



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

October-November-December 2008 Issue

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President's Message

As this is our last issue for this year I wish everyone a Happy, Healthy and Prosperous New Year-2009 and since we have just started 5769-Shanah Tova and G'mar Chasima Tova. Happy Hanukkah also.

We are planning a great schedule for this coming year highlighted by having as our Annual Dinner Honoree Assistant Sheriff Paul Tanaka, and also honoring our member of the year Alan Skobin. Put this important event on your calendar-Thursdays, March 19, 2009 at 6:00 PM, Sinai Temple.

I hope that each of you participate in your organization the balance of this year and during 2009.

Marvin Goldsmith, President

MAZEL TOV

Andrew Cooper, on his marriage to Suzy on the Garden Island of Kauai, Hawaii, the past July.

David Rosenberg, on his forthcoming marriage.

Anthony (Tony) Levey on his leaving the DEA to become Special Agent in Charge, Office of Export Control, U.S. Department of Commerce.

REFUAH SHELEMAH

To our founding member Joe Rosen.

To Merrill Kelem, the President of Shomrim of Philadelphia and the Delaware Valley, and one of founding members of IAJPSE, who suffered a severe medical trauma and who is now recovering.

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NOTICE OF ANNUAL MEETING OF THE BOARD OF DIRECTORS AND MEMBERSHIP 2008

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 5th, 2008 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 2009.

SHOMRIMSOCAL SCHEDULE OF EVENTS

September/October Meeting

October 16th at 6:30 P.M.
In a Succah.
229 South Clark Drive, B.H.

Annual Meeting of the Board of Directors and the Membership

Wednesday, November 5th at 6:30 P.M.
King David Grill
6118 West Pico Blvd, L.A.
(Just East of La Cienega)

Hannukah Get Together

Tuesday, December 23rd at 6:30 PM
Pizza World
365 South Fairfax Avenue, L.A.
(Just South of Third St.)

2009 SCHEDULE

To be emailed.

Annual Dinner-2009

Thursday, March 19th at 6:30 P.M.
Sinai Temple
10400 Wilshire Blvd., L.A.

EIGHT DAYS OF CHANUKAH *December 21-29, 2008*

Jews observe a holiday for eight days in honor of the historic victory of the Maccabees and the miracle of the oil.

**Compiled by Rabbi Chaim Kolodny, CMC, NHA
LAPD Senior Bureau Chaplain - Office of the
Chief of Police**

What is Chanukah?

The Hebrew word Chanukah means "dedication." In the 2nd century BCE, the Syrian-Greek regime of Antiochus sought to pull Jews away from Judaism, with the hopes of assimilating them into Hellenism - Greek culture. Antiochus outlawed aspects of Jewish observance -- including the study of Torah -- which began to decay the foundation of Jewish life and practice. During this period, many of the Jews began to assimilate into Greek culture, taking on Greek names and marrying non-Jews.

In response, a band of courageous Jews took to the hills of Judea in open revolt against this threat to Jewish life. Led by Matitياهو, and later his son Judah the Maccabee ("The Hammer"), this small band of pious Jews led guerrilla warfare against the Syrian army.

Antiochus sent thousands of well-armed troops to crush the rebellion -- but the Maccabees succeeded in driving the foreigners from their land.

Jewish fighters entered Jerusalem in December, 164 BCE. The Holy Temple was in shambles, defiled and desecrated by foreign soldiers. They cleansed the Temple and re-dedicated it on the 25th day of the Jewish month of Kislev. When it came time to re-light the Menorah, they searched the entire Temple, but only one small jar of oil bearing the pure seal of the High Priest could be found. Miraculously, the small jar of oil burned for eight days, until a new supply of oil could be brought.

From then on, Jews have observed a holiday for eight days in honor of this historic victory and the miracle of the oil.

Today, the observance of Chanukah features the lighting of a special Chanukah menorah with eight

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branches (plus a helper candle), adding one new candle each night. Other customs include spinning the dreidel (a top with Hebrew letters on the sides), eating "oily" foods like potato latkes (pancakes) and sufganiyot (jelly donuts), and giving Chanukah gelt (coins) to children.

Chanukah & Gelt -- The Connection Between Fire & Money

In the beginning of the Laws of Chanukah [3:1], The Maimonides (Ramb"m) writes, "In the time of the Second Temple, the Greek Government made decrees against Israel and tried to abolish their religion. They did not permit them to study Torah or perform the Mitzvot, and they sent forth their hands against their property and their daughters."

Let us consider this list: They nullified our religion, they did not allow us to study the Torah, they did not permit us do Mitzvos, they took away our daughters, and they took away... our money. Money may be important, but should it be listed in the same breath with the others? Should Maimonides be equating taking our money with taking our daughters (and not only that, but the Maimonides mentions money first!)?

How are we to understand this statement of the Maimonides?

Many people have the custom, on Motzaei Shabbos [Saturday night], to say a Pizmon [poem] which begins with the words "HaMavdil bein Kodesh L'chol, chatoseinu Hu yimchol" -- He who distinguishes between that which is holy and that which is not holy, He will forgive our sins. These are beautiful words. The poem says that we sin because we do not appreciate the difference between that which is Sacred and that which is mundane. We spend our time and efforts on frivolous pursuits. We do not know what is Kodesh and what is Chol. We ask G-d, Who has the ability to distinguish between Kodesh and Chol, to please forgive our sins. (The Lubliner Rav, Rav Meir Shapiro, once said about American Jews that they know how to make Kiddush, but they don't know how to make Havdalah. In other words, they put the wrong emphasis on things. That which is holy, they treat lightly, and that which is really unessential, they make holy. They do not know how to differentiate.)

What is the next line of the Pizmon? "zareinu v'chaspeinu yarbeh k'chol," which means: "May our children and our money increase like the sand." This, in and of itself -- the lumping of children and money in the same breath -- would be difficult to comprehend. But, moreover, we just finished saying that we are inadequate for not being able to distinguish between Holy and mundane, and now we go ahead and make the same mistake all over again -- equating that which is Holy (children) with that which is mundane (money)!

This would be like davening Ma'ariv [the evening service] immediately after Yom Kippur, without having the proper Kavanah [concentration]. We've just finished confessing our sins for improper thoughts during prayer, and then we turn around and do it all over again! Here too, we have just confessed our failure to properly set priorities, and then we lump children together with money.

Rav Shimon Schwab offers a beautiful insight, both in the Maimonides and in the Pizmon. Rav Schwab says that what the Maimonides means by saying the Greeks took away our money and our daughters, is that the Greeks knew how to destroy us. If we are to succeed with our children and with our religion, we need money. In order to have Yeshivot, synagogues, a community, one requires money. Money is a wonderful thing. Let's not kid ourselves. We can do tremendous things with money. We cannot exist without money.

But money corrupts, sometimes... most of the time. However, money, in and of itself, can be the greatest tool that there is. The Midrash says that when G-d showed Moshe Rabbeinu [our Rabbi] a Half-Shekel coin, He showed Moshe a 'coin of fire.' The reason is because that is what money is. Money can be terribly destructive, like a fire. But where would we be without fire? No heat, no light, nothing. Money is the same way. If one handles it right, it can save him. If one handles it wrong, it can destroy him.

This, the Maimonides says, is what the Greeks understood. When they wanted to take out the foundations of the Jewish people, they sent forth their hands against their money and their daughters. Take away their money. Don't let them have Yeshivot, don't let them have Torah educators. That is how the Jewish People will be destroyed. The

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Maimonides has his priorities very straight. The Greeks knew how to wage a war.

Rav Schwab says that this too, is what we say on Motzaei Shabbos: If we want to be successful with our children, then we also need 'our money (to) increase like sand.'

Imagine! Money like sand, unlimited funds! Consider what that would mean. We could pay educators, instead of their current low rate salary -- one-half, one-third, or one-quarter of what the lawyers and the doctors are earning - an amount that they truly deserve.

Imagine if we could pay our teachers top dollar. What would the face of Torah education in America look like if we had unlimited resources and could pay top dollar? What would be if we could drop the class ratio from one teacher per 25 kids, to one teacher per 15 kids?

What about the children that need extra help? For those children, we could even have one teacher for every two children. It wouldn't matter if that would require an extra salary! We could do amazing things. The Jewish People would be a different Jewish People if our children and our money were 'increased like the sand.'

That is the prayer. We know what is holy and sacred and we know what is mundane and profane... and we know what money can do. We can do the right things with money. We can change the Jewish People with money. We pray that we have 'children and money like sand' to accomplish wonderful things for the Jewish people.

Vocabulary

Motzaei Shabbos -- the departure of the Sabbath

Pizmon -- Liturgical Poem

Kodesh -- Holy

chol -- mundane

Kiddush -- Sanctification (of a Holy Day), performed at the onset of the Sabbath or Festival
Havdalah -- (literally distinction), ritual performed at the conclusion of the Sabbath or Festival going into the weekday.

davening Ma'ariv -- reciting the evening prayers

kavanah -- concentration and religious focus (e.g. -- in prayers)

darshanim/drush -- homiletic expositors / homiletic

exposition

chinuch -- (Jewish) education

Personalities & Sources:

Maimonides / Ramb"m -- Acronym for R. Moshe ben Maimon (1135-1204), Spain, Egypt; author of "Mishneh Torah", Code of Jewish Law.

Rav Meir Shapiro -- (1887-1934) Polish Rav and Rosh Yeshiva; he visited America in the early 1920s as part of a fund-raising tour for his Yeshivat Chachmei Lublin; creator of the Daf-Yomi learning schedule.

Rav Shimon Schwab -- (1908-1995), Rav of the 'Breur Kehilla' in Washington Heights, New York, formerly a Rav in Baltimore, MD.

Sources: AISH HaTorah, Rabbi Yissocher Frand Lecture Series, Torah.org

SHADES OF GRAY:

A Ground Breaking Work of Non-Fiction Examines the Role of Nazi Soldiers in the Rescue of the Lubavitcher Rebbe

To say that Bryan Mark Rigg is an unusual fellow is more than an understatement. Rigg is a gentile with Jewish roots who is fascinated by Hitler's obsession with racial purity and military history. He is the author of two amazing and novel works of non-fiction- *Hitler's Jewish Soldiers: The Untold Story of Nazi Racial Laws and Men of Jewish Descent in the German Military* (University Press of Kansas, 2002) and *Rescued From The Reich: How One of Hitler's Soldiers Saved the Lubavitcher Rebbe*. (Yale University Press 2004).

Our general tendency is to see the Nazis in black and white. Good versus evil, darkness versus light. The truth is much more complex. The Holocaust was a huge event, involving millions upon millions of people. Individual stories of survival are, of course, as numerous as the stars, but none is more unusual or compelling than the story of soldiers of Jewish ancestry in the Wehrmacht. Uncovering and telling these stories of survival became Bryan Rigg's mission.

Rigg spent his first college summer studying language at the Goethe Institute in Berlin and researching his mother's family background. While searching courthouses in small towns around Leipzig, Rigg made a startling discovery. According

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to their birth certificates, his great-great-grandparents who immigrated to America in the mid-1800s were Jewish.

That same summer, in a dark theater, while watching a movie to sharpen his German skills, Rigg helped an elderly gentleman named Peter Millies to find a seat. As they watched the film, Millies translated the German dialogue for Rigg.

The film was *Europa Europa*, the true story of Solomon Perel, a German Jewish teenager who survives the Nazi regime by posing as an orphan who becomes a translator for the Wehrmacht. Perel is adopted by a tank commander and later joins the Hitler Youth. The movie was a remarkable demonstration of "hiding in the mouth of the wolf."

After the movie Millies confided that the story bore some similarities to his life. The two men sat in a pub until 4 a.m. as Millies talked about his experiences as a quarter-Jew in Hitler's military. This chance encounter would change Rigg's life and set the course of his further academic work.

In May 1996, after Rigg graduated from Yale, he received the coveted Henry Fellowship, awarding him one year of graduate study in European history at either Cambridge or Oxford.

His master's thesis focused on a dramatic story he'd discovered in his research - the rescue of the sixth Lubavitcher Rebbe Joseph Yitzak Schneersohn from Nazi-controlled Poland by an unlikely alliance of the American State Department, the Abwehr. The thesis became the basis for his fascinating book entitled *Rescued From The Reich: How One of Hitler's Soldiers Saved the Lubavitcher Rebbe*. (Yale University Press 2004). It is undoubtedly one of the most original, and unusual stories of the Holocaust.

"Rescued From The Reich"

In early September 1939, the Nazis launched their murderous invasion of Poland. Within a month Hitler was reviewing his troops in the streets of Warsaw. No one had experienced blitzkrieg before and no one anticipated the speed of the German advance or the violence of their tactics. In mid-September the Soviet Union launched its own attack in on Poland's eastern border.

Twice, after the Russian Revolution, Rebbe Joseph Isaac Schneersohn, the Lubavitcher Rebbe, had been imprisoned by the Soviets for his efforts on behalf of Jews. In both cases prominent Americans and others had intervened on his behalf. He had been exiled to Riga, Latvia, and then moved his yeshiva to Poland. Now older and ill with multiple sclerosis, he would clearly be unable to survive another term in a Soviet prison. The Rebbe was therefore locked in a deadly vise between two despotic nations that were bent on his destruction.

On behalf of many American Lubavitchers, Philip M. Kleinfield, a State Senator for New York urged United States Senator, Robert F. Wagner to ask Secretary of State Cordell Hull to help find Rebbe Schneersohn.

The State Department during that era was, at best, indifferent to the plight of European Jewry. In fact, many believe to this day that the Department was actively anti-Semitic. Despite this, Secretary of State Cordell Hull may have been an exception because, as Rigg points out, Hull's father-in-law was Jewish.

Rabbi Israel Jacobsen, the executive director of Chabad in America, had been able to leave Poland a few days before the war began. As the German invasion progressed he justifiably feared for the Rebbe's life. While Hull waited for word from Poland, Mordechai Dubin, a wealthy Jewish member of the Latvian parliament reported to Rabbi Jacobsen from Riga. Dubin was receiving messages from Poland that indicated the Rebbe's situation was critical and that every hour counted.

Schneersohn's plight also attracted the attention of several prominent Jews, among them Louis Brandeis, then an associate justice of the United States Supreme Court. Brandeis contacted Benjamin Cohen, a close adviser to President Roosevelt. Cohen in turn contacted Robert T. Pell who was assistant chief of the State Department's European Affairs Division.

Pell had connections to a well connected Nazi named Helmut Wohlthat who was the chief administrator of the Nazi "Four Year Plan" and reported directly to Herman Göring.

Wohlthat and Pell were both members of the Intergovernmental Committee on Refugees.

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Wohlthat privately assured Pell that if American Jewry expressed an interest in an individual case, he would do what he could to facilitate a solution. Pell immediately forwarded Cohen's request for help directly to Wohlthat.

Meanwhile Hull authorized Pell to write to Raymond Geist, the American consul general in Berlin. Geist, expecting no assistance from the German government, decided to immediately contact Wohlthat directly himself.

It turned out that Wohlthat was an ambivalent Nazi who had studied at Columbia University in New York. His motives in agreeing to help the Rebbe are unknown. Perhaps it was his personal relationship with Pell. Perhaps it was a desire to improve relations with the United States which had been strained as a result of the Nazi's violent persecution of German Jews. Perhaps it was the fact that the request came from influential sources. It remains an open question.

Wohlthat, aware of the need for secrecy and discretion, approached Admiral Wilhelm Canaris the head of the Abwehr – Germany's military intelligence service. Canaris was a staunch anti-communist who had developed a profound hatred of the Soviet Union. He had welcomed the rise of National Socialism, but had apparently become disenchanted with Hitler for several reasons, among them the Nazi's mistreatment of Jews. Under Canaris, the Abwehr continued to employ people with Jewish backgrounds, even when it was apparent that this was becoming dangerous.

Understanding that the operation would be delicate, Canaris entrusted the job of finding and escorting the Rebbe out of Poland to Abwehr Major Ernst Bloch, a Wehrmacht officer with a distinguished war record who had been wounded several times in the First World War.

Major Bloch was born in Berlin in 1898 to a Jewish father and gentile mother. He was one of many "mischlinge," a derogatory term meaning "mixed-breed" – which referred half-Jews, serving in the military. Admiral Canaris was fond of Bloch and brought his records to Hitler in 1939, requesting a certificate of "Aryanization" whereby Bloch would be declared of "German blood" in spite of his Jewish roots. The certification, which was personally

approved by Hitler, was based on his war record and his Germanic appearance.

When Bloch and his colleagues, including two other soldiers with Jewish backgrounds, arrived in Warsaw, they faced a distrustful and fearful Jewish community which made their search quite frustrating. Once they had found the Rebbe they had to convince him that, although they were German soldiers, their mission was to help him escape.

Rigg's account is both detailed and fascinating. The bureaucratic intricacies and the risks encountered by the strange group as they made their way out of Poland are compelling. The Rebbe's personality quirks and his spiritual priorities are examined as well.

Rigg writes that the Rebbe focused on the spiritual survival of the Jews. Citing classical Torah texts, Schneersohn argued that Jews should examine their own lives. Rigg notes the Rebbe was critical of those Jews who weren't observant, and condemned those spiritual leaders who cooperated with non-observant Jews and Christians. His priority was to prepare himself and others for the imminent arrival of the Messiah, a belief that many found incomprehensible during the Holocaust. Rigg points that while political action saved the Rebbe's life, Schneersohn ultimately rejected the tactic in favor of more spiritual concerns.

The tragic fate of Bloch and his fellow "mischlingen" and of Admiral Canaris is also explained in great detail. On a happier note, when Rigg interviewed Bloch's daughter, now a Buddhist priest in California, she told him that she had always thought of her father as "that Nazi" and that he gave her someone of whom she can be proud. Certainly Riggs story does much to dispel the notion that the German military was a monolithic mass of mindlessly racist Nazis. He reminds us that, when dealing with an event which involves so many individual stories, there are bound to be endless shades of gray.

Despite his fascination with his Jewish background, Rigg says he never considered converting to Judaism. But he no longer identifies himself as a Christian. He's still searching. "I don't know who I am," Rigg says. "I take comfort in that."

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Dr. Rigg's has served as a volunteer in the Israeli Army and as an officer in the U.S. Marine Corps. He has taught at the American Military University, a distance-learning program primarily serving those in the military, and Southern Methodist University. At both institutions, he teaches, among other subjects, the history of the Holocaust.

CONFESSIONS OF A POLICE OFFICER

By Jill Wragg

Dear Citizens, Neighbors, Friends and Family,

My name is Jill and I am a cop. That means that the pains and joys of my personal life are often muted by my work. I resent the intrusion but I confuse myself with my job almost as often as you do. The label "police officer" creates a false image of who I really am. Sometimes I feel like I'm floating between two worlds. My work is not just protecting and serving. It's preserving that buffer that exists in the space between what you think the world is, and what the world really is.

My job isn't like television. The action is less frequent, and more graphic. It is not exhilarating to point a gun at someone. Pooled blood has a disgusting metallic smell and steams a little when the temperature drops. CPR isn't an instant miracle and it's no fun listening to an elderly grandmother's ribs break while I keep her heart beating. I'm not flattered by your curiosity about my work. I don't keep a record of which incident was the most frightening, or the strangest, or the bloodiest, or even the funniest. I don't tell you about my day because I don't want to share the images that haunt me.

But I do have some confessions to make:

Sometimes my stereo is too loud. Andrea Bocelli's voice makes it easier to forget the wasted body of the young man who died alone in a rented room because his family feared the stigma of AIDS. Beethoven's 9th symphony erases the sight of the nurses who sobbed as they scrubbed layers of dirt and slime from a neglected 2-year-old's skin. The Rolling Stones' angry beat assures me that it was ignorance that drove a young mother to draw blood when she bit her toddler on the cheek in an attempt to teach him not to bite.

Sometimes I set a bad example. I exceeded the speed limit on my way home from work because I had trouble shedding the adrenalin that kicked in when I discovered that the man I handcuffed during a drug raid was sitting on a loaded 9mm pistol.

Sometimes I seem rude. I was distracted and forgot to smile when you greeted me in the store because I was remembering the anguished, whispered confession of a teenager who pushed away his drowning brother to save his own life.

Sometimes I'm not as sympathetic as you'd like. I'm not concerned that your 15-year-old daughter is dating an 18-year-old because I just comforted the parents of a young man who slashed his own throat while they slept in the next bedroom. I was terse on the phone because I resented the burden of having to weigh the value of two lives when I was pointing my gun at an armed man who kept begging me to kill him. I laugh when you cringe away from the mess in your teen's room because I know the revulsion of feeling a heroin addict's blood trickling toward an open cut on my arm. If I was silent when you whined about your overbearing mother it's because I really wanted to tell you that I spoke to one of our high school friends today. I found her mother slumped behind the wheel of her car in a tightly closed garage. She had dressed in her best outfit before rolling down the windows and starting the engine.

On the other hand, if I seem totally oblivious to the blood on my uniform, or the names people call me, or the hateful editorials, it's because I am remembering the lessons my job has taught me.

I learned not to sweat the small stuff. Grape juice on the beige sofa and puppy pee on the oriental carpet don't faze me because I know what arterial bleeding and decaying bodies can do to one's decor.

I learned when to shut out the world and take a mental health day. I skipped your daughter's 4th birthday party because I was thinking about the six children under the age of 10 whose mother left them unattended to go out with a friend. When the 3-year-old offered the dog the milk from her cereal bowl, the dog attacked her, tearing open her head and staining the sandbox with blood. The little girl's siblings had to pry her head out of the dog's jaws - twice.

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I learned that everyone has a lesson to teach me. Two mothers engaged in custody battles taught me not to judge a book by its cover. The teenage mother on welfare mustered the strength to refrain from crying in front of her worried child while the well-dressed, upper-class mother literally played tug of war with her toddler before running into traffic with the shrieking child in her arms.

I learned that nothing given from the heart is truly gone. A hug, a smile, a reassuring word, or an attentive ear can bring an injured or distraught person back to the surface, and help me refocus.

And I learned not to give up, ever! That split second of terror when I think I have finally engaged the one who is young enough and strong enough to take me down taught me that I have only one restriction: my own mortality.

One week in May has been set aside as Police Memorial Week, a time to remember those officers who didn't make it home after their shift. But why wait? Take a moment to tell an officer that you appreciate her work. Smile and say "Hi" when he's getting coffee. Bite your tongue when you start to tell a "bad cop" story. Better yet, find the time to tell a "good cop" story. The family at the next table may be a cop's family.

Nothing given from the heart is truly gone. It is kept in the hearts of the recipients. Give from the heart. Give something back to the officers who risk everything they have.

Jill Wragg is a retired Police Officer from Massachusetts. She can be reached at JKWragg@yahoo.com

<http://uneflic.blogspot.com/2007/05/confessions-of-beat-cop.html>

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GIGGLES

The jokes we tell offer insight into how we see ourselves in society and in the world. It's been suggested that as outsiders, better to give ourselves a zetz (punch) first. Jews are in the unique position of having been persecuted, while feeling quite superior intellectually, which leads to humor over what we consider to be absurdities, unfairness, and pomposity.

A rabbi in the hospital received a large vase of flowers with the following note: "The congregation wishes you a full and speedy recovery -by a vote of 212 to 74."

Attitudes and Attitude: Jewish mothers have always been fodder for Jewish jokes. But, some feel that today, we've become a Jewish joke. And no matter how much truth there is in the ethno-type, many are still offended.

A bus with 30 Hadassah Ladies turned over and were dispatched to heaven. Unfortunately the computers were down, so God had to ask Satan to provide temporary housing. Soon after, He received an urgent telephone call from Satan telling Him to take the women off his hands.

"What's the problem?" asked God.

Satan replied, "Those Hadassah Ladies are ruining my whole set-up. Only two hours and already they raised \$100,000 for an air conditioning system!"

Who's doing the telling makes a large difference to Jewish mothers, indeed most Jews. If a fellow Jew is the "who" we trust motive. If a non-Jew tells the same story, we get a shtikl (little) anxious. "Why is he telling me this?" we wonder. "OK, it's because I'm Jewish and thought I'd find it funny - but - where did he hear it? From some anti-Semitic friend? Why does he know it? Personally, I've known very few non-Jews who actually tell a Jewish joke well. They lack the DNA to own it, tell it right, sell it, or even understand it because they lack a Yiddishe kop. Telling a Jewish joke is more than a set-up and punch line. It's an experience! So as my service to you, please enjoy the "experience" of some of my favorite Jewish jokes:

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ASSISTANCE: Rachel, Sheva and Rosalie visited their friend Gittel, mother of four, who was laid up with a bad back.

"Oy ... such a shame," exclaimed Rachel.

"I know," agreed Sheva. "The pain, and now the operation ... such tsouris."

"Darling," said Rosalie. "We'll pray for you every night!" as the other women nodded.

"Every night, instead," said Gittel, "wash my dishes. Praying I can do myself."

BUSINESS: Selma, Abie and their four children ran a dry goods store on the Lower East Side. Over forty years, they expanded and made a fortune so they decided to buy a department store - Macy's. They toured the huge store with Mr. Macy himself. Afterward, Abie wrote a check for the ten million down payment, when Selma tugged at his sleeve. "Abie, don't buy!" she whispered adamantly. "Why not?" "You didn't notice? There's no apartment in the back!"

HINT: Myrna and David dated five years, yet not once did David bring up the subject of marriage. Finally, Myrna's mama sat her down.

"Darling, I think you've waited long enough. The next time you're out, give him a little hint, OK, Mamala?"

The next Sunday, David took Myrna to their favorite Kosher Chinese Restaurant. As he read the menu, he casually asked her, "So Myrna, how do you want your rice? White or fried?" Without hesitating, Myrna looked up at him, and replied, "Thrown."

JEWISH SURVIVAL: A new flood was predicted and nothing could prevent it. In three days, the waters would wipe out the world.

The Dalai Lama appeared on worldwide media and pleaded with humanity to follow Buddhist teachings to find nirvana in the wake of the disaster.

The pope issued a similar message, saying, "It is still not too late to accept Jesus as your Savior."

The chief rabbi of Jerusalem took a slightly different approach: "My people," he said, "we have three days to learn how to live under water."

Santa Converts to Judaism

Santa Claus Converts to Judaism MIAMI BEACH, FLA - [TheKnish.com] Exhausted and overworked, Santa Claus has decided to convert to Judaism to lessen his workload and decrease his stress. Mr. Claus's first inkling that Judaism was his new intended path was when he was unloading one particularly heavy bag of gifts and muttered "Oy Oy Oy!" instead of "Ho Ho Ho!" Santa took this as divine inspiration and began some serious reflection on the matter. Mr. Claus sat down at his desk in the North Pole and itemized the benefits of bringing toys to Jewish children. Most obvious was that there were much less children to service, approximately 3,000,000 Jewish children, as opposed to almost 500,000,000 Christian children. The next obvious benefit was that he had eight days of Hanukah to deliver all of these gifts instead of jamming the entire shipment into one night, which constantly required the already weary Santa to travel at the speed of light to accomplish the task. Finally, the straw that broke the reindeer's back was the realization that Jewish households had far more delicious cuisine to offer. Gefilte fish, chicken soup, blintzes, knishes and the like are more palatable than the milk and cookies he got bored of after the second century. Circumcision won't be necessary for Santa, because that's already been taken of in a freak accident involving frostbite after getting stuck in a tight chimney. Santa has left the frigid, brutal confines of the North Pole and has begun his toy shop anew in the sunny climes of Miami Beach, Florida. He has fired all of those annoying elves and replaced them with nice Jewish retirees from New York. The last piece of the puzzle is legally changing his name to something more in line with his new ethnic atmosphere. Beginning this Hanukah 2008, Santa Claus will hereafter be known as the Clausenburger Rebbe.

On Language

There may be those among you who support including Spanish as our national language. I for one am dead set against it!

HASHOMER

We should preserve the sanctity of the English language.

To all the shlemiels, shlemazels, nebbishes, nudniks, klutzes, putzes, shlubs, shmoes, shmucks, nogoodniks, and momzers that are lurking out there in the crowd, I just wanted to say that I, for one, get sentimental when I think about English and its place in our society.

To tell the truth, it makes me so farklempt, I'm fit to plotz. This whole schmeer gets me broyges. When I hear these mavens and luftmenschen kvetching about our national language. What chutzpah!

These shmegeges can tout their shlock about the cultural and linguistic diversity of our country and of English itself, but I, for one, am not buying their shtick. It's all so much dreck, as far as I'm concerned. I exhort you all to be menshen about this and stand up to their fardrayte arguments and meshugganah, farshtunkene assertions. It wouldn't be kosher to do anything else.

Remember, when all is said and done, we have English and they've got bubkes! The whole myseh is a pain in the tuchas!

Signs On Synagogue Bulletin Boards:

1. Under same management for over 5763 years.
2. Don't give up. Moses was once a basket case.
3. What part of "Thou shalt not" don't you understand?

Shul committees should be made up of three members, two of whom should be absent at every meeting.

My mother is a typical Jewish mother. Once she was on jury duty. They sent her home. She insisted SHE was guilty.

Any time a person goes into a delicatessen and orders a pastrami on white bread, somewhere a Jew dies.

It was mealtime during a flight on El Al. "Would you like dinner?," the flight attendant asked Moshe, seated in front. "What are my choices?," Moshe asked. "Yes or no," she replied.

An elderly Jewish man is knocked down by a car and is brought to the local hospital. A pretty nurse tucks him into bed and says, "Mr. Gevarter, are you comfortable?" Gevarter replies, "I make a nice living"

A rabbi was opening his mail one morning. Taking a single sheet of paper from an envelope he found written on it only one word: "shmuck." At the next Friday night service, the Rabbi announced, "I have known many people who have written letters and forgot to sign their names, but this week I received a letter from someone who signed his name and forgot to write a letter.

Three Jewish women get together for lunch. As they are being seated in the restaurant, one takes a deep breath and gives a long, slow "OY." The second takes a deep breath as well and lets out a long, slow "OY." The third takes a deep breath and says impatiently, "Girls, I thought we agreed that we weren't going to talk about our children."

NATIONAL SHOMRIM AND SHOMRIMSOCAL ON THE WEB

Visit our website. We're at www.shomrimsocal.org just a click away. Get the latest updates on meetings and announcements, read about your organization, look at photos of recent events, etc. Our webmaster Marc Cohen would like to hear from all of you with your comments. Active links to other Shomrim sites, including the National Conference of Shomrim Societies.

The National Conference of Shomrim Societies has a new website due to the efforts of our national webmaster Scott Bresalier:

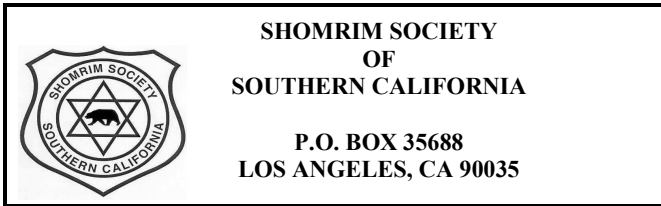
www.nationalshomrim.org. Visit the new website and sign the guestbook and leave your comments.

If you have something you would like added to our website send an e-mail to story@shomrimsocal.org or drop us a letter to our P.O. Box.

INTERNATIONAL ASSOCIATION OF JEWISH PUBLIC SERVICE EMPLOYEES ON THE WEB

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HASHOMER



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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 \$36.00. 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.

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October-November-December 2008 Issue

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SHADES OF GRAY, a book review

CONFESSIONS OF A POLICE OFFICER by Jill Wragg

Giggles

