

Purim at TBE 5777

*Some background material
to read during all the craziness...*

Welcome to TBE's annual Purim celebration! We hope this guide will help you to understand this wild, wacky holiday. If this is the first time you've ever been to our synagogue – or any synagogue... well, it's not usually *this* crazy. Yes, we always try to be informal, child friendly and inclusive, but typically things don't get quite so noisy. Once you've read through some of this material, you'll begin to get the idea of why we act so weird on this day.

And yes, it's very unusual to celebrate a Bat Mitzvah at this service. But, aside from being very talented and kind, Talia is *verrrrry* persuasive! And she felt from the start that this is precisely the way she wanted to celebrate coming of age in the Jewish tradition.

If you are new to our temple, or have any questions about us, please look for our greeters, lay leaders, staff and clergy, or any *macher* you can find.

And Now....LET'S CELEBRATE!!!!

TBE PURIM SONG SHEET 2017

1. Chag Purim

Chag purim chag purim
Chag gadol la yehudim
Masechot, rashanim
z'mirot, v'rikudim.
Havanarisha rash rash rash}3
Bara'ashanim

Purim day, Purim day
It's a happy holiday
we make noise, with our toys
sing and dance and play
Havanarisha rash rash rash}3
Bara'ashanim



A Wicked Wicked Man

Oh once there was a wicked, wicked man
And Haman was his name
He lied and lied about the Jews
Though they were not to blame.

Oh today we'll merry, merry be (3x)
And nosh some hamantashen.

And Esther was a lovely queen
Of King Ahashvarosh
When Haman said he'd hurt us all
Oh my how he did scare us.

Oh today we'll merry merry be (3x)
And nosh some hamantashen.

Esther had a cousin
And his name was Mordechai
He asked her, "Can you help us?"
And she said, "Of course, I'll try."

Ani Purim

Ani Purim, ani Purim
Sameach umvadeach
Halo rak paam bashana
Avo lehitareach
La la la



My name is Purim and I come
great fun and frolic bringing.
Just once a year I visit you
to cheer you with my singing!
la la la

My Hat

La-kova sheli shalosh pinot
Shalosh pinot lakova sheli
Loolei haya lo shalosh pinot
Lo haya zeh hakova sheli!

My hat it has three corners
Three corners has my hat
And had it not three corners
It would not be my hat!

Oh today we'll merry, merry be (3x)
And nosh some hamantashen.

In spite of Haman's awful plan
And the scare he gave us
Esther was so brave and strong
She knew just how to save us.



Oh today we'll merry, merry be (3x)
And nosh some hamantashen.

So Haman got his just desserts
And we had won the day
And Esther we will ne'er forget
And on this day we say:

Oh today we'll merry, merry be (3x)
And nosh some hamantashen.

“Esther Hamalka” to the tune of “Alexander Hamilton”

How does a woman, orphan of refugees from war
and Benjamin
driven from the middle of a forgotten spot in the mediterranean
by Providence desecrated, find valor
Grow up to be a hero and a ruler?

Almost martyr adopted daughter born Hadassah
Got a lot farther though workin' under cover
By bein' a lot smarter
By bein' a shot caller
As the queen, she saved the Jews from impending slaughter

And on a day once slaves were taking part in a party that displayed on silver trays
goods smuggled amid sacred gold cups
Inside they were crying the schechina had departed
Queen Vashti refused to yield, and the king ordered her locked up

Then the beauty pageant came, draining women from the domain
Our man saw his daughter stripped, leaving only pain
Put aside tears about his temple, considered all this with his brain
And he rode to see if God remained, in secret holding the reins

Well the girl got to town, they said, this may seem insane miss
Stuck her in salad dressing, just to prep her as the king's dish
“Love your clear complexion, can't quite tell from whence you came, but
The world's gonna know your name! What's your name, miss?”

(It's) Esther Hamalka
My name is (now) Esther Hamalka
And there's a million things I can't tell ya
But just you wait, just you wait

When she was young, her father broke, lost his hope, God hidden
Few years later, see dad and her mother's big decision
Half-dead, depressed and home sick
descent quick

Hadassah had beauty but her folks didn't see it
Moved in with an uncle, the man we know as Mordechai
Left her uncertain but with Jewish pride, somethin' new inside
A voice saying “(Dasi) you gotta fend for yourself”
She started retreatin' and conceivin' a new identity for herself .

There would've been nothin' left to do
For a woman less cute
She would've been wife or prostitute
Without a chance for revolution
Started fasting, prepping for her date w/ Persia's new lord
Charming Chamberlains and staff, helping her grow self-assured.
(learning) most every trick she can set her eyes on
(Plannin') for a future, see her now as she tries on
The crown of a king begging her to be wife

In shushan you can start a new life

COMPANY and (HAMILTON):

In Shushan you can start a new life (Just you wait)
In Shushan you can be a king's wife (Just you wait)
(Esther, quietly In Shushan I won't be recognized (company Just you wait))

WOMEN:

In Shushan

MEN:

Shushan

Esther:

Just you wait

Esther Hamalka* (*Esther or Haddasah)

Esther Hamalka

We are waiting in the songs for you

You saved us with that crown, your power revealed at the right tiime

oh esther hamalkah

esther hamalka

Megillah sings of you

Do they know what you overcame

will they know you changed your name

Persia will never be the same

Start of chodesh adar now, see if you can marbim

another narrative, salvation won't be forgotten

Our enemies destroyed our rep

Hamalka she fought em

We prayed with her

me i taught Esther

me i backed her

me i loved her

and me, I'm the damn fool that got hung

there's a million things I can't let on

but just you wait

what's your name miss?

Esther Hamalka

Hello Chally

Hello Chally

Well hello, Chally

It's so nice to see your braided, eggy
sheen.

You've risen well, Chally

Quite a swell, Chally

You're still growing

You're still glowing

You're our Sabbath queen!

You're number one, Chally

Topped with *mohn*, Chally

Just the one to put an end to Haman's
boast;

So, don't hold back Chally

Let's foil his attach, Chally

For if we fail then soon we'll all be toast!

Esther Day

Esther Day

*Ahashverosh sent his queen away
Had a game Vashti refused to play
And so today is Esther Day*

Suddenly

*Every woman dreams of royalty
But there is one so fair all can agree
Esther Day came suddenly*

*Why she had to show I don't know
She wouldn't say
Of her deep, dark past no one asked
On Esther Day*

Esther Day

*Ahashverosh' court was swept away
Little did they know she was a "J"
Hip hip hooray
For Esther Day!*

Pure Science

Two sages of Chelm got involved in a deep philosophical argument.

"Since you're so wise," said one, sarcastically, "try to answer this question: Why is it that when a slice of buttered bread falls to the ground, it's bound to fall on the buttered side?"

But as the other sage was a bit of a scientist he decided to disprove this theory by a practical experiment. He went and buttered a slice of bread. Then he dropped it.

"There you are" he cried triumphantly. "The bread, as you see, hasn't fallen on its buttered side at all. So where is your theory now?"

"Ho-ho!" laughed the other, derisively. "You think you're smart! You buttered the bread on the wrong side!"

THE WISE MEN

The Umbrella

Two sages of Chelm went out for a walk. One carried an umbrella, the other didn't. Suddenly, it began to rain.

"Open your umbrella, quick!" suggested the one without an umbrella.

"It won't help," answered the other.

"What do you mean, it won't help? It will protect us from the rain."

"It's no use, the umbrella is as full of holes as a sieve."

"Then why did you take it along in the first place?"

"I didn't think it would rain."

OF

Superfluous

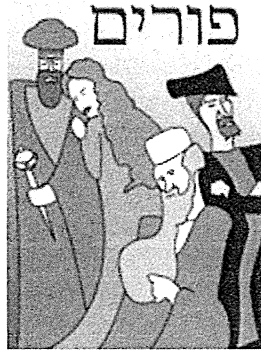
"Which is more important, the sun or the moon?" a citizen of Chelm asked his rabbi.

"The moon, of course," replied the rabbi. "It shines at night, when it is needed. The sun shines only during the day, when there is no need of it at all!"

CHELM

Eat, Drink, and Be Holy: The Holiday of Purim

by Lois Goldrich, Director of Public Affairs, USCJ



On its surface, the holiday of Purim is fairly straightforward, characterized by an atmosphere of joy and celebration. We are required to eat and to drink; we parade around in outlandish costumes; and we make loud noises that can hardly be described as dignified. Still, beneath its almost too obvious guise of merriment, Purim is marked by a seriousness of purpose equal to that of the most solemn holiday. We are required to perform a variety of *mitzvot* -- and from each we learn an important lesson.

One of the most important things we learn from Purim is that no person can exist alone. We share with others not only our daily lives but our hopes and dreams as well. Hillel taught: "*Al tifrosh min ha'tzibbur* -- Do not separate yourself from the community." In each of the *mitzvot* we perform on Purim, we learn something new about the concept of sharing.

Reading the Megillah

Each year, we are required to listen to the complete reading of *Megillat Esther*. We are instructed to listen to every word and to do this twice -- evening and morning. Surely, if the Rabbis simply intended that we become familiar with the story, they would not have mandated that we listen to it *that* often and *that* carefully. Perhaps, in attending these public readings, we are being taught the value of sharing with the entire community recognition of, and appreciation for, our collective triumph over adversity.

Defeating Haman was a shared enterprise. Mordechai and Esther led the way, supported by the prayers of the entire Jewish people. In every generation, there are those like Haman who prey on people's basest fears in order to maximize their own power. Confronting such evil must be a shared responsibility. While one group may be singled out for harsh treatment, it is the responsibility of all good people to fight against this kind of tyranny.

Mishloah Manot

Each year, increasing numbers of Jews are discovering the wonderful Purim custom of sharing food with friends and neighbors, giving at least two types of food to at least two recipients. The *mitzvah* of *mishloah manot* is based on the verse in the *Megillah* instructing us to "send portions one to another" (9:22). Some people bake *hamantaschen* and other goodies, while others send food packages through their synagogue. Use this opportunity to spread Purim cheer to those who might not otherwise receive such gifts. Consider bringing some brightly decorated baskets to seniors, to the homebound, to newcomers, or to those whose families have moved away (your rabbi can provide you with names).

Matanot L'evyonim

Based on the injunction in the *Megillah* that on Purim we must "send gifts to the poor" (9:22), the holiday affords us a special opportunity to share our good fortune with those in need. Gifts can be given directly, e.g., bringing food and clothing to a homeless shelter, or indirectly, through an organized charity. It is important to keep in mind that whatever additional *tzedakah* we give throughout the year, donations must still be given on Purim itself. How important is this *mitzvah*? As Maimonides writes in his *Mishneh Torah (Hilkhos Megillah 2:17)*: "It is better for a person to increase gifts to the poor than to increase his feast or the *mishloach manot* to his neighbors. There is no joy greater or more rewarding than to gladden the heart of the poor, orphans, widows, and strangers. For by gladdening the hearts of the downtrodden, we are following the example of the Divine."

Seudat Purim

Few things are more pleasurable than sharing a celebratory meal with our families. Happily, the *Megillah* tells us that Purim should be a time for feasting. This year, approach the Purim *seudah* with the commitment we bring to preparing the Passover *seder*. Wear special clothing (off-beat costumes are definitely permitted); prepare special foods; and learn Purim songs. Try hard to arrange your work schedule so there is sufficient time to relax and enjoy the meal fully.

Purim History

Source: www.MyJewishlearning.com

The Book of Esther recounts the story of Purim, telling of how the Jews of Persia were saved from destruction. During the time of King Ahasuerus, one of his ministers, Haman, sought to destroy the Jews in revenge for being snubbed by the Jew Mordecai, who refused to bow down to him. With the king's authority, he draws lots (*pur*) to determine the fateful day, which falls on the 13th of the month of Adar.

Learning of this decree, Mordecai approaches the new queen, his cousin Esther, to intercede with the king. Esther, who has not revealed her Judaism publicly, fasts for three days in preparation for this task. At a banquet for the king and Haman, she denounces the evil Haman, who is eventually hanged. Because a royal decree cannot be rescinded—including the decree ordering the extermination of the Jews—Mordecai must send another decree to all the provinces. This letter authorizes the Jews to protect themselves from their enemies. The days following the Jews' struggle with their enemies (the 14th and 15th of Adar) are declared days of feasting and merrymaking, today celebrated as Purim.

Although it provides the blueprint for the festival of Purim, the origins of the Book of Esther remain obscure. The text's style of Hebrew and its lack of corroborating historical information from ancient Persia suggest that the Book of Esther was not authored until well after the time it claims to describe. Nonetheless, the Book of Esther does contain many parallels to various ancient Near Eastern and Greek myths, particularly those of the Babylonian gods Marduk and Ishtar.

Some scholars argue that the Book of Esther adapted stories about these pagan gods—Marduk becoming Mordecai and Ishtar transformed to Esther—to reflect the realities of its own Jewish authors in exile. The period of Greek hegemony in the Land of Israel seems to have offered the social, cultural, and political circumstances for the development of this reinterpreted mythology. The actual text of the Book of Esther is thought to be of late Second Temple authorship, being amongst the latest books to enter the Bible, alongside Ecclesiastes, the Song of Songs, and the Book of Daniel.

The Book of Esther reflects a number of important features of the Persian culture, which are also found elsewhere in the Bible, above all in the book of Daniel. These features, satirized in the Book of Esther, include a mock representation of Persian rites of gluttony, drinking, exuberant public eroticism, abnormal pomp and display of richness, and bowing to idols or men.

There are different versions of the story of Esther in addition to the one that appears in the Hebrew Bible. The Greek versions contain the name of God, which is absent in the biblical story. Josephus, a Jewish historian of the first century of the Common Era, paraphrases the story of Esther in *The Antiquities of the Jews*.

The holiday of Purim is one of the Jewish tradition's most beloved communal celebrations. By the second century CE, Purim played such a significant role in the Jewish calendar that an entire tractate of the *Mishnah* (the earliest compiled rabbinic legal work), called Megillah, was based on the discussion of Purim's proper observance.

A festive meal, packages of food and other small treats offered to friends and family (*mishloach manot*), and gifts to the poor (*matanot la'evyonim*) as cited in Esther 9:22 remain key components of traditional celebrations until today. Purim is a holiday where celebrants are obligated to be happy—and to drink until they are unable to tell the difference between Mordecai and Haman (Babylonian Talmud, Megillah 7b). The reading of the Book of Esther from an actual scroll, often an object of special decoration and care, is performed with distinctive cantillation on both the evening and morning of Purim. These readings include numerous ancient customs, among which are jeering and making noise each time the villain Haman's name is mentioned, as well as reciting the names of Haman's ten sons in one breath.

Sarcastic, humorous, and iconoclastic entertainment has become a universal component of Purim celebration. Although written evidence of the *Purim shpiel* (Yiddish for "Purim play") exists in Europe only from the 14th century, Purim entertainment is likely of ancient origin as well. Since Jewish performers and musicians did not exist as a professional class until the 18th century, Purim shpiels and wedding entertainments are our only source of Jewish popular pursuits for centuries. The biting content of Purim performances and the socializing, mockery, dressing up, and carousing surrounding them often provide an important forum for boundary-crossing on issues of gender, sexuality, authority, and relations with the non-Jewish world. Through satires of the original story in the Book of Esther, Purim performances and religious practices provide an essential and fixed measure of creative release exploring some of the Jewish community's most sensitive topics.

From at least as early as the tenth century, the emergence of "Special Purims"—commemorative days instituted by local Jewish communities employing any number of Purim-related customs—demonstrates Purim's effectiveness as a prototype for engaging larger Jewish concerns in the context of shifting historical events, particularly in the case of communities or families who escaped from serious danger. Both Special Purims and Purim itself have proven particularly useful for adapting traditional Jewish narratives and customs to the changing historical circumstances of the Jewish experience. Each generation has related its own understanding of the Jewish experience to this deceptively simple story of good versus evil and Jewish survival in a distant and hostile land. The myth of Purim lends itself to such reinterpretation because of its timeless and compelling nature.

Purim, According to the Rabbis

As recorded in Talmud and Midrash and compiled by Neil Perlman

Purim's Importance

- While it's sometimes considered to be a children's holiday because of the costumes and noise-makers, Purim is one of the most important Jewish holidays
- According to the Talmud, after the messiah comes, the only Jewish holiday that will still be celebrated is Purim
- The Sages ruled that not only is every Jewish man and woman obligated to hear the Megillah on Purim, they must hear it twice, and they must hear every word. It is so important, that even torah study must be set aside to hear the Megillah
- According to the Zohar, Purim is related to Yom Kippur: "Yom HaKippurim" also means "a day like Purim"
- While there are 5 Megillahs in the Bible (Esther, Ruth, Song of Songs, Ecclesiastes, and Lamentations), it is only obligatory to read Megillat Esther
- The primary mitzvahs of Purim are to:
 - (1) Hear the Megillah
 - (2) Eat a festive meal (called a seudah) during the day
 - (3) Send gifts of ready-to-eat food (called Mishloach Manos or Shalach Manos) such as fruits, cookies, and candies to fellow Jews
 - (4) Give charity (called Matanos L'evyonim) to at least 2 poor people or worthy causes
 - (5) Add the Al HaNisim (For the Miracles) prayer to the Amidah and to the Grace after Meals

- (6) Observe a daytime fast (called Ta'anit Esther) on the day before Purim (i.e., on the 13th of Adar). This is in remembrance of the first day on which the Jews of Persia fasted to lend support to Queen Esther when she approached the king without permission, an act punishable by death

God in the Megillah

- God's name is not mentioned explicitly even once in the entire Megillah of Esther. God's name is concealed in the Megillah just as God's miracles are:
 - The word "HaMakom (The Place)" refers to God
 - While the word "Melech (King)" refers to Achashverosh, the word "HaMelech (The King)" refers to God
 - In one phrase in the Megillah, the first letters of 4 consecutive words spell out God's name, YHVH (Megillat Esther 5:4)
 - In one phrase in the Megillah, the last letters of 4 consecutive words spell out God's name, YHVH (Megillat Esther 7:7)

Esther

- Esther's Hebrew name was Hadassah. ("Esther" is a Persian name)
- Esther means "concealment" as in Deuteronomy 31:18, "I will hide My face"
- Esther was a direct descendent of King Saul. Just as the crown was taken from Saul and "given to another who is more worthy" (1 Samuel 15:28). The crown was taken from Queen Vashti and "given to another who is more worthy" (Megillat Esther 1:19)
- Esther hid for 4 years so that she would not be taken to the palace "beauty contest." She only went when Achashverosh issued a death penalty for anyone who did not bring his daughter to the palace
- In order to keep kosher, Esther ate only grain in the palace
- There is an opinion in the Talmud that Esther had a greenish complexion
- The fast that Esther called for prior to asking Achashverosh to save the Jews occurred on Passover, a day when fasting is prohibited. Nonetheless, all the Jews participated
- Esther's plan was to make Achashverosh jealous of the attention she was giving to Haman so that he should kill them both

Mordechai

- Mordechai was the first person to be called a "Jew" (Megillat Esther 2:5). Before then, Jews were called "Hebrews" or "Israelites"
- Mordechai was the head of the Sanhedrin and the head of the Men of the Great Assembly
- Mordechai was a very old man during the story of Purim. (He was already a member of the Sanhedrin for 79 years before the miracle of Purim)
- The Megillah was written by Mordechai
- Mordechai spoke 70 languages (That's how he knew that Achashverosh's guards were planning to kill him)
- Mordechai was one of the 48 prophets of Israel
- Mordechai, who refused to bow to Haman, was a descendant of Benjamin, the only one of Jacob's sons who didn't bow to Haman's ancestor Esau
- Mordechai was Esther's cousin, not her uncle as many people think

Haman

- Haman was a descendent of Amalek, who attacked the Israelites when they left Egypt
- Haman was a descendent of Agag, the only Amalekite that King Saul did not kill. (Because Saul disobeyed G-d's command and allowed Agag to live 1 more day, Agag was able to procreate and have a descendent who almost exterminated the Jewish people)

- Haman was the one who advised Achashverosh to kill Vashti
- Every single Jew in the world lived in Achashverosh's kingdom, so that they were all included in Haman's decree of extermination
- Haman was once Mordechai's slave
- Haman was hanged on the second day of Passover. (Purim is the anniversary of the Jews' victory celebration after their war against their enemies 11 month later)
- Haman's decree was never revoked? (Achashverosh only issued a second decree, giving the Jews the right to defend themselves)

Achashverosh

- Achashverosh was not descended from royalty. He took power by force and bribery
- Achashverosh forbade the rebuilding of the Holy Temple in Jerusalem
- Achashverosh used and defiled the vessels from the Holy Temple and the vestments of the High Priest
- The royal feast that Achashverosh held for the rulers and princes of all the provinces lasted for 180 days. And each day he showed them a different treasure hoard
- The royal feast that Achashverosh held for all the people of Shushan lasted 7 days. Each person was given whatever food and drink they wanted, including kosher food and drink for the Jews. No one was compelled to eat or drink anything they didn't want
- Achashverosh searched for four years for a queen to replace Vashti, during which he considered more than 1,400 contestants, before choosing Esther

Vashti

- Vashti (Achashverosh's first queen) was a direct descendent of Nebuchadnezzar, the Babylonian emperor who destroyed the first Holy Temple
- Vashti dissuaded Achashverosh from giving permission to rebuild the Holy Temple (since her ancestor, Nebuchadnezzar, had been the one to destroy it)
- Vashti also used and defiled the vessels and vestments from the Holy Temple

Purim Facts:

- The Megillah of Esther is the only book of the Bible that does not mention the name of God
- In cities that were walled at the time of Joshua (such as Jerusalem), Purim is celebrated on the 15th of Adar rather than on the 14th
- Parashat Zachor, which tells how the Amalekites attacked the Israelites when they left Egypt, is always read on the Shabbat before Purim. Haman was a descendent of Amalek
- When reading the Megillah: Verses 1:7, 3:15, and 7:4 are sung to the trope for Lamentations; Verses 2:5 and 8:16 are recited by the congregation before the leader; When the names of the 10 sons of Haman are listed, they must all be read in one breath
- Mourners do not observe shiva in the traditional, formal manner on Purim
- Even a poor person who is receiving charity must give charity to others on Purim
- An adult is "required to drink on Purim until he does not know the difference between 'cursed be Haman' and 'blessed be Mordechai'" (Megillah 75)
- Unlike the Torah, the Megillah may be decorated
- Traditional foods include:
 - Hamantashen (a tri-cornered dough pastry typically filled with poppy seeds)
 - Kreplach
 - Giant-sized, braided, challah (to represent the long ropes used to hang Haman)
 - Sweet-and-sour dishes (eaten by kabbalists and Chasidim to represent the dual nature of the holiday which goes from mourning and fasting on the 13th of Adar to a day of joy and celebration on the 14th of Adar)

New York • The Jewish Week

2017 PURIM SPOOF HAPPY SHUSHAN PURIM MARCH 10, 2017 • 12 ADAR 5777

IN THIS ISSUE:

TRUMP DENOUNCES JEWISH WEAK: 'ALL TRUE,' he insists.

Editors insist content hilarious satire: readers confused, divided, annoyed.

EL AL CAUGHT IN AIR WARS

Charedi gay man refuses to sit next to men, prefers to be near cockpit.

BIRTHRIGHT: NICHE MISSIONS 'GREAT SUCCESS'

Oversubscribed for trip for 23-year-old alcoholic albino architects.

FLUSH FROM LAST UN VOTE, OBAMA ABSTAINS

Former president breaks relations with former first lady, moves to Ramallah.

JCCs SET UP SPECIAL LINE FOR PHONE-IN THREATS

Would-be bombers urged to be patient if line is busy; each will be handled in turn.

SIGN MAKERS SAY BUSINESS AT ALL-TIME HIGH

Women marchers favor references to cats and kittens; cabbies prefer Hack Lives Matter, dentists drill down on Plaque Lives Matter.

DEMS URGE CONGRESS TO REVIEW ELECTION RESULTS

Schumer hires Price Waterhouse, appoints Steve Harvey to oversee review.

NETANYAHU COALITION PLANS TO ANNEX FIVE TOWNS

Calls for moving embassy to Woodmere; Bennett asserts seven newly-discovered planets part of Ancient Israel.

RECORD FUNDS RAISED TO COMBAT BDS

But Pew finds 97 percent on campus think BDS an underwear brand.

Trump Expands Brand Here And In Israel

Jerusalem — Israelis woke up Purim morning to discover that the Western Wall here now bears the name 'TRUMP KOTEL' in giant gold letters resting atop the ancient stone.

In a secret deal signed last week, Israeli Prime Minister Netanyahu sold the historic limestone wall, a 2,000-year-old remnant of the Second Temple in Jerusalem, to U.S. President Donald Trump in exchange for the American Embassy being moved from Tel Aviv to Jerusalem.

"Every Israeli knows that Jerusalem is the true capital of our nation, despite what other countries may claim," Netanyahu declared at a hastily arranged press conference. "The relocation of the American Embassy to the Holy City sends a clear message to the world: Israel cannot be bought... unless it's by Donald Trump."

President Trump, elaborating on the agreement in a presidential tweet, said he plans to build a 60-story hotel about the wall. "It will be called the Trump Kotel Hotel," he said, "and it will be huge—a huge convenience for tourists in Israel who wish to view this bigly sacred site, all done in good taste."

The president said that visitors will be charged a "personal plea fee" to stuff their notes and prayers into the crevices of the ancient wall, which will be renovated so that they can accept all major credit cards for payment. "There's no conflict of interest because my sons Eric and Don—or Don and Eric, whatever—will profit, not me." He added that he "worked it all out" with his son-in-law, Jared Kushner, "so it's all kosher."

The President said the Trump Kotel would also put an end to the ongoing debate about women praying at the holy site. "I'll build a wall between the women and the men," Trump



New look for Old City: President Trump purchased the Western Wall this week and plans to build Hotel Kotel above it. "All in good taste," he assured Israelis. CREDIT

vowed, "and the women will pay for it."

Trump also unveiled plans for the renovation of Mt. Rushmore, the iconic sculpture carved into the mountain in the Black Hills of South Dakota, which presently features George Washington, Thomas Jefferson, Teddy Roosevelt and Abraham Lincoln.

One artist's rendition shows Trump replacing Roosevelt. "He never did anything anyway except ride around like a fat clown and carry a big stick," Trump said. "Great American. True hero."

The other drawing shows Trump, wife Melania ("classy broad," the president noted), daughter Ivanka ("quite the Jewess, right?") and son-in-law Jared ("fine lad, love the dimples") in lieu of the four earlier presidents. ("Yeah, they're fired. The past is history. Who's gonna notice?")

"It's part of my infrastructure plan. Lots of new jobs. Everybody happy. And if Congress won't pay for it, I will," Trump asserted. "Charge it to Don or Eric. Either one. It's going to be huge."

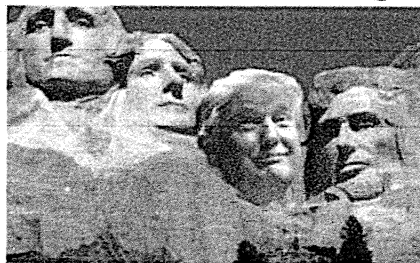
Trump Hosts Purim Party With 'Midnight In Moscow' Theme

New York — President Donald Trump and First Lady Melania hosted a Purim party at the Russian Tea Room in New York City on Thursday night, which he deemed "a huge success, huge."

Music was performed by Ivan U. Lose playing "Vladimir Bist Du Schoen," and the menu included Russian caviar, Russian dressing, and cases of the finest Russian vodka. Noted the president, "Everyone was Russian to the bathroom."

The centerpiece of the buffet was a giant chopped liver sculpture of Vladimir Putin, with a supply of saltine crackers on the side. "We called it Putin on the Ritz," the president said.

Some cabinet members were seen playing Russian roulette, with ammunition provide by the

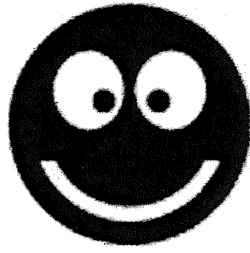


Where's Teddy? President Trump's new infrastructure initiative to create jobs includes renovation of Mt. Rushmore. Trump will replace Teddy Roosevelt with his own image. "All in good taste," he assured Americans. CREDIT

NRA, and Ivanka Trump sold Russian gems and trinkets, under a large banner that read "Save Soviet Jewlry."

Despite the distinct Russian theme, President Trump denied any ties to the Soviet country. "I've never met Putin and I have no deals in Russia," he insisted. "Nyet, nyet, nyet." He did acknowledge, though, that he visited a large expanse of northeast Asia some years ago where he was a contender for a major post. "I guess you could say I was a Manchurian candidate," Trump said.

Asked why he was wearing a baseball cap with the letters USSR on it, the President explained it was a gift of Russian President Putin. "It's the initials of my new slogan: Upend Sanity, Stage Revolt."



**KEEP
CALM
AND
BE HAPPY
ITS ADAR**