



# 北 美 風 沙

## The North American LaSallians

Aug 2017

### HKDSE Results

#### HKDSE 2017

Excerpt from <http://web.lasalle.edu.hk>

The College is pleased to announce that our F6 students have done very well in the 2017 DSE examination. There are a number of students scoring 42 points or more (best 7 subjects). Yu Hoi Wai got 5\*\* (6) 5\*(1).

Outstanding students include:

Chan Sheung Chit	Lam Ching Yu	Qian Zhekai
Chan Cheuk Lam	Ng Hon Yin Nicholas	Lam Hei Long
Lee Wa Tong	Li Wai Tak Victor	Chan Tsz Yu
Tsang Hon Ting	Mok Chiu Hang	Chu Justin Chiu Man
Yung Chak Lam	Yeung Cheuk Hin	Cheng Kwan Yiu
Leung Hei Ching Jeremy	Ho Chun Hin	Yuen Wing Hei
Chong Chi Hin	Chan Sheung Man	Ho Yin Yuk
Cheung Ho Yeuk	Chun Siu Wah	Lam Sing Yuk
Chung Tin Tsun	Wan Tsz Wah	Lui Man Yin
Cheung Chi Kiu	Leung Lok Hang	

We congratulate the graduates and wish them every success in their future endeavours.

### About this newsletter

This newsletter is aimed at providing an electronic platform for communication among La Salle College old boys residing in North America. However, it shall not be used as a tool to promote any personal agenda. The editorial board therefore reserves the right to review and edit all submissions to ensure that no inappropriate contents appear in any issue of this newsletter. The editorial board also reserves the right to reject any submission that is not in line with the objective of this newsletter. Please send all your communications to [editors@lscobaedm.org](mailto:editors@lscobaedm.org).

To subscribe to this newsletter, please email (with subject line : subscribe) to [newsletter-lscobaedm.org-subscribe@lscobaedm.org](mailto:newsletter-lscobaedm.org-subscribe@lscobaedm.org).

Newsletter Committee comprises of the following members :

East Coast (USA)	Christopher Tse (1965), Peter Lai (1967)
Edmonton	Calvin Chan (1971)
San Francisco Bay Area	Ephrem Fung (1976), Ambrose Lee (1998)
Southern California	Eddie Shek (1985)
Toronto	Felix Leung (1985), Kevin Kwok (1988), Jimmy Chang (1966)
Vancouver	Nick Domingo (1963), Richard Choo (1977)

### Reminders

#### East Coast (USA)

##### Sunday Dim Sum Lunch

Date every Sunday  
Time noon  
Venue Asian Jewels Seafood Restaurant  
133-30 39th Avenue, Flushing NY 11354  
Tel. 718-359-8600  
Contact [dimsum@nylscoba.org](mailto:dimsum@nylscoba.org)

#### Edmonton

##### Monthly Dim Sum Gathering

Date Aug 4, 2017 (first Friday of each month)  
Time noon  
Venue Urban China Restaurant 潮樓大酒樓  
Contact [billshwong@shaw.ca](mailto:billshwong@shaw.ca)

##### Annual BBQ

Date Sunday Aug 27, 2017  
Time 5:00 pm  
Venue Chateau at Whitemud Ridge  
1406 Hodgson Way  
Cost \$20/person (including BBQ, alcoholic and non-alcoholic beverages)  
Contact [billshwong@shaw.ca](mailto:billshwong@shaw.ca)  
On or before Monday, Aug 21, 2017

#### Southern California

##### Monthly Dim Sum Gathering

Date every first Sunday  
Time noon to 2 pm  
Venue Empress Harbor Seafood Restaurant  
111 N. Atlantic Blvd., 3/F, Monterey Park

#### Toronto

##### Joint Schools Alumni Soccer Tournament

Date August 13, 2017  
Time 12:30 pm  
Venue Benjamin Marr Park, Markham  
Address 28 Cornell Common Rd, Markham, ON L6B 1C4  
Contact Kevin Kwok (88) Tel: 647 928 5880

##### Annual Summer BBQ Picnic

Date August 27, 2017  
Time 11:00 am  
Venue Adams Park  
Address 2 Rozell Rd, Scarborough, ON M1C 2L1  
Cost Free  
Contact:  
Paul Khoo (71) [klkakmk@hotmail.com](mailto:klkakmk@hotmail.com),  
Chris Fong (94) [shihangfong@yahoo.com](mailto:shihangfong@yahoo.com)



# 北美風沙 The North American LaSallians

Aug 2017

## Chapter News

### Toronto Chapter

#### Toronto Chapter Table Tennis Teams Win Double Runners-up

Kevin Kwok (88)

Joint School Alumni Table Tennis Tournament 2017 took place at Canadian Chinese Table Tennis Association on 22 July, 2017.

Toronto Chapter sent two teams to participate in this annual event. Our Team A finished as the 1<sup>st</sup> runner-up in Division 1 tournament while our Team B snatched the 1st runner up award in Division 2 competition.

We would like to extend our sincere thanks to Team A captain John Keung (65), Team B captain Charles Yap (71), and Teams Manager Peter Lau (70) for their coordination.

Team A roster: John Keung (65), Daniel Kwong (68), Philip Poon (73) and Eric Yu (80)

Team B roster: Raymond Hui (68), Charles Yap (71), Joey Tavares (73) and John Chow (78)

During the prize presentation dinner, La Salle OBA and Wah Yan OBA agreed to have another friendly game in the near future.





## Special Contribution

This 10-part series, contributed by William Lai (1961), is based on his trip to Israel and Jordan in 2016. There are many Biblical quotes in the article. William wishes to note that he uses King James Version for the quotes.

Our readers are also encouraged to express their views here in the Newsletter any time. Please send your contributions to [editors@lscobaedm.org](mailto:editors@lscobaedm.org). The Editorial Board of this Newsletter reserves the right to edit submissions to ensure quality and the right to make final decisions whether to publish any article or not to protect the integrity of this Newsletter.

Editors

### The Promised Land (Part 3 of 10)

William Lai (1961)

#### Mount Carmel Muhraqa

Mount Carmel, the summit of which is called Muhraqa, was the site where Elijah claimed victory over the prophets of Baal on a game of calling for fire from heaven. Elijah set up Baal by asking him to prepare a sacrificial bullock on an altar and then to call on his (Baal's) god to light a fire onto the altar. But nothing happened when Baal made his request to his supposed god. Then Elijah took his turn, prepared his sacrificial animal on his own altar, and cried out to the Lord: *"Hear me, O Lord, hear me, that this people may know that thou art the Lord God, and that thou hast turned their heart back again"* (1 Kings 18:37). And lo and behold, *"Then the fire of the Lord fell, and consumed the burnt sacrifice"* (1 Kings 18:38).

Elijah won the contest. But this vengeful individual was not satisfied. He had a more sinister plan for the losers. *"And Elijah said unto them, Take the prophets of Baal; let not one of them escape. And they took them: and Elijah brought them down to the brook Kishon, and slew them there"* (1 Kings 18:40). So, for losing a rather silly game, Baal and his crew were slaughtered by Elijah who has been forever commemorated by a lively statue on Mount Carmel. One question: was this violence necessary?

In any case, Elijah seemed to have special powers in calling for fire from above. He did the same thing to King Ahaziah's envoys twice when he said to the captain of the 50 accompanying emissaries: *"let fire come down from heaven, and consume thee and thy fifty. And there came down fire from heaven, and consumed him and the fifty"* (2 Kings 1:10). Elijah spared the third captain and followed him to see Ahaziah. But Elijah's intent was not benign. He came to tell King Ahaziah that God had ordered his death: *"thou shalt not come down off that bed on which thou art gone up, but shalt surely die. So he died according to the word of the Lord which Elijah had spoken"* (2 Kings 1:16-17).

That was not the only amazing thing about Elijah and fire. Shortly after this event, the Lord recalled Elijah. He was walking with his follower Elisha one day, *"and it came to pass, as they still went on, and talked, that, behold, there appeared a chariot of fire, and horses of fire, and parted them both asunder; and Elijah went up by a whirlwind into heaven"* (2 Kings 2:11).

He was able to order fire from above and he went up in a chariot of fire in a whirlwind? In modern military parlance, Elijah called for artillery fire and/or air strikes, and he left aboard a jet plane or some aircraft that emitted fire and "whirlwind". One theory is that Elijah and his "Lord" were ancient aliens with advanced technology that the ancients could only describe with terms they know such as chariots of fire, instead of saying a jet engine.

The other thing to note is that Elijah went to "heaven" without dying. Some believed that he was transported to some place where he would reappear. Even just shortly after Elijah's ascent, some prophets already suspected that *"lest peradventure the Spirit of the Lord hath taken him up, and cast him upon some mountain, or into some valley"* (2 Kings 2:16). It was noted that, later on, Elijah wrote a letter on behalf of the Lord to King Jehoram, accusing Jehoram of being disloyal and murderous: *"there came a writing to him from Elijah",* advising Jehoram that *"a great plague will the Lord smite thy people, and thy children, and thy wives, and all thy goods; And thou shalt have great sickness by disease of thy bowels, until thy bowels fall out by reason of the sickness day by day"* (2 Chronicles 21:12-15). One gets the impression that Elijah wasn't a nice guy. He was the Lord's hatchet man with the authority to use firepower as he saw fit and the privilege of jet-setting in the ancient version of Air Force One.



# 北美風沙 The North American LaSallians

Aug 2017



Mount Carmel front entrance and vista at the back



Elijah in his combat pose and spot where he called for fire from the heavens

## Moses and Mount Nebo

Moses ended his Exodus journey on Mount Nebo. It was a heart-rending end. Moses was allowed to view the Promised Land from Mount Nebo, but was denied the pleasure of entering it by God.

*"And Moses went up from the plains of Moab unto the mountain of Nebo, to the top of Pisgah, And the Lord shewed him all the land....which I swore unto Abraham, unto Isaac, and unto Jacob, saying I will give it unto thy seed: I have caused thee to see it with thine eyes, but thou shalt not go over thither"* (Deuteronomy 34:1-4).

God seemed to have been pissed off big time by Moses. After all the trials and tribulations of risking his own life in tussling with the Pharaoh in order to extricate his people from the tyranny of Egypt and masterminding the migration of the entire Egyptian Jewish population in the desert for 40 years, all he got was a glimpse of the Promised Land. Moses got the short end of the stick from God.

The problem seemed to have been brewing from the get-go.

When God first appeared to Moses to give him the Exodus tasking, Moses was shepherding for his father-in-law, Jethro, outside of Egypt on Mount Horeb (also known as mount Sinai). God made a fanfare of the job interview, complete with a fiery bush which curiously was not consumed by the fire (Exodus 3:1-12). Moses seemed awed by the non-burning bush, but he was not too impressed by God's work proposal. He believed that he wasn't up to the task and tried to balk at God's job offer (Exodus 4:13). That made God really angry: *"And the anger of the Lord was kindled against Moses"* (Exodus 4:14). The Lord, however, was relentlessly insistent and finally Moses succumbed to the Lord's wishes and returned to Egypt for the job. The point here is that even at the outset, there were conflicts between the Lord and Moses, which portended things to come.

What followed was the familiar Exodus story wherein Moses, upon the urging of the Lord, gave an ultimatum to the Pharaoh to *"Let my people go"* (Exodus 8:1). The Pharaoh was in no mood to let his free slave labour disappear of course and utterly refused. In response, the Lord inflicted ten plagues upon Egypt. The exasperated Pharaoh eventually agreed to release Moses and his people.



# 北 美 風 沙 The North American LaSallians

Aug 2017

Do you know how many refugees Moses led out of Egypt? The official count was 600,000 men plus dependants (Exodus 12:37). This number has been disputed and discussed through the centuries. It remains a possibility. The Israelites first migrated to Egypt under Jacob's leadership for what they thought would be a better life (the ancient equivalent of "going to America"). Jacob named everybody who came with him (Genesis 46:8-25). The exact headcount was 70: "*all the souls of the house of Jacob, which came into Egypt, were threescore and ten*" (Genesis 46:27). They prospered in the ancient New World until a certain Egyptian king came along and realized the potential free labour provided by the foreigners. He simply enslaved them (Exodus 1:8-14). The interval between the arrival of Jacob and his entourage in Egypt and the Moses-led exit was said to be 430 years (Exodus 12:40-41). This duration was also debated in the literature. But we are talking hundreds of years in any case, and in that time 70 souls could have multiplied to quite a mass. (But since almost all 70 came from the same household, the genetic implications of such population expansion are unknown.)

But whatever the real number was, it must have been quite a sizeable population on the move at Exodus time. Leading this huge motley crowd must have been an extremely daunting and trying task for Moses. Then throughout the 40 years in the desert in a circuitous route to the Promised Land, Moses showed that from time to time he had some trouble managing the population and was unable to calm the unrests without appealing for help from God who was none too pleased.

For example, when the Pharaoh's troops pursuing the Israelites came just before reaching the Red Sea, the crowd became very fearful and agitated. They "*cried out unto the Lord*" and blamed Moses for bringing them out of Egypt: "*hast thou taken us away to die in the wilderness?*" (Exodus 14:10-11). Trying to calm their nerves, Moses said to the people: "*Fear ye not.....The Lord shall fight for you, and ye shall hold your peace*" (Exodus 14:13-14). But the Lord was not very happy with Moses and his people and "*said unto Moses, Wherefore criest thou unto me? Speak unto the children of Israel, that they go forward*" (Exodus 14:15). In other words, the Lord questioned why Moses had to cry out to Him, instead of just handling them himself. The Lord, however, did help Moses out by instructing him how to part the Red Sea (Exodus 14:16-31).

Shortly after crossing the Red Sea, another mob scene developed due to a lack of food. The crowd accused Moses of trying to starve them to death: "*for ye have brought us forth into this wilderness, to kill his whole assembly with hunger*" (Exodus 16:3). Upon learning of the "*murmurings of the children of Israel*" (Exodus 16:12), the Lord embarked on a humanitarian mission and provided some fast food from heaven in the form of manna and quail (Exodus 13-15). But they had to collect the food on a daily basis for six days, except for the Sabbath when food collection was not allowed. They were supposed to collect twice the amount on the sixth day to keep for the seventh day. Moses' instructions to the people: "*Six days ye shall gather it; but on the seventh day, which is the Sabbath, in it there shall be none*" (Exodus 16:26). But as in every crowd, there were delinquents: "*And it came to pass, that there went out some of the people on the seventh day for to gather, and they found none*" (Exodus 16:27). The Lord was furious and berated Moses for not being able to keep his people in line: "*And the Lord said unto Moses, How long refuse ye to keep my commandments and my laws?*" (Exodus 16:28). The Lord saw the incident as defiance on the part of Moses and his people.

Not long after this episode, Moses needed the Lord again, this time in some desperation. While camped at a place called Rephidim in the Desert of Sin, water ran out. The people again accused Moses of trying to "*kill us and our children and our cattle with thirst*" (Exodus 17:3). The mob became rather unruly. Moses feared for his life and made a desperate call to the Lord: "*And Moses cried unto the Lord, saying, What shall I do unto this people? They be almost ready to stone me*" (Exodus 17:4). The Lord then instructed Moses to take his "rod" that he used to strike the Nile (turning the river water into blood, Exodus 7:17) and go to "*the rock in Horeb; and thou shalt smite the rock, and there shall come water out of it*" (Exodus 17:6). The Lord did not openly chide Moses on this occasion, but this incident would have implications for the one leading up to His refusal to let Moses into the Promised Land.

Then when Moses was receiving the Ten Commandments (in two tablets) and a host of other laws from the Lord on Mount Sinai, the many folks waiting for him at the base of the mountain grew very impatient and restless and started a rebellion by making and worshipping a golden calf as their substitute god (Exodus 32:1-4). The uprising was led by Aaron, brother of Moses. The Lord saw all this insurgency, of course, and opined to Moses that these people were "*a stiffnecked people*" (Exodus 32:9) whom He wanted to destroy, saying to Moses: "*Now therefore let me alone, that my wrath may hot wax against them, and that I may consume them*" (Exodus 32:10). Moses pleaded with the Lord and advised Him: "*Turn from thy fierce wrath, and repent of this evil against thy people*" (Exodus 32:12). The Lord did "repent" and let the people off – only for the time being. Later on, "*And the Lord said unto Moses, Whosoever hath sinned against me, him will I blot out of my book*" (Exodus 32:33). And He was good to His word: "*And the Lord plagued the people, because they made the calf, which Aaron made*" (Exodus 32:35). The Lord did eventually mete out punishment as He wished. Lesson? Watch out; the Lord can hold a grudge.

When Moses came down from the mountain, he was very enraged to see the rowdy crowd dancing and worshipping the golden calf: "*And it came to pass, as soon as he came nigh into camp, that he saw the calf, and the dancing: and Moses' anger waxed hot, and he*



# 北 美 風 沙 The North American LaSallians

Aug 2017

*cast the tablets out of his hands, and brake them beneath the mount*" (Exodus 32:19). (This scene was brilliantly re-enacted by Charlton Heston in the movie *The Ten Commandments*.) That didn't make the Lord very happy as He had to make Moses another pair, bluntly reminding Moses: *"I will write upon these tables the words that were in the first tables, which thou brakest"* (Exodus 34:1). The relationship between God and Moses seemed to have improved somewhat from this point on, until another critical incident.

This next incident that sealed the fate of Moses also involved water. When their trek through the desert was almost done and they were nearing the Promised Land at Meribah, the people complained again about the lack of food. They again approached Moses and Aaron in a very accusatory manner: *"And why have ye brought up the congregation of the Lord into this wilderness, that we and our cattle should die there? And wherefore have ye made us to come up out of Egypt, to bring us in unto this evil place? It is no place of seeds, or of figs, or of vines, or of pomegranates; neither is there any water to drink"* (Numbers 20: 4-5). After hearing this tirade, Moses and Aaron must have been rather distraught and gone away with the proverbial tail between their legs: they went into the tabernacle *"and they fell upon their faces"* (Numbers 20:6). Seeing this ugly incident developing, the Lord came to Moses' rescue once more. He told Moses: *"Take the rod, and gather thou the assembly together, thou, and Aaron thy brother, and speak ye unto the rock before their eyes; and it shall give forth its water, and thou shalt bring forth to them water out of the rock; so thou shalt the congregation and their beasts drink"* (Numbers 20:8). Note this time the Lord told Moses to take the rod but only to talk to the rock. If you remember, last time, the Lord told Moses to "smite the rock" with the rod.

Moses and Aaron did gather the congregation before the rock, but before he did what he was told by God, Moses let loose his latent anger: *"and he said unto them, hear now, ye rebels; must we fetch you water out of this rock?"* (Numbers 20:10). In a fit of road rage, Moses call his people names – rebels, and basically asked them why the hell he should care. Then still in a state of some agitation, *"Moses lifted up his hand, and with his rod he smote the rock twice: and the water came out abundantly, and the congregation drank, and the beasts also"* (Numbers 20:11). The Lord must have been caught off guard by Moses' actions. The Lord specifically told him to *"speak ye unto the rock"*. Instead, Moses did not bother to engage into a conversation with the rock as told by the Lord – he just wacked the rock two times with his rod. To Moses, the Lord's instructions must have appeared rather inconsistent and confusing, as he was told to strike the rock one time and not the next. One could surmise that to play safe Moses stuck with what worked before, i.e. striking the rock for the water to come out. To the Lord, however, Moses' non-compliance with His exact instructions was infuriating and constituted a mockery of His authority and made Him lose face in front of His people. The penalty for this perceived indiscretion was going to be heavy. *"And the Lord spake unto Moses and Aaron, Because ye believed me not, to sanctify me in the eyes of the children of Israel, therefore ye shall not bring this congregation into the land which I have given them"* (Numbers 20:12).

Ah Hah! Now we know why Moses was not allowed to enter the Promised Land, ostensibly because he hit the rock instead of talking to it as God instructed. No matter that Moses did produce some desperately needed water to quench His people. God nevertheless believed some harsh punishment was in order. He was not satisfied with just banning Moses and Aaron from the Promised Land. He went further: *"And the Lord spake unto Moses and Aaron in mount Hor...Take Aaron and Eleazar his son, and bring them up unto mount Hor: and strip Aaron of his garments, and put them upon Eleazar his son: and Aaron shall be gathered unto his people, and shall die there"* (Numbers 20:23-26). The Lord, then, decreed that Aaron should lose his life for his alleged insurgence. The text actually does not explicitly say so, but it sounds eerily like it was referring to a public execution of a naked Aaron and right in front of his son.

There was no indication of Moses' reaction to this lethal treatment of his brother. The migrants moved on with the Lord providing more guidance and law along the way and Moses seemed compliant and acquiescent. But as they approached the threshold of the Promised Land, the Lord showed his colours to Moses. God said to Moses: *"Get thee up into this mountain Abarim, unto mount Nebo....And die in the mountain whither goest up....Because ye trespassed against me among the children of Israel at the waters of Meribah-Kadesh, in the wilderness of Zin; because ye sanctified me not in the midst of the children of Israel. Yet thou shalt see the land before thee; but thou shalt not go thither unto the land which I give the children of Israel"* (Deuteronomy 32:48-52).

In effect, Moses and Aaron both received death sentences for a perceived slight of the Lord. Does the punishment fit the crime? Or was there really a crime to start with? Whatever their shortcomings and Moses did seem to have an anger management problem from time to time, these two brothers did rescue the Israelites from the tyranny of Egypt, carried out the Lord's commands, did the Lord's bidding, guided the defiant mob to the Lord, and led them through the most inhospitable terrain to the door of the Promised Land. They might have acted up a few times in the forty years, and who wouldn't under these extremely trying circumstances. But did they deserve to die after all this dedicated hard work? Was a proper job performance evaluation done by the Lord? And where is forgiveness? Moses was already 120 years old by then, but no mercy for this super-senior. I guess the Lord's prayer *"... and*



# 北美風沙 The North American LaSallians

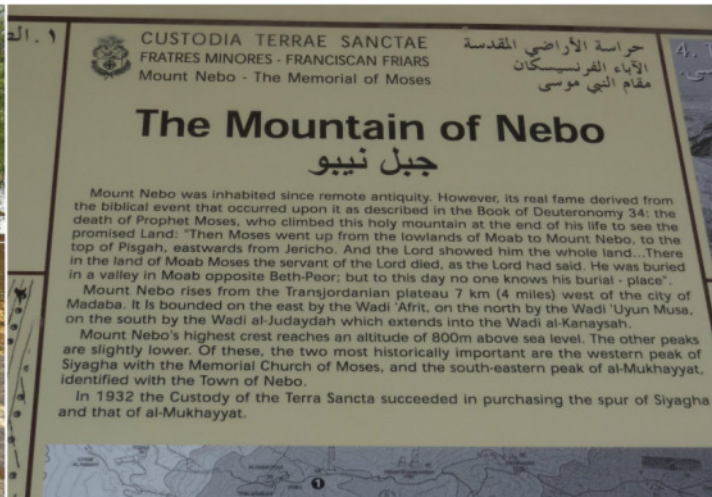
Aug 2017

*forgive us as we forgive those who trespass against us...*” wasn’t in vogue at the time. All in all, it would appear that Moses got a raw deal from God at the end.

But the Old Testament did leave a bit of intrigue about Moses’ passing. Unlike that of Aaron, Moses’ death was not a public one. Although it was alleged that Moses died on Mount Nebo and supposedly buried in the Valley of Moab, he had no known grave. In fact, even at the time around his presumed death, the Bible noted that *“no man knoweth of his sepulcher unto this day”* (Deuteronomy 34:6). The plot kind of thickens with the ensuing comment that *“And Moses, when he died, his eye was not dim, nor his natural force abated”* (Deuteronomy 34:7). Apart from implying that Moses probably did not need Viagra, as his “natural force” was intact, these passages combine to raise an interesting question: did Moses just walk away into the sunset and go underground? Or he might have found his own piece of land of milk and honey and lived happily ever after.



The Promised Land from Mount Nebo, as Moses would have seen it from the same spot.



Moses Memorial and more views of Holy Land from Mount Nebo

Did you know that the world’s first organisation chart was handed to Moses by God who also chaired the very first board meeting, though everybody stood rather than sat throughout the conference? In the food shortage scenario above, Moses had pleaded with God to help him handle the dissenting people: *“I am not able to bear all this people alone, because it is too heavy for me”* (Numbers 11:14). In response, *“the Lord said unto Moses, gather unto me seventy men of the elders of Israel, whom thou knowest to the people, and officers over them; and bring them unto the tabernacle of the congregation, that they may stand there with thee. And I will come down and talk with thee there: and I will take of the spirit which is upon thee, and will put it upon them; and they shall bear the burden of the people with thee, that thou bear it not thyself alone”* (Numbers 11:11-16-17).



# 北美風沙 The North American LaSallians

Aug 2017

Moreover, Moses also had the world's first management consultant advising him. The consultant turned out to be his father-in-law, Jethro, who said to Moses: *"The thing that thou doest is not good. Thou wilt surely wilt away.....for this thing is too heavy for thee; thou art not able to perform it thyself alone"* (Exodus 18:17-18). Jethro's administrative advice: *"thou shalt teach them ordinances and laws, and shall shew them the way wherein they must talk, and the work that they must do. Moreover thou shalt provide out of all the people able men, such as fear God, men of truth hating covetousness; and place such over them, to be rulers of thousands, and rulers of hundreds, rulers of fifties, and rulers of tens: and let them judge the people at all seasons: and it shall be, that every great matter they shall bring unto thee, but every small matter they shall judge: so shall it be easier for thyself, and they shall bear the burden with thee. If thou shalt do this thing.....then thou shalt be able to endure, and all this people shall also go to their place in peace"* (Exodus 18:20-22). In other words, Jethro refined the organisational chart for Moses, down to the working unit of ten people, and advised Moses to educate his staff, to delegate his responsibilities, not to sweat the small stuff, and to deal with only the top issues himself. This management consulting service would have cost Moses big bucks today, but lucky for him he got it free of charge.

One last note about Moses' efforts in serving God and his people. He acted as the intermediary between God and his country folks all through the journey in the Sinai, for forty years. In the process, he was summoned up Mount Sinai several times. Mount Sinai, as I found out several years ago on a tour there, is, and I believe was, a very treacherous mountain to negotiate when walking up or descending from the top. It took quite a great amount of effort and energy to trek up and down the rugged hillsides and slippery slopes. Remember Moses was getting on age as the Exodus wore on and he was likely only equipped with sandals and no fancy hiking boots. I could see how he could easily have tripped and fallen and broken the Ten-Commandment tablets on his way down. It is no wonder that he could become really upset if he saw all his difficult mountain climbing was all for naught.

One rumour had it that Moses was given three, not two, tablets with 15 Commandments. But on the way down the slippery slope he fell and broke one of the tablets. The rumour continued to claim that Moses was the first ancient figure to utter the equivalent vernacular of "Oh! Shit!". The mishap added to his anger upon arriving at the base of the mountain and seeing his people frolicking with the golden calf. He was totally enraged and basically said to himself: the hell with these people, they don't deserve the grace of God, and tossed and broke the remaining two tablets as well.

Did I hear someone ask what the 11<sup>th</sup> Commandment was? It's: *Thou shalt not lick thy dinner plate before, during or after supper.*

This incident involving the third tablet was not officially prophesied or recorded in the Bible, but was well portrayed by Mel Brooks in the 1981 film, *History of the World, Part 1*: <https://www.youtube.com/watch?v=Ah-WdAwVg9c>. You are free to believe it or not.

At the base of Mount Sinai is the Monastery of St Catherine, which was built in the 6<sup>th</sup> century, supposedly to enshrine the burning bush, amongst other monastic and scholarly functions. If you believe what they tell you, the burning bush that Moses saw is still growing there. Tourists fight for positions near the supposed holy bush to take pictures. Sheepishly, I must say that I also did. It should be noted that there is some debate in the literature as to the exact location of the original Mount Sinai. Some believe that the "real" Mount Sinai is somewhere else other than the tourists-infested place shown above. To be honest, it is quite difficult to believe that the "burning bush" has survived, if it had existed at all.



Climbing treacherous Mount Sinai and sunrise on the Mount



The (non-)Burning Bush in St Catherine's Monastery at foot of Mount Sinai  
**to be continued...**



## **News from Hong Kong**

### **LSCOBA Membership Requirements Relaxed for Overseas Old Boys**

In response to the discussion at GR 2016, the LSCOBA Committee approved the following changes to membership requirements for overseas old boys in April, 2017:

- 1) Applicant shall currently be a valid member of Overseas Chapter Members, and
- 2) Applicant shall have studied at La Salle College for at least one day.
- 3) The Lifetime Membership fee of HKD500 is waived as long as the application form is signed and returned to LSCOBA on or before September 30, 2017.

All overseas old boys, who are not yet members of LSCOBA or not sure if they are members of LSCOBA, are encouraged to take full advantage of this. Please contact your local chapter to get the revised membership application form and send it in to LSCOBA before the deadline of September 30, 2017.

### **LSCOBA AGM 2017**

LSCOBA held its Annual General Meeting on 14<sup>th</sup> July, 2017. All the incumbent committee members were re-elected to serve another term. For more information, please see

<https://www.facebook.com/groups/3559852171De4/permalink/10154995857366715/>



# La Salle College Old Boys Association

## 2018 Global Reunion

Hosted by New York / East Coast Chapter

---

Alert! Alert! Alert! Alert! Alert! Alert! Alert! Alert! Alert! Alert! Alert!

### SPECIAL ANNOUNCEMENT – July 28, 2017

#### **Announcement #1 – Four (4) Post-Reunion Optional Side-Trips:**

To fulfill the requests from many Old Boys, four (4) side-trip options are now available; these side trips are designed to provide maximum flexibility to accommodate a variety of interests and preferences among participants. The four options are as follows:

- **Cuba Tour (Aug. 7 – Aug. 10, 2018)** – 4 days/3 nights to Havana for a group of 20. Package includes round-trip flight from Miami, 4-Star hotel and Cuba Tourist Card. Estimated cost is USD2,295 per person double occupancy. **Espiritu Travel** in Miami is your contact travel agency, and they will provide us the brochure very soon.
- **Orlando Florida (After return from cruise on Aug. 6, 2018)** – The length of stay in Orlando and travel mode from Miami will be decided by you; the Committee will select a hotel in Orlando so all participants can stay together at one location. **Apple Express Travel** is your contact travel agency. The Committee is not recommending a tour package for the following reasons: (a) it is cheaper for you to buy multiple-destination airfare from your home city then pay extra round-trip between Miami and Orlando; (2) it is also cheaper for you to do on-line purchase on car rental and admission tickets for major attractions. The Committee will work with Apple Express to select a reputable Orlando hotel in the range of USD120 to USD150 per night per room. Final details will be available soon!
- **New Orleans (after return from cruise on Aug. 6, 2018)** – Similarly, the length of stay in New Orleans and travel mode from Miami will be decided by you; the



# La Salle College Old Boys Association

## 2018 Global Reunion

Hosted by New York / East Coast Chapter

---

Committee will select a hotel in **French Quarter** area so all participants can stay together at one location. Room rate will be in the range of USD 120-150 per night. **Apple Express Travel** is your contact travel agency. As in Orlando, there is no tour package for New Orleans because there is no need for car rental as all local attractions are located within the city limits and are served by street cars.

- **Extended Stay in Miami (after return from cruise on Aug. 6, 2018)** – If you like to continue to explore the city of Miami, the Committee will coordinate with Royal Palm Hotel to extend your stay for the duration you specify (Aug. 7 and thereafter).

### **Announcement #2 – Extension of Registration End Date to August 31, 2017:**

We are pleased that the cruise company agreed to extend their guarantee period for another 30 days to accommodate us. The new guarantee date for our 4-day cruise will **expire this year on August 31**. Therefore, it is critical to complete your registration and make a deposit before this date.

You can make your RSVP through the website - [WWW.2018LSCREUNION.COM](http://WWW.2018LSCREUNION.COM) or just send an email to Peter Lai ([laip888@gmail.com](mailto:laip888@gmail.com)) and provide full names of all your party, year of graduation, mobile phone number and email address. He will initiate your registration process accordingly.

**IMPORTANT NOTE:** Whether you plan to join the side trip or not, please register **IMMEDIATELY** to secure your Miami-cruise portion of our reunion functions; you still have plenty of time to work on your flight arrangement and side-trip planning since it is too early for the airlines and hotels to set their rates for the summer of 2018. **Please do not wait. Register Now.**

Once again, the 2018 Reunion Preparation Committee thank you all for your support in participating the upcoming Global Reunion.