



# Kol Sholom

BI-MONTHLY BULLETIN OF  
CONGREGATION ANSHE SHOLOM



VOICE OF PEACE ■ MARCH/APRIL 2025 ■ ADAR / NISSAN / IYYAR ■ 5785



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## SAVE THESE DATES

Shabbat Across America .....	Mar. 7th
Purim Festivities .....	Mar. 13th
<i>Derashat Shabbat HaGadol</i> : "Are you able to drink four cups?" .....	Apr. 5th
Siyyum of the Firstborn .....	Apr. 10th
Anshe Sholom Community Seder .....	Apr.12th
Pesach .....	Apr. 12th-20th
Anshe Sholom Testimonial Dinner .....	Jun. 8th



# פורים שמחה Happy Purim!



# פסח כשר ושמחה *Pesach Kasher v'sameach!*



## FROM THE RABBI'S STUDY



Dear friends,

In the coming months, there will be much activity at Congregation Anshe Sholom, and I would like to see your consistent participation. Shabbat Across America will be held on March 7-8. We will have a communal Friday Night Dinner prepared by our own members. I know the food will be delicious, just as it was the last time our own “chefs” prepared the meal. Please join us for services on Shabbat morning, March 8th for the annual reading of Parshat Zachor.

In a world of unbelievable cruelty, the message of Parshat Zachor is just as urgent as ever. Purim will be celebrated on Thursday night, March 13th. If there is a need for a late Megillah reading, please let me know in advance. I will try to accommodate everyone. On Friday, March 14th we will read the Megillah during Shacharit and then have a communal breakfast as our Purim Seudah.

Please make sure to observe the mitzvah of Matanot L'Evyonim. Feel free to give me cash, or use Zelle or Venmo, and I will distribute the funds to indigent Jews on Purim day. See elsewhere in this bulletin information on Sisterhood Mishloach Manot. Pesach is also not too far away. Please remember to give me your completed “Sale of Chametz” forms. Make sure to indicate whether you will be in another time zone. We will have a communal Seder at the shul on the first night of Passover. Make your reservations with the office.

Because Passover begins on Saturday night, the Shabbat Hagadol Drasha will be a week earlier on April 5th. My topic is “Are you able to drink four cups?” It is likely that many of our congregants will be away during Passover. For those who will be home, I strongly encourage you to attend services and to arrive promptly, so that we can have a minyan at the scheduled hour.

I want to thank those who have delivered Divrei Torah at Friday night services in recent weeks. It has become a positive addition to the shul experience. I encourage others to add their names to the sign-up sheet. I also want to thank those who have read Torah recently. It is nice to see wider participation, and I know there are others still who could join in these efforts.

In the coming weeks you will receive formal notice about our annual Testimonial Dinner. It is tentatively scheduled for June 8th. Mark your calendar and save the date.

Best wishes,

*Rabbi Evan 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,

Winter is winding down, and our days will be gradually brighter, warmer and longer as we move into March and April. The next two months are very busy, and to many they are the bedrock of our tradition as we start the joyful month of Adar and re-live the dawning of the Jewish Nation through the Passover Seder and Holiday.

There are several community events at Anshe Sholom in March and April, so mark your calendars. On Friday evening and Saturday March 7th and 8th, is Shabbat Across America. We plan spirited davening, kiddush dinner, and a wonderful guest speaker, Dr. Alex Joffe, who will give an update on events in Israel and the Middle East. Please call the office if you plan to attend. The following week is Purim on Thursday March 13th and 14th. Megillat Esther will be read at 7:30pm March 13th, followed by some frivolity and refreshments. On Friday morning, March 14th davening will be at 7:00am and the Megillah will be read again at about 7:30am, followed by a breakfast Seuda.

Rosh Chodesh Nissan is March 30th, and the busy lead-up to Pesach will be in full swing. Please contact Rabbi Hoffman for advice on Passover preparations and get your sale of Chametz forms in before the last minute. Passover begins on the evening of April 12th, with our Community Seder, orchestrated by AnnBeth Cohen, and led by Rabbi Hoffman. Stay tuned for additional details and submit your reservations early.

Although still a few months away, our Annual Testimonial Dinner will be held June 8. Please save the date—it will be a wonderful celebration to include a wonderful Klezmer music recital.

Anshe Sholom is a place where we support each other, and come together to worship, celebrate, and learn about our history, philosophy, and special place in the world. There are diverse views in every community, and ours is no exception. It is very important that we remain committed to our collective and personal ideals, but we should also strive to be sensitive to different ways of thinking without immediate judgement or hatred. It can be very difficult to try to understand why others might have a different worldview than ours, and although there are times when there is no room for compromise, we can usually find common ground, or at least agree to disagree.

In a more positive light, We are a community of compassion. Please consider reaching out to community members who are

dealing with illness or other difficulties. A call or text can make a big difference in someone's day. May Hashem be compassionate and merciful to us all in our time of need.

Finally, my family and I remain grateful to Anshe Sholom for bringing meaning into our lives. I truly consider it an extension of our home, and community members part of an extended family. I can't imagine life without this wonderful Shul. I will continue to look for ways to contribute, and my experience tells me that it gives me much more in return. I notice how just about everyone at Anshe Sholom does the same in their own way. Thank you so much! I'll see you at Shul.

Sincerely

*Tom Grimaldi*  
President

## Kiddush @ Anshe Sholom



**In order to continue our cherished tradition of "Shabbos Get-Togethers" after services—a time enjoyed by all—we invite congregants to generously sponsor the weekly kiddush with a donation of \$250 or any amount they feel comfortable contributing. These donations will help offset the cost and ensure that we can continue this meaningful communal experience.**

**Everyone is still encouraged and welcome to celebrate special occasions by sponsoring a full kiddush.**

**Thank you.  
ASKiddush**



**A MESSAGE FROM SISTERHOOD**



Dear Friends,

As winter's shadow lingers beyond Punxsutawney Phil's predictions, the days grow longer, yet remain filled with snow and rain. Our thoughts now turn to Purim and the warmth of upcoming celebrations.

We are thrilled to continue our cherished annual Mishloach Manot initiative. This vibrant tradition lets us share the joy of Purim with our Anshe Sholom family and fulfill the revered Mitzvah. Participation supports Sisterhood and strengthens our community.

Please find the Mishloach Manot form on page 5 and send in your form and payment promptly. Each colorful Purim bag is a festive expression of our traditions and friendships, adding a splash of joy to your celebrations.

Additionally, I, Joanne, am honored to co-sponsor the Purim Breakfast on Friday, March 14, as a gesture of gratitude towards everyone who has extended their support during my ongoing health journey. Your kindness and solidarity have been a beacon of hope and comfort to me, and I am deeply grateful for each one of you.

We wish all of you a lovely Purim holiday, and, thinking ahead, a wonderful, Kosher Pesach.

Looking forward to seeing you soon!

B'Shalom,

*Joanne Wiesner-Steiner & Constance Levi*

Sisterhood Co-Presidents

**TO PURCHASE  
SUNSHINE OR MEMORIAL CARDS**

contact:  
**Joanne Wiesner-Steiner**  
joannewiesnersteiner@gmail.com



**\$5  
EACH**



**BUY  
GIFT CARDS  
THROUGH SISTERHOOD**

Some participating well-known retailers are:

- Bed, Bath & Beyond • Starbucks
- Stop & Shop • Shop Rite • Macy's • Staples
- Gap & Old Navy ... and many, many more!

**No extra charge to you! Great gift idea!  
Anshe Sholom gets the dividend!**

**Call Ruth Grayson, 914-632-4555,  
or the office, 914-632-9220.**



# CONGREGATION ANSHE SHOLOM *Sisterhood*



## PURIM IS JUST AROUND THE CORNER!

בי"ה

Allow Sisterhood to take care of your Mishloach Manot needs. We'll make a lovely Mishloach Manot (Purim Bag) for your family and friends. **A donation of \$180.00 sends Mishloach Manot to every member of the congregation and helps to support Sisterhood.** Your name will appear on each member's card in their bag. Alternately you may also choose to send individual Mishloach Manot recognition, (Your name will appear on the recipient's card) for \$18.00. a bag. **Participation in the Mishloach Manot Program allows you to observe the Mitzvah of Purim and to support Sisterhood in our remarkable 108th year.**

**PLEASE SEND YOUR PAYMENT BY FRIDAY, MARCH 7th  
CHECKS PAYABLE TO SISTERHOOD OF CONGREGATION ANSHE SHOLOM**

Mishloach Manot will be available for pick up at Shul after services on Thursday evening, March 13th and Friday morning, March 14th. Questions?

Contact Joanne Wiesner-Steiner at 914-806-3410 or Constance Levi at 914-879-0777



Joanne Wiesner-Steiner and Constance Levi, Sisterhood Co-Presidents

..... MISHLOACH MANOT ORDER FORM .....

**PLEASE FILL OUT THE FORM ASAP, AND RETURN WITH PAYMENT BY MARCH 7th, 2025**

Your Name \_\_\_\_\_ Phone Number \_\_\_\_\_

1st OPTION:  Please send Mishloach Manot to each family in the congregation — I've enclosed \$180.

OR

2nd OPTION:  Please send Mishloach Manot to the people listed below. I have enclosed \$18 for each bag.

# of bags \_\_\_\_\_ @ \$18. = \_\_\_\_\_. Total Amount enclosed: \_\_\_\_\_

**Names of specific people I'm sending Mishloach Manot to:**

\_\_\_\_\_  
\_\_\_\_\_  
\_\_\_\_\_  
\_\_\_\_\_

**Turn an ordinary Friday night  
into something extraordinary!**  
That's the magic of Shabbat Across America & Canada

# JOIN US FOR SHABBAT MARCH 7<sup>TH</sup> 2025

Hundreds of synagogues across the continent  
will take part in an historic national Jewish event  
to celebrate what unifies all Jews — Shabbat!

**EVERYONE IS INVITED ...**

Jews of all religious and non-religious backgrounds  
singles, couples, families — all ages.



**Friday Night Services ... 5:40 PM**  
**Dinner ... 6:30 PM**  
**ALL WELCOME • FREE OF CHARGE\***

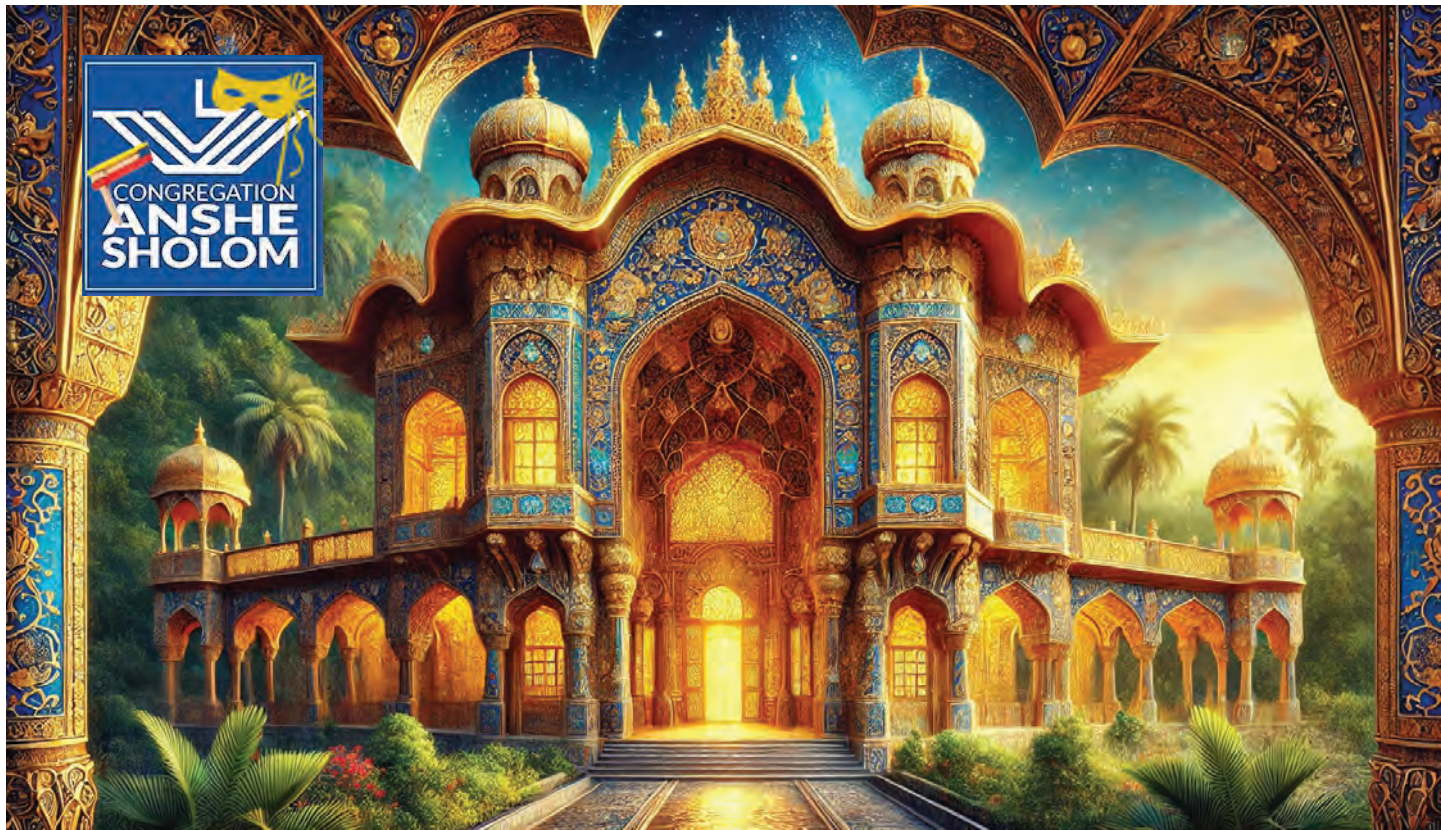
**\*Sponsorships and donations are welcome**

**RSVP required by Wed., March 5th to:**  
**[evanhoffman@gmail.com](mailto:evanhoffman@gmail.com)**



CONGREGATION  
**ANSHE SHOLOM**  
NEW ROCHELLE, NY

50 North Avenue  
New Rochelle, NY 10805  
914-632-9220  
[anshesholomnewrochelle.org](http://anshesholomnewrochelle.org)



# מְהוּדוֹ וְעַד כּוּשׁ

who ruled from *Hodu* (India) to *Cush*

You are invited to  
**A ROYAL PURIM  
CELEBRATION  
LIKE NO OTHER!**

Step into the grandeur of  
King Achashverosh's Palace  
**THURSDAY, MARCH 13th 2025**

**Maariv ... 7:30pm • Megillah... 7:40pm**

Followed by Seudah and Party

 **DANCE**  **FOOD**  **SWEETS**

THOUGHTS ON PASSOVER— by Rabbi Evan Hoffman, Congregation Anshe Sholom

# Latest Time for Eating Chametz

The Eve of Passover (14 Nisan) is the most hectic day on the Jewish religious calendar. First-born men fast or attend a celebratory siyyum marking the conclusion of the study of a Talmudic tractate. Typically, that siyyum breakfast features chametz, the final morsels of leavened bread consumed before the onset of Passover. Simultaneously, other members of the household are busy removing the last vestiges of chametz from the home and readying the table for the Seder to be conducted at nightfall. Some are outside tending the bonfires in which the remnants of “found” chametz are burned. Still others passively observe as the rabbi sells the community’s chametz to a trusted and valued non-Jewish neighbor.

Amidst the controlled chaos of 14 Nisan, two moments stand out: a) the latest time for eating chametz and b) the latest time for owning it. This year, in New Rochelle, those times are 10:49AM and 11:53AM, respectively. Every Jewish calendar and synagogue bulletin will include these times, which fluctuate slightly from year to year.

How did these “latest times” halakhic deadlines come to be? What is the history behind them? The typical observant Jew is familiar with, and embraces, the deadlines regarding the “latest times for chametz”; he is zealously careful not to overstep them, yet likely possesses limited understanding of how those times are calculated.

Popular confusion about the legal underpinnings of the chametz deadlines is, in part, a result of their anomalous nature. Nearly all specialty commandments are applicable either all day or all night (Mishnah Megillah 2:6). Following this pattern, chametz would be either forbidden or permitted for the entirety of 14 Nisan. The existence of halakhic inflection points at seemingly random junctures of the day is, therefore, peculiar.

Several of the Pentateuchal passages pertaining to the prohibitions of eating and owning chametz on Passover are clear about the length of time these prohibitions remain in force. “Seven days shall there be no leaven found in your houses; for whosoever eats that which is leavened, that soul shall be cut off from the congregation of Israel (Exodus 12:19).” “Unleavened bread shall be eaten throughout the seven days; and there shall no leavened bread be seen with thee, neither shall there be leaven seen with thee, in all thy borders (13:7).” “And there shall be no leaven seen with thee in all thy borders seven days (Deuteronomy 16:4).” From these verses it appears that the ban

on leavened products extends for the length of the Festival of Matzoth, the seven days beginning on 15 Nisan and concluding on 21 Nisan.

But another verse -- with cryptic wording about precisely when chametz must be eliminated -- complicates the pre-Passover timeline. “Seven days shall ye eat unleavened bread; howbeit the first day ye shall put away leaven out of your houses; for whosoever eats leavened bread from the first day until the seventh day, that soul shall be cut off from Israel (Exodus 12:15).” The plain meaning of “the first day” would seem to be 15 Nisan, the first day of Passover. Yet such an interpretation is problematic because if chametz is first eliminated at some point in the daytime of 15 Nisan, it would necessarily have been in the possession of the Jew for at least part of that calendar date, in violation of other

verses banning leavened products for the entirety of the holiday. To resolve this difficulty, the sages posited that “the first day” refers to 14 Nisan, the Eve of Passover. Moreover, the word אַךְ, “howbeit,” serves to divide the day in half. Before noon, chametz is permitted; after noon, it is prohibited (Mekhilta d’Rabbi Ishmael,

Bo, Pascha 8). Rabbi Akiba put forward a different reason for interpreting “the first day” as 14 Nisan. Since burning is the proper method of disposing of chametz, and fires may not be kindled for non-cooking purposes on Yom Tov, it follows that “the first day” mentioned in Exodus 12:15 cannot be 15 Nisan (Pesachim 5a).

While the sages had their reasons to interpret “the first day” as referring to 14 Nisan, they were also aware that that reading might seem forced to many. The Academy of Rabbi Ishmael tried to justify it by noting that in a nearby verse 14 Nisan is identified as “the first.” Yet this is an example of attempting to marshal support for a strained analysis by engaging in an even less convincing one. The other verse reads: “In the first בראשון, on the fourteenth day of the month at evening, ye shall eat unleavened bread (Exodus 12:18).” Clearly, the word בראשון is referring to the first month of the year; it is not referring to days. More compelling support for reading “the first day” in 12:15 as a reference to 14 Nisan is brought by Rav Nahman bar Yitzhak. He cited: “Wast thou born before Adam (Job 15:7)?” There, ראשון means something preceding the main subject or timeframe (see Torah Temimah). In that vein,



“the first day” of Exodus 12:15 could mean the day immediately preceding the Feast of Unleavened Bread – 14 Nisan.

**I**bn Ezra offered a novel interpretation of Exodus 12:15 that hews to the plain meaning of Scripture, is consistent with halakhah, and resolves the exegetical problem presented by seemingly conflicting verses. In his view, “the first day” means 15 Nisan, the first day of the holiday. What the Torah commands is for all leavened products to have already been removed by the time the holiday begins. Ibn Ezra found an analogous literary construct in the Creation narrative. “And on the seventh day God finished His work (Genesis 2:2).” What Scripture actually means is that all work had been completed in advance of that initial Sabbath.

**A**n alternate Pentateuchal basis for eliminating chametz on 14 Nisan concerns the incompatibility of leavened foods and the Paschal Offering. In two nearly identical verses, Scripture warns: “Thou shalt not offer the blood of My sacrifice with leavened bread (Exodus 23:18, 34:25).” Read plainly, these verses merely prohibit the offering of leavened meal products as adjuncts to the primary animal component of the Paschal sacrifice. With exegetical creativity, Rabbi Ishmael read these verses as banning all Jews from possessing chametz during the allotted timeframe for slaughtering the Paschal Offering (Mekhilta). The Talmud questions the far-reaching nature of this exegesis, suggesting instead that each individual Jew who brings a Paschal Offering must eliminate his own chametz before he takes his turn slaughtering a sanctified animal, whenever that might be on 14 Nisan. The Talmud rejects this suggestion of individualized hours of prohibition, and instead insists that Scripture speaks of eliminating chametz in advance of the timeframe for slaughter. The Israelites were instructed to slaughter the Paschal Lamb **בין הערבים**, variously translated as “at dusk,” “in the evening,” “at twilight,” or “in the afternoon” (Exodus 12:6). The rabbis understood the verse to mean that the Paschal Offering may lawfully be brought any time after high noon, though in practice the sacrifice was delayed by several hours to accommodate the bringing of the afternoon Tamid sacrifice (Mishnah Pesahim 5:1).

**E**ntering the Tannaitic period, there was rabbinic consensus that chametz is prohibited commencing mid-day on 14 Nisan. To the extent that there was disagreement between the sages it concerned the provenance of the prohibition, i.e., whether it rested on Biblical injunction or instead merely on Sopheric decree.

**B**ut did that rabbinic consensus reflect the popular Jewish practice in the late Second Temple period?

**I**n the writings of Philo of Alexandria there is no evidence of a prohibition on chametz during 14 Nisan. “And there

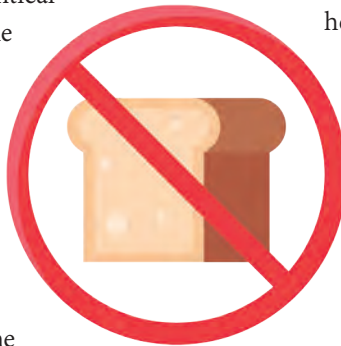
is another festival combined with Passover, having a use of food different from the usual one, and not customary, the use of unleavened bread, from which it derives its name... the feast is celebrated for seven days (Special Laws 2:150).” Philo distinguished between the one-day sacrificial Festival of Passover and the seven-day Festival of Matzoth. Only during the latter are there dietary restrictions. If the original basis for the 14 Nisan chametz restrictions was the incompatibility of leavened foods with the Paschal service, as indicated in Exodus 23 and 34, it is not surprising that a diaspora community would be unfamiliar with that law.

**T**here is one passage in Josephus which could be read as implicating a ban on chametz for 14 Nisan. “We keep a feast for eight days, which is called the Feast of Unleavened Bread (Antiquities 2:15:1).” But Josephus,

here, was being imprecise. In every other passage in which he discussed Passover, Josephus was careful to distinguish between the one-day Passover and the seven-day Feast of Matzoth (e.g., Antiquities 3:10:5). Likely, the one outlier passage reflected popular terminology. Over time, the use of different names for the two festivals ceased. What was once the Feast of Matzoth became known as Passover, while the day of Passover became known as Erev Pesach, or Passover Eve.

**R**abbinic literature offers several reminiscences about how the chametz prohibitions of 14 Nisan were made known to the masses in Jerusalem during the late Second Temple period. Professors Shmuel and Ze'ev Safrai, in their Mishnat Eretz Yisrael commentary, find no reason to reject the historicity of those reminiscences. Analysis of how the religious authorities publicized the timing of pre-Passover chametz prohibitions brings us to the Tannaitic debate concerning extensions of the prohibitions into the morning of 14 Nisan.

**R**abbi Meir said that chametz may be eaten through the end of the fifth hour of the day and should be burned at the beginning of the sixth hour. (An halakhic hour is one twelfth of the time between dawn and darkness.) Rabbi Judah said that chametz may be eaten through the end of the fourth hour, is suspended -- neither eaten nor burned -- during the fifth hour, and should be burned at the beginning of the sixth hour (Mishnah Pesahim 1:4). Both Rabbi Meir and Rabbi Judah recognized the need to destroy chametz before the noontime deadline. They agreed that one may not derive material benefit from chametz after the fifth hour. Their disagreement pertained only to the latest time for eating chametz. Only Rabbi Judah accepted the notion of a liminal period when chametz may be sold, fed to animals, or enjoyed in ways other than human consumption.



**W**hy did the sages feel it appropriate to establish earlier chametz deadlines for Erev Pesach? The Talmud suggests that precautions were necessary because the average Jew could not accurately tell time. Few possessed or knew how to use a sundial. While the law of witness testimony leaves room for slight miscalculations of time due to human error, the possibility of even more egregious miscalculations had to be taken into account when establishing the chametz laws, because unlike courtroom testimony which is the domain of diligent people, every Jew – including those of limited intellectual capacity – needs to be able to figure out when to desist from eating chametz before Passover (Pesahim 12b).

**W**hy was Rabbi Judah stricter than Rabbi Meir? Rava suggested that in Rabbi Judah's view the only legitimate method for disposing of chametz is burning, and that the extra hour was allotted for people to collect firewood toward that end. Alternatively, the concern was the possibility of Jews' gross miscalculation of time on a cloudy day.

**R**av Pappa theorized that Rabbi Judah forbade eating chametz after the fourth hour because, in Talmudic times, the average person ate the first of his two daily meals during the fourth hour (Shabbat 10a). With the onset of the fifth hour, it was no longer necessary to permit the eating of chametz. Still, the sages did not want to cause people gratuitous material loss. Accordingly, all other forms of benefit remained permitted until the moment of burning at the beginning of the sixth hour.

**T**he Mishnah records in the name of Rabbi Judah a procedure instituted by the Temple authorities to alert Jerusalemites about the permissibility of chametz on 14 Nisan by displaying disqualified loaves of a Thanksgiving offering. A surfeit of such offerings were brought by pilgrims on 13 Nisan, resulting in leftover loaves scheduled to be burned on the morning of 14 Nisan. So long as two such loaves were displayed on the roof of the Temple portico, the populace knew that chametz could still lawfully be eaten. The removal of one loaf was an indicator that chametz could no longer be eaten but that other forms of material benefit from chametz were still permitted. The removal of the second loaf was a sign that all forms of benefit from chametz were thenceforth forbidden and that the public should commence burning the remnants of their leavened foodstuffs (Mishnah Pesahim 1:5).

**T**almud Babli mentions another alert system: Two cows were plowing on the Mount of Olives on the morning of 14 Nisan. When one cow was removed, the public knew to stop eating chametz. When the second cow was removed, the public knew to stop benefiting from chametz and to commence burning (Pesahim 14a). The commentators were confounded by the plowing-cows

notification system, given the prohibition against working on the morning of Erev Pesach in those locales where it is customary to be idle (Mishnah Pesahim 4:1). It was assumed that Jerusalem was such a place. Accordingly, the commentators suggest that the cows were not actually plowing furrows, but were placed on the side of the mountain for purely symbolic purposes.

**T**almud Yerushalmi adds two further methods of notification: two candles lit in the Temple and two curtains displayed in the Temple. The candle system was used on weekdays, while curtains were used when 14 Nisan fell on the Sabbath (Yerushalmi Pesahim 27d).

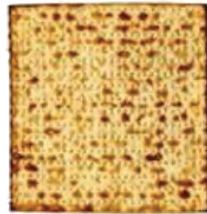
**T**he fact that all the notification systems mention a permissible period, a liminal period, and a period of total prohibition might give the impression that already in the Temple era Rabbi Judah's opinion – and not Rabbi Meir's

-- was normative law. However, the system of shofar blasts notifying the public about the onset of the Sabbath also had a two-step process, and those sets of three blasts each were close in timing (Mishnah Sukkah 5:5). So, it is possible that Rabbi Judah's full hour of "suspension" did not have historical precedent.

**T**he law was codified in accordance with Rabbi Judah's view (Shulhan Arukh Orach Chaim 443:1). The only remaining uncertainty about the halakhic schedule of 14 Nisan pertains, more generally, to the proper method of calculating hours. Magen Avraham calculated the hours of the day by dividing the time between dawn and darkness into twelve equal parts. The Vilna Gaon (GRA) reckoned the day as existing only from sunrise to sunset. Accordingly, the GRA's latest times for eating and owning chametz will be some length of time (approximately 15 minutes) later than Magen Avraham's. Some synagogue bulletins will post both sets of times, while others will only post one set to avoid creating confusion.

**I**n one important respect, contemporary practice differs from what appears in Talmudic sources. Whereas the Talmud speaks of the burning process beginning at the start of the sixth hour, nowadays we finish the burning process before the end of the fifth hour.

**T**he various chametz deadlines of Erev Pesach teach broader lessons of diligence, punctuality, and punctiliousness in religious practice and the service of God. Procrastination is to be avoided – an admonition applicable, during Passover, to our ridding ourselves of the unwanted leaven in our homes and, more generally, to our need to rid ourselves of unwanted leaven in our lives. ■



**NEXT YEAR in Jerusalem** לשנה הבאה בירושלים  
**YES! THIS YEAR IN NEW ROCHELLE** כן! השנה הזאת בניו רושל



**CONGREGATION ANSHE SHOLOM PROUDLY PRESENTS  
OUR COMMUNITY SEDER CONDUCTED BY RABBI EVAN HOFFMAN  
Saturday, April 12<sup>TH</sup> 2025  
MINCHA/MA'ARIV 7:20PM ... SEDER 8:10PM**

Congregation Anshe Sholom conducts its Community Seder in gratitude to Hashem for bringing us to this season commemorating the bittersweet freedom hard won by our ancestors.

Our Community Seder is traditional: reading the Haggadah, singing songs and asking & answering questions. Followed, of course, by a wonderfully festive meal.

☆ **EVERYONE IS WELCOME** ☆ **DONATIONS & SPONSORSHIPS GREATLY APPRECIATED** ☆

**COST: ADULTS \$50 (AGE 12 & OLDER)  
• CHILDREN UNDER 12 ATTEND FREE OF CHARGE •**

**Anshe Sholom Annual Community Seder Registration Form  
DUE BY APRIL 2<sup>ND</sup>**

PERSON(S) ATTENDING \_\_\_\_\_ Tel. # \_\_\_\_\_

# \_\_\_\_\_ Ages 12-Adult # \_\_\_\_\_ Ages 4 -12 \_\_\_\_\_ # Under Age 3

Seating Request: \_\_\_\_\_ (Preference will be honored if possible)

\*\*\*\*\* PLEASE MAKE YOUR RESERVATION IMMEDIATELY \*\*\*\*\*

Check Enclosed  Visa  Mastercard Acct.# \_\_\_\_\_ CCV \_\_\_\_ Exp. Date \_\_\_\_\_

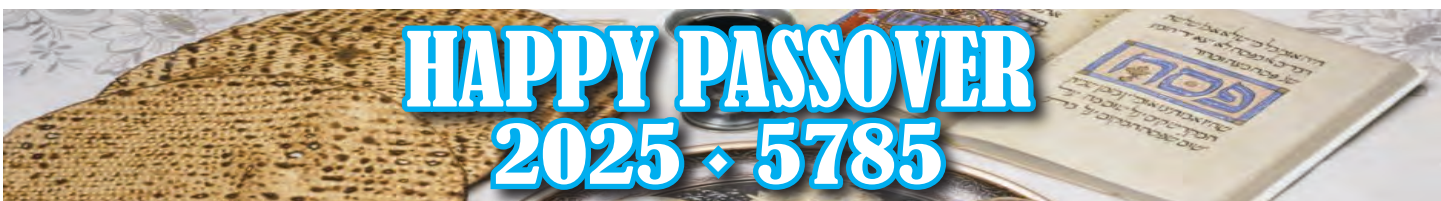
Signature \_\_\_\_\_ # of seats reserved \_\_\_\_\_

By **APRIL 2<sup>ND</sup>**, please complete and return this reservation form with payment along with any additional donation you would like to offer:



**CONGREGATION ANSHE SHOLOM**  
50 North Ave., New Rochelle, N.Y. 10805

RSVP: [asnewroch@aol.com](mailto:asnewroch@aol.com) or call (914) 632-9220 and leave a message



**Search for Chametz** (בְּדִיקַת חֲמֵץ) – On Thursday night, April 10th we search our homes for chametz. Customarily we use a candle, feather, and spoon. For safety reasons it may be preferred to use a flashlight instead of a candle. This is intended to be a thorough and serious search of all locations where chametz might possibly be found. If the home was previously cleaned and there is no expectation to find any chametz, it is advised to “plant” ten small pieces of bread throughout the house. The search begins with a blessing: **בְּרַחֵם אֱתָהּ ה' אֱלֹהֵינוּ מִלֵּךְ הָעוֹלָם אֲשֶׁר קִדְּשָׁנוּ בְּמִצְוֹתָיו וְצִוָּנוּ עַל בְּעוֹר חֲמֵץ.** When the search is concluded, all chametz that has been collected should be stored in a safe location in advance of burning it the next day. A declaration is made in Aramaic or English stating that all chametz that we do not know about should be considered ownerless like the dust of the earth.

**Burning of the Chametz** (בְּעוֹר חֲמֵץ) — On Friday morning, April 11th we burn the chametz that we found the previous night. One is permitted to eat chametz on Shabbat, April 12th (Erev Pesach) only through the fourth halachic hour of the day. One may own chametz through the fifth halachic hour of the day. The fifth hour is the last chance one has to properly fulfill the mitzvah of destroying one’s chametz. When all chametz is gone, we make a declaration in Aramaic or English stating that all of our chametz (whether known to us or not) is considered ownerless and worthless like the dust of the earth.

**Latest time to eat chametz: 10:43AM**

**Latest time to own chametz: 11:50 AM**

**Sale of Chametz** (מְכִירַת חֲמֵץ): For several centuries it has been customary to sell non-perishable chametz products to a non-Jew before Passover, with the foreknowledge that the sale will be undone immediately after Passover. This sale is legally binding in both Jewish and civil law. Accordingly, it should be treated seriously and not viewed as a legal fiction. Congregants are advised to fill out an authorization form granting Rabbi Hoffman the power of attorney to effect the necessary transaction. The sale will be conducted shortly before candle lighting, on April 11th and take effect the following morning at 11:00AM. If you will be in a different time zone on April 12th please indicate as such on the authorization form, as this might necessitate a separate sale.

**Ma’ot Chittim** (מַעוֹת חִטִּים) –We are obligated to give charity before the holiday so as to ensure that indigent Jews will be supplied with their holiday needs. Literally, this concept can be translated as “coins for wheat.” All Jews, even those on lowest rung of the socioeconomic ladder, must be given wine, matzah, and

other Kosher for Passover essentials. You can fulfill this obligation by donating to the Anshe Sholom Passover Fund. Your charitable contribution will help feed Jews in Israel and New York.

**Fast of the First Born** (תַּעֲנִית בְּכוֹרוֹת) — On the Eve of Passover it is customary for firstborn males to fast in remembrance of the Plague of the Firstborn. While the Egyptians perished, the Israelite firstborn were spared by God. The tradition in most communities is to offer the firstborn a way of exempting themselves from this fast. A celebratory Siyyum is made upon the conclusion of a tractate of Talmud. This is followed by a meal to which the firstborn are invited to participate. We will have a Siyyum on Tractate Sanhedrin following morning services on Thursday, April 10th.



I \_\_\_\_\_ hereby authorize Rabbi Evan Hoffman (50 North Ave New Rochelle, NY 10805), to sell or transfer all chametz (as defined by Torah and rabbinic law) in my possession as of 11:00AM (EDST) on Friday, April 11, 2025. I also authorize him to rent, for the duration of Passover, the premises occupied by such chametz.

Signature \_\_\_\_\_

Home Address \_\_\_\_\_

Secondary Address (if applicable) \_\_\_\_\_

Approximate value of chametz \_\_\_\_\_

Contact info \_\_\_\_\_

Will you be in another time zone on Erev Pesach? \_\_\_\_  
If yes, where? \_\_\_\_\_



**THREE DATES WITHIN 8 DAYS:**

☆  
**YOM HASHOA**  
 TO REMIND US OF THE COST OF NOT HAVING OUR HOMELAND.

☆  
**YOM HAZIKARON**  
 TO REMIND US OF THE COST OF HAVING OUR HOMELAND (ESPECIALLY THIS PAST YEAR).

☆  
**YOM HAATZMAUT,**  
 THE DAY AFTER YOM HAZIKARON, TO NEVER UNCOUPLE THE COST OF THE LAND FROM THE CELEBRATION OF ITS EXISTENCE.



Erev Yom HaZikaron  
**April 29, 2025**

Erev Yom HaAtzmaut  
**April 30, 2025**



Save the **DATE!**

**SUNDAY**  
**JUNE 8, 2025**  
**Congregation**  
**Anshe Sholom**

**ANNUAL**  
**TESTIMONIAL**  
**DINNER**

**STAY TUNED FOR FUTHER DETAILS**
































# MARCH 2025

## ADAR/NISSAN 5785

Sunday	Monday	Tuesday	Wednesday	Thursday	Friday	Saturday
 <p><b>DAF YOMI via ZOOM</b> Sundays – Friday 10:30 AM</p>	 <p><b>Daily Services MARCH</b> Sundays 8:00AM Mondays–Fridays 7:00AM Saturdays 9:15AM</p>	 <p><i>Happy Purim!</i></p>			<p><b>1   1 Adar</b> <b>ROSH CHODESH TERUMAH SHABBAT SHEKALIM</b></p> <p>Shacharit 9:15 AM Mincha 5:20 PM Havdalah 6:32 PM</p>	
<p><b>2   2 Adar</b></p> <p>Shacharit 8:00 AM</p>	<p><b>3   3 Adar</b></p> <p>Shacharit 7:00 AM</p>	<p><b>4   4 Adar</b></p> <p><b>History Class w/ R. Hoffman 8:15 PM</b></p> <p>Shacharit 7:00 AM</p>	<p><b>5   5 Adar</b></p> <p><b>Parshah Class w/ R. Kracko 7:00PM</b></p> <p>Shacharit 7:00 AM</p>	<p><b>6   6 Adar</b></p> <p><b>Talmud Class w/ R. Hoffman 8:15PM</b></p> <p>Shacharit 7:00 AM</p>	<p><b>7   7 Adar</b></p> <p><b>SHABBAT ACROSS AMERICA</b></p> <p>Shacharit 7:00 AM Eve. Service 5:40 PM</p>	<p><b>8   8 Adar</b></p> <p><b>TETZAVEH SHABBAT ZACHOR</b></p> <p>Shacharit 9:15 AM Mincha 5:30 PM Havdalah 6:39 PM</p>
<p><b>9   9 Adar</b></p> <p>Shacharit 8:00 AM</p>	<p><b>10   10 Adar</b></p> <p><b>Hebrew Class w/ Yochai 7:30PM</b></p> <p>Shacharit 7:00 AM</p>	<p><b>11   11 Adar</b></p> <p>Shacharit 7:00 AM</p>	<p><b>12   12 Adar</b></p> <p><b>Parshah Class w/ R. Kracko 7:00PM</b></p> <p>Shacharit 7:00 AM</p>	<p><b>13   13 Adar</b></p> <p><b>EREV PURIM!</b> <b>TA'ANIT ESTHER</b> Fast Begins ... 5:58AM Shacharit 7:00AM Mincha 6:45PM Fast Ends ... Maariv 7:30PM Megillah Reading 7:40PM</p>	<p><b>14   14 Adar</b></p> <p><b>PURIM!</b></p> <p>Shacharit 7:00 AM Megillah 7:30 AM Breakfast 8:15AM &amp; Mincha 6:45 PM</p>	<p><b>15   15 Adar</b></p> <p><b>KI TISSA SHUSHAN PURIM</b></p> <p>Shacharit 9:15 AM Mincha 6:35 PM Havdalah 7:47 PM</p>
<p><b>16   16 Adar</b></p> <p>Shacharit 8:00 AM</p>	<p><b>17   17 Adar</b></p> <p><b>Hebrew Class w/ Yochai 7:30PM</b></p> <p>Shacharit 7:00 AM</p>	<p><b>18   18 Adar</b></p> <p><b>History Class w/ R. Hoffman 8:15 PM</b></p> <p>Shacharit 7:00 AM</p>	<p><b>19   19 Adar</b></p> <p><b>Parshah Class w/ R. Kracko 7:00PM</b></p> <p>Shacharit 7:00 AM</p>	<p><b>20   20 Adar</b></p> <p><b>Talmud Class w/ R. Hoffman 8:15PM</b></p> <p>Shacharit 7:00 AM</p>	<p><b>21   21 Adar</b></p> <p><b>VAYAKHEL SHABBAT PARAH</b></p> <p>Shacharit 7:00 AM Eve. Service 6:55 PM</p>	<p><b>22   22 Adar</b></p> <p>Shacharit 9:15 AM Mincha 6:45 PM Havdalah 7:55 PM</p>
<p><b>23   23 Adar</b></p> <p>Shacharit 8:00 AM</p>	<p><b>24   24 Adar</b> <b>YOM HASHO'A</b> <b>Hebrew Class w/ Yochai 7:30PM</b> Shacharit 7:00 AM</p>	<p><b>25   25 Adar</b></p> <p>Shacharit 7:00 AM</p>	<p><b>26   26 Adar</b></p> <p><b>Parshah Class w/ R. Kracko 7:00PM</b></p> <p>Shacharit 7:00 AM</p>	<p><b>27   27 Adar</b></p> <p><b>Talmud Class w/ R. Hoffman 8:15PM</b></p> <p>Shacharit 7:00 AM</p>	<p><b>28   28 Adar</b></p> <p><b>PEKUDEI SHABBAT HACHODESH</b></p> <p>Shacharit 7:00 AM Eve. Service 7:00 PM</p>	<p><b>29   29 Adar</b></p> <p>Shacharit 9:15 AM Mincha 6:50 PM Havdalah 8:02 PM</p>
<p><b>30   1 Nissan</b> <b>ROSH CHODESH</b></p> <p>Shacharit 8:00 AM</p>	<p><b>31   2 Nissan</b> <b>Hebrew Class w/ Yochai 7:30PM</b> Shacharit 7:00 AM</p>	<p>Shacharit 7:00 AM</p>	<p>Shacharit 7:00 AM</p>	<p>Shacharit 7:00 AM</p>	<p>Shacharit 7:00 AM Eve. Service 7:00 PM</p>	<p>Shacharit 9:15 AM Mincha 6:50 PM Havdalah 8:02 PM</p>

# APRIL 2025

## NISSAN/IYYAR 5785

Sunday	Monday	Tuesday	Wednesday	Thursday	Friday	Saturday
 <p><b>Daily Services</b>  <b>APRIL</b>                      Sundays 8:00AM                      Mondays-Fridays 7:00AM                      Saturdays 9:15AM</p>		1   3 Nissan  <p><b>History Class w/ R. Hoffman 8:15 PM</b></p> <p>Shacharit 7:00 AM</p>	2   4 Nissan  <p><b>Parshah Class w/ R. Kracko 7:00PM</b></p> <p>Shacharit 7:00 AM</p>	3   5 Nissan  <p><b>Talmud Class w/ R. Hoffman 8:15PM</b></p> <p>Shacharit 7:00 AM</p>	4   6 Nissan  <p>7:05 PM</p> <p>Shacharit 7:00 AM                      Eve. Service 7:10 PM</p>	5   7 Nissan <p><b>VAYIKRA SHABBAT HAGADOL DRASHA 6:00 PM</b>  <i>"Are you able to drink four cups?"</i></p> <p>Shacharit 9:15 AM                      Mincha 7:00 PM                      Havdalah 8:09 PM</p>
6   8 Nissan <p>Shacharit 8:00 AM</p>	7   9 Nissan  <p><b>Hebrew Class w/ Yochai 7:30PM</b></p> <p>Shacharit 7:00 AM</p>	8   10 Nissan <p>Shacharit 7:00 AM</p>	9   11 Nissan  <p><b>Parshah Class w/ R. Kracko 7:00PM</b></p> <p>Shacharit 7:00 AM</p>	10   12 Nissan <p><b>BEDIKAT CHAMETZ SEARCH FOR CHAMETZ AFTER 8:19 PM</b></p>  <p><b>Talmud Class w/ R. Hoffman 8:15PM</b></p> <p><b>Ta'anit Bechorot FAST OF FIRSTBORN Siyyum after Shacharit 7:00 AM</b></p> <p>Shacharit 7:00 AM                      Eve. Service 7:15 PM</p>	11   13 Nissan  <p>7:13 PM</p> <p>Shacharit 7:00 AM                      Eve. Service 7:15 PM</p>	12   14 Nissan  <p>After 8:15 PM  <b>TZAV SHABBAT HAGADOL</b>                      Eat Chametz Til...10:43 PM                      Own Chametz Til...11:50 PM</p> <p><b>EREV PESACH</b>                      Shacharit 9:15 AM                      Mincha 7:10 PM                      Then,                      Congregational Seder</p>
13   15 Nissan  <p>After 8:18 PM</p> <p><b>1ST DAY PESACH</b></p> <p>Shacharit 9:15 AM                      Mincha 7:15 PM</p>	14   16 Nissan  <p><b>2ND DAY PESACH</b></p> <p>Shacharit 9:15 AM                      Mincha 7:15 PM                      Havdalah 8:19 PM</p>	15   17 Nissan  <p><b>CHOL HAMOED</b></p> <p>Shacharit 7:00 AM</p>	16   18 Nissan  <p><b>CHOL HAMOED</b></p> <p><b>Parshah Class w/ R. Kracko 7:00PM</b></p> <p>Shacharit 7:00 AM</p>	17   19 Nissan  <p><b>CHOL HAMOED</b></p> <p><b>Talmud Class w/ R. Hoffman 8:15PM</b></p> <p>Shacharit 7:00 AM</p>	18   20 Nissan  <p>7:20 PM  <b>CHOL HAMOED</b></p> <p>Shacharit 7:00 AM                      Eve. Service 7:25 PM</p>	19   21 Nissan  <p>AFTER 8:24 PM</p> <p><b>7TH DAY PESACH METZORA</b></p> <p>Shacharit 9:15 AM                      Mincha 7:15 PM</p>
20   22 Nissan  <p><b>8TH DAY PESACH</b></p> <p>Shacharit 9:15 AM                      Yizkor 10:30 AM                      Mincha 7:20 PM                      Havdalah 8:25 PM                      Chametz May be Eaten After 8:45 PM</p>	21   23 Nissan  <p>Shacharit 7:00 AM</p>	22   24 Nissan  <p><b>History Class w/ R. Hoffman 8:15 PM</b></p> <p>Shacharit 7:00 AM</p>	23   25 Nissan  <p><b>Parshah Class w/ R. Kracko 7:00PM</b></p> <p>Shacharit 7:00 AM</p>	24   26 Nissan  <p><b>Talmud Class w/ R. Hoffman 8:15PM</b></p> <p><b>YOM HASHOAH</b></p> <p>Shacharit 7:00 AM</p>	25   27 Nissan  <p>7:28 PM</p> <p>Shacharit 7:00 AM                      Eve. Service 7:30 PM</p>	26   28 Nissan  <p><b>SHEMINI</b></p> <p>Shacharit 9:15 AM                      Mincha 7:20 PM                      Havdalah 8:32 PM</p>
27   29 Nissan  <p>Shacharit 8:00 AM</p>	28   30 Nissan  <p><b>ROSH CHODESH</b></p> <p>Shacharit 7:00 AM</p>	29   1 Iyyar  <p><b>ROSH CHODESH</b></p> <p>EREV                      YOM HAZIKARON</p> <p>Shacharit 7:00 AM</p>	30   2 Iyyar  <p><b>Parshah Class w/ R. Kracko 7:00PM</b></p> <p>EREV                      YOM HAATZMAUT</p> <p>Shacharit 7:00 AM</p>			 <p><b>DAF YOMI via ZOOM</b>                        Sundays – Friday 10:30 AM</p>

## Congregation Anshe Sholom

50 North Avenue • New Rochelle, NY 10805

(914) 632-9220 • fax (914) 632-8182

E-mail us at: [asnewroch@aol.com](mailto:asnewroch@aol.com)

Evan Hoffman ..... Rabbi  
Dr. Thomas Grimaldi ..... President  
HoneyNeier..... VicePresident  
Dr. Morris Schoeneman..... VicePresident  
Paul Warhit..... Treasurer  
Dr. Albert Burchman ..... Secretary  
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Ellen Kracko ..... Bulletin Editor  
AmyErani..... Bulletin Design & Layout

OR CURRENT RESIDENT

VISIT OUR WEBSITE • [anshesholomnewrochelle.org](http://anshesholomnewrochelle.org)

..... REMINDER .....

Daylight Savings Time begins  
at 2am SUNDAY March 9, 2025

DON'T FORGET TO  
**SPRING  
FORWARD**

Saturday Night  
**MARCH 8th**

**MOVE YOUR CLOCK AHEAD ONE HOUR**



**2:00**

**Contact Us**

**... TO PLACE YOUR AD HERE ...**

**(914) 632-9220**

**ANSHE SHOLOM**

**THE Shul BY THE Shore**