants is a mission that the U.S. Department of Homeland Security, the U.S. Department of Justice, and other federal, state, and local law enforcement agencies have performed with great effectiveness, sacrifice, dedication, and distinction in the years following the September 11, 2001 attacks against the United States.

Ever-vigilant federal agents, state troopers, deputy sheriffs, and police officers have not wavered in their resolve to protect the citizens of this country—from all creeds, races, and backgrounds—from terrorist attacks.

The American Jewish Community recognizes the enormity of the mission carried out by all of this nation's law enforcement agencies, and they recognize the historic reality that they—and other Jewish communities around the world—have been the focus of a long list of terrorist groups violently espousing a multitude of religious and political motivations. Attacks on the American Jewish Community are attacks against American institutions and the very fabric of our society. The American Jewish Community stands side by side with the men and women in law enforcement. The capacity-building partnership between law enforcement and the American Jewish Community forges a force-multiplying alliance that places enormous effort and importance on increasing the security at Jewish houses of worship, schools, and cultural and congregation centers.

For decades, community-oriented policing initiatives focusing on crime-prevention and community outreach have formed the foundations for safer communities across the country. The emphasis must now also involve the all-important efforts to assist Homeland Security efforts to protect this country's citizens and its institutions. This public-private partnership yields enormous dividends on an investment of resolve and vigilance to both the law enforcement and American Jewish Community, but it demands hard work, relentless dedication, and absolute commitment. The stakes could not be higher in this monumental and unrelenting undertaking, but the partnership in this campaign could not be stronger or more steadfast.

Some of the most notorious terrorist groups that today remain a threat and target Jewish communities and sites around the world as part of their operational doctrine include:

AL QAEDA

QA'IDAT AL-JIHAD | QA'IDAT ANSAR ALLAH | THE BASE
THE BASE OF THE SUPPORTERS OF GOD | THE BASE FOR JIHAD

al-Qaeda emanated out of a nucleus of Arab volunteer groups and individuals (known as the Afghan Arabs) that fought the Soviet Union in Afghanistan in the early and mid-1980s. Well financed and led by Osama bin-Laden, the group was instrumental in pushing the Soviet Union out of Afghanistan. Following U.S. deployments to the Persian Gulf in 1990 in response to the Iraqi invasion of Kuwait, bin-Laden and his supporters targeted the United States for its footprint on Saudi land. Transnational, loosely organized and operated along the lines of a franchise with hubs around the world, al-Qaeda was able to create an underground global fundamentalist Sunni Islamic army that was expert in exporting the notion of an Islamic revolution to the four corners of the world; supported by friendly governments (Sudan and Pakistan) and financed through donations from the Persian Gulf, al-Qaeda was able to attack high-profile American and Western targets. In 1998, under the banner of the "World Islamic Front for Combat Against the Jews and Crusaders," Osama bin Laden and his deputy, Ayman al-Zawahiri, co-signed a fatwa, or religious decree, calling on Muslims around the world to kill Americans and Jews.

The group's most notorious operation—the most destructive terrorist attack in history—was the September 11, 2001, suicide-hijacking attack against the United States.

- 1990:** Assassination of Rabbi Meir Kahane at a Manhattan Hotel
- 1993:** Truck bombing of the World Trade Center in New York City
- 1995:** Plot to assassinate Pope John Paul II and U.S. President Clinton in Manila, The Philippines
- 1995:** Aborted plot to blow up twelve airliners flying over the Pacific Ocean toward the United States
- 1998:** Simultaneous bombings of the U.S. embassies in Nairobi, Kenya, and Dar es-Salaam, Tanzania.
- 2000:** The suicide-bombing of the U.S.S. Cole, in Aden, Yemen.
- 2000:** The thwarted millennium bombing attack at Los Angeles International Airport.
- 2001:** The September 11, 2001, attacks against the United States.
- 2002:** The simultaneous suicide vehicle bombings of nightclubs in Bali, Indonesia, resulting in over 200 dead.



al-Qaeda [continued]

This attack resulted in what became known as the Global War on Terror (GWOT) and operations in Afghanistan, Iraq, and elsewhere around the world.

Regional operational hubs of al-Qaeda have emerged in the Arabian Peninsula (AQAP) and in North Africa (al-Qaeda in the Maghreb) to continue the organization's diminished global capabilities from Afghanistan. Although Osama bin-Laden was killed by U.S. Special Forces in 2011 and the western effort has harmed al-Qaeda, they are still considered as a critical threat terrorist group globally.

Tactics

al-Qaeda has embraced every and all tactics in its war against the west, including: assassinations, hijackings, suicide bombings, truck bombings, active shooter assaults, and swarm attacks. Many of their operatives have undergone military and indoctrination training in camps in Pakistan and Afghanistan. Al-Qaeda's most significant attacks include

2002: Simultaneous suicide truck bombing of a hotel in and the attempted downing of an Israeli airliner in Mombasa, Kenya.

2003: The multiple bombings of the Madrid commuter rail lines, resulting in nearly 200 dead.

2003: Multiple suicide bombings in Istanbul, killing over 60 people wounding almost 200.

2005: Quadruple suicide-bombing strikes against the London underground and transit systems resulting in over 50 dead.





HEZBOLLAH

LEBANESE SHIITE PARTY OF GOD

Hezbollah, the Lebanese Shiite Party of God, was formed in 1983 as an Iranian-sponsored and Syrian-supported Lebanese militant Shiite terrorist group. Up until the September 11, 2001, attacks, Hezbollah was responsible for the deaths of more Americans than any other terrorist group in the world and has served as a proxy army of the Islamic Republic of Iran and Iran's Revolutionary Guard Corps (IRGC) and the IRGC's elite al-Qods special operations intelligence apparatus. Hezbollah introduced catastrophic suicidal terror to the modern lexicon of violence and is a rigid, paramilitary organization that is lavishly funded and equipped, proficiently-trained, and religiously-zealous. Hezbollah learned from many of the mistakes of the Palestinian terrorist groups that had operated in Lebanon and devised an operational doctrine that would be secretive, lethal, and embrace martyrdom. As a result, Hezbollah embraced suicide bombing as an operational tool, and introduced mass-scale casualty attacks. Hezbollah tactics included the seizing of hostages, hijackings, and highly-effective deployment of IEDs; Hezbollah's influence can be seen in the tactics and attacks launched by groups around the world—from Hamas to al-Qaeda.

Indeed, Hezbollah utilized its effectiveness and fanaticism to not only humble Western and Israeli interests and military force, but could also spread its influence to other terrorist groups around the world in order to serve its—and Iran's—interests.

1983: The first suicide bombing of the modern terrorist era, when a suicide vehicle bomber blew himself up inside the Israeli military HQ in Tyre, Lebanon, killing over 100 soldiers, policemen and agents.

April 1983: The suicide vehicle bombing of the US Embassy in West Beirut, killing 63 and wounding hundreds.

October 1983: The simultaneous suicide truck bombings of the US Marine Corps and French Paratroop barracks in West Beirut, resulting in over 300 dead, and nearly 1,000 wounded.

September 1984: The suicide truck-bombing of the US Embassy annex in East Beirut, killing 23 and wounding nearly 100.

1983-1989: The kidnapping of Western hostages in Beirut.

June 1985: The hijacking of American and Jordanian aircraft to Beirut.

February 1992: The suicide-truck bombing of the Israeli embassy in Buenos Aires, Argentina, killing 29 and wounding over 100.



Hezbollah [continued]

Hezbollah developed close operational ties with Palestinian (Sunni) fundamentalist groups such as Hamas and the Palestinian Islamic Jihad, and expanded its reach to the Americas (North and South), Europe, Asia and Africa with both influence and operational cells.

Tactics

Hezbollah is considered the world's most disciplined, innovative, and lethal terrorist movement. The blowback of Hezbollah's embrace of suicidal tactics, and its technological proficiency in the art of high-yield explosive devices, has been felt in battlefields and targeted cities around the world—from Baghdad to Buenos Aires. They are elaborately financed through Iran and criminal enterprises ranging from narcotics smuggling, to cigarette tax schemes (in the United States), to trademark pirating and other illicit activity. Hezbollah projects a strong operational presence in the tri-border area of Brazil, Argentina, and Paraguay, and Iran's close ties to Venezuela magnify the organization's presence in the Americas. Hezbollah's international presence (in Europe, Asia, and Africa) is strong, as well.

July 1994: The suicide truck bombing of the AMIA Jewish cultural center in Buenos Aires, Argentina, killing 85 and wounding nearly 500.

June 1996: The suicide-truck bombing of the Khobar Towers complex in Dahrhan, Kingdom of Saudi Arabia, where U.S. Air Force personnel were housed. The blast killed 19 and wounded nearly 400.



PALESTINIAN FUNDAMENTALIST TERROR GROUPS

HAMAS | HARAKAT AL-MUQAWAMAH AL-ISLAMIYYAH | ISLAMIC RESISTANCE MOVEMENT
PIJ | PALESTINIAN ISLAMIC JIHAD | HARAKAT AL-JIHAD AL-ISLAMI FI-FILASTIN

The two Palestinian fundamentalist Islamic terrorist groups, Hamas and the Palestinian Islamic Jihad, have limited their attacks to civilian targets in Israel, yet are listed here because of their strong inherent ties to the United States and their strong logistical ties to both Iran and Syria. Both organizations have not limited their attacks to what is often referred to as “Zionist” targets, but rather Jewish targets. Indeed, in Article 7 of the Hamas Covenant quotes Islamic religious texts to provide justification for fighting against and killing of Jews.

Hamas, a Sunni fundamentalist nationalistic movement that modeled itself along the lines of the Egyptian Muslim Brotherhood, was formed in 1987. Its military wing, the Izzedine al Qassam Brigade, commenced its war on Israel in 1992. Initially, Hamas operatives’ kidnapped Israeli soldiers and policemen, launched active shooter strikes in population centers, and isolated indiscriminate attacks. After 415 members of the Hamas leadership were deported to Lebanon in 1992 and contact made with Hezbollah and Iranian intelligence, Hamas adopted suicide bombing tactics into its operational manual. The suicide bombing campaign commenced in April 1994 and continues to this day.

Hamas, in its early days, enlisted the operational support and financing of Palestinian émigrés in the United States and several American citizens were arrested by Israeli authorities as a result of their smuggling in funds to the West Bank and Gaza Strip to buy arms and explosives.

1989: The kidnapping of Israeli soldiers and the concealment of their graves.

December 1992: The kidnapping, torture and murder of Border Police Sgt. Nissim Toledano in Lod, Israel.

April 1994: The suicide car-bombing of a school bus in Afula, Israel.

October 1994: The suicide bombing on board the No. 5 bus in Tel Aviv, killing 19 and wounding 100.

April 1995: The double-tap suicide bombing of a highway rest stop in Israel, killing 26 and wounding over 100.

February 25, 1996 and March 3, 1996: The targeting of the No. 18 bus line in Jerusalem in two suicide bombings in the city center that results in which 45 civilians were killed and scores wounded.

March 4, 1994: The suicide bombing at the Dizengoff Center shopping mall in Tel Aviv, killing 13 and wounding over 50.

Palestinian Fundamentalist Terror Groups [continued]

Hamas leaders came to the United States to raise funds and many Hamas leaders lived in the United States.

The Palestinian Islamic Jihad (PIJ), a pro-Syrian fundamentalist Islamic movement headquartered in Damascus, was also modeled along the parameters of the Egyptian Muslim Brotherhood. It, too, raised funds and support in the United States and its current leader, Dr. Ramadan Abdullah Mohammed Shallah, was a professor at the University of South Florida in Tampa.

Tactics

Both Hamas and the Palestinian Islamic Jihad adapted extremely violent tactics against Israel in an effort to display their zeal and religious fanaticism. These tactics originated with the kidnapping and torture of their captives, to targeting civilians—and children—with a relentless campaign of suicide bombings. They have perpetrated hundreds of attacks and suicide bombings resulting in nearly 1,500 deaths. Some of their most destructive operations include:



July 30, 1997: A Hamas double-tap suicide bombing of the Mahane Yehudah killed 16 people and wounded 178.

June 1, 2001: A sixteen-year-old suicide bomber killed 21 (primarily teenagers) and wounded over 100 at the Dolphinarium disco in Tel Aviv.

August 9, 2001: Fifteen people (including 7 members of one family) are killed and over 50 wounded when a suicide bomber detonates himself inside the Sbarro restaurant in the heart of Jerusalem.

December 1, 2001: Eleven people were killed and 180 injured in a double-tap suicide-bombing of the Ben Yehuda pedestrian mall in Jerusalem.

December 2, 2001: Fifteen people were killed and 40 wounded in the suicide bombing of a bus in Haifa.

March 9, 2002: 11 people were killed and 54 were injured, 10 of them seriously, when a suicide bomber blew himself up at the Moment Café in Jerusalem.

March 27, 2002: Thirty people were killed and 140 injured in the suicide bombing attack against the Park Hotel in Netanya. The bombing was perpetrated

LASHKAR E TAIBE

'ARMY OF THE RIGHTEOUS'

Formed in 1985, the LeT is a Pakistani-based and Pakistani backed (covertly supported by the Pakistani Inter-Service Intelligence agency, or ISI) terrorist group dedicated to an Islamic takeover of the disputed Kashmir province, but has global visions by targeting the enemies of Islam as they perceive them to be—Hindus and Jews; indeed, part of their operational and philosophical doctrine is to annihilate Hinduism and Judaism. A lethal transnational Islamic fundamentalist force, the LeT has embraced suicidal terror and catastrophic swarm attacks.

Tactics

The LeT is a technologically-advanced and tactically-proficient transnational terrorist group that, because of its Pakistani support, funding, and protection, can be viewed as a proxy arm of the Pakistani intelligence services—much in the same ways as Hezbollah serves Iran's interests. The LeT has killed thousands in its Holy War campaign, and has perpetrated dozens of highly-coordinated suicide bombing strikes and multi-directional attacks. Some of their most significant operations include:



inside the dining hall during Passover seder feasts for 250 guests, including many tourists from France.

August 19, 2003: Twenty-three people were killed and over 130 wounded when a Palestinian suicide bomber detonated himself on a bus in Jerusalem.

October 4, 2003: Twenty-one people were killed, including four children, and 60 wounded in a suicide bombing of the Maxim restaurant in Haifa (the suicide bomber was a female member of the Palestinian Islamic Jihad).

Lashkar-E-Taibe Dates

December 13, 2001: An armed assault against the Indian Parliament building in Delhi, resulting in 12 dead and dozens wounded.

July 11, 2006: Over 200 people are killed and 500 wounded in a series of bombings on board commuter trains in Mumbai.

November 26-29, 2008: Over 170 people are killed and scores wounded in the LeT's seaborne swarm attack against landmarks in Mumbai, including the Chabad house.

ISLAMIC STATE

ISLAMIC STATE IN IRAQ AND SYRIA/ISLAMIC STATE IN IRAQ AND THE LEVANT

The Islamic State of Iraq and Syria (ISIS) was founded by Abu Musab al-Zarqawi, an Islamic extremist militant who had ties to al-Qaeda. Zarqawi formed an Islamic terrorist group in Iraq that expanded in the aftermath of the U.S. invasion of Iraq in 2003. Zarqawi pledged allegiance to al-Qaeda, renaming his organization al-Qaeda in Iraq (AQI). (Note: Al-Zarqawi was killed in a U.S. airstrike in 2006) AQI eventually named itself the Islamic State of Iraq to demonstrate its territorial ambitions. Opportunities emerged for the terrorist organization in Syria following the beginning of the Syrian Civil War. The Islamic State in Iraq initially partnered with al-Qaeda's affiliate in Syria, the al-Nusra front, but later ended its allegiance to al-Qaeda and declared itself the Islamic State in Iraq and Syria (ISIS). ISIS is active in Syria and controls large swaths of territory throughout Iraq.

Tactics

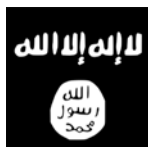
The Islamic State has developed a sophisticated media department tasked with radicalizing and recruiting sympathetic followers. Security officials have expressed serious alarm at The Islamic State's use of the Internet as a medium for proselytization, increasing the threat posed by domestic extremists potentially willing to wage jihad abroad or domestically. The Islamic State has called on its followers to conduct attacks on government, law enforcement and military targets, all of which have been targeted in recent lone wolf attacks.

May 24, 2014: Four people were killed when Mehdi Nemmouche, a former Islamic State fighter, opened fire at a Jewish museum in Brussels. Nemmouche, a French-Algerian national, is believed to have spent approximately one year fighting with the Islamic State. Former hostages of ISIS publically stated that Mehdi held them captive in Syria and tortured them on several occasions.

January 9, 2015: Four people were killed when Amedy Coulibaly, an ISIS-inspired homegrown violent extremist, stormed a kosher grocery store in Paris, holding hostages in a several-hour standoff with the police. During the hostage situation, Coulibaly called a news station to report his allegiance to the Islamic State. He also claimed to want to defend Palestinians and target Jews.

Islamic State [continued]

Although there have been no known calls by The Islamic State for attacks on Jewish targets, ISIS media has justified killing individuals of Jewish faith and has made hostile and threatening statements in reference to Jewish people. Additionally, domestic extremists inspired by or affiliated with The Islamic State have consistently plotted against Jewish people and institutions, and, in two instances, successfully executed an attack on Jewish facilities.





FESTIVAL	2015	2016	2017
Rosh Hashana	Sept.13-15	Oct. 2-4	Sept. 20-22
Yom Kippur	Sept. 22-23	Oct. 11-12	Sept. 29-30
Succot	Sept.27-Oct. 4	Oct. 16-23	Oct. 4-11
Simchat Torah	Oct. 5-6	Oct. 24-25	Oct. 12-13
Chanukah	Dec. 6-14	Dec. 24-Jan. 1	Dec. 12-20
Purim	Mar. 4-5	Mar. 23-24	Mar. 11-12
Pesach	Apr. 3-11	Apr. 22-30	Apr. 10-18
Shavuot	May 23-25	Jun. 11-13	May 30-Jun. 1