March 16, 2024
6 Adar II 5784
Shabbat Pekude

Candle Lighting Shabbat 6:45 pm
Kabbalat Shabbat– 6:55 pm
For week of 03/16/24 - 03/22/24

With Gratitude

We thank the following donors for their generous contributions to Temple Israel this past week.

Amy & Ian Deschler
Elizabeth & Leon Lebowitz

Come Join Us And Celebrate

PURIM

Saturday Evening   March 23rd

8:00 PM – Pre-Magillah Pizza Party

8:30 PM – Magillah Reading

After Magillah reading, please join us and enjoy more holiday refreshments!

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Sunday Morning   March 24th

10:30 AM – Magillah Reading

11:30 AM –– Brunch

LBJE & BETZALEL ART GALLERY

PURIM

HERSTORY

GALLERY

&

Brunch

ARTIST RECEPTION

SUNDAY 24 MARCH 2024

MEGILLAH READING: 10:30AM | GALLERY + BRUNCH: 11:30 AM
AT TEMPLE ISRAEL - 70 E. PARK AVENUE, LONG BEACH

Wishing you a speedy and complete recovery.

Kai Denson	Neilan Stern
Joan Schlissel	Gert Griboff
Monroe Milstein	Renee Adler
Helen Dresner	Lisa Goodman
Alan Steinberg	Louis Goodman
Dr. Robert Lev	Pam Garfinkle
Debra Perry	Deborah Basha
Gus Wurman	bat Yocheved
Ariel Noam ben Yutah Gittel	

RA'ASHAN - GRAGER
BLOTTING OUT OF HAMAN'S NAME

When Haman's name is read out loud during the public chanting of the Megillah in the synagogue, which occurs 54 times, the congregation engages in noisemaking to blot out his name. The practice can be traced back to the Tosafists (the leading French and German rabbis of the 13th century).

In accordance with a passage in the Midrash, where the verse "Thou shalt blot out the remembrance of Amalek", is explained to mean "even from wood and stones." A custom developed of writing the name of Haman, the offspring of Amalek, on two smooth stones, and knocking them together until the name was blotted out. Some wrote the name of Haman on the soles of their shoes, and at the mention of the name stamped with their feet as a sign of contempt.

Another method was to use a noisy ratchet, called a *ra'ashan* (derived from the Hebrew word *ra-ash*, meaning "noise") and in Yiddish a *grager*. Some of the rabbis protested against these uproarious excesses, considering them a disturbance of public worship, but the custom of using a ratchet in the synagogue on Purim is now almost universal.