

The Voice of Peace



חג אורים שמח!

FROM THE RABBI'S STUDY



Dear friends,

Since my last bulletin message, much has happened at Anshe Sholom. On a positive note: we held spiritually uplifting High Holiday services both indoors and outdoors, inaugurated our Youth Department under the leadership of Meitav & Yochai Feldman, observed Sukkot in the shul's beautifully decorated Sukkah, enjoyed two Sukkah hops, held a community BBQ at the Sans Souci Beach Club, celebrated Emunah Grimaldi's Bat Mitzvah and the Aufruf of Dylan Maguire. Unfortunately, we also had to deal with damage to the shul building caused by the remnants of Hurricane Ida. I want to thank Tom, Akiva, Itamar, and Moshe Grimaldi, Ephraim Leiderman, Shlomi Peretz, and Constance Levi (my apologies if I forgot someone) for their hard work in removing furniture and fixtures from the synagogue's lower level. It was a tough job. We hope to repair and refurbish the library, chapel, office, and bathroom in the months ahead.

Westchester Jewish Council's Virtual Night of Learning will take place on Saturday night, November 20th at 7:30PM. On behalf of the Westchester Board of Rabbis, I was appointed chairman of the event. Please register for the program and select two classes from twenty rabbinic presenters. All classes are being given on Zoom. It promises to be an intellectually stimulating evening of Jewish studies.

We look forward to celebrating Hanukkah together. Sisterhood is planning a holiday boutique for Sunday, November 14th. The shul has planned a Hanukkah party for Saturday night, December 4th. There will be music, food, games, candle lighting, and loads of fun.

On Sunday, December 5th, we will proudly conduct a Siyyum Sefer Torah. This Torah scroll (Anshe Sholom's first new Torah scroll in over thirty years) is being donated by Dr. Morton and Joyce Coleman, in loving memory of Mort's parents Isadore & Bessie Coleman, and his brother Lawrence Herbert Coleman.

Our Jewish studies classes are now in full swing. Please note that my Jewish History class has been moved from Mondays to Tuesdays at 8:15PM. We are studying the History of Anti-Semitism. Currently we are discussing the Greco-Roman period and will soon turn our attention to Christian Anti-Judaism. We recently began learning Rambam's Mishneh Torah on Shabbat mornings at 8:30AM. We are currently studying Hilkhos Talmud Torah. During Seudah Shlishit we now hear a weekly D'var Torah in Hebrew given by Yochai Feldman. It is a welcome addition to our Shabbat experience. Rabbi Kracko's weekly Torah class continues on Wednesday evenings at 7:00PM.

An update on our daily morning minyan: In recent months, the minyan has been sustained by non-members from neighboring communities who are aveilim saying kaddish. We need greater

participation from our own members. For those who attend on an occasional basis, I implore you to do so more frequently and to try to be punctual so we can recite the kaddish before Pesukei d'Zimra. For those who never attend morning minyan (but are able to do so), please consider making a commitment to attend once per week. We are in greatest need of your help on Tuesdays and Thursdays. I thank everyone for their (hopefully increased) participation.

We extend our best wishes to those in our synagogue family who are heading off to warmer climates for the winter. May you enjoy the good weather and come back to New Rochelle in good health sometime before Passover.

Best wishes to everyone for good health. (Get your flu shot!)

Warm regards,

Rabbi Evan Hoffman



83rd Anniversary of Kristalnacht Tuesday, November 9, 2021

Please join Rabbi Hoffman's class
on the History of Anti-Semitism
as he discusses the place of the

Night of Broken Glass

in the centuries-long story of anti-Jewish violence.

Torah Dedication Hachnasat Sefer Torah

by Dr. Morton Coleman

in memory of
Isadore & Bessie Coleman
and
Lawrence Herbert Coleman

SUNDAY
December 5th 10AM

All are welcome to join the festivities

THE PRESIDENT'S PERSPECTIVE



Dear Friends,

It's already November and hard to believe that we are twenty months into a global pandemic, a period during which our lives have dramatically changed. We've learned how to interact socially and professionally on virtual platforms; we've postponed travel and changed plans for social gatherings; and we experienced the temporary closure of our Shul. But even though much has changed, we are grateful that much has stayed the same at Anshe Sholom. We remain the same warm, 'heimish' community that we have always been. Covid-19 has not stopped us from learning, davening and gathering as much as possible, albeit sometimes through technology.

Now that we are back to meeting in person, many of us have returned to Shul and to our Anshe Sholom family. We have enjoyed some wonderful events — our BBQ at the beach and a fantastic paint night (organized by Miriam Liederman). The Sisterhood is organizing a Holiday Sale on November 14th, God-willing, we are planning to gather together for a Chanukah carnival and celebration on December 4th!

On December 5th, we will be dedicating a new Torah, which is being generously sponsored by Dr. Morton Coleman in memory of his dear brother, Lawrence Coleman, and parents Bessie and Isadore. We are so grateful to the Coleman family for this extraordinary gift.

Many more events for the fall and winter months are planned and we look forward to your participation.

Our hope is that we not only have a wonderful time coming together as a community, but also create the energy and "buzz" that will help us attract new members. Membership growth is a top priority. Being a small, welcoming, and close community is an integral part of who we are but we also want to see Anshe Sholom thrive and grow, and one sign of good health is a community enlarged by an influx of new members. Rabbi Hoffman and I have visited many of the buildings in downtown New Rochelle to discuss including Anshe Sholom in their marketing materials. Rabbi Hoffman has also scheduled several in-person speaking engagements to help get the Anshe Sholom name out there!

Hopefully, by participating in the OU Virtual Community Fair this winter, more people nationwide, who are interested in moving to a new community, will hear about "Anshe Sholom in South New Rochelle". We need all of you to be Anshe Sholom Ambassadors. It's easy. "Like" us on Facebook; post comments and pictures on social media about the Shul. If you are unfamiliar with the process of posting on social media, send me the photo(s) you'd like to share and I'll take it from there. And, if anyone knows a social media person who can up-our-game on Facebook

(META) and Instagram, please point them in our direction!

Tell your friends and family members about us. Invite them to our events. Get involved with a committee, project, or event that strikes your fancy.

Theodore Herzl famously said, "If you will it, it is no dream." If we will it enough, with action, as Shimon ben Gamaliel said in Pirkei Avot 1:17: "Study is not the most important thing, but actions [are]." Our shul will continue to thrive as the center for Jewish communal life in South New Rochelle.

I look forward to hearing from you. Wishing you a Chanukah Sameach, and all good things as winter approaches.

Best regards,
Yael Schulman
President

להתראות!

Our long-time board member and officer, Sue Merims, is moving to North Carolina to be near her family. Sue's dedication to the shul spans decades and generations, as her sister Carolyn Sturman, and their late parents, Muriel and Ely Cohen, were devoted members as well. Muriel was Sisterhood President from 1992-1997.

On behalf of the Board of Trustees and the entire congregation: Todah rabah Sue for your tireless efforts on behalf of the shul! We wish you an easy move down south and all the best during this next stage of your life. Lehitra'ot!



WELCOME TO OUR ANSHE SHOLOM FAMILY!

Udi & Natalya Berdugo
Dr. Baruch & Gitit Popovtzer and family
Rachel Karpoff & Adam Saltzman
Phyllis and Herman Steinberg
Jacob Resnick & Barbara Finder
Ilissa & Paul Warhit

A MESSAGE FROM SISTERHOOD



Dear friends,

Here comes winter, with cooler and shorter days as we "fall back" on November 7th — Perhaps a quieter and more relaxed time until we rev up for Chanukah (right after Thanksgiving.)

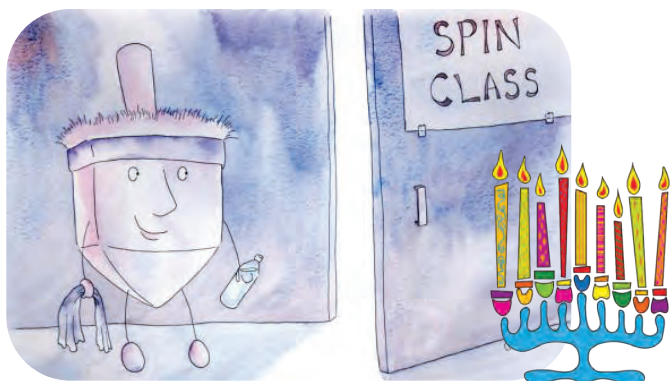
The Yom Tovim were full of Ruach and joy. Sisterhood's Sukkah dinner was wonderful - with many thanks to AnnBeth Cohen, Ruth Grayson, Lee Katz, Ellen Kracko and Suzy Levin for their help. Thanks also to Yochai and Maitav Feldman, our Youth Directors, and all the children who participated in making the long and lovely streamer that added to the beauty of the Sukkah - and, of course, to Shabbat2Go for the delicious dinner itself, and to Flori and Artie, our custodians, for erecting and dismantling the Sukkah. It takes a village to make a joyful experience.

Welcome to new members Phyllis and Herman Steinberg, who took part in the festivities. Many thanks to our Rebbitzin Sari Hoffman for encouraging and inspiring Sisterhood with guidance for future events. We look forward to your continued support and assistance.

Sisterhood is happy to announce that there will be a Chanukah Boutique on Sunday, November 14th, from 12-4 pm, in the Ballroom. (See page 5 for more information). You are sure to find items you will love for your family, for yourself, and for gifting.

For Chanukah, Sisterhood will help celebrate with an Anshe Sholom Menorah candle lighting, with Rabbi Hoffman leading us in prayers and songs. Date: December 4th, Motze Shabbat. Bring your personal menorah and candles; Immediately following, there will be a Chanukah Carnival, with fun for kids and adults: Games, singing, refreshments and live music! Looking forward to seeing you at these happy events!

Wishing everyone a Happy Chanukah,
Joanne Wiesner-Steiner
 Sisterhood President



SUNSHINE CARDS

Mazal Tov to Tom & Miriam and Emunah Grimaldi on Emunah's Bat Mitzvah! from: Fany & Shlomo Dubi, Joanne Wiesner-Steiner, and The Sisterhood of Anshe Sholom.

Shana Tova with best wishes to all my Anshe Sholom friends, from: Shoshana Fayon.

Mazal Tov to Yehudit Sarah & Yehoshua Waller on the birth of grandson Dovid Meir to Shmuel Yaacov & Bruriah Waller, from: Fany & Shlomo Dubi, and The Sisterhood of Anshe Sholom.

Mazal Tov to Honey & Sol Neier on the birth of grandson Alex Samuel (Moshe Shmuel) to Renee Neier and Jacob Reuben, from: Fany & Shlomo Dubi, Gertrude Goldstein, and The Sisterhood of Congregation Anshe Sholom.

Mazal Tov to Terry & Ted Miller on the marriage of their daughter Elissa to Dylan Maguire, from: Fany & Shlomo Dubi, Honey & Sol Neier, and The Sisterhood of Congregation Anshe Sholom.

Mazal Tov to Lenore Levin on the marriage of her granddaughter, from: Honey & Sol Neier and The Sisterhood of Congregation Anshe Sholom.

Refuah Shleimah to Shlomo Dubi, from: Honey & Sol Neier, and Lee Katz.

Refuah Shleimah to Debra Seltzer, from: The Sisterhood of Congregation Anshe Sholom.

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.

PHOTOS FROM OUR "LADIES PAINT NIGHT"



Anshe Sholom Sisterhood Chanukah Boutique



— with a variety of vendors selling
accessories, jewelry, clothing, handbags, etc.

**"You are sure to find
things you'll love!"**

Sunday, November 14th

12:00 pm until 4:00 pm

[in the Anshe Sholom Ballroom]

No Entrance Fee

All participants and vendors will be required
to wear a mask, and be fully vaccinated,
or possess a PCR test, from no more than
72 hours prior to the event.

Proof of vaccination or negative test result
will need to be presented at the door.

Anshe Sholom Community BBQ • October 2021





Anshe Sholom Community BBQ • October 2021

Please join us for this free and virtual event
The Westchester Board of Rabbis and
The Westchester Jewish Council

NIGHT OF JEWISH LEARNING AND CELEBRATION 2.0

The Virtual Edition

Saturday, November 20, 2021

Join sessions starting at 7:30 and 8:30pm

Register online at www.wjcouncil.org and receive
links to over 20 different classes taught by
members of our Westchester Board of Rabbis

For more info email donna@wjcouncil.org
Class zoom links will be sent out the week of the event



NIGHT OF JEWISH LEARNING AND CELEBRATION 2.0 The Virtual Edition



Don't Forget

It's time to "Fall Back"
on Sunday morning

November 7, 2021 • 2AM!

.....
SET YOUR CLOCKS BACK ONE HOUR
.....





IMPORTANT NOTICE:

Changes to the way you make local calls

AS OF OCTOBER 24, 2021, RESIDENTS OF NEW YORK MUST DIAL 10-DIGITS FOR ALL LOCAL CALLS. On and after this date, local calls dialed with only 7-digits may not be completed, and a recording will inform you that your call cannot be completed as dialed. You must hang up and dial again using the area code and the 7-digit number. **PLUS**, you must update safety and security equipment such as medical alert devices and alarm and security systems to use 10-digit dialing.

WHAT DO I NEED TO DO? Some other examples of services that you may need to re-program are:

- mobile or other wireless phone contact lists
- voicemail services and other similar functions
- call forwarding settings
- PBXs
- gates
- fax machines
- Internet dial-up numbers
- speed dialers
- Life safety systems
- Alarm and security systems

ALSO, check your website, personal and business stationery, personal and business checks, contact information, personal or pet ID tags, advertising materials, and other such items to ensure the area code is included.

You should literally think of everything that has your address on it, and include the area code in the contact number.

WHAT WILL REMAIN THE SAME?

- Your phone number, including current area code, will not change.
- The price of a call, coverage area, and other rates and services will not change.
- Calls now considered local will remain local calls regardless of the number of digits dialed.
- 3-digit dialing of emergency and information numbers like "211" and "911" will remain the same.
- Long-distance and toll calls still require dialing 1 + area code + phone number.

QUICK GUIDE TO LIGHTING CHANUKAH CANDLES

BLESSING OVER CHANUKAH CANDLES

ברוך אתה ה' אלקינו מלך העולם
אשר קדשנו במצותיו וצונו להדליק נר של חנוכה:

Baruch Atah Adonai, Elohaynu Melech HaOlam asher kid'sha'nu
bemitzvotav, v'tzivanu lehadlik ner shel Chanukah.

ברוך אתה ה' אלקינו מלך העולם
שעשה נסים לאבותינו בימים ההם בזמן הזה:

Baruch Atah Adonai, Elohaynu Melech HaOlam
she'asah nissim l'avoteinu, bayamim ha'hem, ba'z'man ha'zeh

ברוך אתה ה' אלקינו מלך העולם
שהחיינו וקיימנו והגיענו לזמן הזה:



1st NIGHT ONLY

Baruch Atah Adonai, Elohaynu Melech HaOlam
she'he'che'yanu v'ki'ye'manu, v'hi'gi'yanu la'z'man hazeh.

Chanukah lasts for 8 nights, and on each night, we light one more candle than the night before. Arrange the lights in your chanukiyah each night starting with the right-most branches, and 1 shamash (helper) light in its place.



Place the chanukiyah where many people can see it, ideally near a window or door. The chanukiah helps us publicize and share the miracle and our pride in the holiday.



Gather together at the chanukiyah —
This is meant as a group activity.



Light the shamash candle first,
hold it in your hand and recite the blessings.



Begin lighting the other candles, going from left-to-right.

When you're done, place the shamash light
in its place on the chanukiyah — Sing songs,
tell stories, give presents and ENJOY!



Gentile Reactions To Hanukah

— Rabbi Evan Hoffman



Hanukah is an annual celebration of the Hasmonean victory over Seleucid religious oppression. While it is true that the story of the profanation and rededication of the Holy Temple includes certain purely religious elements as well as lessons concerning Jewish infighting, at its core the narrative is about a successful armed insurrection by Jews against gentiles. Whereas earlier generations of Jews, as a matter of religious doctrine, meekly accepted whatever temporal fate was imposed upon them by foreign overlords, the Hasmoneans used violence to advance religio-political ends.

In an earlier essay (“Purim and the Struggle between Moderates and Nationalists”), I noted that the historical development of Purim was influenced by Jewish concerns about how the gentile world might react to a jubilant Jewish festival recalling the slaughter of thousands of anti-Semites. The doctors of halakhah took necessary preventative measures to avoid offending gentile sensibilities and thereby exposing Jews to mortal danger. Given the thematic similarity between Hanukah and Purim – both are Second Temple-era celebrations marking the bloody victory of Jews over their adversaries – it is worth exploring the possibility that Hanukah, too, evolved because of (Jewish fears of) unfavorable gentile reactions to the practices and underlying premises of the holiday.

Students of rabbinic literature have long wondered why the laws of Hanukah are rarely mentioned in Tannaitic works. There is no Mishnaic tractate devoted to Hanukah. Even those stray Tannaitic passages that mention Hanukah do so only in passing and without presenting anything approaching a comprehensive version of the holiday’s laws and customs.

Louis Ginzberg suggested that this lacuna in halakhic literature developed because Hanukah was not widely observed in the Land of Israel during the Tannaitic period. Hanukah was one of many half-holidays included in the Scroll of Fasts. Those minor festivals recalled various episodes of Divine salvation from the hands of heathens or victories over Jewish sectarian rivals. Upon the destruction of the Temple in 70 CE, and in light of the magnitude of the losses sustained by Jewry, it seemed futile to commemorate those prior occasions when heathen enemies had been unsuccessful in carrying out their malevolent

designs towards Israel. The Talmud records an Amoraic debate about whether the Scroll of Fasts officially was abrogated in the post-Temple era, though in practice it appears that the half-holidays simply fell into desuetude (Rosh Hashanah 18b).

Gedaliah Alon disagreed with Ginzberg. Alon maintained that Hanukah was still widely observed until the Hadrianic persecutions following the failed Bar Kokhba rebellion. In the late 130s CE, with Rome vigilantly guarding against any manifestation of Jewish nationalism, Hanukah could no longer openly be celebrated. Alon supported his viewpoint by citing a Baraita: “It is a mitzvah to place the Hanukah lamp outside the entrance of one’s home. And in times of danger it is sufficient to place the lamp on one’s table (Shabbat 21b).” He read the latter clause of the Baraita not as a generic regulation but as an adjustment emerging from specific historical experience.



Reuben Margolies claimed that Rabbi Judah ha-Nasi intentionally excluded Hanukah from the Mishnah lest it offend the Romans. Margolies noted that several other important doctrines of Rabbinic Judaism, including the notion of a Davidic Messiah, are missing from the Mishnaic corpus. Rabbi,

always concerned not to undermine the delicate *modus vivendi* worked out between the Jews and Rome in the early 3rd century CE, punctiliously de-emphasized zealous and nationalistic elements in Judaism.

Saul Lieberman rejected the idea that Rome was offended by Hanukah. He noted that the sages restricted the timeframe for the lawful observance of Purim lest the gentiles react violently to that Jewish celebration (Megillah 2b), but no corresponding limitation was imposed on Hanukah. He concluded that the sages did not anticipate heathen hostility to Hanukah, because the holiday focuses primarily on the miracles wrought by God, not on Jewish vengeance against gentiles.

Further proof that the rabbis were not fearful of a violent Roman backlash to the observance of Hanukkah can be inferred from the list of minor holidays and fasts that Judah ha-Nasi sought to minimize. He downgraded the significance of Purim, 17 Tamuz, and 9 Av lest those observances trigger unhealthy nationalistic fervor among Jews or stoke the wrath of the pagan occupiers (Megillah 5b). But he made no attempt to downgrade Hanukkah. However, unlike Lieberman, who posited that no safeguards were enacted because Hanukkah was regarded as relatively benign, I would like to suggest instead that no halakhic adjustments were needed for an entirely different reason: Hanukkah was not observed in the Holy Land at that time.



Moshe Benovitz has recently shown that Rabbi Yochanan reinstituted Hanukkah in Eretz Yisrael in the 270s CE after nearly two centuries of its having not been observed. Rabbi Yochanan ruled that Hanukkah candles must remain lit each night until the Tarmodai have departed (Shabbat 21b). Tadmor is a

reference to the Palmyrene Empire that arose during the Crisis of the Third Century. That rump state ruled over Eretz Israel 270-273 CE. The Jews suffered terribly under their new masters and the rabbis favored the restoration of Roman rule. Rabbi Yochanan resuscitated Hanukkah — a holiday that celebrates the alliance of Rome and Palestine Jewry against Syria — at a moment when history was repeating itself as the Roman-Jewish alliance once again battled a Syrian enemy. If Benovitz's historical assessment is correct, then we have no evidence of Roman opposition to Hanukkah. The holiday sputtered out for internal Jewish reasons as suggested by Ginzberg, not because it was too chauvinistic for an era when Jews needed to maintain a low profile.

If the Romans did not interfere with the celebration of Hanukkah, to which group of gentile oppressors was the Baraita referring when mentioning candle lighting in “the hour of danger”?

Rashi and Rabbi Isaac of Dampierre suggested that the heathen opponents of Hanukkah were Habbarei. After the rise of the Sassanid dynasty in Babylonia and Persia in 226 CE, fire-worshipping Zoroastrian priests began to persecute Jews and prevented the full practice of halakhah. They banned kosher slaughter, forbade Jews from using public bathhouses, and dug up Jewish corpses (Yebamoth 63b). The halakhic leniency for Jews to bury their dead on the second day of Yom Tov was suspended lest the Habbarei, upon seeing Jews digging a grave, coerce the mourners to do all manner of work on the holiday (Bezah 6a). On their holidays, the Habbarei did not allow anyone to have flames burning outside of Habbareitic temples. They would snatch lamps even from private homes

(Gittin 17a). If Hanukkah coincided with a Habbarei holiday, lighting Hanukkah candles in a conspicuous fashion could provoke an anti-Jewish reaction. Rav was asked whether the Sabbath muktzeh laws could be relaxed to move the Hanukkah lamp out of the sightlines of the Habbarei (Shabbat 45a). He gave an affirmative answer, noting that the rigors of halakhah are relaxed during an emergency.

Some scholars believe that the kindling of Hanukkah lights was an invention of the Babylonian Jewish community and only later was adopted by the Jews of Eretz Israel. This theory maintains that all Baraitaot referring to Hanukkah candles are the intellectual product of Babylonia (something quite atypical), and that citations from Palestinian authorities in these texts are examples of incorrect attribution. Jews were influenced by their Zoroastrian neighbors to include fire in their holiday celebrations, something to which the Habbarei vociferously objected.

The Catholic Church accepted First and Second Maccabees as deuterocanonical books. The Holy Maccabean Martyrs, also known as “Hannah and her Seven Sons,” are memorialized in the Eastern Orthodox Church with a feast on August 1. Christianity had no reason to object to Hanukkah and its message of sustained religious commitment in the face of possible martyrdom. But the anti-Semitism of the Christian laity proved to be of greater relevance than official Church doctrine with respect to influencing the ritual behavior of Jews. As early as the 11th century, Ashkenazic Jewry developed the practice of lighting Hanukkah candles inside the house (that is, away from the public eye) (Mahzor Vitri 238, Mordecai Shabbat 262, Or Zaru 2:322). An overt display of one's Jewish identity was too risky in a society that held Jews in contempt as deicides and that tolerated murderous Crusades.

It was not until post-World War II that Ashkenazic Jews once again felt comfortable conspicuously placing their Hanukkah candles in their windows. In America, Hanukkah has been stripped of its martial component and has become a completely innocuous seasonal holiday celebrating the forces of light and goodness over darkness and evil. The traditional Jew is now free to observe the rites of Hanukkah without fear of anti-Semitic repercussions because the distasteful – to gentiles – motifs that undergird the holiday (violent zealotry, monotheistic intolerance of paganism, Jewish chauvinism, etc.) no longer enter into the popular perception of the holiday. Hanukkah has, in effect, been “cleansed” of those elements.



Laws of Hanukah: Three Torah Scrolls

— Rabbi Evan Hoffman



Every year, Rosh Chodesh Tevet is observed on the sixth day (and sometimes also the seventh day) of Hanukah. Once every few years, Rosh Chodesh Tevet falls out on Shabbat, as it does this year on December 4th. When that happens, three Torah scrolls are removed from the Ark and read during the synagogue service. From the first Torah scroll, we read the weekly Torah portion, this year Parshat Miketz. But unlike on a typical Shabbat, when seven Aliyot are called up before the Maftir, in this case only six Aliyot are called up. During the sixth Aliyah, the Torah reader reads the texts for both Shishi and what ordinarily would have been Shevii. Upon concluding the weekly portion, Hagbah and Gelilah are performed for the first Torah scroll. The second Torah scroll is used for Shevii and the reading is that of Rosh Chodesh (Numbers 28:9-15). After that reading, half-Kaddish is recited followed another round of Hagbah and Gelilah. The third Torah scroll is used for Maftir and the reading is selected from Numbers 7:42-47 corresponding to the sixth day of Hanukah. After that reading, the third and final round of Hagbah and Gelilah is performed.

The Haftorah selection is taken from Zechariah 2:14-4:7 and is suitable for Hanukah.

Three Torah scrolls in one synagogue service is a rarity. It happens every year on Simchat Torah. It can also happen if Rosh Chodesh Adar falls on Shabbat and Parshat Shekalim is read that day. It can also happen if Rosh Chodesh Nisan falls on Shabbat and Parshat Hachodesh is read that day. Why not simply read all three passages from one Torah scroll? Answer: **טירחא דציבורא** (*tircha d'tzibura*, burdening the community). Halakhah takes into account the need to avoid downtime in the synagogue service. Rolling the Torah from one spot to another while the congregation is in session is an unacceptable delay and a drag on the service.



SAVE THE DATE ANSHE SHOLOM CHANUKAH CELEBRATION

with

Candlelighting, food, games, and loads of fun!

Saturday, December 4th

Community Candle Lighting ... 6:30 PM

Fun & Games for All Ages ... 7:00 PM

AND Light Refreshments

Details to follow ... Come Join Us!





**GLATT KOSHER
FAST FOOD DELIVERY**

Now Available in Westchester!
Under the supervision of

Coupon code - 10off
10% off \$50 or more. Available for
Delivery through our website only.
Restriction may apply.

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V-R



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**GLATT KOSHER SHABBAT
FOOD DELIVERY**

Serving NYC and Westchester.
Submit your order by Thursday 6PM

Coupon code (**15off**) - first time order **15% off**
any orders of **\$75** and up.
Free delivery on any orders over **\$100.**
Delivery Fee - WESTCHESTER \$5
NYC and LOWER CONNECTICUT \$10

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Vod Harabonin of Riverdale
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📞 201-381-1455 📧 info@shabbat2go.com
























NOVEMBER 2021

CHESHVAN/KISLEV 5782

Sunday	Monday	Tuesday	Wednesday	Thursday	Friday	Saturday
	1 26 Cheshvan	2 27 Cheshvan	3 28 Cheshvan	4 29 Cheshvan	5 1 Kislev 5:29 PM	6 2 Kislev
		History Class w/ R. Hoffman 8:15 PM	Parshah Class w/ R. Kracko 7:00PM	Talmud Class w/ R. Hoffman 8:15PM	ROSH CHODESH	TOLDOT
	Shacharit 7:00 AM	Shacharit 7:00 AM	Shacharit 7:00 AM	Shacharit 7:00 AM	Shacharit 7:00 AM Mincha 5:30 PM	Shacharit 9:00 AM Mincha 5:20 PM Havdalah 6:32 PM
7 3 Kislev	8 4 Kislev	9 5 Kislev	10 6 Kislev	11 7 Kislev	12 8 Kislev 4:22 PM	13 9 Kislev
		History Class w/ R. Hoffman 8:15 PM	Parshah Class w/ R. Kracko 7:00PM	Talmud Class w/ R. Hoffman 8:15PM		VAYETZEI
Shacharit 8:00 AM	Shacharit 7:00 AM	Shacharit 7:00 AM	Shacharit 7:00 AM	Shacharit 7:00 AM	Shacharit 7:00 AM Mincha 4:25 PM	Shacharit 9:00 AM Mincha 4:15 PM Havdalah 5:25 PM
14 10 Kislev	15 11 Kislev	16 12 Kislev	17 13 Kislev	18 14 Kislev	29 15 Kislev 4:16 PM	20 16 Kislev
		History Class w/ R. Hoffman 8:15 PM	Parshah Class w/ R. Kracko 7:00PM	Talmud Class w/ R. Hoffman 8:15PM		VAYISHLACH
Shacharit 8:00 AM	Shacharit 7:00 AM	Shacharit 7:00 AM	Shacharit 7:00 AM	Shacharit 7:00 AM	Shacharit 7:00 AM Mincha 4:20 PM	Shacharit 9:00 AM Mincha 4:10 PM Havdalah 5:19 PM
21 17 Kislev	22 18 Kislev	23 19 Kislev	24 20 Kislev	25 21 Kislev	26 22 Kislev 4:12 PM	27 23 Kislev
		History Class w/ R. Hoffman 8:15 PM	Parshah Class w/ R. Kracko 7:00PM	THANKSGIVING Class w/R. Hoffman Chumash 8:15PM		VAYESHEV
Shacharit 8:00 AM	Shacharit 7:00 AM	Shacharit 7:00 AM	Shacharit 7:00 AM	Shacharit 8:00 AM	Shacharit 7:00 AM Mincha 4:15 PM	Shacharit 9:00 AM Mincha 4:10 PM Havdalah 5:15 PM
28 24 Kislev 	29 25 Kislev 	30 26 Kislev 	 Daily ZOOM • NOVEMBER • Sundays 8:00AM Mondays-Fridays 7:00AM Saturdays 9:00AM		  DAF YOMI via ZOOM Sundays 6:30 PM Mondays – Fridays 10:30AM	
FIRST NIGHT OF CHANUKAH		History Class w/ R. Hoffman 8:15 PM				
Shacharit 8:00 AM	Shacharit 7:00 AM	Shacharit 7:00 AM				

DECEMBER 2021

KISLEV/TEVET 5782

Sunday	Monday	Tuesday	Wednesday	Thursday	Friday	Saturday
<div></div> <div>Daily ZOOM</div> <div>• DECEMBER •</div> <div>Sundays 8:00AM</div> <div>Mondays–Fridays 7:00AM</div> <div>Saturdays 9:00AM</div>	<div></div> <div>DAF YOMI via ZOOM</div> <div></div> <div>Sundays 6:30 PM</div> <div>Mondays – Fridays 10:30PM</div>	<div>1 27 Kislev</div> <div></div> <div>Parshah Class w/ R. Kracko 7:00PM</div> <div>Shacharit 7:00 AM</div>	<div>2 28 Kislev</div> <div></div> <div>Talmud Class w/ R. Hoffman 8:15PM</div> <div>Shacharit 7:00 AM</div>	<div>3 29 Kislev</div> <div></div> <div>4:10 PM</div> <div>Shacharit 7:00 AM</div> <div>Mincha 4:15 PM</div>	<div>4 30 Kislev</div> <div></div> <div>MIKETZ</div> <div>ROSH CHODESH</div> <div>Shacharit 9:00 AM</div> <div>Mincha 4:00 PM</div> <div>Havdalah 5:13 PM</div>	
<div>5 1 Tevet</div> <div></div> <div>ROSH CHODESH</div> <div>Shacharit 8:00 AM</div>	<div>6 2 Tevet</div> <div>Shacharit 7:00 AM</div>	<div>7 3 Tevet</div> <div></div> <div>History Class w/ R. Hoffman 8:15 PM</div> <div>Shacharit 7:00 AM</div>	<div>8 4 Tevet</div> <div></div> <div>Parshah Class w/ R. Kracko 7:00PM</div> <div>Shacharit 7:00 AM</div>	<div>9 5 Tevet</div> <div></div> <div>Talmud Class w/ R. Hoffman 8:15PM</div> <div>Shacharit 7:00 AM</div>	<div>10 6 Tevet</div> <div></div> <div>4:10 PM</div> <div>Shacharit 7:00 AM</div> <div>Mincha 4:15 PM</div>	<div>11 7 Tevet</div> <div>VAYIGASH</div> <div>Shacharit 9:00 AM</div> <div>Mincha 4:00 PM</div> <div>Havdalah 5:13 PM</div>
<div>12 8 Tevet</div> <div>Shacharit 8:00 AM</div>	<div>13 9 Tevet</div> <div>Shacharit 7:00 AM</div>	<div>14 10 Tevet</div> <div>FAST OF TEVET</div> <div>Begins 6:00 AM</div> <div>Mincha 4:10 PM</div> <div>Ends 5:08 PM</div> <div>Shacharit 7:00 AM</div> <div>Mincha 4:10 PM</div>	<div>15 11 Tevet</div> <div></div> <div>Parshah Class w/ R. Kracko 7:00PM</div> <div>Shacharit 7:00 AM</div>	<div>16 12 Tevet</div> <div></div> <div>Talmud Class w/ R. Hoffman 8:15PM</div> <div>Shacharit 7:00 AM</div>	<div>17 13 Tevet</div> <div></div> <div>4:11 PM</div> <div>Shacharit 7:00 AM</div> <div>Mincha 4:15 PM</div>	<div>18 14 Tevet</div> <div>VAYECHI</div> <div>Shacharit 9:00 AM</div> <div>Mincha 4:00 PM</div> <div>Havdalah 5:14 PM</div>
<div>19 15 Tevet</div> <div>Shacharit 8:00 AM</div>	<div>20 16 Tevet</div> <div>Shacharit 7:00 AM</div>	<div>21 17 Tevet</div> <div></div> <div>History Class w/ R. Hoffman 8:15 PM</div> <div>Shacharit 7:00 AM</div>	<div>22 18 Tevet</div> <div></div> <div>Parshah Class w/ R. Kracko 7:00PM</div> <div>Shacharit 7:00 AM</div>	<div>23 19 Tevet</div> <div></div> <div>Talmud Class w/ R. Hoffman 8:15PM</div> <div>Shacharit 7:00 AM</div>	<div>24 20 Tevet</div> <div></div> <div>4:15 PM</div> <div>Shacharit 7:00 AM</div> <div>Mincha 4:20 PM</div>	<div>25 11 Tevet</div> <div>SHEMOT</div> <div>Shacharit 9:00 AM</div> <div>Mincha 4:10 PM</div> <div>Havdalah 5:19 PM</div>
<div>26 21 Tevet</div> <div>Shacharit 8:00 AM</div>	<div>27 22 Tevet</div> <div>Shacharit 7:00 AM</div>	<div>28 23 Tevet</div> <div></div> <div>History Class w/ R. Hoffman 8:15 PM</div> <div>Shacharit 7:00 AM</div>	<div>29 24 Tevet</div> <div></div> <div>Parshah Class w/ R. Kracko 7:00PM</div> <div>Shacharit 7:00 AM</div>	<div>30 25 Tevet</div> <div></div> <div>Talmud Class w/ R. Hoffman 8:15PM</div> <div>Shacharit 7:00 AM</div>	<div>31 26 Tevet</div> <div></div> <div>4:20 PM</div> <div>Shacharit 7:00 AM</div> <div>Mincha 4:25PM</div>	

Congregation Anshe Sholom

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Decorating for Sukkot 5782