

Kol Sholom



The Voice of Peace

Schedule of Services on pgs. 10-11

FROM THE RABBI'S STUDY



Dear friends,

On the High Holidays, the average synagogue-attending Jew has few reasons to worry other than the major worry of securing a favorable verdict in the heavenly Book of Life. But a congregational rabbi worries about many things. Let me share with you some of my concerns:

Will my pre-Selichot lecture help congregants enter a penitential frame of mind? Will that speech bring me into a Days of Awe mentality? Will there be a problem with the seating chart? What happens if someone, or most people (as is typically the case) do not sit in their assigned seats? What time should services start on Rosh Hashanah? Will anyone really be in the building at 8:00AM? What time will services end? Will people become antsy and leave early if we are not done by 1:00PM? If the cantor is new to the shul, how will he be received? What if the reviews are mixed and my opinion is solicited? Will I have enough volunteer shofar blowers to accommodate the needs of all the homebound seniors in our community? Will it rain during Tashlich? What if someone is unhappy with their assigned High Holiday honor? Will the unexpected presence or absence of a Kohen complicate the honors roster? Will the shul be empty on the second day of Rosh Hashanah, as marginally affiliated Americans change from being 3-day-a-year-Jews to 2-day-a-year-Jews? Will I have an interesting topic for the Shabbat Shuvah Drashah?

Will we have enough people for an early Mincha minyan on Erev Yom Kippur? Will people arrive to shul in a timely fashion so that we can begin Kol Nidre before sundown (as is halakhically appropriate)? Will the synagogue president's speech be well received? Will collections from the Kol Nidre Appeal be underwhelming, overwhelming, or as expected? Will Yizkor happen at the advertised time? Will the afternoon break be sufficiently long? Will my voice make it through pesukei d'zimra, Torah reading, sermon, two-hour learning session, Mincha, and Maftir Yonah? Will there be any lost souls who arrive in shul only for Ne'ilah and how can I connect with them? Will people stay for the post-Yom Kippur Ma'ariv, or will there be a premature mass exit? Will the shofar be sounded at the exact time Yom Kippur concludes according to our printed schedule?

It is not easy to have to worry about the above points and also focus on my personal davening. I will admit, that my level of kavannah on the High Holidays leaves something to be desired because I am so busy expending mental energy

on the needs of the shul and its members. Still, I make sure to be extraordinarily focused during the following prayers: 1) *Ribbono shel Olam* – a personal petition recited after the Thirteen Attributes of God's Mercy prior to taking out the Torah. 2) *Aleinu* – a prayer said thrice daily, but of special significance when recited in its original place in the Rosh Hashanah liturgy and during which we prostrate ourselves on the floor. 3) *Ki Anu Amecha* – a prayer which stresses the Jewish People's unique relationship with God and sung on Yom Kippur to an unforgettable congregational melody.

Sari, Eli, and Elana join me in wishing you and your family very best wishes for 5780. May you be blessed with life, peace, health, happiness, prosperity, and the opportunity to fulfill mitzvot.

Shanah Tovah u'metukah.

Rabbi Evan Hoffman

CONGREGATION ANSHE SHOLOM

mourns the passing
of our longtime congregant and dear friend

Evelyn Breslaw

For 52 years, since moving to New Rochelle in 1967, Evelyn has been a beloved member of our community. She regarded fellow shul goers as her extended family. Evelyn was famous for her acts of kindness. Her compassion for animals was legendary. She will be sorely missed.


May her memory be a blessing.

CONGREGATION ANSHE SHOLOM

mourns the passing
of our dear friend and congregant

James Levi

James was known for his honesty, integrity, and business acumen. He lived by the values he learned as a Boy Scout and honorably served his country as an officer in the US Navy. James was very charitable and had a philanthropic spirit. The synagogue extends its deepest condolences to Constance and her family. May James's memory forever be a blessing.



Pre-High Holiday Class
with Rabbi Hoffman
Monday, September 23rd 7:00PM

THE PRESIDENT'S PERSPECTIVE



Dear Friends:

As Summer cools into Autumn, it is an auspicious time to take an honest and searching inventory of the past year—our good fortune and bad, our behavior, our spiritual awareness and our trajectories in life. In our High Holiday prayers, we do this both individually and collectively. Since last September at Anshe Sholom, we have enjoyed some soaring high points, and also some devastating losses, which serve as reminders of how dependent we are on God's grace and mercy.

In the last year, we welcomed new congregants including Alan and Zoe Penn, Benji and Eliana Cohen, Liz and Jono Panitch, and Eric and Shifra Steiner. Our baby rush has continued with Leib Peysin, Noam Berkowitz ... And, *L'dor v'dor*, we also were blessed with new grandchildren for Bryan & Frimet Herstic (Lev Avichai Kfar and Norah Eden Katz), for Sol & Honey Neier (Abigail Zoe Rueben), and Elihu Massel & Estelle Marshak (Madoline Isabelle Meltzer). We've also had crushing losses including Alan Glick, James Levi, and Evelyn Breslaw. They were pillars in our community and cannot be replaced, but they become a part of our collective legacy, and live on through our shared experiences, and in their substantial contributions to our world and our Shul. These life cycle events brought us together as a community, and we turned to our wisdom-laden traditions to celebrate and to mourn as we have been taught. A life of purpose, service and kindness becomes more urgent when put into this perspective.

Rosh Hashana begins in the evening on September 29th and continues through October 1st. We anticipate a wonderful experience full of spirited Davening from Rabbi Evan Hoffman, Rabbi Moshe Kracko, David Tantleff, and Nati Schrieber. It should be just the setting we need to attain the Kedusha for the important spiritual work at hand. Yom Kippur begins with Kol Nidre, in the evening on October 8, and Sukkot starts on October 13th. The festivities end with great joy on October 21 and 22nd with Shemini Atzeret and Simchat Torah. Check the calendar and announcements for davening times, Kiddushes in the Sukkah, the Sukkah hop, and our Simchat Torah dancing. It will be a great time!

Finally, Tzedakah is considered to be a significant means to repentance. Please be generous with donations this season. Marc Bessler and I, and the entire Board realize that it is

difficult to make additional contributions, especially after Dues and Seating commitments, but we also believe that the value is here at Anshe Sholom. We had a robust response to our Kol Nidre appeal last year, and hope it will be even better this year. Regardless of amount, we appreciate your generosity. May you have a healthy and prosperous New Year.

L'Shana Tova.

Love,

Tom Grimaldi



***Our own Rabbi Evan Hoffman
will deliver the Invocation
before the session of the House of Representatives
on
Tuesday, October 29, 2019,
at 12 noon.***

In recognition of this honor, the Anshe Sholom Board would like to organize a trip for our congregants to go to Wash., D.C. to witness this moving event.

If you are interested in being part of such a delegation to D.C., please contact the shul office by **September 27th**, so that we are able to determine if we need to reserve a block of hotel rooms and make the necessary arrangements to orchestrate this excursion. Thank You.



A MESSAGE FROM SISTERHOOD



Dear Friends,

We hope you enjoyed the summer and had a meaningful Tisha B'Av.

Children are going back to school, and we are gearing up for the coming holidays.

On Sunday, September 15, we will have a presentation on "The Italian Moses" (see flyer on page 5). This should be a fascinating program, presented by Prof. Joseph Spedalieri. Many thanks to Helen Siegel for finding another wonderful event for us. She never disappoints.

Then come Rosh HaShana, the ten days, and Yom Kippur. May the New Year be sweet, (we sold 181 bottles of honey)! May your fast be meaningful and easy. I always pray not to have a terrible caffeine withdrawal headache. It seems to work for me.

As always, Sisterhood will be hosting dinner in our Sukkah on erev Sukkot, Sunday, October 13th. There will be opportunities for you and your family to make decorations ahead of the holiday, and help put them up, on October 6 and 11. Thanks to AnnBeth, Ruth and Honey for your work. Please make dinner reservations early, so we know how much food to order. See page 7 for more details.

On a sad note, we will greatly miss Evelyn Breslaw, who recently succumbed to her many physical ailments. As recounted at the Memorial Service, she was quick to acknowledge anyone who assisted her, was thoughtful to call us about upcoming Jewish-content shows on PBS, attended every Sisterhood Board Meeting and event, helping whenever she could. She even brought skin care samples from her dermatologist for me and Florence Simhon. She single-handedly sent the majority of thank you cards from Sisterhood. May her memory be a blessing.

At the present, I am handling the Memorial and Sunshine Cards from Sisterhood. I am seeking a computer literate volunteer to take this upon herself. It requires little time and can be done from home.

In closing, I want to welcome all the newcomers to our community, and invite all the women to join Sisterhood. There will be an eblast as well as mailed forms. We really need to revitalize our membership and you are welcome to suggest programs and attend our monthly board meetings the first Tuesday of each month.

Our next meetings will be September 3rd at 2:30 pm and **Thursday** October 3rd at 1:30pm, in the shul library. Come! Looking forward to seeing you in the coming months!

B'Shalom,
Sisterhood President

Joanne Wiesner-Steiner

SUNSHINE CARDS

*To Lee Katz upon the marriage of
grandson Jason to Emily Hirsch,*
from: Ruth Grayson and the Anshe Sholom Sisterhood

*To Michael, Aviva and Maytal Berkowitz, in honor
of the birth and bris of Noam, Congratulations and
Mazal Tov!, from:* the Anshe Sholom Sisterhood.

*To Marilyn Mandelbaum, Thank you for your many
years of service to Sisterhood and to Anshe Sholom.
We miss you! Stay in touch,*
from: the Anshe Sholom Sisterhood

*To Helen Jane Siegel, Thanks for the wonderful
programs you have arranged for us! You are a gem,*
from: the Anshe Sholom Sisterhood

*To Laurie Kracko, Thank you for your help
with the e-blast and forms for the Sisterhood
membership drive. You're the best!,*
from: the Anshe Sholom Sisterhood

MEMORIAL CARDS

*In memory of James Levi, beloved husband of
Constance, from:* Sona & David Bernfeld, Ruth
Grayson, Lee Katz, Charlotte & Jerry Lovich, Joanne
Wiesner-Steiner and the Anshe Sholom Sisterhood

*In Memory of Evelyn Breslaw, longtime member of
sisterhood, from:* the Anshe Sholom Sisterhood

TO PURCHASE SUNSHINE OR MEMORIAL CARDS

contact:

Joanne Wiesner-Steiner
joannewiesnersteiner@gmail.com



**\$5
EACH**



Sisterhood New Year Greetings 5780



Sona & David Bernfeld

Fany & Shlomo Dubi

Carolyn & Leonardo Dubi and family

Elizabeth & Eric Glassman and family

AnnBeth Cohen and Joel Givertz

Gertrude Goldstein

Ruth Grayson

Lee Katz

Barbara & Jeffrey Kellman

Ellen & Elliot Kracko

Laurie Kracko

Rabbi Moshe & Zahava Kracko and family

Marlene & Armand Lerner

Charlotte & Jerry Lovich

Bobby Mehler and Family

Gnesha Ozick and family

Helen Jane Siegel

Janet & Gary Waller

Joanne Wiesner-Steiner



SAVE THE DATE

Sunday September 15th @2 pm

Prof. Joseph Spedaliere,
Professor of Italian Language and Culture at Westchester
Community College and Concordia College
will present a fascinating program about

“The Italian Moses and the Jews of San Nicandro”

Come learn how a singular mystic,
Donato Manduzio, once an illiterate peasant,
led his community to follow his lead
and formally convert to Judaism, in Fascist Italy.

Light refreshments will be served

Cost: \$10

**In August,
ANSHE SHOLOM
held another successful TRIVIA NIGHT —
Organized and run by
Chana Gila Ovitz & Amichai Levy.
A FUN TIME WAS HAD BY ALL!**



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 *Golden Group*

Thursday, September 19th
2:00 PM

Rick Leibert

Adjunct Professor at Iona College
Educator, Holocaust Museum & Study Center
At Rockland Community College

will present

My Friends Who Were There

*Rick is a fascinating speaker and will tell the personal
holocaust stories, as told him by close friends.*

*Let's welcome him back —
as you requested after his last talk!*



Refreshments will be served
Please call the office if you're coming
(914) 632-9220

All are Welcome 🌀 \$5 Donation

Congregation Anshe Sholom *Golden Group*

Wednesday, October 16th
2:00 PM

Come "Hear All About It!"

Tom Geoffino

Director of the New Rochelle Public Library

*will talk about things you probably don't
realize are offered, free, for all age groups!*

It's Not Just Books

*Join us, you'll be very glad you did!
You'll learn some fascinating information*



Refreshments will be served
Please call the office if you're coming
(914) 632-9220

All are Welcome 🌀 \$5 Donation

לשנה טובה ומתוקה!

To a wonderfully sweet, happy and healthy new year!



Join Sisterhood for Our Annual
Sukkot Dinner
Sunday, October 13th
Evening Service 6:05 PM ▪ Dinner 7:00 PM
KINDLY RESERVE BY MONDAY, OCTOBER 7th

- Enjoy a delicious multi-course meal
- Our Rabbi will share stories, Torah, & songs that make Sukkot so wonderful
- Great for children of all ages, parents, & grandparents

Anshe Sholom Sukkot Dinner Reservation Form

#___ Under Age 3 ___ = No Charge

#___ Ages 4 -11 at \$20 per child = \$___

#___ Ages 12 and older at \$40 per person = \$___

Total Enclosed \$___



Please complete and return this form with your payment to:
ANSHE SOLOM SISTERHOOD
50 North Ave., New Rochelle, N.Y. 10805, or call (914) 632-9220

DONATIONS

In Memory Of ...

Josef Peysin's grandmother, from: Fany & Salomon Dubi

Rebbitzin Chana Weinberger, from: Fany & Salomon Dubi

James Levi, from: Joan & Leon Ashner, Fany & Salomon Dubi, Jo Anne Ensley, Michael & Laurie Glazer, Gertrude Goldstein, Janice Joseph, Sue Levin, Honey & Sol Neier, Diane Steinfink, Randi Weingarten, and Janet & Gary Waller.

Evelyn Breslaw, from: Janice Joseph,
and Fany & Salomon Dubi

In Honor Of ...

*To Joanne Wiesner-Steiner, on being honored by your
synagogue, from:* Beatrice Shimler

*To Aviva & Michael Berkowitz, Mazal Tov on the birth of your
baby boy, from:* Fany & Salomon Dubi

*To Marlene & Armond Lerner, Mazal Tov on the marriage of
your son Steven to Elanit, from:* Fany & Salomon Dubi

*To Tom Grimaldi, We honor you, for the mensch you are, for
your help and caring, from:* Fany & Salomon Dubi

*To Tom and Miriam Grimaldi, Mazal Tov on the graduations
of Dassi and Itamar Grimaldi! May you always shep naches
from your wonderful children!,
from:* Janet & Gary Waller

*To Frimet and Bryan Herstic, Mazal Tov on the recent birth
of your new granddaughter, from:* Fany & Salomon Dubi and
Janet & Gary Waller

Refuah Shlei'mah — Get Well

To Norman Feinstein, from: Sona & David Bernfeld

A TORAH MINUTE

Havdalah: A Good Omen for a Successful Week

The four blessings during Havdalah are a sign for the success of the person during the week. Havdalah starts with the blessing of “*Boreh Peri HaGefen*”, on the wine. Wine is the pleasure of the taste in the mouth. The next blessing is “*Boreh Minei Besamim*”, which is for the pleasure of the aroma, which is the domain of the nose.

After that, the third blessing is on the pleasure received by the eyes when they see the flame of the candle, and we recite “*Boreh Me'orei Ha'Eish*”. Finally, the fourth blessing is that of the Havdalah itself. This blessing depends on a person's ability to comprehend the concept of the separations and differences mentioned in it. The ability to comprehend is under the dominion of the brain.

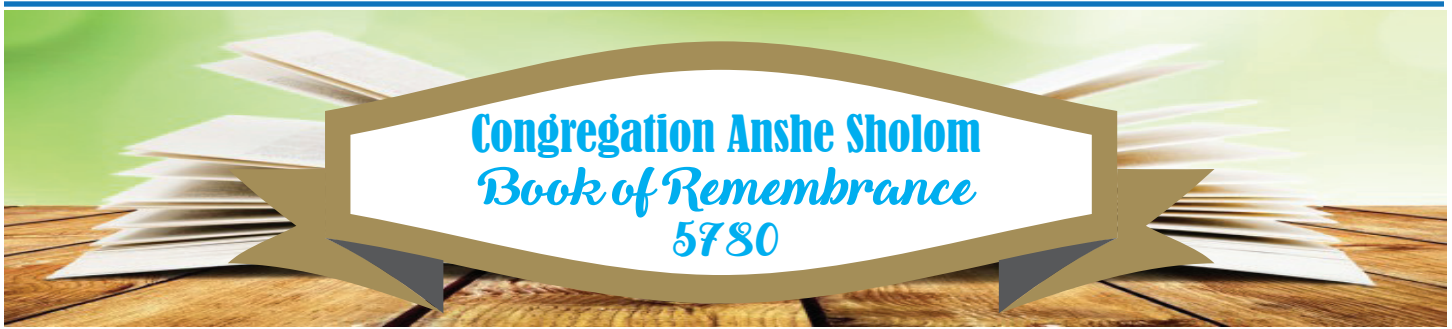
What we see is that the blessings start with the lowest of these four parts of the body, working their way up to the uppermost one. This is all for a good sign for *Motzei Shabbat*, that a person's weekly matters will rise and grow, and not descend.

*Please let your family, friends and colleagues know
about this important website. They can sign up
to receive these daily messages at: <http://www.atorahminute.com>*



**Our Anshe Sholom office
is looking for volunteers.
Please call
if you are able to help.
914-632-9220**





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 \$12.50, 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 5780 Book of Remembrance:

In Loving Memory of (please print): Inscribed by (please print):

_____	_____
_____	_____
_____	_____
_____	_____
_____	_____

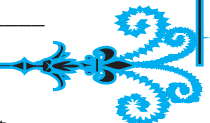
METHOD OF PAYMENT

☐ Enclosed please find my check in the amount of \$_____ to cover the cost of _____ names/lines (at \$12.50/name.)

☐ Please charge \$_____ to my credit card # _____

Exp. Date _____ to cover the cost of _____ names/lines (at \$12.50/ 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, OCTOBER 3, 2019

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

HIGH HOLY DAYS SERVICE SCHEDULE

JOIN OUR CLERGY

Rabbi Evan Hoffman
Rabbi Moshe Kracko
Nati Schreiber

SELICHOT: SAT. EVENING, SEPTEMBER 21st

Pre-Selichot Lecture by Rabbi Evan Hoffman 9:30 PM
Service, led by Nati Schreiber 10:00 PM

ROSH HASHANAH: SUN., SEPT. 29th – TUES., OCT. 1st

Sunday Evening, September 29th

Mincha Service 6:25 PM
Candle Lighting 6:23 PM

Monday, September 30th

Shacharit 8:30 AM
Sounding of Shofar 10:30 AM
Children's Activities 11:00 AM–12:30 PM
Tashlich at Hudson Park 5:30 PM
Mincha 6:20 PM
Candle Lighting After 7:24 PM

Tuesday, October 1st

Shacharit 8:30 AM
Sounding of Shofar 10:30 AM
Children's Activities 11:00 AM–12:30 PM
Mincha 6:20 PM
Havdalah 7:23 PM

FAST OF GEDALYA: WED., OCT. 2nd

Fast Begins 5:40 AM
Shacharit/Selichot 6:45 AM
Mincha 6:10 PM
Fast Ends 7:06 PM

SHABBAT SHUVAH: SAT., OCT. 5th

Shacharit 9:15 AM
Shabbat Shuvah D'rashah "Accepting your Punishment" 5:00 PM
Mincha 6:00 PM
Havdalah 7:15 PM

YOM KIPPUR: TUES., OCT. 8th & WED., OCT. 9th

Tuesday Evening, October 8th

Mincha 3:30 PM
Candlelighting 6:08 PM
Kol Nidre 6:20 PM

Wednesday, October 9th

Shacharit 8:30 AM
Yizkor 11:00 AM
Children's Activities 11:00 AM–1:00 PM
Musaf 11:30 AM
Break/Intermission 2:00 PM–3:30 PM
Torah Study 3:30 PM
Mincha 5:00 PM
Ne'ilah 6:00 PM
Fast Ends 7:09 PM

Lulav & Etrog SETS

**Place Orders
To Purchase Your Set
before Rosh HaShanah,
[September 29th]**

**Call our office:
914-632-9220**

**\$45 Per Set
Pick -up:
Sunday, October 13th
8am-10am**

SUKKOT

Sunday Evening, October 13th

Mincha 6:05 PM
Candle Lighting 6:00 PM

Monday, October 14th

Shacharit 9:15 AM
Mincha 6:00 PM
Candle Lighting After 7:02 PM

Tuesday, October 15th

Shacharit 9:15 AM
Mincha 5:55 PM
Havdalah After 7:00 PM

SHABBAT CHOL HAMOED Saturday, October 19th

Shacharit..... 9:15 AM
Mincha 5:50 PM
Havdalah After 6:54 PM

HOSHANAH RABAH & SHEMINI ATZERET

Sunday, October 20th (Hoshanah Rabbah)

Shacharit..... 9:15 AM
Mincha 5:50 PM
Candle Lighting 5:49 PM

Monday October 21st (Shemini Atzeret)

Shacharit..... 9:15 AM
Yizkor 10:30 AM
Mincha 5:50 PM
Hakafot 6:30 PM
Candle Lighting After 6:51 PM

Tuesday, October 22nd (Simchat Torah)

Shacharit..... 9:15 AM
Hakafot 10:00 AM
Mincha 5:45 PM
Havdalah 6:50 PM

Saturday, October 26th (Shabbat Breisheet)

Shacharit..... 9:15 AM
Mincha 5:40 PM
Havdalah/Shabbat Ends 6:44 PM



Thoughts on Yom Kippur
by Rabbi Evan Hoffman
*The Final Blast
of the Shofar*

The sounding of the shofar at the conclusion of Yom Kippur services is one of the best-known rituals in Judaism. Thousands of Jews impatiently await the piercing sound of the ram's horn, checking their watches every few minutes and hoping that the end of the fast is near. Popular religion perpetuates the belief that hearing the shofar, by itself, gives a Jew license to break the fast. That belief is ill-founded. The practice is only a custom. Its origin and purpose are shrouded in mystery.

The custom of sounding the shofar after Yom Kippur developed during the Geonic period, though we cannot be certain in what year or even in what century. Rav Hai Gaon (11th century) was asked about the reason for this ritual. His answer makes clear that the practice is not an absolute halakhic obligation **לא מצינו טעם חובה**. He speculates that the practice might be a reminder of the Jubilee year **זכר ליובל** (Teshuvot Ha-Geonim: Sha'arei Teshuvah 67). The Bible mandates the blowing of the shofar on Yom Kippur of the Jubilee year to herald the emancipation of Hebrew slaves (Leviticus 25:9). The weakness of this explanation, however, is that we blow the shofar every Yom Kippur, while the Jubilee was observed only once in fifty years (Tosafot Shabbat 114b). On the other hand, that objection can be rebutted by noting that we have lost track of the Jubilee cycle, and so any given year might, conceivably, be the Jubilee.

Still, a further weakness in Hai Gaon's view is that, in ancient times, the shofar was sounded during the day of Yom Kippur, while we do not sound the shofar until nighttime when, halakhically, the holiday is, in fact, over (She'elot u'Teshuvot min Ha-Shamayim 84).

Another theory, also first posited by Rav Hai Gaon and later propounded both by R' Isaac ibn Giat and by Kol Bo, is that we blow the shofar to confound the accusatory angel. The Talmud teaches that the heavenly prosecutor is permitted to function on 364 days of the year, corresponding to the numerical value of **השטן**. But on Yom Kippur he must cease and desist (Yoma 20a). By sounding the shofar at the conclusion of Yom Kippur, we attempt to befuddle the Satan in the hopes that he will remain inactive.

The notion that we use the sound of the shofar to throw the accusatory angel off-course seems to have been quite popular in rabbinic thought. This is the reason given for sounding the shofar both before and during the Rosh Hashanah Mussaf service (Rosh Hashanah 16a). It also is the explanation given for the custom of blowing a **תרועה גדולה** after all the obligatory blasts for that day have been sounded (Seder Rav Amram Gaon). And it is one of the several explanations offered for why we do not sound the shofar on Erev Rosh Hashanah (Mishneh Berurah 581:14).

Yet, it seems difficult to accept the notion that the actions of a high-placed participant in the Heavenly Tribunal could not only be influenced, but indeed derailed, by such actions by an earthly ba'al tekiah. Likely, therefore, this idea (and possibly some of the other customs discussed above) originated with the unlearned masses, not from Jewish theologians.

Another explanation for the post-Yom Kippur shofar blast is that it symbolizes our triumph over the Satan. **נצחנו את השטן** (Rokeach 217). Despite the best efforts of that celestial adversary, we have emerged from God's judgment unscathed. (This theory is advanced also to explain why we triumphantly hold the Lulav aloft on Sukkot (Leviticus Rabbah 30:2).)

Others interpret the final blast of the shofar as our way of escorting God back to the Highest Heavens, in that it is believed that, during the extended period of repentance from Rosh Chodesh Elul through Yom Kippur (a total of 40 days – and another, important example of the typological significance of the number 40 throughout Judaism), the Divine Presence descends to earth. When the Days of Awe end, the Shechinah returns to Its usual seat of glory (Taz Orach Chaim 623:2). Our practice is, thus, consistent with the verse, "God is gone up amidst shouting, the Lord amidst the sound of the horn (Psalms 47:6)."

Tosafot suggests that we blow the shofar at the conclusion of Yom Kippur to notify the public that night has fallen and that the time has arrived to feed the fasting children and to prepare the lavish feast **אינו אלא להודיע שהוא לילה ויאכילו את בניהם**. **שהתענו וגם להכין סעודת מוצאי יום הכפורים שהיא כעין יום טוב.**

Notably, this explanation differs from what I mentioned earlier as lay-driven, rather than theologian-driven. The Tosafot view is that the blowing of the shofar here merely alerts the public -- who lacked accurate timepieces in pre-modern times -- that the time when one may eat and perform labor has arrived. Yet, in fact, both of those activities are forbidden until after Havdalah has been recited (Mishneh Berurah 624:3), as is the case for any garden-variety Saturday night or night after the end of festival.

One could, therefore, question the permissibility of blowing the shofar prior to Havdalah, since it is an act that is generally forbidden on the Sabbath and Yom Kippur. Tosafot justifies the practice by noting that the act of shofar blowing is not a labor (מלאכה), but a skill (חכמה). Further, we are not concerned that someone will carry the shofar in the public domain in order to learn the art from an expert, because only one simple תקיעה is sounded (Tosafot Megillah 4b). The Ba'al HaTurim claimed that it is preferable to blow shofar after the weekday Ma'ariv service following Ne'ilah, as Havdalah will have already been said in the Amidah (Tur Orach Chaim 624). Some congregations have adopted this practice, not for the liturgical reason advanced by the Tur but on the practical grounds that it is wise to avoid a mass exodus from the shul, immediately following the final shofar blast, that disrupts and disgraces the Ma'ariv service. Other congregations and rabbis vehemently oppose this approach, however, because it departs from tradition.

In my view, the best explanation for the final blast of the shofar is that of Hagahot Maimoniyot (Hilkhos Shevitah Asor: Minhagei Yom Hakippurim) and the Semag (Lavin, 69). They connect our practice with the following Midrash: "On Yom Kippur, all fast and God forgives our sins. He says 'What was in the past is in the past; going forward there will be a fresh calculation.' A heavenly voice then announces 'Go and eat your bread in joy, for the Almighty has already hearkened to your prayers' (Koheleth Rabbah 9)." This exegetical flourish is based upon the verse, "Go thy way, eat thy bread with joy, and drink thy wine with a merry heart; for God hath already accepted thy works (Ecclesiastes 9:7)." The final blast of the shofar stands in for that imperceptible Heavenly Voice.

Throughout the Days of Awe, and especially on the Day of Atonement, we are supposed to be in a highly serious frame of mind. The faithful Jew trembles: He knows that his/her fate is being determined, at that very moment, by the highest court. Yet, if we are vouchsafed a favorable ruling, and know ahead of time that a בת קול will eventually tell us to return home in joy, why should we be so petrified moments earlier during Ne'ilah? The answer is that we do not -- and cannot -- know what will happen in the Heavenly Tribunal. We know very well that not everyone is sealed in the Book of Life for a peaceful year. Some

will meet their doom by the gruesome means described so vividly in U'netaneh Tokef. Indeed, we know well that some of the very people in shul with us at that moment -- perhaps even those sitting next to us in the pew -- will be inscribed for a year of sorrow, even death.

But nobody can or should, on a permanent basis, live with the elevated level of tension and anxiety we experience on the Day of Judgment. There is a time for every purpose under heaven (Ecclesiastes 3:1), and a proper moment for particular emotional states. As we return to normalcy after Yom Kippur, we need once again to serve God in a state of joy בשמחה עבדו את ה' (Psalms 100:2). Through the notion of the Heavenly Voice speaking to us at the end of Yom Kippur, the sages offered the wise counsel that we reorient ourselves as we move forward during the year.

How do we make this psychological transition after the intensity of Yom Kippur and, indeed, that of the entire Ten Days, let alone the 40 day period beginning with Elul? It is very difficult to do so, absent external stimuli. During the month of Elul and on Rosh Hashanah the shofar helps arouse us from spiritual slumber (Maimonides Hilkhos Teshuvah 3:4). Hearing the mighty blast (especially a tekiah gedolah) of the shofar as it fills the atmosphere of a cathedral synagogue, and when blown by an expert ba'al tekiah is an unforgettable thing. No one can remain unmoved by such an experience. It sharpens one's focus about the meaning of the day one has spent in shul.
















We also use the shofar to wind down the High Holy Day experience. We need to return to a spiritual plane from which we can function in the ordinary course. The upbeat tempo and melody of the Full Kaddish and the final תקיעה גדולה facilitate the psychological shift from mortal dread to contentment and happiness.

The final shofar blast after Yom Kippur signals us to go home and to break the fast with joy. More broadly, it tells us to return to daily life whose goal is the joyful service of our merciful and forgiving Creator.



















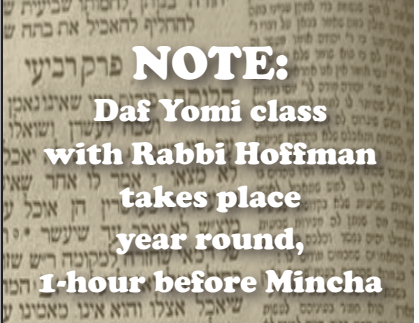
SEPTEMBER 2019

ELUL 5779/TISHREI 5780

Sunday	Monday	Tuesday	Wednesday	Thursday	Friday	Saturday
1 1 Elul ROSH CHODESH Shacharit 8:00 AM	2 2 Elul  History Class w/R. Hoffman 7:00PM LABOR DAY Shacharit 8:00 AM	3 3 Elul Shacharit 7:00 AM	4 4 Elul  Parshah Class w/R. Kracko 7:30PM Shacharit 7:00 AM	5 5 Elul Shacharit 7:00 AM	6 6 Elul  7:02 PM Shacharit 7:00 AM Eve. Service 7:00 PM	7 7 Elul SHOFTIM Shacharit 9:15 AM Mincha 6:55 PM Havdalah 8:05 PM
8 8 Elul Shacharit 8:00 AM	9 9 Elul  History Class w/R. Hoffman 7:00PM Shacharit 7:00 AM	10 10 Elul Shacharit 7:00 AM	11 11 Elul  Parshah Class w/R. Kracko 7:30PM Shacharit 7:00 AM	12 12 Elul Shacharit 7:00 AM	13 13 Elul  6:50 PM Shacharit 7:00 AM Eve. Service 7:00 PM	14 14 Elul KI TETZEH Shacharit 9:15 AM Mincha 6:45 PM Havdalah 7:53 PM
15 15 Elul Sisterhood lecture: "The Italian Moses" 2PM Shacharit 8:00 AM	16 16 Elul Shacharit 7:00 AM	17 17 Elul Shacharit 7:00 AM	18 18 Elul  Parshah Class w/R. Kracko 7:30PM Shacharit 7:00 AM	19 19 Elul Shacharit 7:00 AM	20 20 Elul  6:38 PM Shacharit 7:00 AM Eve. Service 6:45 PM	21 21 Elul KI TAVO LECTURE 9:30 PM SELICHOT 10 PM Shacharit 9:15 AM Mincha 6:30 PM Havdalah 7:41 PM
22 22 Elul Shacharit 8:00 AM	23 23 Elul  PRE-HOLIDAY Class w/R. Hoffman 7:00PM Shacharit 6:45 AM	24 24 Elul Shacharit 6:45 AM	25 25 Elul  Parshah Class w/R. Kracko 7:30PM Shacharit 6:45 AM	26 26 Elul Shacharit 6:45 AM	27 27 Elul  6:26 PM Shacharit 6:45 AM Eve. Service 6:30 PM	28 28 Elul NITZAVIM Shacharit 9:15 AM Mincha 6:20 PM Havdalah 7:29 PM
29 29 Elul  After 6:23 PM EREV ROSH HASHANAH Shacharit 8:00 AM Eve. Service 6:25 PM	30 1 Tishrei  After 7:24 PM FIRST DAY ROSH HASHANAH TASHLICH 5:30PM Shacharit 8:30 AM Eve. Service 6:20 PM	<div>  <p>NOTE: Daf Yomi class with Rabbi Hoffman takes place year round, one hour before Mincha</p> </div>				 Daily Services SEPTEMBER Sundays 8:00AM Mondays–Fridays 7:00AM Saturdays 9:15AM

OCTOBER 2019

TISHREI/CHESHVAN 5780

Sunday	Monday	Tuesday	Wednesday	Thursday	Friday	Saturday
 Daily Services OCTOBER Sundays 8:00AM Mondays–Fridays 7:00AM Saturdays 9:15AM		1 2 Tishrei Havdalah 7:23 PM SECOND DAY ROSH HASHANAH Shacharit 8:30 AM Eve. Service 6:20 PM	2 3 Tishrei Tzom Gedalya Fast Begins 5:40 AM Fast Ends 7:06 PM  Parshah Class w/R. Kracko 7:30PM Shacharit 6:45 AM Eve. Service 6:10 PM	3 4 Tishrei Shacharit 6:45 AM	4 5 Tishrei  6:15 PM Shacharit 6:45 AM Eve. Service 6:30 PM	5 6 Tishrei VAYELECH SHABBAT SHUVA <i>Drasha: Accepting your Punishment</i> 5 PM Shacharit 9:15 AM Mincha 6:00 PM Havdalah 7:15 PM
	6 7 Tishrei Shacharit 8:00 AM	7 8 Tishrei  History Class w/R. Hoffman 7:00PM Shacharit 6:45 AM	8 9 Tishrei  6:08 PM KOL NIDRE/EREV YOM KIPPUR Shacharit 6:45 AM Mincha 3:30 PM Kol Nidre 6:20 PM	9 10 Tishrei YOM KIPPUR/ YIZKOR (11AM) BREAK/INTERMISSION 2-3:30PM FAST ENDS 7:09 PM Shacharit 8:30 AM Mincha 5:00 PM Neilah 6:00 PM	10 11 Tishrei Shacharit 7:00 AM	11 12 Tishrei  6:03 PM Shacharit 7:00 AM Eve. Service 6:00 PM
	12 13 Tishrei HAAZINU Shacharit 9:15 AM Mincha 6:00 PM Havdalah 7:06 PM	13 14 Tishrei  6:00 PM EREV SUKKOT ANNUAL SUKKOT DINNER 7 PM Shacharit 8:00 AM Eve. Service 6:05 PM	14 15 Tishrei  After 7:02 PM FIRST DAY SUKKOT Shacharit 9:15 AM Mincha 6:00 PM	15 16 Tishrei SECOND DAY SUKKOT Shacharit 9:15 AM Mincha 5:55 PM Havdalah After 7:00 PM	16 17 Tishrei CHOL HAMOED  Parshah Class w/R. Kracko 7:30PM Shacharit 6:45 AM	17 18 Tishrei CHOL HAMOED Shacharit 6:45 AM
	18 19 Tishrei  5:52 PM CHOL HAMOED Shacharit 6:45 AM Eve. Service 5:50 PM	19 20 Tishrei CHOL HAMOED Shacharit 9:15 AM Mincha 5:50 PM Havdalah After 6:54 PM	20 21 Tishrei  5:49 PM HOSHANAH RABBAH Shacharit 8:00 AM Mincha 5:50 PM	21 22 Tishrei  After 6:51 PM SHEMINI ATZERET HAKAFOT 6:30 PM Shacharit 9:15 AM Yizkor 10:30 AM Mincha 5:50 PM	22 23 Tishrei SIMCHAT TORAH HAKAFOT 6:30 PM Shacharit 9:15 AM Hakafot 10:00 AM Mincha 5:45 PM Havdalah 6:50 PM	23 24 Tishrei  Parshah Class w/R. Kracko 7:30PM Shacharit 7:00 AM
	24 25 Tishrei Shacharit 7:00 AM	25 26 Tishrei  5:42 PM Shacharit 7:00 AM Eve. Service 5:40 PM	26 27 Tishrei BREISHEET Shacharit 9:15 AM Mincha 5:40 PM Havdalah 6:44 PM	27 28 Tishrei Shacharit 8:00 AM	28 29 Tishrei  History Class w/R. Hoffman 7:00PM Shacharit 7:00 AM	29 30 Tishrei ROSH CHODESH Shacharit 6:45 AM
	30 1 Cheshvan ROSH CHODESH  Parshah Class w/R. Kracko 7:30PM Shacharit 6:45 AM	31 2 Cheshvan Shacharit 7:00 AM	 NOTE: Daf Yomi class with Rabbi Hoffman takes place year round, 1-hour before Mincha			

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