



פורים

14 Adar



5775

WEDNESDAY EVENING, MARCH 4, 2015

Celebrating at KCT

KEHILLAT CHOVEVEI TZION SHABBAT AND PURIM SERVICES

February - April 2015 Adar - Nisan 5775



Parshat Mishpatim (Shabbat Shekalim)				
Friday	February 13	6:00 PM	5:06 PM	
Saturday	February 14	9:00 AM		

Parshat Terumah				
Friday	February 20	6:00 PM	5:14 PM	
Saturday	February 21	9:00 AM		

Parshat Tetzave (Shabbat Zachor)				
Friday	February 27	6:00 PM	5:22 PM	
Saturday	February 28	9:00 AM		

**Erev Purim: Megillah Reading at KCT
Wednesday Evening March 4 8:00 PM**

**Purim: Services and Megillah Reading
Thursday Morning March 5
Megillah Reading at Neighboring Synagogues**

Parshat Ki Tisa				
Friday	March 6	6:00 PM	5:30 PM	
Saturday	March 7	9:00 AM		

Parshat Vayakhel-Pekudei (Shabbat Parah)				
Friday	March 13	6:00 PM	6:38 PM	
Saturday	March 14	9:00 AM		

Parshat Vayikra (Shabbat HaChodesh and Rosh Chodesh Nissan)				
Friday	March 20	6:00 PM	6:46 PM	
Saturday	March 21	9:00 AM		

With the start of Nisan, comes the call to "Begin Pesach Preparations"!

Parshat Tzav (Shabbat HaGadol *)				
Friday	March 27	6:00 PM	6:53 PM	
Saturday	March 28	9:00 AM		

*** Happy Anniversary to the entire Kehillah Mishpacha!**

Pesach begins Friday evening April 3 - 15 Nisan

Be sure to see the upcoming Pesach mailing for holiday service times!



Proclaiming the Holiday of Purim Megillat Esther 9:1-4

Now in the twelfth month, that is, the month of Adar, on the thirteenth day of the same, when the king's commandment and his decree drew near to be put in execution, in the day that the enemies of the Jews hoped to have power over them, (though it was turned to the contrary, that the Jews had rule over them that hated them.) The Jews gathered themselves together in their cities throughout all the provinces of the king Achashuerus, to lay hand on such as sought their hurt: and no man could withstand them; for the fear of them fell upon all people. And all the rulers of the provinces, and the lieutenants, and the deputies, and officers of the king, helped the Jews; because the fear of Mordechai fell upon them. For Mordechai was great in the king's house, and his fame went out throughout all the provinces: for this man Mordecai waxed greater and greater. ■

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Purim 5775

While Purim is but a minor two day holiday, its celebration and commemoration actually occupies two full weeks and contains numerous, customs, traditions and *mitzvot*. The Mishna teaches that

mishenichnos Adar marbeen b'simcha - משנכנס אדר מרבין בשמחה
From the time that *Adar* begins, we are to increase our *simcha* - our happiness.

Adar is a happy month; the silly frivolity of Purim is in the air which means that Pesach cannot be far away. Here is an overview of the extended Purim celebration.

**The Purim Holiday in Overview:
Its Meaning, Words and Practices**

*Drawn from the writings of Rabbi Stanley Asekoff, of Congregation Bnai Shalom
in West Orange, NJ*

The start of the month of *Adar* (this year, *Adar* begins on the evening of Wednesday, February 18) is a reminder to commence the merrymaking in anticipation of the holiday of Purim. This famous Rabbinic statement indicates the wonderfully happy overtones attributed to the entire month of *Adar*.

SHABBAT ZACHOR (February 28 this year). The Shabbat immediately prior to Purim is called Shabbat Zachor (the Sabbath of Remembrance) because, on this Shabbat, it is customary to read a special section from the Torah (Deuteronomy 25:17-19) that instructs us to remember what the Nation of Amalek did to the Jewish People as they were fleeing from Egypt - they attacked them and attempted to destroy them, singling out the rear of the column of marchers where the elderly, frail, and weak were gathered. God says that He will surely wipe out the remembrance of Amalek from under the heavens. This is read prior to Purim because of the tradition that Haman was descended from Amalek, along with a special Haftorah Zachor haftorah (I Samuel 15:2-34) which discusses G-d's command to King Saul to destroy the people of Amalek.

TA'ANIT ESTHER (The Fast of Esther, Wednesday, March 4). It is customary to observe a daytime fast (from sun-up to sun-down) on the day before Purim (or if it falls out on Friday, to observe the fast two days before Shabbat) in commemoration of the Fast observed by Queen Esther prior to her appearance before Achashuerus to intercede with him in behalf of her people.

MEGILLAT ESTHER (The Scroll of Esther) is the Biblical book containing the story of Purim. We actually read the story in the synagogue on Purim from a parchment scroll, being very careful to rattle the graggers whenever the name Haman is mentioned, but only then. The mitzvah is to hear all of the words of the megillah.

MACHATZIT HASHEKEL (The half-shekel). This refers to the half shekel that was collected in ancient days for the upkeep of the Temple in Jerusalem. It is a reminder of the custom that developed and is mentioned in Megillat Esther of giving gifts of money to the poor on Purim. *(It is the KCT long-standing custom mid-way through the Megillah reading, that all attendees - men, women and youngsters - contribute exactly one dollar, not more, not less, as our fulfillment of this precious custom.)*

RA'ASHANIM (Graggers) are noise makers used during the reading of the Megillah every time the name of Haman is mentioned to fulfill the Biblical statement that God would wipe out the name of Amalek from under the heavens. The Hebrew word for gragger is *Ra'ashan*.

MATANOT LA'EYONIM (Gifts for the poor). In ancient Persia, the Jews celebrated Purim by giving gifts to the poor, from which is derived the custom that we should put at least two coins of the realm into at least two different tzedakah "pushkes" at the conclusion of the reading of the Megillah.



MISHLOACH MANOT (Sending food gifts) to friends is a Purim tradition also derived from the Megillah. We read that the Jews of Persia celebrated Purim by sending such gifts to their friends. On Purim day, we send at least two plates containing at least two different kinds of foods to at least two friends. Some make this gift even more elaborate, in baskets with decorations, and several additional types of foods and drink.

PURIM GELT (Purim money) refers to the custom of giving two coins to any child who brings Mishloach Manot to our homes on Purim day. Chanukah gelt is derived from Purim gelt and in recent years, the latter seems to have been gaining in popularity.

SHUSHAN PURIM Shushan was the capital city of Persia. Because the Jews of Shushan were saved one day later than all the other Persian Jews, and consequently celebrated Purim one day later, it has become customary that all Jews living in cities that had walls surrounding them in the days of Joshua celebrate Shushan Purim. So the Jews of Jerusalem, for example, celebrate Purim one day later.

DRESSING IN COSTUME on Purim has become a venerable custom. Why costumes? As a reminder that although God's presence in the Purim story was not mentioned, He was there, in disguise, so to speak, and it was He who helped Esther and Mordechai save the Jews.

OZNAY HAMAN (Haman's Ears in Hebrew and in Yiddish HAMANTASHEN - "Pockets of Haman") are the three cornered pastries containing a variety tasty fillings, such as mon (poppy), apricot, cherry, and prunes. They remind us of the three cornered hat worn by Haman, the villain of the Purim story. The original name for this pastry was "muntashen", "mun" being the Yiddish word for poppy seeds, The Hebrew name "Oznay Haman" is taken from the older name "Haman Ohren" (Haman's ears).

SE'UDAT PURIM-THE FESTIVE PURIM MEAL is a special, celebration meal eaten late on Purim Day close to sunset and continuing through until dark. It commemorates the festive meals that took place in Shushan, the capital of Persia, on Purim Day when the Jews were saved from Haman's plot of destruction. ■

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**Kiddush Sponsorships Available Year-round at KCT
for Shabbat and Yom Tov . . . Including Erev Purim**

The Story of Purim: The Plot and Themes of "the Whole Megillah."

By Rabbi Robert Goodman, a former consultant to the Boards of Jewish Education in Chicago, Pittsburgh, and Milwaukee. Rabbi Goodman is the former rabbi of Congregation Beth Shalom in Brandon, Florida.

The Book of Esther is unusual in one respect. It is the only one of 24 books of the Hebrew Bible that does not contain the name of God in it. This has been traditionally explained as connected to the idea of "*hester panim*," the hidden face of God. That is to say, God plays a crucial role in the Purim story, but it is behind the scene.

The Outline . . .

- ~ The Purim story is the Book of Esther; which is a part of the Ketuvim or Writings (also called the Hagiographa), the third section of Tanakh [the Hebrew Bible]. An outline of the Purim story follows:
- ~ King Ahasuerus dethrones Queen Vashti.
- ~ Esther is crowned queen after winning a beauty contest.
- ~ Mordecai uncovers a plot to kill the king and reports it.
- ~ King Ahasuerus promotes Haman, making him more powerful than all the other officials.
- ~ Mordecai refuses to bow before Haman [a close confidant of the king].
- ~ Haman seeks to destroy the Jews after his run-in with Mordecai.
- ~ Mordecai appeals to Esther to save her people. Esther approaches King Ahasuerus and invites him and Haman to a banquet.
- ~ Mordecai is honored for having saved the king's life. Esther entertains the king and Haman, and invites them to a second banquet.
- ~ Esther pleads for her people at the second banquet. She accuses Haman.
- ~ The king grants Esther's request and condemns Haman to die on the gallows that he built for the Jews.

- ~ The Jews defend themselves throughout Persia [against those following out the decree to destroy the Jews].
- ~ The holiday of Purim is established.
- ~ Mordecai advances to a position of importance.



A 1651 painting by the Dutch artist Jan Victors depicts the scene from the Book of Esther in which the queen confronts Haman at a banquet with her husband, King Ahasuerus.

Central Themes . . .

Esther 3:8 is a classic statement of anti-Semitism, perhaps the first such written anywhere. It reads: "Haman then said to King Ahasuerus, 'There is a certain people, scattered and dispersed among the other peoples in all the provinces of your realm, whose laws are different from those of any other people and who do not obey the king's laws; and it is not in Your Majesty's interest to tolerate them.'"

Haman tells the king that, because the Jews are different, they must be suspect. He then lies to compound the felony, for indeed the Jews did follow the laws of the land. Unfortunately, this type of reasoning has, again and again throughout Jewish history; been the unwarranted rationale for the persecution of Jews.

The word God is not mentioned in the entire Book of Esther. This omission exists in spite of the fact that throughout the Bible, God's intervention is ever present. Mordecai does, however, make an indirect reference to God when he speaks with Esther about intervening with the king: "...if you keep silent in this crisis, relief and deliverance will come to the Jews from another quarter, while you and your father's house will perish. And who knows, perhaps you have attained to royal position for just such a crisis" (Esther 4:13-14).

In other words, not only does Mordecai suggest that God might indeed play an active role in resolving the crisis, but further suggests that Esther's becoming queen may have been the work of God, Who was preparing for the day when the Jewish people would face crisis. Another explanation for the absence of the name of God is that since the book was written in scroll form and sent to Jews throughout Persia, the name of God was omitted in case the scroll was desecrated in any way.



Whether the events related in the book are factual or not, the Book of Esther is more truthful than many so-called historical works. Unfortunately, the story has been repeated throughout Jewish history on many occasions, but without the benefit of a hero or heroine. The Book of Esther thus serves as an allegory describing the life and lot of the Jewish people in an alien and hostile world. ■

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The Four Weeks Leading to Pesach: Special Meaning and Infinite Interpretation

Editor's note: The next two selections deal with the related view of the four weeks that precede Pesach, using two different approaches to the subject.

The Four Parshiot

By Rabbi Shraga Simmons, who received rabbinic ordination from the Chief Rabbi of Jerusalem. In 1997 he became the founding editor of Aish.com, and later the founder and director of the Torah study website, JewishPathways.com.

In the weeks surrounding Purim, four special Torah readings inspire the rest of the year. The Sages instituted four special Torah readings on four different Shabbatot during the Purim season. These readings are read as the *Maftir* portion in the synagogue on Shabbat morning, immediately following the weekly parshah.

PARSHAT SHEKALIM

Exodus 30:11-16 is read in commemoration of the Half Shekel which every Jew brought during the month of Adar, to pay for the public offerings in the Holy Temple.

This portion is read on the Shabbat preceding Rosh Chodesh Adar (or Adar II in a leap year). If

Rosh Chodesh falls on Shabbat itself, then that Shabbat is Parshat Shekalim.

What is the connection between the Half Shekel and Purim? When Haman proposed to Achashverosh the annihilation of the Jews, he offered to pay 10,000 "kikars" for the right to do so (Esther 3:9). Since one kikar equals 3,000 shekels, Haman was in fact putting a price tag of 30 million shekels on the Jews.



Since there are 600,000 main souls in the Jewish nation (see Numbers 2:32), and 50 shekels is the donation value of an adult male (as specified in Leviticus 27:3), this amount multiplied times 600,000 souls equals 30 million.

PARSHAT ZACHOR

The Shabbat immediately preceding Purim is called *Shabbat Zachor*. The portion of Amalek (Deut. 25:17-19) is read, since Haman was a descendant of Agog, King of Amalek.

One should be very careful to listen to all the words, since most halachic authorities consider it a Torah-level mitzvah to hear this portion once each year.

Zachor means to remember, and the Torah commands us to "remember what Amalek did to you on your way out of Egypt" (Deut. 25:17). The Sages explain that the definition of "remembering" is to speak the matter aloud at least once a year. It is the widespread custom for women to attend synagogue and hear the reading.

If one accidentally missed *Parshat Zachor*, the obligation may be fulfilled by listening to the Torah reading on Purim itself, or to the weekly reading of *Parshat Ki Tetzei* (and according to many authorities, *Parshat Beshalach* as well).

You will notice that the reader repeats the word *zaicher* and *zecher* in the last verse, since there are two different opinions as to how that word is pronounced. This stresses the importance of hearing every word correctly.

PARSHAT PARAH

Parshat Parah (Numbers 19:1-22) is read on the Shabbat following Purim. These verses deal with the Red Heifer used in the spiritual purification process at the time of the Holy Temple. This issue is important at this season of the year, since in looking forward to Passover, every Jew is careful to maintain spiritual purity in order to partake in the holiday offerings. Many authorities regard this reading as a Torah precept.

SHABBAT HaCHODESH

Finally, on the Shabbat preceding Rosh Chodesh Nissan, we read the special *Maftir* from Exodus 12:1-20. These verses contain the commandment to make Nissan the head of all months. This was the first mitzvah given to the Jewish people while still in Egypt.

By declaring the new month, the Jewish people have the ability and responsibility to sanctify life and the passage of time. ■

~

The Four Children

By Dr. Meir Ben Yitzhak, of the Bar Ilan School of Education in Ramat Gan, Israel.

The Sages established the formulation of the Haggadah and the rules of the Seder evening as an educational array to strengthen faith through an unparalleled family experience celebrated in Jewish homes. In the spirit of the vacations taken during this holiday, I might define the special characteristics of the Seder as the “**4 X 4 Israel Trail**” – four cups of wine, four questions, four sons and four (or five) expressions of Redemption. It is important to note, however, that **this route does not begin on the Seder eve, nor does it end there.**

The Sages established a preparatory routine of four special Torah readings, leading up to Passover. The order of these readings points to four essential stages in building the Jewish people:

- 1) **Parashat Shekalim**, symbolizing belonging and mutual responsibility as a precondition to establishing the nation.
- 2) **Parashat Zachor**, symbolizing trust in G-d defending us against outside foes who threaten our survival.
- 3) **Parashat Parah**, teaching us about the need to differentiate between the ritually clean and ritually unclean in the life of the people as a precondition for a proper society.
- 4) **Parashat ha-Hodesh**, symbolizing the destiny of the Jewish people – to uphold the Torah and its commandments.

The four special Torah readings can also be viewed as a detailed didactic response to the four sons mentioned in the Haggadah:

- 1) **What does the wicked son say?** “What is this worship of yours?” Yours, not his. This son does not see himself as belonging. Parashat Shekalim is the answer to the wicked son, for the half-shekel paid by every Jew completes that of his fellow. Thus, through this commandment we are taught the **fundamental value of mutual responsibility and belonging** to the Jewish people.
- 2) **He who does not know to ask** – you begin to tell him. This son does not understand why he must belong to the Jewish people, so acquainted with grief. So how shall we begin to explain? Begin with Parashat Zachor, which teaches us to **have faith and trust in G-d**, who delivers us from our enemies that have risen up against us in every generation in an effort to annihilate us, since the time of Amalek in the wilderness, through Purim, until this very day.

3) **What does the simple son say?** "What is this?" This son does not understand the need for the commandments in the context of his life. Parashat Parah teaches Jews about an important principle: to distinguish between the ritually clean and the ritually unclean precisely when they are intermingled in the daily life of each of us, and in general to **observe the commandments** even if the reasons behind them are not at all clear to us, as typified by the ritual of the Red Heifer.

4) **What does the wise son say?** "What mean the decrees, laws, and rules that the Lord our G-d has enjoined? The wise son knows to distinguish between laws and rules and takes an interest in the details of the commandments. The answer to his question is Parashat ha-Hodesh, symbolizing precise detailing of the commandments which relate to the Passover sacrifice, matzah and hametz. This son is on a level where he can **accept the burden of performing the commandments** without question.

Let us pray that this "Israel Trail" lead us to a rebuilt Jerusalem, speedily in our day. ■

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Until You Can Not Tell Mordecai from Haman . . .

A lighthearted look at the source of the obligation to get drunk on Purim

Written by Jeffrey Spitzer, Chairman of the Department of Talmud and Rabbinics at Gann Academy, The New Jewish High School, Waltham, Mass., and a graduate of the Jewish Theological Seminary.

Does Judaism encourage drinking? In reference to Purim, the Talmud states that one is to drink to the point of not knowing the difference between "cursed is Haman" and "blessed is Mordechai." In modern times, the sensitivity to alcohol abuse has caused this custom to lose popularity among many groups, while still remaining strong in others. In the spirit of Purim, this article looks at traditional definitions of what it means to drink too much. I urge anyone who reads this article to seek halakhic (Jewish legal) advice about the "obligation" to get drunk on Purim from someone who is a competent, and preferably sober, halakhic authority.

When it comes to drinking on Purim, the Talmud clearly understood what the scroll of Esther (the Megillah) was all about. In practically every chapter of the Megillah, someone is imbibing heavily at a drinking party. And the scroll concludes with Mordecai's instruction to the entire Jewish people to celebrate these days as "*yemei mishteh v'simchah*, days of drinking and rejoicing" (Esther 9:22).

An ambiguous law like that, however, would not be left unqualified by the rabbis. On Passover, precise amounts are defined so that one may fulfill the obligations of eating matzah and drinking the four cups of wine. So one might expect that the rabbis would define "days of drinking" in terms of the volume of wine or the number of hours one would be obligated to drink.

The rabbis of the Talmud paid close attention to the nature of the obligation. On Passover, the four cups of wine are for joy and for sanctification, but they also have symbolic associations with the expressions that God used for Israel's redemption. On Purim, however, the wine (or liquor) is not symbolic. It is functional. Consequently, the nature of the obligation is not defined by volume, but rather, by the effect upon the drinker.

How Drunk Is Drunk? . . .

"Rava said: It is one's duty *levasumei*, to make oneself fragrant [with wine] on Purim until one cannot tell the difference between 'arur Haman' (cursed be Haman) and 'barukh Mordekhai' (blessed be Mordecai)" (Babylonian Talmud, Megillah 7b).

What degree of drunkenness is meant by this? The word *levasumei* is sometimes translated as "get mellow;" others simply say "drink." The word *levasumei*, however, is from the same root as *besamim* (fragrant spices, like those that are smelled during Havdalah at the conclusion of the Sabbath). Minimally, one must drink so that others would smell it, although if they are also drunk, who would be able to check? Maximally, one must become, to use a technical term, "stinking drunk."



Most people assume that one must become so befuddled that one can no longer distinguish between the most wicked of people and the most righteous. Some, however, have noted that the two phrases, "*arur Haman*" and "*barukh Mordekhai*" have the same numerical value according to the traditional counting of the Hebrew letters called gematria (502). This point is somewhat obscure. Are we to assume that people are sober enough to calculate the gematria of these phrases, but drunk enough to get the words confused because they have the same gematria? However puzzling, this seems to be the opinion of the 17th century halakhist R. Abraham Abele ben Hayyim haLevi Gombiner.

Alcohol and Swordplay Don't Mix . . .

Perhaps the Talmud tells the following story in order to provide some degree of clarification of Rava's requirement to get drunk: Rabbah and R. Zeira got together for Purim Seudah (the feast on the afternoon of Purim). They got very drunk, and Rabbah got up and cut R. Zeira's throat (literally, Rabbah butchered him). The next day, Rabbah prayed on R. Zeira's behalf and brought him back to life. A year later, Rabbah asked, "Would you like to have Purim Seudah with me again this year?" R. Zeira replied, "One cannot count on a miracle every time." (Megillah 7b) Cute story, but what does it have to do with how much one is supposed to drink? Traditional interpreters have four basic approaches. The most eminent sources, including the Rosh, the Tur, and Yosef Karo, simply quote Rava's statement that one "becomes fragrant" without any reference to the story of Rabbah. Presumably, R. Zeira had a hard night, but why should that spoil the party for everyone else?!

The opposite approach is attributed to the late 11th-century North African halakhist Rabbenu Ephraim ibn Avi Alragan, "Based on the story of Rabbah getting up and slaughtering R. Zeira, we reject the statement of Rava, and it is wrong to act in such a way" (quoted by the Ra"n, ad. loc.). Maimonides, however, replaces the "can't tell the difference between Haman and Mordecai" standard with one that is more easily appraised:

How does one fulfill the obligation of the Purim Seudah? One should eat meat and prepare as nice a meal as one can afford and drink wine until one becomes drunk and falls asleep from drunkenness. (Laws of Megillah 2:15)

Falls asleep? Many contemporary halakhists see Maimonides as limiting the application of Rava's "can't tell the difference..." rule; one only has to get drunk enough to fall asleep. This reading is strange. Rigorous double-blind controlled testing reports that one loses the ability to count up gematria significantly quicker than one passes out in a drunken stupor. Nevertheless, if

Maimonides, who was, after all, a doctor, says that one hasn't fulfilled one's obligation until one is out cold on the floor, then maybe that should be the standard. Of course, from a public health perspective, going to sleep is preferable to picking up a sword (or car keys).

Maimonides' reading finds substantial support in the comments of the 16th-century Talmud commentator R. Samuel Eliezer ben Judah haLevi Edels, better known as the Maharsha. The Maharsha understands the story of Rabbah and R. Zeira as an example of figurative language:

It is surprising to explain this as if Rabbah actually committed this crime, but rather, it is as if Rabbah butchered him. That is to say, Rabbah urged R. Zeira to drink too much until he got sick and almost died... The words "brought him back to life" in both the Bible and the Talmud can simply mean healing. If the Maharsha's reading underlies Maimonides' ruling that one should drink until one passes out, then perhaps, against the opinion of Rabbenu Ephraim ibn Avi Alragan, the story of Rabbah and R. Zeira is meant to be indicative of normative practice (the drinking, not the swordplay).



As the Italian commentator, R. Hizkiyah ben David DaSilva points out, if the story of Rabbah were meant to indicate that Rava's rule had been rejected, then why would R. Zeira refuse to join Rabbah the following year? Clearly, R. Zeira expected that Rabbah would continue to drink heavily on Purim (Peri Hadash). Following this line of reasoning, the point of the story is that one should get drunk until one is "dead to the world." Hopefully, one also has a friend who can nurse one back to sobriety, or at least back to consciousness.

When Not To Drink on Purim . . .

More recent halakhic commentators have been somewhat more limited. The 18th-century codifier, R. Abraham ben Yehiel Michal Danzig wrote:

Since the entire miracle of Purim came about through wine, our sages obligated us to get drunk, or at least to drink more than what we are used to, in order to remember the great miracle. However, if one knows oneself, and is likely to neglect the performance of a mitzvah [commandment], such as washing one's hands before eating bread or making a blessing over food before and after eating or that one might forget to pray or might act in a light-headed way, it is better not to get drunk. (Quoted in Be'ur Halakhah 694, s.v. "Ad")

Don't get so drunk that you forget to perform any mitzvot. And count among those mitzvot the contemporary obligation to have a designated driver. Cars can be like Rabbah's sword, and one cannot count on a miracle.

Purim Songs . . . For The Young of All Ages!



A Wicked, Wicked Man . . .

Oh, once there was a wicked, wicked man, and Haman was his name, sir
He would have murdered all the Jews, though they were not to blame, sir.

Oh, today we'll merry, merry be,
Oh, today we'll merry, merry be,
Oh, today we'll merry, merry be,
And nosh some hamantaschen.

And Esther was the lovely queen, of king Achashverosh.
When Haman said he'd kill us all, Oh my, how he did scare us.

Oh, today . . .

But Mordechai her cousin bold, said: "what a dreadful chutzpa!
If guns were but invented now, this Haman, I would shoot, sir."

Oh, today . . .

The guest of honor he shall be, this clever Mr. Smarty,
And high above us he shall swing, at a little hanging party.

Oh, today . . .

Of all his cruel and unkind ways, this little joke did cure him,
And don't forget we owe him thanks, for this jolly feast of Purim.

Oh, today . . .

*Editors' note: You may wish to seek out the lyrics and music for other "Purim standards" like **Ani Purim**, **Chag Purim**, **Ze Hayom Purim**, **Shoshanat Ya'akov** (the Rose of Jacob), **HaRa'ashan** (the Noisemaker), or **Utzu Eitza** (Make Your Plans!) . . . OR perhaps, have your family write your own! ■*



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Purim Quiz

Purim is the most carnival-esque Jewish holiday. It is a day when norms are subverted and reversed to commemorate the reversal of fortune recorded in the Book of Esther.

How much do you know about Purim?

(Adapted with gratitude, from www.myjewishlearning.com)

<p>1 - The Book of Esther is one of how many biblical books that do not refer directly to G-d?</p>	<p>P - two Q - three R - four S - five T - six</p>
<p>2 - What is the name of the noisemakers used during the <i>megillah</i> reading?</p>	<p>U- <i>graggers</i> V - trumpets W - kazoos X - recorders</p>
<p>3 - What liturgical additions are there for Purim?</p>	<p>M - <i>Hallel</i> N - <i>Purim Al Hanissim</i> in the <i>Amidah</i> O - <i>Purim Al Hanissim</i> in <i>Birkat Hamazon</i> Q - a, b & c R - b & c</p>
<p>4 - During <i>Megillah</i> reading, it is customary to say the names of Haman's sons</p>	<p>G - in English H - silently I - all in one breath J - backwards K - together as a congregation</p>
<p>5 - Who is not mentioned in the Book of Esther?</p>	<p>I - Esther J - Haman K - Vashti L - Mordechai M - G-d</p>
<p>6 - On Purim we read the Book of Esther</p>	<p>R - once S - twice T - three times U - only if we're in the mood</p>
<p>7 - <i>Sushan</i> Purim is . . .</p>	<p>A - another name for the regular Purim holiday B - a line dance done after the <i>Megillah</i> reading C - an extra day of Purim observed by cities that have been walled since the days of Joshua D - the city where the first <i>Megillah</i> was written</p>

8 - Purim and its customs of drinking, dressing up and mockery do NOT provide opportunity for	H - challenging the standard religious system I - allowing people to relinquish normal modes of behavior J - making fun of, and bowing down to, other humans and idols K - activities that at other times of the year would be somewhat more restricted
9 - The <i>Shabbat</i> before Purim is called	O - <i>Shabbat Zachor</i> P - <i>Shabbat Shekalim</i> Q - <i>Shabbat HaGadol</i> R - Saturday S - <i>Shabbat Amalek</i>
10 - The Fast of Esther - <i>Ta'anit Esther</i> - is related to	I - the threat to destroy the Jewish people J - the destruction of Jerusalem K - the loss of the Jewish state L - the death of Mordechai
11 - The name "Purim" is plural of the word <i>pur</i> , which means	C - revenge D - salvation E - lot F - kings L - reading
12 - When is <i>Hallel</i> said on Purim?	K - always L - never M - on alternate <i>Shmitta</i> cycles N - when Purim falls in <i>Adar Sheni</i>

Enter Your Answers Below:



- | | |
|-----------|------------|
| 1 - _____ | 6 - _____ |
| 2 - _____ | 7 - _____ |
| 3 - _____ | 8 - _____ |
| 4 - _____ | 9 - _____ |
| 5 - _____ | 10 - _____ |
| | 11 - _____ |
| | 12 - _____ |

Be sure to visit us on Facebook at Purim or at any other time of the year . . .

at www.facebook.com/kctsetauket



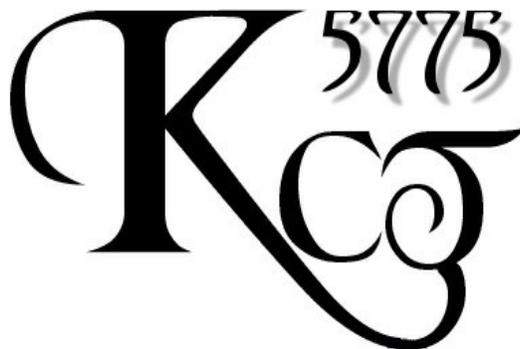
Some Interesting Facebook Pages and Groups



Log on to Facebook, and search for . . . “**Purim**” (WikiPedia’s page), “**Dressing Up On Purim**”, “**Tomb of Esther and Mordechai**” and several for “**Queen Esther**”. The good news? . . . there seem to be none for Haman! ■

~

Chag Purim Sameach!



KEHILLAT CHOVEVEI TZION SETAUKET, NY