



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

Special Edition - November-December 2010

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PRESIDENT'S MESSAGE

A week or so ago Jon Olesen sent me an email with an attachment entitled "Ehr Kumt" that his wife had given him. I read it and I read it again-I then gave it to my wife to read. Both of us were impressed by the depth, wisdom, understanding and knowledge of the sermon. I then proceeded to Google Rabbi Lewis and found many references to his sermon. I also found at his congregational website a short biography of Rabbi Lewis, his entire speech, including the introduction, and his letter to his congregation. I thought his sermon sufficiently important to distribute by a "special edition" of the Hashomer. "All that is necessary for the triumph of evil is that good men do nothing" Edmund Burke.

Also, I would like to call attention to the list of officers and directors for 2011 and a brief schedule of events. We have not finalized the Banquet Date but I can inform you that our honorary member for 2011 will be the United States Attorney for the Southern District of California Andre Birtotte. More details to follow in the January issue of the Hashomer.

Marvin Goldsmith, President

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2010-2011 SHOMRIMSOCAL SCHEDULE OF EVENTS

HANUKKAH PARTY

Tuesday, December 7th, 6:30 P.M.
Pizza World
365 South Fairfax Ave., L.A.
(Just South of Third St.)

January Meeting

Tuesday, January 11th, at 6:30 P.M.
Elat Burger
9340 West Pico Blvd
(Just East of Beverly Drive)

February Meeting

Time, date, and place to be determined

RABBI SHALOM J. LEWIS

Rabbi Shalom J. Lewis is the rabbi of Congregation Etz Chaim in Marietta, GA. Their website says that "Rabbi Shalom J. Lewis demonstrates his commitment to the idea of the Rabbi as a teacher and friend. He believes that inspiration comes through personal enthusiasm and involvement. From the gentle way he encourages each member to learn and to grow, he has touched many. Rabbi Lewis' religious services are a stimulating, uplifting blend of the past and present. Whether on the bima or in his office, he generates a caring warmth. A graduate of Temple University, Rabbi Lewis was ordained at the Jewish Theological Seminary of America. He also holds graduate degrees in education and Judaica. His warmth and enthusiasm are contagious! Email Rabbi Lewis: rvlewis@mindspring.com".

INTRODUCTION TO "EHR KUMT"

Many years ago a Chasid used to travel from shtetl (city) to shtetl selling holy books. On one occasion he came to a wealthy land owner and asked if he would like to purchase a book of Torah teachings. The banker agreed and not only purchased the book, but paid for it with a hundred ruble note. He then began to chat with the Chassid and offered him a cigar, taking one also for himself. The Chassid noticed that the banker proceeded to rip a page from the holy book he had just bought and holding it to the open flame on the stove, used the page to light his cigar. The Chassid said not a word but simply drew out from his pocket the 100 ruble note he had

just received from the banker, held it over the stove as well and used it to light his cigar.

This simple, little tale reflects a profound divergence of values. Our sympathy clearly and instinctively is not with the banker but with the pious Chassid. None of us would come to the defense of the banker. None of us would claim moral supremacy for the banker. None of us would justify his boorish deed. As the sages of the Talmud would say – "Pshita – It is so obvious." Sadly though our planet is immersed in perversity where morality is not so manifest – where the book burner is a hero and the pious one, a villain.

"EHR KUMT"

Sermon delivered by Rabbi Schlomo Lewis of Atlanta on the First Day of Rosh Hashanah 2010

I thought long and I thought hard on whether to deliver the sermon I am about to share. We all wish to bounce happily out of shul on the High Holidays, filled with warm fuzzies, ready to gobble up our brisket, our honey cakes and our kugel. We want to be shaken and stirred - but not too much. We want to be guilt-schlepped - but not too much. We want to be provoked but not too much. We want to be transformed but not too much.

I get it, but as a rabbi I have a compelling obligation, a responsibility to articulate what is in my heart and what I passionately believe must be said and must be heard. And so, I am guided not by what is easy to say but by what is painful to express. I am guided not by the frivolous but by the serious. I am guided not by delicacy but by urgency.

We are at war. We are at war with an enemy as savage, as voracious, as heartless as the Nazis but one wouldn't know it from our behavior. During WWII we didn't refer to storm troopers as freedom fighters. We didn't call the Gestapo, militants. We didn't see the attacks on our Merchant Marine as acts by rogue sailors. We did not justify the Nazis rise to power as our fault. We did not grovel before the Nazis, thumping our hearts and confessing to abusing and mistreating and humiliating the German people. We did not apologize for Dresden, nor for The Battle of the Bulge, nor for El Alamein, nor for D-Day.

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Evil - ultimate, irreconcilable, evil threatened us and Roosevelt and Churchill had moral clarity and an exquisite understanding of what was at stake. It was not just the Sudetenland, not just Tubruk, not just Vienna, not just Casablanca. It was the entire planet. Read history and be shocked at how frighteningly close Hitler came to creating a Pax Germana on every continent.

Not all Germans were Nazis - most were decent, most were revolted by the Third Reich, most were good citizens hoisting a beer, earning a living and tucking in their children at night. But, too many looked away, too many cried out in lame defense - I didn't know." Too many were silent. Guilt absolutely falls upon those who committed the atrocities, but responsibility and guilt falls upon those who did nothing as well. Fault was not just with the goose steppers but with those who pulled the curtains shut, said and did nothing.

In WWII we won because we got it. We understood who the enemy was and we knew that the end had to be unconditional and absolute. We did not stumble around worrying about offending the Nazis. We did not measure every word so as not to upset our foe. We built planes and tanks and battleships and went to war to win..... to rid the world of malevolence.

We are at war... yet too many stubbornly and foolishly don't put the pieces together and refuse to identify the evil doers. We are circumspect and disgracefully politically correct.

Let me mince no words in saying that from Fort Hood to Bali, from Times Square to London, from Madrid to Mumbai, from 9/11 to Gaza, the murderers, the barbarians are radical Islamists.

To camouflage their identity is sedition. To excuse their deeds is contemptible. To mask their intentions is unconscionable.

A few years ago I visited Lithuania on a Jewish genealogical tour. It was a stunning journey and a very personal, spiritual pilgrimage. When we visited Kovno we davened Maariv at the only remaining shul in the city. Before the war there were thirty-seven shuls for 38,000 Jews. Now only one, a shrinking, gray congregation. We made minyon for the handful of aged worshippers in the Choral Synagogue, a once majestic, jewel in Kovno.

After my return home I visited Cherry Hill for Shabbos. At the oneg an elderly family friend, Joe Magun, came over to me.

"Shalom," he said. "Your abba told me you just came back from Lithuania." "Yes," I replied. "It was quite a powerful experience." "Did you visit the Choral Synagogue in Kovno? The one with the big arch in the courtyard?" "Yes, I did. In fact, we helped them make minyon." His eyes opened wide in joy at our shared memory. For a moment he gazed into the distance and then, he returned. "Shalom, I grew up only a few feet away from the arch. The Choral Synagogue was where I davened as a child."

He paused for a moment and once again was lost in the past. His smile faded. Pain filled his wrinkled face. "I remember one Shabbos in 1938 when Vladimir Jabotinsky came to the shul" (Jabotinsky was Menachim Begin's mentor - he was a fiery orator, an unflinching Zionist radical, whose politics were to the far right.) Joe continued "When Jabotinsky came, he delivered the drash on Shabbos morning and I can still hear his words burning in my ears. He climbed up to the shtender, stared at us from the bima, glared at us with eyes full of fire and cried out. 'EHR KUMT. YIDN FARLAWST AYER SHTETL - He's coming. Jews abandon your city.' "

We thought we were safe in Lithuania from the Nazis, from Hitler. We had lived there, thrived for a thousand years but Jabotinsky was right -- his warning prophetic. We got out but most did not."

We are not in Lithuania. It is not the 1930s. There is no Luftwaffe overhead. No U-boats off the coast of long Island. No Panzer divisions on our borders. But make no mistake; we are under attack - our values, our tolerance, our freedom, our virtue, our land.

Now before some folks roll their eyes and glance at their watches let me state emphatically, unmistakably - I have no pathology of hate, nor am I a manic Paul Revere, galloping through the countryside. I am not a pessimist, nor prone to panic attacks. I am a lover of humanity, all humanity. Whether they worship in a synagogue, a church, a mosque, a temple or don't worship at all. I have no bone of bigotry in my body, but what I do have is hatred for those who hate, intolerance for those who are intolerant, and a guiltless, unstoppable obsession to see evil eradicated.

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Today the enemy is radical Islam but it must be said sadly and reluctantly that there are unwitting, co-conspirators who strengthen the hands of the evil doers. Let me state that the overwhelming number of Muslims are good Muslims, fine human beings who want nothing more than a Jeep Cherokee in their driveway, a flat screen TV on their wall and a good education for their children, but these good Muslims have an obligation to destiny, to decency that thus far for the most part they have avoided. The Kulturkampf is not only external but internal as well. The good Muslims must sponsor rallies in Times Square, in Trafalgar Square, in the UN Plaza, on the Champs Elysee, in Mecca condemning terrorism, denouncing unequivocally the slaughter of the innocent. Thus far, they have not. The good Muslims must place ads in the NY Times. They must buy time on network TV, on cable stations, in the Jerusalem Post, in Le Monde, in Al Watan, on Al Jazeera condemning terrorism, denouncing unequivocally the slaughter of the innocent - thus far, they have not. Their silence allows the vicious to tarnish Islam and define it.

Brutal acts of commission and yawning acts of omission both strengthen the hand of the devil.

I recall a conversation with my father shortly before he died that helped me understand how perilous and how broken is our world; that we are living on the narrow seam of civilization and moral oblivion. Knowing he had little time left he shared the following - "Shal. I am ready to leave this earth. Sure I'd like to live a little longer, see a few more sunrises, but truthfully, I've had it. I'm done. Finished. I hope the Good Lord takes me soon because I am unable to live in this world knowing what it has become."

This startling admission of moral exhaustion from a man who witnessed and lived through the Depression, the Holocaust, WWII, Communist Triumphalism, McCarthyism, Strontium 90 and polio. - Yet his twilight observation was - "The worst is yet to come." And he wanted out.

I share my father's angst and fear that too many do not see the authentic, existential threat we face nor confront the source of our peril. We must wake up and smell the hookah.

"Lighten up, Lewis. Take a chill pill, some of you are quietly thinking. You're sounding like Glen Beck. It's not that bad. It's not that real." But I am here to tell you - "It is." Ask the member of our shul whose sister was vaporized in the Twin Towers and identified finally by her charred teeth, if this is real or not. Ask the members of our shul who fled a bus in downtown Paris, fearing for their safety from a gang of Muslim thugs, if this is an exaggeration. Ask the member of our shul whose son tracks Arab terrorist infiltrators who target - pizza parlors, nursery schools, Pesach seders, city buses and play grounds, if this is dramatic, paranoid hyperbole.

Ask them, ask all of them - ask the American GI's we sit next to on planes who are here for a brief respite while we fly off on our Delta vacation package. Ask them if it's bad. Ask them if it's real.

Did anyone imagine in the 1920's what Europe would look like in the 1940's. Did anyone presume to know in the coffee houses of Berlin or in the opera halls of Vienna that genocide would soon become the celebrated culture? Did anyone think that a goofy-looking painter named Shickelgruber would go from the beer halls of Munich and jail, to the Reichstag as Feuhrer in less than a decade? Did Jews pack their bags and leave Warsaw, Vilna, Athens, Paris, Bialystok, Minsk, knowing that soon their new address would be Treblinka, Sobibor, Dachau and Auschwitz?

The sages teach - "Aizehu chacham - haroeh et hanolad - Who is a wise person - he who sees into the future." We dare not wallow in complacency, in a misguided tolerance and naïve sense of security.

We must be diligent students of history and not sit in ash cloth at the waters of Babylon weeping. We cannot be hypnotized by eloquent-sounding rhetoric that soothes our heart but endangers our soul. We cannot be lulled into inaction for fear of offending the offenders. Radical Islam is the scourge and this must be cried out from every mountain top. From sea to shining sea, we must stand tall, prideful of our stunning decency and moral resilience. Immediately after 9/11 how many mosques were destroyed in America? None. After 9/11, how many Muslims were killed in America? None. After 9/11, how many anti-Muslim rallies were held in America? None. And yet, we apologize. We grovel. We beg forgiveness.

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The mystifying litany of our foolishness continues. Should there be a shul in Hebron on the site where Baruch Goldstein gunned down twenty-seven Arabs at noonday prayers? Should there be a museum praising the U.S. Calvary on the site of Wounded Knee? Should there be a German cultural center in Auschwitz? Should a church be built in the Syrian town of Ma'arra where Crusaders slaughtered over 100,000 Muslims? Should there be a thirteen story mosque and Islamic Center only a few steps from Ground Zero?

Despite all the rhetoric, the essence of the matter can be distilled quite easily. The Muslim community has the absolute, constitutional right to build their building wherever they wish. I don't buy the argument - "When we can build a church or a synagogue in Mecca they can build a mosque here." America is greater than Saudi Arabia. And New York is greater than Mecca. Democracy and freedom must prevail.

Can they build? Certainly. May they build? Certainly. But should they build at that site? No -- but that decision must come from them, not from us. Sensitivity, compassion cannot be measured in feet or yards or in blocks. One either feels the pain of others and cares, or does not.

If those behind this project are good, peace-loving, sincere, tolerant Muslims, as they claim, then they should know better, rip up the zoning permits and build elsewhere.

Believe it or not, I am a dues-paying, card carrying member of the ACLU, yet from start of finish, I find this sorry episode disturbing to say the least.

William Burroughs, the novelist and poet, in a wry moment wrote - "After one look at this planet, any visitor from outer space would say - "I want to see the manager."

Let us understand that the radical Islamist assaults all over the globe are but skirmishes, fire fights, and vicious decoys. Christ and the anti-Christ. Gog U'Magog. The Sons of Light and the Sons of Darkness; the bloody collision between civilization and depravity is on the border between Lebanon and Israel. It is on the Gaza Coast and in the Judean Hills of the West Bank. It is on the sandy beaches of Tel Aviv and on the cobblestoned mall of Ben Yehuda

Street. It is in the underground schools of Sderot and on the bullet-proofed inner-city buses. It is in every school yard, hospital, nursery, classroom, park, theater - in every place of innocence and purity.

Israel is the laboratory - the test market. Every death, every explosion, every grisly encounter is not a random, bloody orgy. It is a calculated, strategic probe into the heart, guts and soul of the West.

In the Six Day War, Israel was the proxy of Western values and strategy while the Arab alliance was the proxy of Eastern, Soviet values and strategy. Today too, it is a confrontation of proxies, but the stakes are greater than East Jerusalem and the West Bank. Israel in her struggle represents the civilized world, while Hamas, Hezbollah, Al Qaeda, Iran, Islamic Jihad, represent the world of psychopathic, loathsome evil.

As Israel, imperfect as she is, resists the onslaught, many in the Western World have lost their way displaying not admiration, not sympathy, not understanding, for Israel's galling plight, but downright hostility and contempt. Without moral clarity, we are doomed because Israel's galling plight ultimately will be ours. Hanna Arendt in her classic *Origins of Totalitarianism* accurately portrays the first target of tyranny as the Jew. We are the trial balloon. The canary in the coal mine. If the Jew/Israel is permitted to bleed with nary a protest from "good guys" then tyranny snickers and pushes forward with its agenda.

Moral confusion is a deadly weakness and it has reached epic proportions in the West; from the Oval Office to the UN, from the BBC to Reuters to MSNBC, from the New York Times to Le Monde, from university campuses to British teachers unions, from the International Red Cross to Amnesty International, from Goldstone to Elvis Costello, from the Presbyterian Church to the Archbishop of Canterbury.

There is a message sent and consequences when our president visits Turkey and Egypt and Saudi Arabia, and not Israel.

There is a message sent and consequences when free speech on campus is only for those championing Palestinian rights.

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There is a message sent and consequences when the media deliberately doctors and edits film clips to demonize Israel.

There is a message sent and consequences when the UN blasts Israel relentlessly, effectively ignoring Iran, Sudan, Venezuela, North Korea, China and other noxious states.

There is a message sent and consequences when liberal churches are motivated by Liberation Theology, not historical accuracy.

There is a message sent and consequences when murderers and terrorists are defended by the obscenely transparent "one man's terrorist is another man's freedom fighter."

John Milton warned, "Hypocrisy is the only evil that walks invisible."

A few days after the Gaza blockade incident in the spring, a congregant happened past my office, glanced in and asked in a friendly tone -

"Rabbi. How're y' doing?"

I looked up, sort of smiled and replied - "I've had better days."

"What's the matter? Is there anything I can do to cheer you up?" he inquired.

"Thank you for the offer but I'm just bummed out today and I showed him a newspaper article I was reading.

"Madrid gay pride parade bans Israeli group over Gaza Ship Raid." I explained to my visitor - "The Israeli gay pride contingent from Tel Aviv was not allowed to participate in the Spanish gay pride parade because the mayor of Tel Aviv did not apologize for the raid by the Israeli military."

The only country in the entire Middle East where gay rights exist, is Israel. The only country in the entire Middle East where there is a gay pride parade, is Israel. The only country in the Middle East that has gay neighborhoods and gay bars, is Israel.

Gays in the Gaza would be strung up, executed by Hamas if they came out and yet Israel is vilified and ostracized. Disinvited to the parade.

Looking for logic?

Looking for reason?

Looking for sanity?

Kafka on his darkest, gloomiest day could not keep up with this bizarre spectacle and we "useful idiots" pander and fawn over cutthroats, sinking deeper and deeper into moral decay, as the enemy laughs all the way to the West Bank and beyond.

It is exhausting and dispiriting. We live in an age that is redefining righteousness where those with moral clarity are an endangered, beleaguered specie.

Isaiah warned us thousands of years ago - "Oye Lehem Sheh-Korim Layome, Laila v'Laila, yome - Woe to them who call the day, night and the night, day." We live on a planet that is both Chelm and Sodom. It is a frightening and maddening place to be. How do we convince the world and many of our own, that this is not just anti-Semitism, that this is not just anti-Zionism but a full throttled attack by unholy, radical Islamists on everything that is morally precious to us?

How do we convince the world and many of our own that conciliation is not an option, that compromise is not a choice?

Everything we are. Everything we believe. Everything we treasure, is at risk.

The threat is so unbelievably clear and the enemy so unbelievably ruthless how anyone in their right mind doesn't get it is baffling. Let's try an analogy. If someone contracted a life-threatening infection and we not only scolded them for using antibiotics but insisted that the bacteria had a right to infect their body and that perhaps, if we gave the invading infection an arm and a few toes, the bacteria would be satisfied and stop spreading

Anyone buy that medical advice? Well, folks, that's our approach to the radical Islamist bacteria. It is amoral, has no conscience and will spread unless it

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is eradicated. - There is no negotiating.
Appeasement is death.

I was no great fan of George Bush - didn't vote for him. (By the way, I'm still a registered Democrat.) I disagreed with many of his policies but one thing he had right. His moral clarity was flawless when it came to the War on Terror, the War on Radical Islamist Terror. There was no middle ground - either you were friend or foe. There was no place in Bush's world for a Switzerland. He knew that this competition was not Toyota against G.M., not the Iphone against the Droid, not the Braves against the Phillies, but a deadly serious war, winner take all. Blink and you lose. Underestimate, and you get crushed.

I know that there are those sitting here today who have turned me off. But I also know that many turned off their rabbis seventy five years ago in Warsaw, Riga, Berlin, Amsterdam, Cracow, Vilna. I get no satisfaction from that knowledge, only a bitter sense that there is nothing new under the sun.

Enough rhetoric - how about a little "show and tell?" A few weeks ago on the cover of Time magazine was a horrific picture with a horrific story. The photo was of an eighteen year old Afghani woman, Bibi Aisha, who fled her abusive husband and his abusive family. Days later the Taliban found her and dragged her to a mountain clearing where she was found guilty of violating Sharia Law. Her punishment was immediate. She was pinned to the ground by four men while her husband sliced off her ears, and then he cut off her nose.

That is the enemy.

If nothing else stirs us. If nothing else convinces us, let Bibi Aisha's mutilated face be the face of Islamic radicalism. Let her face shake up even the most complacent and naïve among us. In the holy crusade against this ultimate evil, pictures of Bibi Aisha's disfigurement should be displayed on billboards, along every highway from Route 66 to the Autobahn, to the Transarabian Highway. Her picture should be posted on every lobby wall from Tokyo to Stockholm to Rio. On every network, at every commercial break, Bibi Aisha's face should appear with the caption - "Radical Islamic savages did this." And underneath - "This ad was approved by Hamas, by Hezbollah, by Taliban, by the Iranian

Revolutionary Guard, by Islamic Jihad, by Fatah al Islam, by Magar Nodal Hassan, by Richard Reid, by Ahmanijad, by Sheik Omar Abdel Rahman, by Osama bin Laden, by Edward Said, by The Muslim Brotherhood, by Al Queda, by CAIR."

"The moral sentiment is the drop that balances the sea" said Ralph Waldo Emerson. Today, my friends, the sea is woefully out of balance and we could easily drown in our moral myopia and worship of political correctness.

We peer up into the heavens sending probes to distant galaxies. We peer down into quarks discovering particles that would astonish Einstein. We create computers that rival the mind, technologies that surpass science fiction. What we imagine, with astounding rapidity, becomes real. If we dream it, it does, indeed, come. And yet, we are at a critical point in the history of this planet that could send us back into the cave, to a culture that would make the Neanderthal blush with shame.

Our parents and grandparents saw the swastika and recoiled, understood the threat and destroyed the Nazis. We see the banner of Radical Islam and can do no less.

A rabbi was once asked by his students.... "Rebbi. Why are your sermons so stern?" Replied the rabbi, "If a house is on fire and we chose not to wake up our children, for fear of disturbing their sleep, would that be love? Kinderlach, 'di hoyz brent.' Children our house is on fire and I must arouse you from your slumber."

During WWII and the Holocaust. was it business as usual for priests, ministers, rabbis? Did they deliver benign homilies and lovely sermons as Europe fell, as the Pacific fell, as North Africa fell, as the Mideast and South America tottered, as England bled? Did they ignore the demonic juggernaut and the foul breath of evil? They did not. There was clarity, courage, vision, determination, sacrifice, and we were victorious. Today it must be our finest hour as well. We dare not retreat into the banality of our routines, glance at headlines and presume that the good guys will prevail.

Democracies don't always win. Tyrannies don't always lose.

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My friends - the world is on fire and we must awake from our slumber. "EHR KUMT"

RABBI LEWIS' LETTER TO HIS CONGREGATION

October 15, 2010

Dear Friends,

I wish you all once again a new year full of health, happiness and joy. It has been about a month since my High Holiday sermon "Ehr Kumt" and, as promised, now that the holidays have passed, I am writing to follow up. The sermon was a risky one but as of this writing, the criticisms have been remarkably and happily few, while the praise has been abundant, indeed, overwhelming. I must say, that what moved me the most and has given me the greatest pride was your response to the sermon. I have always loved being your rabbi, but felt especially honored that Rosh Hashanah morning, by your enthusiasm and support.

We have all become soldiers in this war but are uncertain on how to proceed. We also share a sense of impotency and ask "What can I, one person, do that will make a difference?" There is a beautiful Midrash that provides us encouragement and guidance. The text reminds us, in our frustration, that grains of sand on the shore are tiny, nearly invisible, yet clumped together, united in purpose, they can hold back mighty oceans. Together, with each of us making a commitment and a contribution, we can absolutely make a difference. I do not pretend to be the wisest man in the world and to have all the answers but following are some thoughts that I pray give us direction in this most complex and dangerous of times.

We are the most powerful nation on the planet but, equivocation, naiveté and moral pandering are fatal flaws. As a democracy we express ourselves at the ballot box and herein lies underestimated, but great power. In these critical times we must make certain that everyone we know is registered and exercises their right, indeed, their obligation to vote. Revolution and change, in this remarkable country, happens in the voting booth. Our task is to put into office or keep in office those who "get it," and understand the very real threat we face; are prepared to challenge it and to defeat it. Those politicians who

don't "get it" must be voted out, or if running for office, not elected. We must encourage folks to support with time, energy and money the candidates and politicians who affirm America's greatness and will work to promote freedom and decency and crush utterly Islamic radicalism. No politician is perfect and we might be in disagreement with some positions they voice, but when we make a decision on who to cast a vote for – "getting it" must be a top priority. The issues we face are profoundly complicated with no simple solution. Our responsibility is to delve deeply and search out the truth and vote accordingly.

During World War II courageous Germans, Poles, Dutch... hid and protected Jews from the Nazis. In an irony of history, it is now we who must protect those who are in peril from their own. It is not the Nazis and the Jews, but the evil Muslims and the good Muslims. Christians, Jews, all righteous citizens must reach out to the good Muslims and draw them out into public. We must extend a hand – both hands – in friendship, in understanding to this beleaguered community of victims who literally fear for their lives if they speak out against radical Islam. We must convince them that America is not Paris, not Amsterdam, not the Gaza... and that they must reclaim their faith with forceful, public action. Rallies. Ads. Media appearances. P.R. blitzes. In the Talmud we learn "shtika k'hoda"ah – Silence is agreement." The thundering silence thus far from the Good Muslims must end. We must help them as lovers of freedom, liberty, America and as haters of Islamic tyranny and terror.

Islamic extremism is a pathology that goes way beyond Mideast oil. We in America send a third of a trillion dollars a year overseas, mostly to countries that are not our friends. These oil revenues drive Islamic terror in no small way and we end up paying for the bullets that are shot at us. We must end our dependence on Mideast oil and support every effort to do so and promote other sustainable sources of energy. There are technologies on the horizon (much coming from Israel) that we must push our elected officials to promote and embrace. We must also be prepared to make sacrifices and adjustments in our personal lives to promote the disconnect from our oil addiction.

These three suggestions are crucial in our war against radical Islamists but there are certainly many

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additional strategies we must employ. In the interest of space and time, let me share an assortment of brief thoughts and information.

1) Reach out to the Conservative, Evangelical Christian community. They are among our strongest allies.

2) Reach out to the Liberal Christian community – we have many friends there but also many who are not our friends. Come armed with knowledge, facts and be prepared to debate.

3) “One man’s terrorist is another man’s freedom fighter” -- BALONEY. If one targets civilians, non-combatants, they are terrorists, period. If one targets combatants, military sites and innocent life is lost, that is unfortunate but not terror. Don’t be trapped by manipulative claims of moral equivalencies.

4) Express your opinions boldly but be certain they are not rooted in inadvertent bigotry.

5) Support Israeli institutions, religious movements and efforts that promote religious pluralism. Internal religious extremism threatens Israeli security and vitality in a very real way. A strong, democratic Israel is what the civilized world needs.

6) Let us not be naïve – “We readily acknowledge that good people exist so why do so many deny the existence of evil people?”

7) Scrutinize the electronic and print media and if we see hypocrisy, misinformation, distortions, cowardice – let them know.

8) Read about the Middle East. Become more knowledgeable. The truth is on our side.

9) We must prepare our children, when they go off to college, for the hostility and bigotry they will witness that masquerades as “Free Speech,” tolerance and enlightenment. Notorious double standards have found their way to our campuses.

10) Suggested journals and sites:

Commentary
The Weekly Standard
Jerusalem Post

Jerusalem Report

The New Republic

www.memri.org

mediareport@camera.org

www.ismi.emory.edu/stein.html

11) Good Muslim sites to explore:

www.theamericanmuslim.org

ICSE@usaji.org

www.isbatlanta.org

www.aicongress.org

www.aifdemocracy.org

www.islamicpluralism.org

12) Books:

The Palestinian Right to Israel, Alex Grobman

The Case Against Israel’s Enemies, Alan Dershowitz

American Jihad: The Terrorists Among Us, Steve Emerson

The Missing Peace, Dennis Ross

13) Join and support AIPAC, ADL, AJC.

14) Get involved.

Let us work intelligently, courageously and tirelessly to create a world free of terror where as the Psalmist teaches, “none shall terrify us, love and justice will flow like a mighty stream and peace will fill the earth as the waters fill the sea.”

Sincerely,
Rabbi Shalom Lewis
SL/

GIGGLES

You know you're a Jew if:

You watched Ed Sullivan every Sunday night, and your parents laughed out loud at Myron Cohen.

You spent your entire childhood thinking everyone called pot roast "brisket."

You grew up thinking it was normal for someone to shout "Are you okay? Are you okay?" through the bathroom door when you were in there longer than 3 minutes.

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Your family dog responded to commands in Yiddish.

Every Saturday morning your father went to the neighborhood deli (called an "apetitizing store") for whitefish salad, whitefish ("chubs"), lox (nova if you were rich!), herring, corned beef, roast beef, Cole slaw, potato salad, a 1/2-dozen huge barrel pickles, a dozen assorted bagels, cream cheese and rye bread (sliced while he waited) .. all of which would be strictly off-limits until Sunday morning.

Every Sunday afternoon was spent visiting your grandparents and/or other relatives.

You experienced the phenomenon of 50 people fitting into a 10-foot-wide dining room hitting each other with plastic plates trying to get to a deli tray.

You had at least one female relative who penciled on eyebrows which were always asymmetrical.

You thought pasta was stuff used exclusively for Kugel and kasha with bowties.

You were as tall as your grandmother by the age of seven.

You were as tall as your grandfather by the age seven and a half.

You never knew anyone whose last name didn't end in one of 5 standard suffixes (berg, baum, man, stein and witz.)

You were surprised to discover that wine doesn't always taste like cranberry sauce

You can look at gefilte fish and not turn green.

Your mother smacked you really hard and continues to make you feel bad for hurting her hand.

You can understand Yiddish but you can't speak it.

You know how to pronounce numerous Yiddish words and use them correctly in context, yet you don't exactly know what they mean. Kinahurra.

You're still angry at your parents for not speaking both Yiddish and English to you when you were a baby.

You have at least one ancestor who is somehow related to your spouse's ancestor

Your grandparent's newly washed linoleum floor was covered with the NY Times, which your grandparents could not read

You thought speaking loud was normal.

You considered your Bar or Bat Mitzvah a "Get Out of Hebrew School Free" card.

You think eating half a jar of dill pickles is a wholesome snack.

You're compelled to mention your grandmother's "steel cannonballs" upon seeing fluffy matzo balls served at restaurants.

You buy 3 shopping bags worth of hot bagels on every trip to NYC and ship them home via FedEx. (Or, if you live near NYC or Philadelphia or another Jewish city hub, you drive 3 hours just to buy a dozen "real" bagels.)

Your mother took personal pride when a Jew was noted for some accomplishment (showbiz, medicine, politics, etc.) and was ashamed and embarrassed when a Jew was accused of a crime .. as if they were relatives.

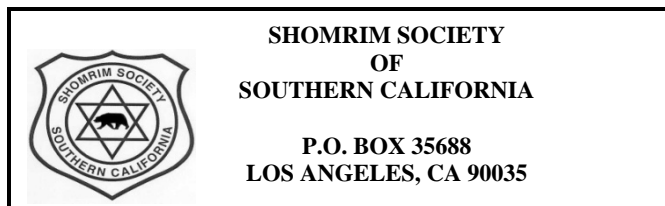
You thought sleep away college was only where non-Jews went ... Jews went to city schools ... unless they had scholarships or made an Ivy League school.

And finally, you knew that Sunday night and the night after any Jewish holiday was designated for Chinese food.

Children in Schul

After a shul service on Sabbath morning, a young boy suddenly announced to his mother, "Mom, I've decided to become a Rabbi When I grow up." "That's okay with us, but what made you decide that?" "Well," said the little boy, "I have to go to shul on Sabbath anyway, and I figure it will be more fun to stand up and yell, than to sit and listen."

HASHOMER



APPLICATION Please Print

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Please place check mark in front of choice:

- \$18 Initial Membership
- \$36 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 2011!

**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 \$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@gmail.com.

The ***HASHOMER*** published by the Shomrim Society of Southern California for members of the Law Enforcement, Public Safety and Administration of Justice Community

Special Edition - November-December 2010

INSIDE . . .

President's Message, Calendar, & Announcements

BIOGRAPHY, INTRODUCTION, SERMON, and LETTER TO HIS CONGREGATION

by Rabbi Shalom J. Lewis

Giggles



**SHOMRIM SOCIETY
OF
SOUTHERN CALIFORNIA**

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