



Kol Sholom

BI-MONTHLY BULLETIN OF
CONGREGATION ANSHE SHOLOM



VOICE OF PEACE ■ JULY/AUGUST 2026 ■ TAMMUZ/AV/ELUL ■ 5786



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DATES TO KEEP IN MIND

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Erev Tisha B'Av	Jul. 22
Annual Community BBQ at the home of Drs. Jenny Choi & Marc Bessler	Jul. 26
Erev Rosh HaShanah	Sept. 11
Erev Yom Kippur	Sept. 20
Erev Sukkot	Sept. 25




 FROM THE RABBI'S STUDY


Dear Friends,

Before looking ahead to the summer months, I want to express how pleased I was with the recent Testimonial Dinner. We celebrated our 130th anniversary. The history of the shul was recorded in the journal, beautifully designed and illustrated by Amy Erani. I worked on the text, basing the content largely on the centennial history originally written by Cynthia Ozick. Kudos to AnnBeth Cohen for arranging the shul's "museum" in the lobby, with sundry artifacts from years past.

The old yarmulkes and bentchers were nostalgic trips down memory lane. The dinner was fabulous, the food was delicious (thank you Prestige Caterers), and a good time was had by all. Our deserving honorees helped fill the ballroom with guests who came from far and wide. It was nice to have a member of the Glick family, Barbara Glick Bernstein, in attendance to present the Allan Glick Memorial Service Award.

Just two days after the dinner, we held our annual congregational meeting. I want to thank those who participated in-person and helped us achieve a quorum. For the third time, Yael Schulman will take over lay leadership of the synagogue as President. We all wish her much success in her term of office.

The most important thing an individual member can do to help the lay leadership is get involved by contributing your time and talents. The shul functions much better when we don't have to rely on the same small number of people to accomplish all the necessary tasks.

Please help us maintain our synagogue services throughout the summer months. People go away on vacations, occasionally leaving us shorthanded. Friday nights and Shabbat afternoons are especially challenging. Don't wait to be asked; show up unannounced -- we will be very happy to see you.

The "Three Weeks" extend from the Fast 17 Tammuz on July 2nd until Tisha b'Av on July 23rd. Please join us for Eichah on Wednesday night, July 22nd and for Kinnot on Thursday morning, July 23rd. My annual Tisha b'Av lecture, delivered at 7pm before Mincha, will be on "Judeophobia: What ancient antisemitism can teach us about our current troubles."

Stay tuned for more information about the upcoming High Holidays. The annual membership letter and application will be going out shortly. If you know anyone who is unaffiliated, or is presently dissatisfied with their synagogue affiliation, please invite

them to Anshe Sholom. They are welcome to attend for the first year at no cost.

The summer is when I prepare my lectures for the upcoming year. I have not yet made a decision about my topic for the Jewish History series. If there are topics you would like me to cover, please don't hesitate to email me your requests and suggestions.

Enjoy the warm days ahead,

Rabbi Evan Hoffman



Lower East Side Walking Tour Sunday, July 12th

Meet outside the Eldridge Street Synagogue
at 9:45AM

RSVP to Rabbi Hoffman

If THE
ANNIVERSARY
OF YOUR
BAR MITZVAH IS
APPROACHING
AND YOU
WOULD LIKE TO
READ
YOUR *Haftarah*
or *Torah*
PORTION,
IT WOULD BE
MY PLEASURE
TO HELP YOU
PREPARE.
**DON'T BE SHY,
YOU CAN DO
IT!**





THE PRESIDENT'S PERSPECTIVE



Dear Friends,

As I begin another term as President of Congregation Anshe Sholom, I am humbled and honored to serve this extraordinary community once again. Anshe Sholom is more than a synagogue to me. It is home.

My family's story is deeply intertwined with the story of this congregation. From my father's Bar Mitzvah, to my own baby naming, to watching my children grow up within these walls, Anshe Sholom has been a constant presence throughout my life. Some of my earliest memories, most meaningful milestones, and closest friendships are connected to this community.

As I step into this role again, I often think of my grandparents, Susie and Daniel Schulman. My grandfather served as president of Anshe Sholom twice, sat on the board for many years, and loved this congregation deeply. Together, my grandparents devoted countless hours to helping build and sustain the community we enjoy today. Their example taught me that a synagogue is not simply a building or an organization. It is a living community that depends on the commitment, generosity, and dedication of its members.

This year, we celebrated Anshe Sholom's 130th anniversary, a remarkable milestone that few institutions achieve. I still remember celebrating our 120th anniversary, and in many ways it feels like yesterday. Many among us remember celebrating our 100th anniversary.

Yet the passage of time reminds us of something else as well. Since that 120th anniversary celebration, we have lost many beloved members, friends, and leaders whose presence helped shape this congregation. We miss them deeply, and we continue to feel their absence. Their memories live on in the traditions they nurtured, the friendships they forged, and the community they helped build.

Perhaps that is one of the greatest lessons of a 130-year-old congregation. We are not merely beneficiaries of what others created. We are caretakers of a legacy that was entrusted to us by those who came before us.

There is a teaching in Pirkei Avot that has always resonated with me: "It is not your duty to finish the work, but neither are you free to desist from it." For 130 years, the members of Anshe Sholom have embraced that responsibility. Generation after generation showed up, volunteered, led, supported, and invested in this community. None of them completed the work. Each simply strengthened the foundation and passed it forward.

Now it is our turn.

As I look ahead to the coming year, my hope is that we focus not only on preserving what we have, but on building for the future. I want more people to feel that Anshe Sholom belongs to them. I want more members to become involved, share their ideas, volunteer their talents, and help shape the future of our congregation. I want new families to walk through our doors and feel welcomed, valued, and at home. Most of all, I want our children and grandchildren to build the same lifelong connection to this community that so many of us have been fortunate to experience.

But no president, rabbi, or board can accomplish that alone.

The strength of Anshe Sholom is not measured by the bricks and mortar that house it, but by the people who bring it to life. We need people to show up. We need volunteers. We need fresh ideas. We need leaders. We need members who are willing to help us create meaningful experiences, strengthen relationships, and build the kind of community we all want to be part of.

So I have a simple request: if you have an idea, share it. If there is a program you would like to see, let's talk about it. If there is a way you would like to contribute, volunteer, teach, organize, welcome, mentor, or lead, please reach out. Anshe Sholom has always been strongest when members take ownership of its future.

May we continue to honor those who built this congregation before us. May we have the wisdom and commitment to strengthen it for those who will come after us. And may we all have the z'chut to celebrate Anshe Sholom's 140th anniversary together, knowing that each of us played a part in ensuring its future.

B'Shalom,

Yael Schulman

President

ANSHE SHOLOM'S ANNUAL SUMMER BBQ
Sunday, July 26, 2026
At the home of Drs. Jenny Choi & Marc Bessler
2 PM-5 PM



A MESSAGE FROM SISTERHOOD

Dear Friends,

After a busy Spring, with Purim bags and the Shavuot Luncheon, we welcome the opportunity to slow down our pace over the Summer.

Thanks to the generosity and support of over 50% of our members who contributed to our Purim Fundraiser, Ellen Kracko presented a generous donation to the shul from Sisterhood at the Congregational Meeting in June.

Sisterhood is planning for the Fall, as well as our usual chesed mitzvot initiatives. Become a member of Sisterhood, join our monthly meetings, share your ideas, and support the Sisterhood events, meals, and projects that support our congregation.

Have a wonderful summer and be sure to stay safe and hydrated!

B'Shalom,

*The Sisterhood of
Congregation Anshe Sholom*



 TO PURCHASE SUNSHINE CARDS CONTACT: AnnBeth Cohen ☎ 914-629-7160 ✉ tantabeth@aol.com 	 TO PURCHASE MEMORIAL CARDS CONTACT: Helen Siegel ☎ 718-931-6954 
	

MEMORIAL CARDS

To Andrea Graziano & family, in loving memory of devoted mother & grandmother, Joan Rubin, from: Bobbi Mehler & Marci Mehler.

To Carin Mehler & family in loving memory of devoted mother & grandmother, Joan Rubin, from: Bobbi Mehler & Marci Mehler.

SUNSHINE CARDS

Mazel Tov to Julie & Josh Neier on the birth of their son, Samuel Mendel, from: Lee Katz.

Mazel Tov to Julie & Josh Neier on the birth of their son, Samuel Mendel, from: Ruth Grayson.

Mazel Tov to Honey & Sol Neier on the birth of their grandson, Samuel Mendel, from: Ruth Grayson.



SUNDAY AUGUST 16, 2026

NOON TO 6 P.M.

SAVE THE DATE for the 50th Annual Westchester Jewish Music & Arts Festival happening on **Sunday, August 16th**. Get ready to immerse yourself in a day filled with outstanding performances and a variety of vendors offering unique goods.

FEATURED PERFORMER:

JOE BUCHANAN

OTHER PERFORMERS INCLUDE:

- CALEIV JEAN
- GHAZAL MIZRAHI
- KOSHA DILLZ
- Elijah and the Not For Prophets



WonderSparks
Puppet Show,
sponsored by
PJ Library



Israeli
Dancing
with Leng



Face
Painting
by Maria

**DON'T MISS THIS
FREE FAMILY FESTIVAL!**

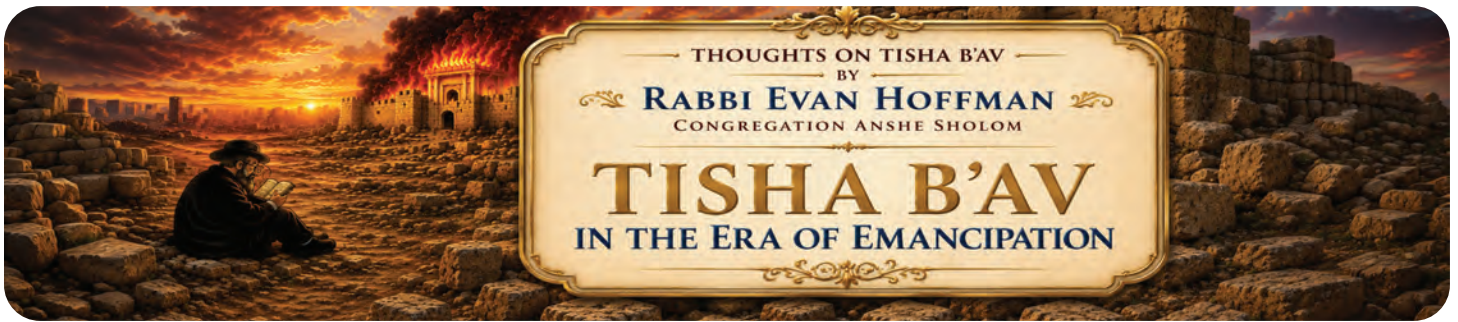
For more information, contact:
pam@wjcouncil.org

A GLIMPSE INTO THE 2026
**CONGREGATION ANSHE SHOLOM
TESTIMONIAL DINNER**
CELEBRATING 130 YEARS • 1896-2026









The nationalistic aspect of Judaism is felt most intensely on the annual fast of Tisha b'Av. Established in the early second century CE to commemorate the destruction of the Second Temple in 70 CE by the Roman General Titus, Tisha b'Av came to be the day on which Jews around the world bemoan their beleaguered fate as a Diasporic people and express the fervent hope for a national restoration. While the daily liturgy, too, includes petitions for a return to Zion, the Elegies recited on Tisha b'Av give voice, with unparalleled poetic beauty, to those yearnings.

In the pre-modern era, when the Diaspora Jewish community was an un-integrated corporate body on the margins of its host society and functioned as a “state within a state,” it was eminently logical for Jews to preserve a latent sense of Jewish nationalism and to have those sentiments burst forth tearfully on Tisha b'Av. But with the rise of European nation-states in which the individual citizen (regardless of faith) is protected by and has obligations toward the centralized government, the question whether to emancipate the Jews led to scrutiny of Jewish aspirations for a return to Zion.

In his 1781 treatise, “Concerning the Amelioration of the Civil Status of the Jews,” Christian Wilhelm von Dohm argued in favor of the emancipation of European Jewry and posited that their moral regeneration would inevitably occur after the improvement of their civil status. Johann David Michaelis, who strenuously opposed Jewish emancipation, offered this argument against Dohm’s theory: “One must mention something which casts doubt on the full and steadfast loyalty of the Jews to the state and the possibility of their full integration, namely their messianic expectation of a return to Palestine. The Jews will always see the state as a temporary home, which they will leave in the hour of their greatest happiness to return to Palestine.”

Moses Mendelssohn responded to Michaelis by dismissing the hoped-for return to Palestine as a non-issue. He noted that in those countries where Jews had already been given citizenship Jewish thoughts of Zion had in no way compromised their behavior as loyal citizens. Moreover, nationalistic sentiment is “reserved for church and prayer.” Mendelssohn, prefiguring by a century and a half the views of Transylvanian Hasidic rabbis, wrote: “The Talmud

forbids us even to think of a return to Palestine by force. Without the miracles and signs mentioned in the Scripture, we must not take the smallest step in the direction of forcing a return and a restoration of our nation.” Moses Mendelssohn had a dual personality; he was simultaneously a traditionally religious Jew as well as a European public intellectual. His dismissive approach toward the issue of Zion allowed him to retain the classical liturgy and commemorative fasts, while also calling for the legal and social integration of Jews. His arguments are flimsy. They are undermined by the emergence of the Zionist movement a century later.

According to popular legend, Napoleon Bonaparte once passed a synagogue on Tisha b'Av and asked why the Jews were sitting on the floor, barefooted, and weeping. Told that it was in observance of an annual fast recalling the loss of the Jerusalem Temple, he commented, “A nation that cries and fasts for two millennia for their land and Temple will surely merit to see it restored.” That story never happened. The earliest written account of it dates from 1891, seventy years after Napoleon’s death. The Zionist retelling of the story, equally fictional, has Napoleon pointing to his sword and saying “this is how you recover your land.” As an historical matter, Napoleon was an emancipator of Jews who expected them to integrate and to abandon the aloofness that characterized their pre-modern condition. He demanded of the Assembly of Notables and the Paris Sanhedrin (1807) that they declare French Jews to be Frenchmen and brothers to their fellow non-Jewish French citizens. It is not surprising that the earliest manifestations of Jewish religious Reform, including the purging of nationalistic elements from the liturgy, occurred in the Kingdom of Westphalia, ruled by Napoleon’s brother James.

During the Hamburg Temple Prayer Book controversy of 1819, the Orthodox rabbis issued a manifesto entitled *Eileh Divrei Ha-Brit*. The traditionalists pilloried the reformers for removing references to the return to Zion. Hatam Sofer argued that since the gentile authorities had known for centuries about the existence of such prayers and had never attempted to censor them, there was no need for Jews to self-censor. It seems, however, that Hatam Sofer did not fully appreciate the changed political circumstances. He described then-contemporary Jews as being refugees of a

first-century CE war who must extend gratitude to their heathen hosts for their long-term hospitality. Hatam Sofer did not address how nationalistic prayers might be consistent with efforts by the host society to integrate Jews as full citizens in the nation-state. Hatam Sofer's more astute observation was that those Jews doing harm to the liturgy did so because they no longer believed in the prophetic predictions about the Messiah and Third Temple. He warned his readers that Jews cannot be satisfied with improved economic and political conditions in the Diaspora; the return to Zion is indispensable. He noted the example of Nehemiah, who was a Persian official and yet had the audacity to make requests of the Persian ruler concerning the welfare of the Jewish community in Zion. In this vein, Hatam Sofer prefigured Brandeisian Diaspora Zionism by a century.

In 1840s Germany, many communal rabbis adopted changes in the observance of Tisha b'Av. Zacharias Frankel, Chief Rabbi of Dresden and the father of Positive-Historical Judaism, had his congregants wear shoes and sit in the pews rather than be barefoot

and sit on low stools. He had the cantor and choir sing a formal rendering of the service rather than engage in the customary cacophony of unrestrained wailing. David Einhorn regarded Tisha b'Av as a day of historic sadness as well as joy "for the new light that shines forth." Expressing a thoroughly non-traditional viewpoint, he prayed: "Not like an outcast son did Your firstborn go forth

into the strange world, but as Your messenger for all the families of the earth." Samuel Holdheim of the radical Berlin Reform Congregation simply abolished Tisha b'Av. Abraham Geiger, rabbi of Breslau, would have preferred to abolish Tisha b'Av. But, as with many aspects of religious reform, Geiger's personal views far outpaced what he was willing to institute for a heterogeneous community that included staunch traditionalists. In 1855 he was away for Tisha b'Av at the home of his sister in Baden. Her family was traditional and the members of the household were all fasting. Not only did Geiger himself not fast, but he convinced the women in the house and a young nephew to break their fasts after noontime. Curiously, Geiger only ate dairy on that occasion, and was careful to eat behind closed doors so that no co-religionist would take offense at his sacrilege.



Even the most radical of reformers, however, did not believe that the march toward legal equality should be conditioned on the elimination of the national element from Judaism. Like the champion of Jewish emancipation, Gabriel Riesser, they believed that emancipation was a moral imperative for Europe irrespective of internal Jewish developments. Moreover, the Frankfurt Rabbinical Conference of 1845 declared: "Loyalty to the state of even such as hold the traditional view on the Messiah in its strictest form is not to be questioned for a moment."]

Rabbi Samson Raphael Hirsch, the founder of Neo-Orthodoxy and leader of the separatist community in Frankfurt, pushed back against the assault on Tisha b'Av. The context was a sermon he gave decrying the Science of Judaism. Some practitioners of Wissenschaft des Judentums, notably Mortiz Steinschneider, not only believed in emancipation and the elimination of the national element in Judaism, but they regarded Judaism, generally, to be in its death throes. They believed that the task of Jewish Studies was to provide the remnants of Judaism with a decent burial by having the religion enter the canon of western learning. For

decided effect, Hirsch spoke from the perspective of the Wissenschaft scholar: "We who have fully imbibed the spirit of modern Judaism, we do no fast, we do not pray Selihot, and do not say Kinot on Tisha b'Av anymore. We would be ashamed of the tear in our eye or the sigh in our breast for the fallen Temple. We would be ashamed to feel the slightest longing for this scene of bloody sacrificial rites. With our feelings refined by a cool

reality, and with our unbiased scientific insights, we understand and evaluate this all very differently... On Tisha b'Av we let old Jews pray Selihot and cry Kinot." Hirsch concluded by noting that traditional Jews pray the prayers composed by the Elegists but forget the names of the composers, while the Wissenschaft scholars remember the names of the Elegists but forget the prayers. In his view, it is the former who are the heirs of the great Hebrew poets.

Hirsch's defense of Tisha b'Av, however, must not be misconstrued. He was a vocal advocate of emancipation and was involved in the political process especially as it pertained to religious liberty and non-coercion. He was also an anti-Zionist, rejecting some of the early schemes to colonize Eretz Yisrael. While he had theological reasons for objecting to proto-Zionism, it seems unreasonable to totally discount

his thorough Germanism. In the half century after Hirsch's death (1888), his progeny and intellectual heirs continued his anti-Zionism and were instrumental in the establishment of Agudath Israel in 1912.

The greatest defense of Tisha b'Av in the era of emancipation came from an unlikely source. Moses Hess was a socialist theoretician who had been estranged from Judaism and the Jewish people for over twenty years. In 1862 he wrote *The Revival of Israel: Rome and Jerusalem, the Last National Question*. The work was, in its time, and remains to this day, one of the most underappreciated books in Modern Jewish History. Hess came to the conclusion that true emancipation and integration were impossible for the Jews of Europe and that the attempt by western Jews to denationalize Judaism was an embarrassing failure and an exercise in self-abnegation. Hess recalled a phenomenon from his childhood days in which the true spirit of the Jewish nation was passed from generation to generation:

My grandfather was one of those revered scholars and God-fearing men who, though he was ordained as a rabbi, did not wish to use the title and did not earn his living from the Torah. Every single day, after his work was done, he would study Torah from the evening hours through the middle of the night. Only during the 'nine days' did he interrupt his study. Then, he would sit with his grandchildren until the middle of the night, reading stories of the destruction of the Temple and the Jews' exile from Jerusalem. Tears would stream from his eyes down onto his snow-white beard; and even we, the children, could not stop ourselves from crying together with him. I remember one passage in the story of the destruction that particularly stirred both my grandfather and me. 'When the children of Israel were chained and led into captivity by the soldiers of Nebuchadnezzar, they passed on their journey the grave of our Mother Rachel. And as they approached the grave, behold – A bitter wailing was heard; it was the sound of Rachel weeping at the fate of her children and refusing to be comforted.'

While Hess secured for himself a posthumous legacy as an illustrious "forerunner of Zionism," in his lifetime he was derided and labeled a kook. Geiger mocked Hess by saying of him that "after failing to make a name for himself in socialism he now dabbles in nationalism."

Hess was not the only Jewish nationalist writer to be received icily by the western rabbinate. In 1882, after Leo Pinkser wrote *Auto-Emancipation*, he turned to the Viennese preacher Adolph Jellinek for support. Jellinek rejected him, saying, "Do you really think I will concede all of your conclusions and raise the sky-blue flag of a Jewish State and a Jewish political nation for you? Then I would have to repudiate my entire past, all the speeches I have published over three decades." In 1896, after Theodor Herzl wrote *Der Judenstaat*, he turned to Viennese Chief Rabbi Moritz Gudemann for assistance. Despite the fact that Gudemann was a traditionalist who in 1871 risked his career to defend the retention of liturgical passages about the return to Zion, Gudemann spurned Herzl.



In the era of emancipation, Tisha b'Av was variously understood and appreciated. For the heterodox or non-believing integrationists, the fast was a relic of pre-modern times either to be abolished or radically reinterpreted. For those who questioned the sincerity of their European emancipators or rejected the possibility of social integration, the fast was a reminder that Jews are more

than a confessional group and that an actual Jewish nation-state could be reconstituted. For the doctrinaire orthodox, both the fast day and the Jews' conception of themselves remained unchanged even as their civil status evolved. For the moderate traditionalists, the rituals were largely retained even as the nationalist sentiment that undergirds the fast was jettisoned.

For many contemporary Orthodox Jews, especially in the American Diaspora, Tisha b'Av is observed down to the smallest custom with no regard paid to the reality of the existence and success of the State of Israel or the freedom and equality guaranteed in the United States. Why? Because Tisha b'Av is part of the codified halakhah. The fast must be observed just as one must sit in a booth on Sukkot or eat unleavened bread on Passover. The incongruity of the fast vis a vis contemporary Jewish experience is not lost on either the laity or the clergy. The latter often feel the need to artificially introduce themes and moralizing tones into their sermons as a means of propping up popular observance of the day. In this regard, one might argue, the raucous discourse of the 19th century was more honest and straightforward. ❖



Please participate in sending New Year's Greetings to members of the Anshe Sholom family. For \$5, you can list your name (one name per line) on the Greetings page in the September/October 2026 bulletin. Complete the form, and make sure that we receive it by **Monday, August 24, 2026.**

Support Sisterhood while wishing your friends and family a Shanah Tovah!

New Year's Greeting listings are \$5 per line.

Please make your check payable to: *Anshe Sholom Sisterhood*

NAME: _____ = \$5

NAME: _____ = \$5

NAME: _____ = \$5

NAME: _____ = \$5

NAME: _____ = \$5

NAME: _____ = \$5

NAME: _____ = \$5

TOTAL # OF LINES _____ @ \$5 per line
= \$ _____

TOTAL ENCLOSED \$ _____

*Please return form, with your payment, to:
Anshe Sholom Sisterhood
50 North Avenue
New Rochelle, NY 10805*

TISHA B'AV

SCHEDULE

@ ANSHE SHOLOM

WEDNESDAY, JULY 22ND

8:00 PM
MINCHA/MAARIV & EICHAH

8:21 PM
FAST BEGINS

THURSDAY, JULY 23RD

6:45 AM
SHACHARIT & KINNOT

7:00 PM
TISHA B'AV SHIUR

7:45 PM
MINCHA

9:00 PM
FAST ENDS



As always, Anshe Sholom will publish our yearly Book of Remembrance that memorializes our loved ones. We distribute this book to our members and friends at *Yizkor* services on Yom Kippur and the *Shalosh Regalim*.

The donation for each line listed in the book is \$18.00, one name per line. Two names per line will not be accepted. For those of you who will be leaving town, *please remember to take care of this before you leave, so you will not be left out.*

Our Book of Remembrance is dedicated to our loved ones, those whom we can never ever forget... who are an eternal part of us. Their names appear in print, but the impress of their lives, the love they bore for us, and the love we have for them, are indelibly etched on our hearts and our minds. May their sacred memories ever inspire us to noble resolves and acts of lovingkindness.

Please inscribe the following names listed below in the 5787 Book of Remembrance:

In Loving Memory of (please print):

Inscribed by (please print):

_____	_____
_____	_____
_____	_____
_____	_____

METHOD OF PAYMENT

Enclosed please find my check in the amount of \$ _____ to cover the cost of _____ names/lines (at \$18.00/name.)

Please charge \$ _____ to my credit card # _____

Exp. Date _____ to cover the cost of _____ names/lines (at \$18.00/ each name.)

Signature _____



Please note: Names will not be listed without this completed form and full payment.

Checks should be made payable to:

Congregation Anshe Sholom, 50 North Avenue, New Rochelle, NY 10805

Your prompt response is greatly appreciated.

DEADLINE: THURSDAY, SEPTEMBER 10, 2026

If you have any questions, please call the synagogue office at 914-632-9220.

HIGH HOLIDAY

SCHEDULE



❧ SATURDAY NIGHT, SEPTEMBER 5 ❧

Pre-Selichot Lecture 9:30PM • Selichot 10:00PM

❧ FRIDAY, SEPTEMBER 11 ❧

[Erev Rosh Hashanah]

Candles 6:53PM • Mincha 6:55PM

❧ SATURDAY, SEPTEMBER 12 ❧

[Rosh Hashanah I]

Shacharit 8:30AM • Mincha 6:45PM

Candles after 7:55PM

❧ SUNDAY, SEPTEMBER 13 ❧

[Rosh Hashanah II]

Shacharit 8:30AM • Shofar 10:45AM

Tashlich 5:30PM • Mincha 6:50PM

Havdalah 7:52PM

❧ MONDAY, SEPTEMBER 14 ❧

[Fast of Gedaliah]

Fast begins 5:23AM • Shacharit 7:00AM

Fast ends 7:36PM

❧ SATURDAY, SEPTEMBER 19 ❧

Shabbat Shuvah Lecture 11:00AM

❧ SUNDAY, SEPTEMBER 20 ❧

[Erev Yom Kippur]

Shacharit 8:00AM • Mincha 3:30PM

Candles 6:38PM • Kol Nidre 6:40PM

❧ MONDAY, SEPTEMBER 21 ❧

[Yom Kippur]














Shacharit 8:30AM • Yizkor 11:00AM

Mincha 5:30PM • Ne'ilah 6:30PM

Havdalah 7:41PM



JULY 2026

TAMMUZ/AV 5786

Sunday	Monday	Tuesday	Wednesday	Thursday	Friday	Saturday
<p style="text-align: center;"> Daily Services JULY Sundays 8:00AM Mon., Thurs., Fri. 7:00AM Saturdays 9:15AM</p>	 <p style="text-align: center;">DAF YOMI via ZOOM Sundays – Friday 6:00 PM</p>	<p>1 16 Tammuz</p> <p style="text-align: center;"> Parshah Class w/R. Kracko 7:00PM On ZOOM</p> <p>Shacharit 7:00 AM</p>	<p>2 17 Tammuz</p> <p style="text-align: center;">FAST OF TAMMUZ Fast BEGINS 4:15 AM Fast ENDS 9:00 PM</p> <p>Shacharit 7:00 AM Mincha 8:00 PM</p>	<p>3 18 Tammuz</p> <p style="text-align: center;"> 8:13 PM</p> <p>Shacharit 7:00 AM Mincha 7:30 PM</p>	<p>4 19 Tammuz</p> <p style="text-align: center;">PINCHAS</p> <p>Shacharit 9:15 AM Mincha 8:00 PM Havdalah 9:16 PM</p>	
<p>5 20 Tammuz</p> <p>Shacharit 8:00 AM</p>	<p>6 21 Tammuz</p> <p>Shacharit 7:00 AM</p>	<p>7 22 Tammuz</p> <p>Shacharit 7:00 AM</p>	<p>8 23 Tammuz</p> <p style="text-align: center;"> Parshah Class w/R. Kracko 7:00PM On ZOOM</p> <p>Shacharit 7:00 AM</p>	<p>9 24 Tammuz</p> <p>Shacharit 7:00 AM</p>	<p>10 25 Tammuz</p> <p style="text-align: center;"> 8:11 PM</p> <p>Shacharit 7:00 AM Mincha 7:30 PM</p>	<p>11 26 Tammuz</p> <p style="text-align: center;">MATOT-MASEI Blessing of New Month</p> <p>Shacharit 9:15 AM Mincha 8:00 PM Havdalah 9:14 PM</p>
<p>12 27 Tammuz</p> <p style="text-align: center; color: #003366;">LOWER EAST SIDE WALKING TOUR 9:45 AM</p> <p>Shacharit 8:00 AM Mincha 8:00 PM</p>	<p>13 28 Tammuz</p> <p>Shacharit 7:00 AM</p>	<p>14 29 Tammuz</p> <p>Shacharit 7:00 AM</p>	<p>15 1 Av</p> <p style="text-align: center;">ROSH CHODESH</p> <p style="text-align: center;"> Parshah Class w/R. Kracko 7:00PM On ZOOM</p> <p>Shacharit 7:00 AM</p>	<p>16 2 Av</p> <p>Shacharit 7:00 AM</p>	<p>17 3 Av</p> <p style="text-align: center;"> 8:07 PM</p> <p>Shacharit 7:00 AM Mincha 7:30 PM</p>	<p>18 4 Av</p> <p style="text-align: center;">DEVARIM Shabbat Chazon</p> <p>Shacharit 9:15 AM Mincha 8:00 PM Havdalah 9:10 PM</p>
<p>19 5 Av</p> <p>Shacharit 8:00 AM</p>	<p>20 6 Av</p> <p>Shacharit 7:00 AM</p>	<p>21 7 Av</p> <p style="text-align: center;"> Parshah Class w/R. Kracko 7:00PM On ZOOM</p> <p>Shacharit 7:00 AM</p>	<p>22 8 Av</p> <p style="text-align: center;">EREV TISHA B'AV Mincha/Ma'ariv & Eichah 8:00 PM Fast BEGINS 8:21 PM</p> <p>Shacharit 7:00 AM</p>	<p>23 9 Av</p> <p style="text-align: center;">TISHA B'AV Fast ENDS 9:00 PM</p> <p>Shacharit/Kinnot 6:45 AM Lecture 7:00pm Mincha 7:45pm</p>	<p>24 10 Av</p> <p style="text-align: center;"> 8:01 PM</p> <p>Shacharit 7:00 AM Mincha 7:30 PM</p>	<p>25 11 Av</p> <p style="text-align: center;">VA'ETCHANAN Shabbat Nachamu</p> <p>Shacharit 9:15 AM Mincha 7:50 PM Havdalah 9:04 PM</p>
<p>26 12 Av</p> <p style="text-align: center; color: #003366;">ANNUAL ANSHE SHOLOM COMMUNITY BBQ at the home of Drs. Jenny Choi & Marc Bessler</p> <p>Shacharit 8:00 AM</p>	<p>27 13 Av</p> <p>Shacharit 7:00 AM</p>	<p>28 14 Av</p> <p>Shacharit 7:00 AM</p>	<p>29 15 Av</p> <p style="text-align: center;"> Parshah Class w/R. Kracko 7:00PM On ZOOM</p> <p>Shacharit 7:00 AM</p>	<p>30 16 Av</p> <p>Shacharit 7:00 AM</p>	<p>31 17 Av</p> <p style="text-align: center;"> 7:55 PM</p> <p>Shacharit 7:00 AM Mincha 7:30 PM</p>	 <p style="text-align: center;">HAPPY SUMMER</p>

AUGUST 2026

AV/ELUL 5786

Sunday	Monday	Tuesday	Wednesday	Thursday	Friday	Saturday
<p></p> <p>Daily Services AUGUST</p> <p>Sundays 8:00AM Mon., Thurs., Fri. 7:00AM Saturdays 9:15AM</p>		<p></p> <p>DAF YOMI via ZOOM</p> <p>Sundays – Friday 6:00 PM</p>		<p></p>		<p>1 18 Av</p> <p>EIKEV</p> <p>Shacharit 9:15 AM Mincha 7:45 PM Havdalah 8:58 PM</p>
2 19 Av	3 20 Av	4 21 Av	5 22 Av	6 23 Av	7 24 Av	8 25 Av
Shacharit 8:00 AM	Shacharit 7:00 AM	Shacharit 7:00 AM	<p></p> <p>Parshah Class w/R. Kracko 7:00PM On ZOOM</p> <p>Shacharit 7:00 AM</p>	Shacharit 7:00 AM	<p></p> <p>7:46 PM</p> <p>RE'EH Blessing of New Month</p> <p>Shacharit 9:15 AM Mincha 7:40 PM Havdalah 8:49 PM</p>	Shacharit 7:00 AM Mincha 7:30 PM
9 26 Av	10 27 Av	11 28 Av	12 29 Av	13 30 Av	14 1 Elul	15 2 Elul
Shacharit 8:00 AM	Shacharit 7:00 AM	Shacharit 7:00 AM	<p></p> <p>Parshah Class w/R. Kracko 7:00PM On ZOOM</p> <p>Shacharit 7:00 AM</p>	ROSH CHODESH Shacharit 7:00 AM	<p></p> <p>7:37 PM</p> <p>ROSH CHODESH</p> <p>Shacharit 7:00 AM Mincha 7:30 PM</p>	<p>SHOFTIM</p> <p>Shacharit 9:15 AM Mincha 7:30 PM Havdalah 8:40 PM</p>
16 3 Elul	17 4 Elul	18 5 Elul	19 6 Elul	20 7 Elul	21 8 Elul	22 9 Elul
Shacharit 8:00 AM	Shacharit 7:00 AM	Shacharit 7:00 AM	<p></p> <p>Parshah Class w/R. Kracko 7:00PM On ZOOM</p> <p>Shacharit 7:00 AM</p>	Shacharit 7:00 AM	<p></p> <p>7:27 PM</p> <p>Shacharit 7:00 AM Mincha 7:30 PM</p>	<p>KI TETZE</p> <p>Shacharit 9:15 AM Mincha 7:20 PM Havdalah 8:30 PM</p>
23 10 Elul	24 11 Elul	25 12 Elul	26 13 Elul	27 14 Elul	28 15 Elul	29 16 Elul
Shacharit 8:00 AM	Shacharit 7:00 AM		<p></p> <p>Parshah Class w/R. Kracko 7:00PM On ZOOM</p> <p>Shacharit 7:00 AM</p>	Shacharit 7:00 AM	<p></p> <p>7:16 PM</p>	<p>KI TAVO</p> <p>Shacharit 9:15 AM Mincha 7:10 PM Havdalah 8:19 PM</p>
30 17 Elul	31 18 Elul				Shacharit 7:00 AM Mincha 7:20 PM	
Shacharit 8:00 AM	Shacharit 7:00 AM	Shacharit 7:00 AM	Shacharit 7:00 AM	Shacharit 7:00 AM		

Congregation Anshe Sholom

50 North Avenue • New Rochelle, NY 10805

(914) 632-9220 • fax (914) 632-8182

E-mail us at: asnewroch@aol.com

Evan Hoffman Rabbi
 Yael Schulman President
 Honey Neier Vice President
 Dr. Morris Schoeneman Vice President
 Albert Burchman Secretary
 Mordechai Ovits Co-Treasurer
 Paul Warhit Co-Treasurer
 Ellen Kracko Bulletin Editor
 Amy Erani Bulletin Design & Layout

OR CURRENT RESIDENT

VISIT OUR WEBSITE • anshesholomnewrochelle.org

MORRIS PARK FLOORING INC.

Jimmy Lanzetta

owner

718 824-7847

morrisparkflr@verizon.net

1008 Morris Park Avenue

Bronx, NY 10462

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WILLIAM RAVEIS

JASON L. MEHLER

Licensed Real Estate Associate Broker

cell: 914-943-6450

Jason.Mehler@raveis.com | raveis.com

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COMPLIMENTARY MARKET ANALYSIS



INSPIRING STUDY • DEEPENING FAITH • BUILDING COMMUNITY

VIA ZOOM

**PARASHAT
 HASHAVUA**

WITH

RABBI MOSHE KRACKO

WEDNESDAYS | 7:00 PM

<https://us04web.zoom.us/j/2055937188?pwd=eUhPay9ubk-pGKzJkVU9CNTRvQ1Jqdz09>



DAF YOMI

SUNDAY-FRIDAY | 6:00 PM

ZOOM ONLY



<https://zoom.us/j/807751748?pwd=ODZHUnJCZCsr3YzbnNhVE9ENEEdqZz09>



JEWISH HISTORY

EVERY OTHER TUESDAY | 8:15 PM

IN PERSON & VIA ZOOM
 (WILL RESUME IN THE FALL)



SIDDUR

WEDNESDAYS | 7:00 AM



SEFER EZRA

SHABBAT | 45 MIN.
 BEFORE MINCHA