L'SHANA TOVAH
From your friends at www.gantsehmegillah.com
Jewish ideas, resources, and online content since 1997.
The M.I.A of the Tribe

By Arnold Hanna-Fein
Assistant Editor

Hello. I'm Arnold Hanna-Fein, Assistant Editor, filling in for Michael, who is temporarily laid-up in the hospital. Michael has long been suffering with the effects of Crohn's Disease and the most recent attack involves a blockage of his common bile duct which has adversely affected his liver. The doctors have been feeding him antibiotics and they have inserted a drain to clear the bile away from his liver. They hope to release him next week while they consider how to prevent future re-occurrences of this condition.

Before Michael was rushed to the hospital, we had discussed the theme for this edition of our magazine. This past summer has been very difficult for many of the institutions who subscribe to Being Jewish because they have experienced massive cutbacks due to dwindling membership and support. It sort of begs the question:

"Where have all the Jews gone?"

Gil Mann wrote a very thoughtful piece this month examining this question and Michael and I have experienced first hand how deeply Jewish institutions are undergoing changes. Many Synagogues and Federations have lost so much membership that they are threatened with extinction. The very hospital where Michael is receiving treatment, Montreal's Jewish General Hospital, was established before World War Two because anti-Semitism made it very difficult in Catholic Quebec for our community to find employment in the medical field, or to get reliable care. Even our esteemed Mc Gill University, which has the best medical program in the city, used to have quotas to prevent the institution from being "overtaken" by Jews.

Today, other than the kosher food, and mezuzahs in all the doorways, there is nothing that makes you feel there is anything particularly Jewish about the hospital.

This is the positive side of the equation: Jews are now free to live, love, work and play anywhere they want. The downside is we no longer need Y.M or Y.W.H.A, Jewish men's or women's clubs, theater troupes, or business organizations; so those institutions are struggling. In order to keep up attendance, our local Y recently opted to stay open on the Sabbath so as to not lose clientele.
Over the coming year, we plan to examine the new “freer” Jewish American and try to find ways to make Being Jewish more responsive and relevant to our community. Prior to his hospitalization, Michael and I had an appointment with a urologist who casually asked what we did. As we mention Being Jewish magazine, he brightened up and asked us if we were religious. When we admitted that we weren’t he became annoyed and wondered aloud how Being Jewish could be anything but a religious publication. We countered that Judaism to us was more than the religious practices, that it was also the society, culture and institutions. In fact Montreal is gifted with both an Ashkenazi population who fled Europe prior to World War Two, and a French speaking Sephardic community who were forced out of Algeria.

The culture and communities are what we hope to reflect here in these pages. We do publish on the religious holidays of Rosh Hashanah, Chanukah, and Passover, but we write about the people, the traditions and the artistic expressions. Being Jewish is about the growth and development of the tribes and the richness we bring to one another’s lives.

Another one of our friends had been active for years in a well known Jewish outreach organization. When he didn’t call us this year during the annual fundraising period, we asked him if he was still with the group. Making it clear he did not want to discuss the details, he told us he had quit. We gently pushed and he did say that the new board of directors had changed the focus of the outreach. He was very active in easing local poverty and senior citizen outreach, but the group was now just fundraising for new settlements in Israel. He says he sees great need right here locally, and he was convinced that new settlements were detrimental to the peace process. Ultimately, he felt that the organization had been hijacked and he didn’t want to show up just to fight with everyone.

As our cover this month indicates, we have a rich heritage to pass on to our children, and with our new found liberties, we have to remember we have enormous responsibilities. We cannot allow our hard earned institutions to wither away, nor can we allow our organizations to fall into the hands of dedicated radicals who will twist them into single issue special interest groups. Being Jewish means protecting and preserving our legacy so that our children and our children’s children will proudly self identify as Jewish.

Being proud of ourselves and of our heritage is how we have survived for thousands of years. This Rosh Hashanah Michael and I want to wish you a happy 5771 and remind you to support and to participate in the Jewish organizations of your choice. Sadly, for many of them, it is a matter of survival.

Arnold is the Webmaster for the Gantseh Megillah, Assistant Editor of Being Jewish magazine and the proprietor of HannaVision. You can visit his Web site at http://www.gantsehmegillah.com, where you will find links to the glossary, and the weekly newsletter. If you would like to communicate with Arnold, you may email him at beingjewishmagazine@gmail.com.
Dear Gil:

What do you think the future of the Jewish community will be?

M

Dear M:

I am no prophet. The best I can do is share with you some of my guesses based on much reading about Judaism and on hearing from more Jews than I can count since the mid-1990’s when I started writing and lecturing about Judaism.

The Jewish people have always evolved in history. We are now evolving (like the rest of the world) at a pace that has no precedent.

I see six radical changes in the world and the Jewish world in the last century (most in the last half) that are so significant that they make predicting the future especially challenging:

1. Mobility: Almost all Jews alive today live in a country other than the country of their grand-grandparents. This modern exodus is many times greater than the Biblical exodus from Egypt. In addition, the way people regularly move from city to city today is a smaller ongoing exodus.

2. The Holocaust: The post-traumatic shock of losing a third of the Jewish people deeply affects Jewish and non-Jewish thinking, especially in matters of spirituality (attitudes toward God) and Jewish Peoplehood.

3. Establishment of Israel: What should a free Jewish state be? This historic work in progress poses endless challenges, among them: Who is a Jew? How do democracy and theocracy coexist? How does a people that have been powerless for 2,000 years, ethically use its newfound power? What does a Jewish homeland mean to the Diaspora? How does realization of the dream of a Jewish state impact Jewish theology, messianic thinking, prayers, holidays, etc?

4. The shrinking of the globe: Today, knowledge and travel are quickly accessible to an unparalleled percentage of the Earth’s population.

5. The empowerment of women: Women in the West have unprecedented rights, education, and opportunities. As a subset, Jewish women are perhaps the most educated and influential women in the world today—for that matter, in all of human history! Today, Jewish women routinely are esteemed professors, doctors, lawyers, rabbis, judges, legislators, businesspeople, members of a myriad of other professions, and volunteer leaders. Some of the most successful innovations in the Jewish world today come from Jewish women: prolific writings, new and inspiring Jewish liturgy and music, new programs, and institutions such as the Jewish Healing Centers. Unleashing the talents of 50 percent of the Jewish people bodes well for a Jewish future.

6. The liberation of the Jews: Jews today can more freely choose where to live, work, attend universities, participate in government, and join organizations than at any time in history, (though anti-Semitism, especially outside of North America, is active and dangerous.) Jews also have great freedom of choice in deciding how, or even whether, to practice Judaism, another religion, or no religion.

6a: Intermarriage: A significant aspect of Jewish freedom that deserves special mention is the loving embrace (literally) of non-Jews, such that intermarriage today is commonplace. The long-term effect of these marriages is not known, but there is little question that they will impact the future of Judaism.

So what do these changes mean for our future?

I believe we have entered a third era in Jewish History. The first era was Temple Judaism. When the temple was destroyed, we evolved into the second era which was Rabbinic or Halachic Judaism. Today, most Jews on the planet do not live lives that follow Jewish Law or Halacha. The six changes above have given us freedoms we have never known in our history. I call this third era Freedom Judaism.

Today, Jews have the freedom to choose what we want to do for work, where we want to live, where we want to travel, where we want to study, what we want to learn, who we want to marry and how we care to live Jewishly...and IF we want to do any of these things.
For Jewish community and Judaism to survive in this era of unparalleled freedom, we will need roots and wings. Jewish institutions and community will have to be relevant and meaningful, or Jews will choose other options.

So, I'll make four predictions about the future.

First: intermarriage will increase with too many ramifications to cover in such limited space.

Second: the lines between the different movements and streams will blur. Outside of Israel, I maintain that if you were to watch the behavior of most Reform, Conservative and secular Jews for a week, you would not be able to distinguish them by these labels. The term "just Jewish" has now become common in demographic studies when Jews are asked to identify themselves.

Third: the relationship between the Diaspora and Israel is going to change. Already we are seeing signs of serious disconnect between Diaspora Jews and Israel, e.g., Jewish students at Brandeis University advocated this spring that Israel's Ambassador to the US Michael Oren not be allowed to speak at their commencement! Fantastic programs like Birthright Israel are an attempt to strengthen the connection between the Jews in Israel and the Diaspora, but many additional changes (like Israeli government policies toward non-Orthodox Jews,) need to occur for the bridge to be strengthened.

Fourth: Jewish institutions will change to address all that I've written above. Some will disappear, (i.e. the American Jewish Congress) some will change to try and make themselves relevant (i.e. B'nai Jeshurun Synagogues in NYC,) and some new ones will be created, (i.e. National Center for Jewish Healing, National Havurah Committee, COEJL,).

These are some guesses. If you'd like to see a longer response, you can look on my website www.beingjewish.org at the following link: http://tinyurl.com/y94z53c

For the near term future, I wish you and your family a New Year of Health and fulfillment.

Gil

Gil's Jewish Email columns began on his popular America Online feature called "Judaism Today: Where Do I Fit?" You can read more of his columns at www.beingjewish.org. Gil welcomes any additional questions, or comments, about this topic, or any other Jewish issue. Email him at GilMann@beingjewish.org.

Gil Mann's latest book: Sex, God, Christmas & Jews, was a finalist in the Jewish Life, and Living category of the 2006 Koret International Jewish Book Awards.

The book features 18 of Gil's popular columns, in which he responds to readers' most perplexing emails, including: I am Very Angry with God!; Bizarre Jewish Sex; Body Piercing, Tattoos and More; I Will Not Circumcise My Son!; and Will Jews Burn in Hell? All names have been removed from the emails, of course!

The book (including shipping) is available at a discount to Being Jewish readers for just $13. To order the book, call 800-304-9925 or go to www.BeingJewish.org.

FREE
for Internet Users!!!

If you like Being Jewish, formerly published by Gil Mann, then you will love Gil's book:

Now you can download Gil's entire book for free!
Just go to www.beingjewish.org/freebook.

If you'd like to order a printed copy ($10 + $3 shipping) email leopublish@aol.com or call 800-304-9925.
The Kindertransports
By Nathan Weissler

In 1938 in what is now known as "Kristallnacht", German for, "the night of broken glass" viciously anti-Semitic and pro-Nazi mobs destroyed synagogues and Jewish businesses throughout Germany and Austria. This violence greatly increased awareness among Jewish communities elsewhere as to the extent of Nazi hatred and persecution. Thus, shortly after Kristallnacht the British Jewish Community convinced their government to allow Jewish children from Nazi occupied countries to come to England as refugees with Great Britain's Jewish Community paying expenses. The children would then be placed with foster families. These rescue missions are known as Kindertransports German for, "children's transports"—which were solely for children from infants to age seventeen. Adults were not permitted to go on the Kindertransports because jobs in Britain were scarce and adults might have economically hurt the British people by taking jobs from them.

The first transport reached Harwich, England on December 2, 1938. Many future transports were made, many leaving from Berlin, Vienna and Munich. The beginning of World War II in September 1939, when Hitler invaded Poland, ended the Kindertransports. Many firsthand accounts have been written throughout the years. Examples include Kindertransport by Olga Levy Drucker and Throw Your Feet Over Your Shoulders by Frieda Stolzberg Korobkin, both of whom went on the Kindertransport as children. Both authors eventually permanently settled in the United States.

Around this time of the year, the High Holy Days, when we focus on renewal and self-reflection, the Kindertransport story and experience is enormously relevant and important. For this article, I interviewed two people who, as children, went on the Kindertransports: Alfred Traum and Emmy Hubert Mogilensky. We discussed their Kindertransport experiences and their experiences both before and after the war:

Alfred Traum was born in Vienna, Austria and had an older sister named Ruth who after the war made aliyah to Israel. He attended public school in Vienna which he told me, "...was fine until after the Germans...came into Austria and then everything changed." Traum continued that after the Anschluss, the March 1938 Nazi takeover of Austria,"...things started to get progressively worse. [There was] a lot of name-calling and shoving and bullying." He was soon forced to attend a school for only Jewish students.

In June 1939 Traum and his older sister went on a Kindertransport to England. Traum and his older sister moved in with a working-class Christian family in London as their foster family. Their foster family with whom they lived until the war's end had two children close in age to Traum and his sister. Traum served in the Israeli Defense Forces (IDF) from 1948 to 1949 and in the British Army from 1950 to 1952. In 1958, he married Josiane Asienberg, a Holocaust survivor who spent the war hiding in Belgium. The Traums immigrated to the United States in 1963.

Emmy Hubert Mogilensky was born in Cronheim, Germany, the older of two children. Her younger brother Selmur known as "Sel", was born three years later. She attended the local village school in childhood. About the rise of Hitler, Mogilensky told me, "We had no inkling. ... my father before he got married served in the German Army [during World War I] and won a medal for bravery. And yet when Hitler came to power and all the business started against the Jews he was arrested and sent to Dachau. So his wonderful service... helped not one bit."

About the Kindertransport experience, she remembered that her parents received a letter, "asking them whether they would be interested in sending one of
their children to England and of course my parents had two children. And the concept of sending one and leaving the other one exposed to danger was incredible for them." It was decided that Mogilensky would go to Great Britain and then would do everything possible so that her brother could come as well. Her brother, Sel, was able to join her in Great Britain four months later. He was placed with a Jewish family reasonably close to where Mogilensky was living. When the bombing of London began, the Board of Education ordered the evacuation of all school children to the English countryside. Thus, Selm and two other boys who had gone on the Kindertransport were placed with a non-Jewish woman. There was practically no established Jewish Community in the countryside and Sel was unhappy there.

Overall though, Mogilensky was positive about Great Britain: "The English people were without a doubt the kindest people you can imagine. They took in 10,000 children from Germany, Austria and Czechoslovakia. Czechoslovakia had already been overrun by the Nazis." Towards the end of the war, Mogilensky served in the British Army for four and a half years.

In 1950, she immigrated to the United States and married David Mogilensky whom she had met in Great Britain. In response to my question about what she wants young people to remember today, Mogilensky responded that, "...I always tell the kids to be careful how they allow themselves to feel about other people. To hate people for no good reason...is something that they have to learn not to do."

Widespread efforts towards historical preservation include the 1989 founding of the Kindertransport Association (KTA). The organization was founded by Eddy Berhendt who himself went on the Kindertransports and is based in Hicksville, New York, with regional chapters throughout North America. Additionally, a commemorative statue giving thanks to Great Britain for sheltering refugee children is displayed in the House of Commons.

May the spirit of renewal and hope symbolized by the Kindertransport Association always remain with us. L'Chayim!

For more information, see the website of the Kindertransport Association: http://www.kindertransport.org/

Nathan Weissler is a freelance writer living in Chevy Chase, Maryland. He also contributes to the Gantscheh Megillah and he can be reached at nathan.weissler@hotmail.com
Belonging to the Jewish PEOPLE

A Yiddish Quiz for Office Personnel
By Marjorie Gottlieb Wolfe

Do you work in an office where
A) Everyone reads The Forward
B) The subject files go from A, "Arbeter" (worker) to Z, "Zitzen afn shpilkus" (sitting on pins and needles, being fidgety)
C) Everyone answers a question with another question
D) The CEO does everything "moishe kapoyer" (in reverse)
E) Your boss and your co-workers are reading whatever you post, whether on Facebook, Twitter, or your own blog

Grab a #2 "blayer" (pencil) and let's see how well you do on this not-so-serious quiz for office personnel.

1. Jerry Seinfeld ("Seinlanguage") wrote, "Frankly, I don't believe people think of their office as a workplace anyway. I think of it as a stationery store with Danish. You want to get your pastry, your envelopes, your supplies, your toilet paper, six cups of coffee, and go home."

What is the Yiddish word for "pastry"?
A) "gebeks"
B) "geburt"
C) "geboom"


"Well," began the head man, "business is bad now, Sam, and I just can't afford to give you a raise."
"But I'm doing three men's work, and I always have," replied the sad Sam.
"Three men's work!" exploded the boss. "Tell me who the other two men are, and I'll fire them."

What is the Yiddish word for "boss"?
A) "balmelocheh"
B) "balebos"
C) "balagoleh"

3. Jay Steele & Brett Bayne ("Bless This Mess - Practical Prayers for Broken Toasters, Nosy Neighbors, Missing Socks and Other Daily Exasperations"), writes,

PC PLEA
Resolve my sad computer woes--
I booted up. My cursor froze!
I pressed "Escape," I hit "Delete,"
Read IBM's instruction sheet...

What is the Yiddish word for "escape"?
A) "antlayen"
B) "antoyshn"
C) "antoyfn"

4. A man goes to a lawyer and asks: "How much do you charge for legal advice?"
"A thousand dollars for three questions."
"Wow! Isn't that kind of expensive?"
"Yes, it is. What's your third question?"

What's the Yiddish word for "expensive"?
A) "tayv!"
B) "tayer"
C) "tayne"

5. What expression would an "advocat" (lawyer) use with his/her client?
A) "Dress British, Think Yiddish"
B) "I am not affiliated with the law firm of Dewey, Cheatham & Howe" (Car Talk's fictional sponsor)
C) "Der emes ken arumgeyn a naketer; dem lignon darf men bakleydn."
D) "Lawyers are like physicians. What one says, the other contradicts." (Shalom Aleichem)

6. According to "Ruby's World of Yiddish":
A) "Glick in the office makes for glick in the home"
B) "The guy I work with is a real golem"
C) "The dollar store is full of chazarai (junk)"
D) All of the above

7. The office manager said, "He's a real luftmensch when it comes to working hard!"

What is a "luftmensch"?
A) non-assertive person
B) magician
C) dreamer

8. "Shik mir a blitzpost" means
A) Send me a voice-mail
B) Send me an inter-office memo
C) Send me an e-mail

9. An employment counselor said, "Zolst keyn mol a menshn nisht onshtein velkher iz azoy yung az er farhshteyt nisht az vudstok iz nisht snupi'z a foigl-khaver."

This expression means,
A) Never hire someone young enough to think that Woodstock is Snoopy's bird-pal.
B) Never ignore your call waiting.
C) Never prop your feet up on the boss's desk

10. Three men are standing around the water cooler "shmoozen." One says, "Madoff, the Ponzi scheer, got 15 years in the Carolina clink."

What's the Yiddish word for prison/jail?
A) "voynung"
B) "torme"
C) "ikh zol azoy visn fun tscores"

11. Erwin M. Soukup has compiled what he terms "The Seven Steps to Stagnation." They are as follows:
1. We've never done it that way before.
2. We're not ready for that.
3. We are doing all right without trying that.
4. We tried it once before.
5. We don't have money for that.
6. That's not our job.
7. Something like that can't work.
17. Modern day cubicle culture means there's a lot of water cooler talk, and being the target of gossipy co-workers can make you the black sheep of the office. "Di yenta" is slang for gossip, and "di yakhne" is course gossip.

What is the meaning of this expression? "Loshen horeh iz di ergsteh mideh un grestes tsoreh"?
A) Gossiping is the worst habit and the biggest calumny.
B) Gossip is the only thing that travels faster than E-mails.
C) Gossip is what no one claims to like—but everybody enjoys.
D) A Yente and a yachne are difficult to tell apart: these types are universal.

18. Michael Fitzgerald describes a "deceptionist" as an office worker who fibs about the boss's whereabouts.

What is the Yiddish word for "deception"?
A) "shvindel"
B) "opanarei"
C) both of the above

19. Joe Queenan ("A Lament for the Class of 2010," WSJ, 5/16/10), wrote, "Young people can be forgiven for thinking that the portrayal of the working world in comedies like 'The Office' and 'Office Space' is completely over the top. Managers really do give motivational speeches with lines like, 'If we can't enhance value for our shareholders, why on Earth are we here?'"

What's the Yiddish word for "earth"?
A) "erd"
B) "erger"
C) "zar"n"d"

20. A wealthy businessman took a dim view of one of his secretaries who regularly arrived "tarshpetikt" (late) for work.

"It's not my fault," apologized the girl. "I'm a heavy sleeper." This angered the boss even more.
"You can tell that excuse to a baby, not to me! You should follow my example. I'm up every morning at 5 o'clock, not at 9 o'clock like you."
The secretary responded.
"Sir, there's no way you can compare your situation with mine. When you wake up, you know immediately that you are a "raykh" (rich) man. You have a good reason to get out of bed early. With me it's different. Every day when I wake up, I remind myself that I'm just a lowly UNDER-PAID secretary. There's no reason for me to hurry to get out of bed."

What's the Yiddish word for "unhurried"?
A) "gemetlach"
B) "gembeh!"
C) "gesheft"
The Best Medicine – Laughter

By Elayne Kotler

Webster’s Dictionary defines “laughter” as a noun ... convulsions, hysteria; chuckles, giggles, guffaws, howls, roars or screams (or shrieks) of laughter, titters, snickers or sniggers. As a verb, we can laugh in (or up) one’s sleeve, howl, horselaugh, laugh out of the other (or wrong) side of one’s mouth, have the last laugh, grin or smirk.

Webster also defines a pill (Cure) as a capsule, lozenge, pellet, troche, or tablet.

Then, wouldn’t you agree that laughter with so many verbs and nouns would be more helpful as a medicine versus a pill. When is the last time you laughed out loud; so loud that your bladder cried out for help; and your eyes flooded with tears flowing down your cheeks? What a delightful sight watching children in the playgrounds laughing while swinging, skipping, frolicking and making sandcastles.

Fact - Did you know that when you put a smile on your face, it makes you look younger ...? I kid you not. So why is it so difficult for us to smile as opposed to frowning most of the day? And why is it so difficult for us to find amusement or pleasure in little things which would put a smile on our faces. Stop and think about that for a moment. Laugh and the world laughs with you; cry and you cry alone ... well, most of the time alone.

Fact - No, I am not a physician or therapist of any sorts. I am an ordinary lady who has lived many of her years in too many sad moments and it’s time to laugh and smell the roses before they wilt. “Smile for the camera” is a phrase heard many times in your lifetime. Why can’t we “smile for us” for no reason. Ever been told ‘you have a beautiful smile’ --- explore --- enter an elevator and smile at the passengers ... see how many people smile back at you; going up on an escalator -- smile at the people coming down.

I don’t have the answers or cure for illnesses; but I do have the ability to smile and make people laugh and feel “better”. Laughter does not incur any expenses; can last as long as you wish; doesn’t go out of style – ever, and can be utilized at any time of day – rain or shine.

SHOW YOUR PEARLY WHITES!

Elayne Kotler, a member of Canadian Writer's Society, lives in Toronto. A mother, grandmother, author, and works full-time as an administrative assistant at Ben-Gurion University of the Negev, is a very busy lady. Her book, Just How Many Roses Do I Have to Smell, will be out very shortly.
In the Rosh Hashanah 5770 edition of Being Jewish we ran a touching story by Richard Alpert about his son Joshua and his Shofar debut. We got a lot of positive email about the story, and we even received several requests to re-print the story because people had misplaced their copy of the magazine. Naturally, printed space is at a premium, and the topic is somewhat time sensitive, so we opted instead to publish it on our Website so you could access it anytime.

We urge you to visit http://www.pass.to/joshua.htm so you can enjoy the heart-warming story of a young man’s triumphant performance. While you are there, feel free to explore the many other features of the Gantseh Megillah. Be sure to take a moment to subscribe to our mailing list so you can get your free weekly newsletter of Jewish news.

ALTEH GEFERLEKH JEWISH JOKE

A makh<sub>a</sub> found himself suddenly widowed. After knocking around his big empty house for a few weeks, he said to himself:

"I'm a rich successful man, I deserve a young and pretty plaything to amuse me in my declining years." He summoned the shad<sub>khen</sub> and handed him a generous annuity and said:

"Find a bride worthy of a man of my position."

A day later the shad<sub>khen</sub> returned, and introduced the makh<sub>a</sub> to a grizzled and wrinkled old lady with a hunched back and a giant wart on her nose. Embarrassed, he quickly kissed her boney hand, then grabbed the shad<sub>khen</sub> by the collar and pulled him a few steps away.

"What are you doing to me?" He hissed in his ear, "I paid you all that money and you bring me this old crone with a khoikeh!"

The chad<sub>kin</sub> looked at him with surprise in his eyes and responded:

"You don't have whisper, she's deaf too."

THE ANSWERS FOR THE YIDDISH QUIZ FOR OFFICE PERSONNEL ON

PAGE 9
2. B 7. C know as little about trouble."
5. C (The truth can walk around 17. A 19. A
naked; the lie has to be clothed.) 18. C 20. A

Marjorie Gottlieb Wolfe is the author of two books: Yiddish for Dog & Cat Lovers and Are Yentas, Kibitzers & Tummlers Weapons of Mass Instruction? Yiddish Trivia. To order a copy, contact her at: Wolfeny@webtv.net
Shame on the ADL
By Rabbi Michael Lerner

The ADL (Anti-Defamation League) publicly opposes the construction two blocks from Ground Zero of the Cordoba House (also known as Park 51), which the planners imagine as hosting a range of activities similar to those offered at the 92nd Street Y, and including a Mosque at which Muslims could worship. The plan, supported by Mayor Bloomberg, is opposed by some who have consistently used the attack on the World Trade Center as justification for war and fear and hatred of Muslims.

ADL leader Abe Foxman presented the position of this organization that claims to oppose discrimination by reading a formal statement that seemed to be a perfect example of "shooting and crying" (first you attack brutally, then you cry about how sad it is to be put into this difficult position, often blaming the victims for having "forced" us to attack them). The key to that statement was this:

"Proponents of the Islamic Center may have every right to build at this site, and may even have chosen the site to send a positive message about Islam. The bigotry some have expressed in attacking them is unfair, and wrong. But ultimately this is not a question of rights, but a question of what is right. In our judgment, building an Islamic Center in the shadow of the World Trade Center will cause some victims more pain - unnecessarily - and that is not right."

This kind of argument is deeply mistaken. It was not "Muslims" or Islam that attacked the World Trade Center, but some Muslims who held extreme versions of Islam and twisted what is a holy and peace-oriented tradition to justify their acts and their hatred. We see the same thing happening in the name of Christianity (many of those who justified the war in Iraq were Christians who felt they were acting from a Christian ethical perspective) or in the name of Judaism (the immoral behavior of some of the settlers who use Judaism as their cover for stealing land and destroying the olive trees of their Palestinian neighbors).

Just as we would rebel against others dismissing Judaism or Christianity, or prohibiting Jews and Muslims from constructing our holy places of worship or community centers where we wish because some of those who had suffered from the immorality of some Jews or some Christians had decided that it was painful to them to see the presence of these institutions near the site of previous suffering, so we reject this claim.

Arthur Waskow asks us to imagine how we would feel if some group of Muslims in the US, identifying with the suffering of Palestinians, and including within them some who had lived in Israel and had to leave to protect themselves from the oppression of Occupation that they labeled as "Jewish oppression," had opposed the construction of a synagogue in their predominantly Muslim neighborhood because it would cause some of the victims of Israeli policy to experience more pain. Would we accept that? Certainly not.

Underlying the ADL position is its references to the Holocaust and the need to respect the feelings of its survivors. Sadly, the memory of Jewish suffering is appropriated by right-wing forces to justify special privilege for Jews in general and Israel in particular, now is to be extended to victims of 9/11 (but not, for example, to the survivors of US military assaults on civilians in Vietnam, Cambodia, Laos, El Salvador, Haiti, Dominican Republic, Guatemala, Nicaragua, Iraq, or Afghanistan). The aggression of others is always evil, ours always justifiable, to the political right. That's bad enough. But shame on ADL in particular for now using our suffering in the Holocaust to justify discrimination toward others, whether in Israel or in the U.S.

Actually, to those of us who take seriously the Torah command to "love the stranger" (the Other), it seems clear that the rebuilding of Ground Zero should
include the construction of an interfaith center in which all of the world's religions could be represented, particularly that of Islam as a way of affirming and supporting those many Muslims who do not adopt an extreme anti-American or anti-Jewish perspective.

The American Jewish Committee tried to adopt a more nuanced position, but wanted to withhold endorsement till they can establish that the source of money for this building did not come from extremist elements in the Muslim world. Yet how would we feel if construction of a Jewish center was similarly conditional? Would money from those who support the settlers or others who believe that Jews have a right to all of the Biblical Land of Israel and have a right to use violence to achieve that end be sufficient reason to prevent the construction of a Jewish center? Would a Church that received money from sources in the Christian community that believed it appropriate to engage in violence to create the world they wanted (e.g. to support a US military intervention in Iran) be sufficient reason to deny them the right to build their Christian center? I don't think so.

No wonder, then, that we at Tikkun—seeking to build a world in which animosities among religions can be dramatically reduced so that all of us can recognize our common humanity (or what we Jews call "being created in the image of God") and recognize the immediate global environmental emergency to overcome national and religious antagonisms so that we can work together to save the planet and its peoples from destruction—strongly endorse and support the construction of the Muslim community center/mosque a few blocks from Ground Zero.

Shame on ADL and the American Jewish Committee for not understanding the moral imperatives of this moment! They not only betray Jewish values ("do not do unto others what you would not wish them to do to you") and American values (government should not interfere with the operations of religious communities), they unintentionally but nevertheless certainly increase the tensions between Jews and Muslims at a moment when all sane people in both communities recognize the need to build bridges of understanding, friendship and mutual caring as a prelude to supporting peace in Israel. Given that both ADL and the AJCommittee have consistently supported the most outrageous actions of the Israeli government toward Palestinians, is it possible that unconsciously they are taking these kinds of stands because they do not see the supreme importance of creating caring and sensitivity to the needs of the other? Yet it is this sensitivity which is the necessary prerequisite for a lasting peace with justice and security for both sides in the Middle East conflict. And that peace would be a major step toward undermining the support that terrorists have been able to amass, in part because such a peace is absent.

Rabbi Michael Lerner is editor of Tikkun Magazine www.tikkun.org, chair of the interfaith Network of Spiritual Progressives www.spiritualprogressives.org, rabbi of Beyt Tikkun synagogue in Berkeley, Ca. and author of eleven books, most recently the national best-seller The Left Hand of God: Taking Back our Country From the Religious Right. If you wish to support this kind of thinking, please join our Network of Spiritual Progressives at www.spiritualprogressives.org.
Summer Holiday Eating
By Eddy Robey

With Rosh Hashanah coming so early this year, I'm offering a bit of respite from the heat for all of you. One of these should soothe your fevered brow and over-heated spirits.

Fat-Free, Sugar-Free Iced Cappuccino

Put 1/2 cup ground coffee, 1/4 cup cocoa powder, and 1 teaspoon cinnamon: in the basket of your coffee-maker. Put 1 tablespoon of vanilla in the pot. Brew a full pot (10-12 cups) When it is done brewing, mix 8 packets of artificial sweetener and 1/2 cup fat-free non-dairy powdered creamer into the pot. You can keep this mixture in the refrigerator till you're ready to use it. Whenever you want some, put 6 ice cubes and 1 cup of the coffee mixture in the blender, and mix. It will froth when it is blended.

Fat-Free, Sugar-Free Iced Chai

Put 6 tablespoon black tea, and 1 teaspoon each ground cardamom, ginger, and cloves: in the basket of your coffee maker. Brew a full pot (10-12 cups) When it is finished brewing, mix 8 packets artificial sweetener and 1/2 cup fat-free non-dairy powdered creamer into the pot. Keep this in the refrigerator. When you are ready to serve, pour it over a full glass of ice.

Fat-Free, Sugar-Free Smoothies

You can get a creamy texture in a smoothie without any fat or sugar calories by using this basic mix. For each smoothie: put 1 banana, 2 tablespoons fat-free non-dairy powdered creamer, 4 packets of artificial sweetener, and 8 ice cubes in the blender. To this add one of the following: 8 strawberries and 1 peeled orange, 2 peeled peaches and 1/2 pint blueberries, 1 peeled mango and the juice of 1 lime, 1/2 cantaloupe and 1 peeled nectarine. Blend until smooth, and serve.

Fat-Free, Sugar-Free Orange Drink

This is a copy of the one you buy in the malls. In a blender: put 2 1/2 cups orange juice, 1/3 cup fat-free non-dairy powdered creamer, 1 packet (4 serving size) fat-free sugar-free instant vanilla pudding mix, and 12 ice cubes. Blend until smooth, and serve.

Cold Sour Cherry Soup

It is always nice when a dish can be a conversation piece. This classic favorite from the Austro-Hungarian Empire has never failed to start a round of stories and memories from my guests. Some variety of Cold Fruit Soup was a traditional menu offering at all the Catskill resort hotels. You might try asking people where they first tasted it. You will surely hear some wonderful stories.

Cold Sour Cherry Soup
Preparation Time: 10 minutes (Dairy)
Cooking Time: 30 minutes

| 3 cups Apple Juice |
| 1 cup Red Wine |
| 1 cup Juice from tinned Sour Cherries |
| 1/2 cup Sugar |
| 2 Cinnamon Sticks |
| 4 cups tinned Sour Cherries, drained |
| 1 tablespoon Cornstarch |
| Rind from 1 Orange (scrape away as much of the white as possible) |
| Sour Cream (optional) |
Although Sour Cherries were the original basis for this, You can also lower the amount of Sugar to use a combination of fresh peeled Plums, Peaches, and Nectarines. I have specified tinned Cherries, because fresh Sour Cherries are almost impossible to find in stores.

Method

Put the Cornstarch in a small bowl with 1/4 cup of the Sugar. Whisk in the Juice from the Cherries, and set aside until needed. Place all the other ingredients, except the Wine, in a large saucepan. Bring to a boil, then lower the flame, and simmer for 10 minutes. Remove from the heat, and whisk in the Cornstarch mixture. Return to heat and bring just to a boil. Remove from heat, and pour the soup into another container. Chill in the refrigerator until cold. Remove the Cinnamon Sticks and Orange Rind. Stir the Wine into the Soup, and serve. This is usually garnished with a dollop of Sour Cream, but that may be omitted for a Meat meal.

Chocolate Marzipan Tart

A Luscious Dessert in an Hour

When our friends invite us to share the warmth of their homes over dinner, we invariably ask if there is anything we can bring. The host always says, “Oh no, just bring yourself.” Then, too often, what we do bring is a bottle of Wine because it is simple and fast. However, the best gifts are always homemade. How much nicer to be able to say, “Let me bring dessert. I know a marvelous one.”

Many of us are short on time, and not accustomed to making elegant food for a gift. This tart is a perfect offering. It is so simple that anyone can make it. The preparation time is 5 minutes. After preparation it bakes for an hour, which is just the right amount of time to bathe and dress for dinner. You may take it right from the oven, and it will be the perfect temperature by the time it is served. I recommend baking it in a disposable aluminum pan, then there will be nothing to clean or bring home, when you leave. It will serve 12 people.

Method

Preheat the oven to 350 degrees.

Press the Puff Pastry Dough into the bottom and halfway up the sides of a 9 1/2 by 13 inch rectangular metal baking pan. Using a fork, prick holes all over the bottom of the pastry. Bake for 5 minutes.

Place all the remaining ingredients into the bowl of a food processor fitted with a metal blade. Process until the Chocolate is finely chopped, and the rest of the mixture is smooth. If you do not have a food processor and will be using a blender, blend all ingredients except the Powdered Sugar first. Then add the Powdered Sugar and finish blending until smooth.

Pour the Chocolate mixture into the baked Puff Pastry Dough. Bake for 1 hour. Cool to room temperature and serve.

Excerpted from: It's Not Just Chicken Soup
ENJOY A FRESH SYPRITZ OF BUBBLY YIDDISHKAYT

Megillah CHAI LIFE

News and shmooze for today's Jews

WWW.GANTSEHMIGILLAH.COM