



# HASHOMER

(Affiliated with the National Conference of Shomrim Societies  
and the International Association of Jewish Public Service Employees)

P.O. BOX 35688, LOS ANGELES, CA 90035

**July-August 2006 Issue**

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## President's Message

This issue of the Hashomer has two significant articles related to the 4th. An article by Scott Widitor entitled "The Path to The Declaration of Independence" and an essay by Dr. Isaac Asimov on "The Star Spangled Banner." In addition we have another excellent article by Rabbi Dr. Henry E. Kraus on the High Holidays.

We have scheduled our next annual banquet for Tuesday evening, March 6th, 2007. Nothing like setting up a date in advance so none of you will have any excuse for not attending due to a conflict. Please put this date in your calendar. We will be privileged to honor the Chief of Police of the City of Beverly Hills David Snowden. Prior to coming to Beverly Hills in 2004 Chief Snowden was the Chief at Costa Mesa (1986-2003) and Chief at Baldwin Park (1989-86). He has been President of, and a member of, various peace officer organizations and was President of the California Police Chief's Association in 1992. He also has been the recipient of many awards including receiving the Distinguished Alumni Award from CSU, Fullerton in 1989. He is currently on the Board of HOAG Hospital Foundation and after a distinguished military career both on active duty and in the California National Guard Colonel Snowden was appointed a Brigadier General in the California State Military Reserve.

The Steak Fry is approaching-Get you reservations in EARLY! Before I close I want to express the appreciation of SHOMRIMSOCAL to Emerson Glazer for his very generous contribution that arrived after last months Hashomer went to press.

Wishing all of you a Happy 4th of July, and more importantly, May you all be inscribed in the book of life.

*Marvin Goldsmith*, President

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## **NOTICE OF ANNUAL MEETING OF THE BOARD OF DIRECTORS AND MEMBERSHIP 2006**

The By-Laws provide that the annual meetings take place on the 1st Wednesday of November of each year. The annual meeting of the Board of Directors and the Membership therefore will take place on Wednesday, November 1st, 2006 at 6:30 P.M. at King David Grill, 6118 West Pico Blvd. Los Angeles CA 90035. (Just East of La Cienega on the South side of Pico). The agenda will include the nomination and election of officers and members of the Board of Directors for 2007.

### **WELCOME BACK**

Tony Levey, who has returned to the LA DEA from the Florida Keys.

### **NEW MEMBER**

We welcome our new Member:

Kenneth Green

### **REFUAH SHELEMAH**

We wish a speedy and continuing recovery to:

Connie Passamaneck

### **2006 SHOMRIMSOCAL SCHEDULE OF EVENTS**

STEAK "FRY"

Sunday, August 6th at 4:30 P.M.  
(Goldsmith's BBQ)  
229 South Clark Drive  
Beverly Hills

September/October Meeting

Tuesday, October 10th at 6:00 PM  
In the Succah  
229 South Clark Drive  
Beverly Hills

Annual Meeting of the Board of Directors  
and the Membership  
Wednesday, November 1st at 6:30 PM  
King David Grill  
6118 West Pico Blvd  
Los Angeles

Hanukkah Party

Date & place to be determined.

### **THE PATH TO THE DECLARATION OF INDEPENDENCE**

By Scott Widitor

#### **An Extraordinary Legacy**

Nations are created for many reasons. The United States was created as a result of oppressive economic regulation by a distant and greedy aristocracy and an insensitive king. American manufacturers, merchants and landowners were suffering under oppressive trade restrictions and taxation.

It would, however, be inaccurate to say that the Declaration of Independence merely represented a movement by rich Americans to free themselves from the restrictions imposed by the British aristocracy. In a very real sense the Declaration represented a fundamental shift in philosophy. It attacked the concept of royal supremacy and replaced it with popular sovereignty.

It was the first document of the modern political age and its words have, for better or worse, shaped the political landscape of much of the globe for over two centuries. It not only ushered in the American Revolution, it was the harbinger of dozens of revolutions around the world and gave hope to millions who lived under the yoke of ancient class systems, royal aristocracies and colonial oppression.

#### **The Movement Toward Independence**

As of May 1775, when the Second Continental Congress convened for the first time, King George III had not replied to the petition for redress of grievances that he had been sent by the First Continental Congress. The Congress therefore gradually took on the responsibilities of a national government. In June 1775 they established the Continental Army as well as a continental currency.

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By the end of July of that year, it had created a post office for the "United Colonies."

In August of 1775, a royal proclamation declared that the King's American subjects were "engaged in open and avowed rebellion." Later that year, Parliament passed the American Prohibitory Act, which made all American vessels and cargoes forfeit to the Crown.

One by one, the Continental Congress continued to cut the colonies' ties to Britain. The Privateering Resolution, passed in March 1776, allowed the colonists "to fit out armed vessels to cruize [sic] on the enemies of these United Colonies." On April 6, 1776, American ports were opened to commerce with other nations, an action that ended the economic restrictions of the Navigation Acts and British customs restrictions. The Navigation Acts and related laws restricting trade were probably the greatest motivating force behind the Colonies' drive for independence.

## **The Basis For The Revolt**

The first of the Navigation Acts was passed by Parliament in 1651 while Oliver Cromwell ruled England. The chief provisions were that no goods grown or manufactured in Asia, Africa, or America should be transported to England except in English vessels or in vessels of the country producing them. The laws were originally directed against the Dutch maritime trade, which was very great at that time, but their effects were felt by the Colonists as well. In addition to these laws there were other laws, which tended to impede the development of the colonies,--the Corn Laws which shut out grains raised in the Colonies from the English market - and the laws against various types manufacturing by Colonial industries which were rapidly developing. Probably the harshest of England's laws in the suppression of colonial trade was the Molasses Act of 1733. By this act prohibitive duties were placed on molasses and sugar, from the French West Indies to the colonies. New England enjoyed a great trade with the islands, receiving molasses and sugar in exchange for flour, stock, lumber, and fish, part of which could not be sold to England owing to the Corn Laws.

Perhaps the most famous of the British trade restrictions involved taxes on foreign tea. Confronted with the tax, the colonies refused to buy

the British tea. Instead, they smuggled tea in from Holland. This left the British East India Company with warehouses full of unsold tea, and the company was in danger of going out of business. The British government, determined to save the British East India Company, passed the Tea Act which allowed the Company to sell tea directly to the colonists, bypassing colonial wholesalers. This allowed the company to sell their tea cheaper than the colonial merchants who were selling smuggled Dutch tea.

Despite the fact that tea was now cheaper than ever, colonial merchants resented the manipulation and revived the colonial issue of taxation without representation. The colonies once again demanded that the British government remove the tax on tea. On the evening of December 16, 1773, a group of men calling themselves the "Sons of Liberty" went to the Boston Harbor dressed as Mohawk Indians. They boarded three British ships, the Beaver, the Eleanor and the Dartmouth, and dumped forty-five tons of tea into the Boston Harbor.

## **The Adoption of The Declaration**

Popular opinion in America in 1776 was reflected in the fact that Thomas Paine's "Common Sense", published in January 1776, was selling by the thousands. By the middle of May 1776, eight colonies had decided that they would support independence.

In May 1776 the Congress learned that the King had negotiated treaties with German states to hire mercenaries to fight in America. The weight of these actions combined to convince many Americans that the mother country was inhibiting the development of the Colonies and increasingly beginning to see the Colonies as separate entities which had to be ruled by coercive measures rather than by the consent of the governed.

On May 15, 1776, the Virginia Convention passed a resolution instructing its delegates to the Second Continental Congress to propose a declaration that the United Colonies be considered "free and independent states."

In Philadelphia on June 7, 1776, in accordance with these instructions, Richard Henry Lee of Virginia proposed the following resolution to the Second Continental Congress: "Resolved: That these United

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Colonies are, and of right ought to be, free and independent States, that they are absolved from all allegiance to the British Crown, and that all political connection between them and the State of Great Britain is, and ought to be, totally dissolved."

On June 11 consideration of the Lee Resolution was postponed by a vote of seven colonies to five, with New York abstaining. Congress then recessed for 3 weeks. The tone of the debate indicated that at the end of that time the Lee Resolution would be adopted. Before Congress recessed, therefore, a committee of five delegates was appointed to draft a statement presenting the Colonies' case for independence to the world.

The committee consisted of two New England men, John Adams of Massachusetts and Roger Sherman of Connecticut; two men from the Middle Colonies, Benjamin Franklin of Pennsylvania and Robert R. Livingston of New York; and one southerner, Thomas Jefferson of Virginia. The "Committee of Five" chose Jefferson to draft the document.

On July 1, 1776, Congress reconvened. The following day, the Lee Resolution for independence was adopted by 12 of the 13 colonies, New York not voting. Immediately afterward, the Congress began to consider the Declaration. Adams and Franklin had made a few changes before the Committee submitted the document. The discussion in Congress also resulted in some alterations and deletions, but the basic document remained Jefferson's. The process of revision continued through all of July 3 and into the late morning of July 4. Then, at last, church bells rang out over Philadelphia; the Declaration had been officially adopted.

One of the most widely held misconceptions about the Declaration is that it was signed on July 4, 1776, by all the delegates in attendance. In fact, it wasn't until July 9 that the Declaration was officially approved by the New York Convention. On July 19, therefore, Congress was able to order that the Declaration be transcribed to parchment and titled "The unanimous declaration of the thirteen United States of America. . ."

Finally, on August 2, the journal of the Continental Congress records that, "The declaration of independence being engrossed and compared at the

table was signed." The world would never be the same. Have a Happy Fourth of July.

## STAR SPANGLED BANNER

By Dr. Isaac Asimov

(Note- Near the end of his life the great science fiction author Isaac Asimov wrote a short story about the four stanzas of our national anthem. However brief, this well-circulated piece is an eye opener from the dearly departed doctor. . . .)

Unless you know all four stanzas of the Star Spangled Banner you may find this most interesting. Bet most of you didn't realize what Francis Scott Key's profession was or what he was doing on a ship. This is a good brush-up on your history.

I have a weakness -- I am crazy, absolutely nuts, about our national anthem. The words are difficult and the tune is almost impossible, but frequently when I'm taking a shower I sing it with as much power and emotion as I can. It shakes me up every time.

I was once asked to speak at a luncheon. Taking my life in my hands, I announced I was going to sing our national anthem -- all four stanzas. This was greeted with loud groans. One man closed the door to the kitchen, where the noise of dishes and cutlery was loud and distracting. "Thanks, Herb," I said.

"That's all right," he said. "It was at the request of the kitchen staff."

I explained the background of the anthem and then sang all four stanzas. Let me tell you, those people had never heard it before -- or had never really listened. I got a standing ovation. But it was not me; it was the anthem.

More recently, while conducting a seminar, I told my students the story of the anthem and sang all four stanzas. Again there was a wild ovation and prolonged applause. And again, it was the anthem and not me.

So now let me tell you how it came to be written.

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In 1812, the United States went to war with Great Britain, primarily over freedom of the seas. We were in the right. For two years, we held off the British, even though we were still a rather weak country. Great Britain was in a life and death struggle with Napoleon. In fact, just as the United States declared war, Napoleon marched off to invade Russia. If he won, as everyone expected, he would control Europe, and Great Britain would be isolated. It was no time for her to be involved in an American war.

At first, our seamen proved better than the British. After we won a battle on Lake Erie in 1813, the American commander, Oliver Hazard Perry, sent the message, "We have met the enemy and they are ours." However, the weight of the British navy beat down our ships eventually. New England, hard-hit by a tightening blockade, threatened secession.

Meanwhile, Napoleon was beaten in Russia and in 1814 was forced to abdicate. Great Britain now turned its attention to the United States, launching a three-pronged attack.

The northern prong was to come down Lake Champlain toward New York and seize parts of New England.

The southern prong was to go up the Mississippi, take New Orleans and paralyze the west.

The central prong was to head for the mid-Atlantic states and then attack Baltimore, the greatest port south of New York. If Baltimore was taken, the nation, which still hugged the Atlantic coast, could be split in two. The fate of the United States, then, rested to a large extent on the success or failure of the central prong.

The British reached the American coast, and on August 24, 1814, took Washington, D.C. Then they moved up the Chesapeake Bay toward Baltimore. On September 12, they arrived and found 1,000 men in Fort McHenry, whose guns controlled the harbor. If the British wished to take Baltimore, they would have to take the fort.

On one of the British ships was an aged physician, William Beanes, who had been arrested in Maryland and brought along as a prisoner. Francis Scott Key, a lawyer and friend of the physician, had come to the ship to negotiate his release.

The British captain was willing, but the two Americans would have to wait. It was now the night of September 13, and the bombardment of Fort McHenry was about to start.

As twilight deepened, Key and Beanes saw the American flag flying over Fort McHenry. Through the night, they heard bombs bursting and saw the red glare of rockets. They knew the fort was resisting and the American flag was still flying. But toward morning the bombardment ceased, and a dread silence fell. Either Fort McHenry had surrendered and the British flag flew above it, or the bombardment had failed and the American flag still flew.

As dawn began to brighten the eastern sky, Key and Beanes stared out at the fort, trying to see which flag flew over it. He and the physician must have asked each other over and over, "Can you see the flag?"

After it was all finished, Key wrote a four stanza poem telling the events of the night. Called "The Defense of Fort McHenry," it was published in newspapers and swept the nation. Someone noted that the words fit an old English tune called, "To Anacreon in Heaven" -- a difficult melody with an uncomfortably large vocal range. For obvious reasons, Key's work became known as "The Star Spangled Banner," and in 1931 Congress declared it the official anthem of the United States.

Now that you know the story, here are the words. Presumably, the old doctor is speaking. This is what he asks Key:

**Oh! say, can you see, by the dawn's early light,  
What so proudly we hailed at the twilight's last  
gleaming? Whose broad stripes and bright stars,  
through the perilous fight, O'er the ramparts we  
watched were so gallantly streaming? And the  
rocket's red glare, the bombs bursting in air,  
Gave proof thro' the night that our flag was still  
there. Oh! say, does that star-spangled banner yet  
wave, O'er the land of the free and the home of  
the brave?**

"Ramparts," in case you don't know, are the protective walls or other elevations that surround a fort. The first stanza asks a question. The second gives an answer:

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**On the shore, dimly seen thro' the mist of the deep, Where the foe's haughty host in dread silence reposes, What is that which the breeze, o'er the towering steep. As it fitfully blows, half conceals, half discloses? Now it catches the gleam of the morning's first beam, In full glory reflected, now shines on the stream 'Tis the star-spangled banner. Oh! long may it wave O'er the land of the free and the home of the brave!**

"The towering steep" is again, the ramparts. The bombardment has failed, and the British can do nothing more but sail away, their mission a failure. In the third stanza, I feel Key allows himself to gloat over the American triumph. In the aftermath of the bombardment, Key probably was in no mood to act otherwise.

During World War II, when the British were our staunchest allies, this third stanza was not sung. However, I know it, so here it is:

**And where is that band who so vauntingly swore  
That the havoc of war and the battle's confusion  
A home and a country should leave us no more?  
Their blood has washed out their foul footsteps' pollution.  
No refuge could save the hireling and slave  
From the terror of flight, or the gloom of the grave,  
And the star-spangled banner in triumph doth wave  
O'er the land of the free and the home of the brave.**

The fourth stanza, a pious hope for the future, should be sung more slowly than the other three and with even deeper feeling:

**Oh! thus be it ever, when freemen shall stand  
Between their loved homes and the war's  
desolation, Blest with victory and peace, may the  
Heaven - rescued land Praise the Power that hath  
made and preserved us a nation. Then conquer  
we must, for our cause is just, And this be our  
motto --"In God is our trust." And the star-  
spangled banner in triumph doth wave O'er the  
land of the free and the home of the brave.**

I hope you will look at the national anthem with new eyes. Listen to it, the next time you have a chance, with new ears. Pay attention to the words. And don't let them ever take it away ... not even one word of it.

## THE HIGH HOLY DAYS – ROSH HASHANAH AND YOM KIPPUR

By Rabbi Dr. Henry E. Kraus

On the eve of September 22nd we once again encounter the Devine mystery and spiritual catharsis of the "Days of Awe." We shall also welcome the New Year 5767. At the threshold of Rosh Hashanah – the New Year – we might well pause to wonder to which use we have put the old. What have we achieved during the last year? Have we made ourselves useful to those around us and society at large? Are we ready to plead before our maker confident that we have not abused our natural gifts, latent talents and the opportunities the year has offered us? The High Holy Days are preeminently designed for self-examination and self-evaluation. They provide an annual opportunity for spiritual inventory. They confront us with a whole series of searching questions which each of us must ask ourselves and answer in the privacy of our own soul.

What happened to me since last Rosh Hashanah?  
Have I grown more or less caring?  
How much have I done to cultivate my mind?  
Have I nourished or starved my soul?  
Have I become more forgiving, or more vengeful?  
Have I become more tolerant, or more demanding for others?  
Has my tongue grown kinder, or harsher?  
Have I drawn closer to G-d, or have I drifted further away?  
What did we do for Israel?  
What did I do for Mankind?

This list of questions is by no means exhaustive, although it can prove very exhausting. When we look at ourselves honestly we cannot help but feel the abyss that separates what we are from, what we are capable of being. The prayers and the melodies of these High Holy Days stress the theme of G-d's universal rule of the World. The liturgy is featured by the sound of the Shofar! It is designated as a call to conscience. Yom Kippur culminates a ten day period of penitence which began with Rosh Hashanah. Yom Kippur is the most sacred and holiest day in the life of Jews everywhere. On that day man has the unique opportunity to communicate with his Maker to cleanse himself of his sins and to start anew. We believe that G-d will accept our prayers, for "The Lord is merciful and gracious G-d,

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slow to anger and abounding in loving-kindness for thousands, forgiving inequity, transgressions and sin." On Yom Kippur we spend the entire day fasting and praying at our house of worship. The stirring words of the liturgy fill us with hope that the time will come when we will enjoy peace in ourselves, in our country, and in Israel.

In this spirit we will enter our synagogues on the eve of Rosh Hashanah and during the High Holy Days in the prayerful hope that we may attain the highest pinnacle of spiritual resolve and moral purpose. May we, each of us, be inscribed and sealed in G-d's Book of Life for a noble and creative living!

With Life and Peace

## WHO KNEW

(Author Unknown)

Probably dozens of times a year, you'd find parents in Orthodox neighborhoods deciding to pick that name for their newborn baby girls. But Tom and Katie? Yes, that Scientology movie star couple of Tom Cruise and Katie Holmes picked the name Suri for their new daughter. They did, they said, because Suri has its roots in biblical Hebrew, is a variant on the name Sarah, which means "princess." That followed by a few weeks, the decision of movie star Gwyneth Paltrow to name her new son, Moses. As in, well, Moses (Gwyneth's late father, Bruce Paltrow was Jewish).

Somewhere in between the births of baby Suri and baby Moses were the debut of a new cable TV reality series, titled, "Shalom in the Home," in which a rabbi gives marital advice to couples; and the selection by President Bush of Joel Kaplan to be his new Karl Rove, namely his chief advisor on policy. Kaplan was named deputy chief of staff. Couple weeks before that, Bush chose Josh Bolten, nice Jewish boy, to be his chief of staff.

Meanwhile, over in movie theaters, we had the premiere of a major motion picture named, "When Do We Eat?" which is all about a Passover seder. In a couple weeks, it will be joined on the silver screen by "Keeping Up with Steins," which is all about bar mitzvahs. Which leads me to one question.

What in the hell is going on? Or, to put it more delicately, when did the whole world become Jewish? Truth is there have been warning signs. Madonna studying Kabbalah, not holding concerts on Shabbat, visiting Israel for Rosh Hashanah. Roseanne saying she was planning a bat mitzvah. Rabbi characters showing up on "Late Night with Conan O'Brien." Two Orthodox contestants on "The Apprentice." A top pop star recording a hipped up version of "If I Were a Rich Man." Mattisyahu, clad in black hat and tzitzit, atop the rap music charts. And more. So much more. All leading to one inescapable conclusion. Jewish is cool.

Don't know how it happened, but it clearly has. When one of the biggest stars of all decides to name his baby Suri, when the hottest trend in TV, the reality show, stars a rabbi, when a White House under Bush, one of the goyest presidents ever, is being run by two Jews, when MTV is constantly playing videos featuring a Lubavitcher Chasid, we clearly are where it's at. Big time.

I find that fascinating. I find that particularly fascinating in that we have done absolutely nothing to make it happen. Indeed, a good case can be made that Judaism has gone out of its way to not be relevant, not be with it, not keep up with the times, not be cool. No how, no way. There is a reason that so few young Jews find Judaism appealing. It's because we have done nothing to make it so, still rely to an obscene extent on that holy trinity of Jewish life, the Holocaust, Israel and anti-Semitism, to make Jewish life go. Problem is that those three things are so 20th century.

Sad thing is that Judaism itself is ever fresh, ever relevant, ever full of appeal, ever able to renew itself, bring meaning to the life of an individual, every individual. It is a clear demonstration of the powerful beauty and wonder of Judaism that Judaism is so cool today, that top stars connect to it, that artists reference it, that people find wisdom in it. additional note: On the National Spelling Bee last Thursday night 2 of the words used for the contestants were: Yizkor and Hechsher.

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## GIGGLES

### **Cowboy Days**

Back in the cowboy days, a westbound wagon train was lost and low on food. No other humans had been seen for days. Then they saw an old Jewish Rabbi, sitting beneath a tree.

The leader rushed to him and said, "We're lost and running out of food. Is there someplace ahead where we can get food?"

Vell, I tink so, " the old man said, "But I wouldn't go up dat hill, und down de udder side. I tink you will run into a big bacon tree."

"A bacon tree?" asked the wagon train leader.

"Yah, ah bacon tree. Would I lie?... Trust me, I wouldn't go dere."

The leader goes back and tells his people what the Rabbi said.

"So why did he say not to go there?" some pioneers asked.

"Oh, you know those Jewish people--they don't eat bacon. Let's go get some food!"

So the wagon train goes up the hill and down the other side. Suddenly, Indians are attacking from everywhere and they massacre all except the leader who manages to escape back to the old Jewish man.

The near-dead man starts shouting, "You fool! You sent us to our deaths! We followed your instructions, but there was no bacon tree. Just hundreds of Indians, who killed everyone but me."

The ol Jewish man holds up his hand and says, "Oy.....vait a minute."

He then gets out an English-Yiddish dictionary, and begins thumbing through.

"Oy Gevalt!! I made myself such ah big mishtake! It vuzn't a bacon tree. It vuz a ham bush!

### **Three Friends**

Three friends from the local congregation were asked "When you're in your casket, and friends and congregation members are mourning over you, what would you like them to say?"

Artie said: "I would like them to say I was a wonderful husband, a fine spiritual leader, and a great family man.

Irving commented: "I would like them to say I was a wonderful teacher and servant of God who made a huge difference in people's lives."

Moishe said: "I'd like them to say, Look, he's moving!"

### **Mt. Sinai**

Horovitz climbs to the top of Mt. Sinai to get close enough to talk to God.

Looking up, he asks the Lord. "God, what does a million years mean to you?"

The Lord replies, "A minute."

Horovitz asks, "And what does a million dollars mean to you?"

The Lord replies, "A penny."

Horovitz asks, "Can I have a penny?"

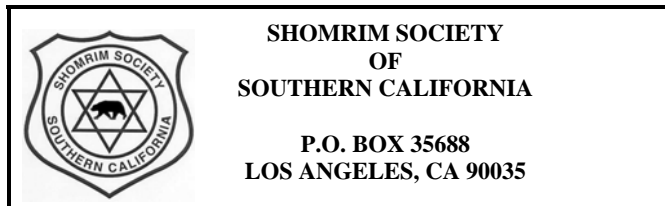
The Lord replies, "In a minute".

### **The Answering Machine**

"A Jewish Mother's Answering Machine" If you want varnishkas, press 1; If you want knishes press 2; If you want chicken soup, press 3; If you want matzoh balls with the soup, press 4; If you want to know how am I feeling, you are calling the wrong number since nobody ever asks me how I am feeling.

**If you enjoy "Giggles," feel free to contribute more. We will include as many as space allows!**

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## APPLICATION Please Print

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FIRST NAME		INITIAL
HOME ADDRESS		
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HOME PHONE	BUSINESS PHONE	
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EMPLOYED BY	DOB	
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Please place check mark in front of choice:

- \$18 Initial Membership
- \$25 Renewal Membership
- \$36 Associate Membership

How did you hear about the Shomrim Society of Southern California?

What can the Shomrim Society do for you?

SIGNATURE	DATE
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Please return this application and your check to the above address. Thank you.

**Renew Now For 2006!**

**COPY THIS PAGE AND RECRUIT  
A NEW MEMBER!**

## MEMBERSHIP

Use the form on the left to recruit new members for our organization or to have old members renew. Please have the application completed with all the information requested, including the e-mail address as much of our communication with members is done by e-mail.

Members of any Southern California law enforcement, public safety or administration of justice agency, law enforcement or public safety reserve officers, retired members of those agencies, or persons eligible to become a member of the National Conference may apply for membership as Regular Members. Thus, in addition to peace officers, fire fighters, men and women of the Jewish faith who are employed or retired from the various fields of law enforcement, public safety, and the administration of justice such as prosecutors, judges, parole and probation officers, correctional officers, and paramedics, to name a few, are also eligible for Regular Membership.

The initial membership fee is \$18.00, which includes membership for the first year. Annual membership dues thereafter are \$25.00. Associate Membership (non-voting) may be granted by the Board of Directors, to persons who are interested in furthering and advancing the purposes of the Shomrim Society of Southern California who do not qualify for Regular membership. Such members may be proposed by any Regular Member; however, such members must be approved by the Board of Directors and are subject to annual review by the Board for continued membership. The annual membership fee for Associate Members is \$36.00.

### Additional Information

Further information about the Society may be obtained by writing to the above address, e-mail to [shomrimsocal@msn.com](mailto:shomrimsocal@msn.com), or by contacting the message number: (310) 967-2018

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## NATIONAL SHOMRIM AND SHOMRIMSOCAL ON THE WEB

Visit our website. We're at [www.shomrimsocal.org](http://www.shomrimsocal.org), just a click away. It has active links to other Shomrim sites, including the National Conference of Shomrim Societies.

The National Conference of Shomrim Societies': [www.nationalshomrim.org](http://www.nationalshomrim.org). Visit the website, sign the guestbook, and leave your comments.

## NEW CAPS

Shomrim of Southern California Caps are now available with the new Logo. They are \$8.00 each, or 2 for \$15.00. They will be available at the "Steak Fry."

## WANTED!!!

Israeli police are looking for a man named Joseph, wanted for looting in the port city of Haifa. The suspect is described as the son of an ex-nun from Barcelona and a German father. He was a former flutist and worked occasionally as a farmer.

In short, he was a Haifa-lootin, flutin Teuton, son of a nun from Barcelona, part time plowboy Joe.

## THE MA NISHTANA

A British Jew is waiting in line to be knighted by the Queen. He is to kneel in front of her and recite a sentence in Latin when she taps him on the shoulders with her sword. However, when his turn comes, he panics in the excitement of the moment and forgets the Latin. Then, thinking fast, he recites the only other sentence he knows in a foreign language, which he remembers from the Passover seder: "Ma nishtana ha layla ha zeh mi kol ha laylot." Puzzled, Her Majesty turns to her advisor and whispers, "Why is this knight different from all other knights?"

## IN THE SERVICE

One Rosh Hashanah morning, the rabbi noticed little Adam was staring up at the large plaque that hung in the foyer of the synagogue. It was covered with names, and small American flags were mounted on either side of it. The seven-year old had been staring at the plaque for some time, so the rabbi walked up, stood beside the boy, and said quietly,

"Good morning, Adam."

"Good morning, Rabbi," replied the young man, still focused on the plaque. "Rabbi Bernstein, what is this?" Adam asked.

"Well, it's a memorial to all the young men and women who died in the service."

Soberly, they stood together, and Adam continued staring at the large plaque. His lip began to quiver, and tears welled up in his eyes.

"What's the matter, Adam?" the rabbi asked

Little Adam's voice was barely audible when he asked: "Which service, Rosh Hashanah or Yom Kippur?"

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July-August 2006 Issue

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Giggles

