



# Kol Sholom

BI-MONTHLY BULLETIN OF  
CONGREGATION ANSHE SHOLOM



VOICE OF PEACE ■ SEPTEMBER/OCTOBER 2022 ■ ELUL/TISHREI/CHESHVAN ■ 5783



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## DATES TO REMEMBER

Prospective Family Shabbaton .....	September 9th-10th
Let's Tie-Dye .....	September 11th
Congregational Meeting ....	September 13th
Anshe Sholom Testimonial Dinner .....	September 18th
Erev Rosh Hashanah .....	September 25th
Tashlich .....	September 26th
Erev Yom Kippur .....	October 4th
Erev Sukkot & Sisterhood Sukkot Dinner .....	October 9th
Erev Simchat Torah .....	October 17th

לשנה טובה  
ומתוקה

L'SHANAH  
TOVAH  
U'METUKAH





## FROM THE RABBI'S STUDY



Dear friends,

Once again, the High Holidays are upon us. It is an opportunity to look back on the year 5782 and contemplate the future of 5783. For Anshe Sholom, the past year was a bittersweet one. We said farewell to several families who had been mainstays of the shul in recent years. But we also welcomed newcomers who are already making positive contributions to synagogue life.

I encourage all of our congregants to maximize their participation in our holiday services and activities. It all begins with Selichot on Saturday night, September 17<sup>th</sup> at 9:30PM. Please join us as we enter a penitential mood and start the process of Teshuvah. For the first time since 2019, we will all be under one roof for Rosh Hashanah services. Make sure to arrive on time, and not miss the first blasts of the Shofar. We will assemble at Hudson Park for Tashlich at 5:30PM on the first day of Rosh Hashanah. Let the serenity of the Long Island Sound help you commune with God.

Join me in the afternoon on Shabbat Shuvah for the annual Drasha. I hope you will find my remarks both edifying and uplifting. As for Yom Kippur, I will borrow the words of my own rabbi, "Come early, and stay late". In addition to a full schedule of Tefillot, we will also have a lengthy learning session during the Yom Kippur afternoon break. If there are parts of the High Holidays service for which you would like to serve as chazzan or reader, please let me know.

Come back for Sukkot. We have a beautiful Sukkah sponsored and decorated by Sisterhood. We expect to have many delicious Kiddush-luncheons in the Sukkah throughout the holiday. And, finally, be here for a joyous Simchat Torah. There will be Hakafot both evening and morning. One of my favorite rabbinic tasks at Anshe Sholom is to surprise people and publicly award them Torah Chatanim honors. Who knows, it could be you.

Starting in September, my weeknight classes will resume. On Tuesday nights at 8:15PM, we will study the History of Jerusalem. On Wednesday nights at 7:00PM, Rabbi Moshe Kracko teaches his weekly Parashat Hashavua class on Zoom. On Thursday nights at 8:15PM, we will study Masekhet Sukkah. I plan to continue posting daily Whatsapp videos pertaining to the Siddur. I hope to also post links for my Daf Yomi summaries and full-length Tanakh classes.

I want to thank those who read Torah while I was away on vacation. With the new Torah reading cycle about to start, I would be very pleased if more members volunteered to read their respective Bar Mitzvah parshiyot.

Lastly, there is the matter of the annual shul dinner. We normally hold it in June, but this year postponed it until September. This year, we have extraordinarily deserving honorees. For Yael & Shlomi, the recognition is long overdue. Without their efforts, our community and shul would not be anywhere near as vibrant as it is. And it is fitting that we recognize David Tantleff with the Allan Glick Memorial Service Award. There isn't an aspect of synagogue leadership that David has not filled in his forty years at Anshe Sholom.

Sari, Eli, and Elana join me in wishing all of you

a Shanah Tovah u'Metukah,

*Rabbi Evan Hoffman*



— Become A —  
**SPONSOR**  
 We Welcome Sponsorships  
 for the Rabbi's Weekly  
**Thoughts on the Parashah**  
*in honor or in memory of a loved one.*

**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,

I hope you've enjoyed a wonderful summer. The timing of the Jewish New Year always made more sense to me than that of the Gregorian new year. It coincides with new beginnings and matches our hopeful and optimistic mood.

Rosh Hashanah is also a time for hope and optimism -- optimism about being inscribed for good in the book of life. Optimism that in this coming year, we will better understand our patterns of individual and societal transgressions and actually do something to curtail them!

As President of our Board, I must tell you that there is much to be optimistic about for Anshe Sholom in 5783. We have two significant events happening in the run-up to Rosh Hashanah:

1. Our Shabbaton - 9/9-9/10: After a several-year hiatus due to covid, we are finally able to reconstitute the popular event that welcomes both veteran congregants as well as potential new ones. We invite everyone to experience the joy of our wonderful community. Please try to attend!

2. Our Annual Testimonial Dinner - 9/18: I am humbled to write this as both President and one of the honorees, together with my husband Shlomi, and David Tantleff, recipient of the Alan Glick Memorial Service Award. The dinner is our most important fundraiser of the year, and your support is both greatly appreciated and truly needed!

As you remember, 5782 turned out to be the year of the building. We had experienced a devastating hurricane that resulted in severe damage that required many months of reparative construction.

But, even under the fog of building issues and COVID, we have been planting new seeds and thinking about new ways to engage members and encourage growth. With your help, 5783 will be the year of growth for Anshe Sholom, and we will fully take advantage of our renovated facilities.

We continue to offer wonderful classes almost every day of the week, youth programming, and our list of adult programs is growing, thanks to our hard-working professional staff and dedicated volunteers who serve our congregation.

In recent months, we have welcomed many new families into our shul. We look forward to continuing this trend as downtown New Rochelle experiences explosive growth and a renaissance.

Whether you have been a part of our congregation for years or are new to our community, our welcome to you from

Congregation Anshe Sholom remains as strong as ever. If you have any ideas that you wish to discuss or would like to volunteer, please contact me. We look forward to your participation.

We look forward to continued growth together in Limmud Torah, Gemilut Chassadim, Hachnassas Orchim, and so much more.

On behalf of the Board and my family, I wish you a Shanah Tovah U'Metukah; a meaningful year filled with good health, sweetness, and peace.

*Yael Schulman*  
President

**Are you interested in moving to  
a FRIENDLY & WELCOMING  
Jewish COMMUNITY  
just 30 MINUTES from MIDTOWN,  
with an OUT OF TOWN FEEL?**



**COME TO ANSHE SHOLOM'S  
PROSPECTIVE NEW MEMBER SHABBATON  
SEPTEMBER 9 & 10, 2022**

- ✓ ERUV
- ✓ MIKVAH
- ✓ MINYAN
- ✓ KOSHER FOOD
- ✓ CLASSES
- ✓ YOUTH DIRECTORS & PROGRAMMING
- ✓ JEWISH DAY/HIGH SCHOOLS
- ✓ APARTMENT RENTALS
- ✓ LARGE HOUSES AT AFFORDABLE PRICES

**ANSHE SHOLOM of NEW ROCHELLE**  
*"The Shul-by-the-Shore"*

**Congregation Anshe Sholom**  
**50 North Ave, New Rochelle, NY 10805**  
**(914) 632-9220 • asnewroch@aol.com**

## A MESSAGE FROM SISTERHOOD



Dear friends,

Hope you have been enjoying summer, whether traveling or staying close to home. We are looking forward to the Fall, to cooler days and nights, and to the Yamim Noraim, as well as Sukkot!

On September 9-10, we will enjoy a Shabbaton for prospective new members. There will be a Friday night program and dinner after Maariv. Sisterhood and Men's Club are co-sponsoring the Shabbat Luncheon following Shacharit on the 10th. We hope to see you there.

Sukkot begins the evening of October 9th, and Sisterhood will have our annual dinner in our Sukkah that night following services. See flyer on page 9 for details on how to sign up. We hope you will assist us in decorating the Sukkah — both adults and children are very welcome! More information will follow as we get closer to the date.

*Hag Sameach, Kitiva and Chatima Tova to everyone!*

**Joanne Wiesner-Steiner**  
Sisterhood President



## SUNSHINE CARDS

*To Marlene & Armand Lerner, Thank you for the kiddush commemorating the yahrzeit of your beloved son, David Evan Hirsch, from: Fany & Sholomo Dubi*

*To Dr. & Mrs. Zelig Weinberger, A machzor has been donated in commemoration of your beloved mother Chana's 18th yahrzeit, from: Fany & Sholomo Dubi*

*To Frimet & Bryan Herstic, Congratulations on your new grandson, born to parents Naama and Zach, from: Fany & Shlomo Dubi*

*To Steven Hirsch and son, Happy birthday Steven and Happy 2nd Birthday David Jonathan, from: Fany and Sholomo*

*To Joanne Wiesner-Steiner, Refuah shleimah! from: Women's Tehillim, Fany & Shlomo Dubi, Amy Erani, Sisterhood of Anshe Sholom, Anshe Sholom Board of Trustees, and Chabad of Pelham.*



## MEMORIAL CARDS

*To Kristen Cahill and family, on the loss of father John Messenger, from: Jason & Carin Mehler and family*





**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.**



## Sisterhood New Year Greetings 5783



*Greetings*  
TO ALL OF  
**OUR ANSHE SHOLOM FAMILY,**  
*For a happy, healthy 5783!*

Jonathan Altman  
David Bernfeld and family  
AnnBeth Cohen & Joel Givertz  
Ruth Grayson and family  
Laurie & Chaim Greenberg  
Gertrude Goldstein and family  
Lee Katz and family  
Barbara & Jeff Kellman  
Ellen & Elliot Kracko  
Rabbi Moshe & Zahava Kracko and family  
Marlene & Armand Lerner and family  
Suzy Levin  
Constance Levi  
Morton & Barbara Levine  
Charlotte & Jerry Lovich and family  
Elihu Massel & Estelle Marshak  
Bobby Mehler and Family  
Honey & Sol Neier  
Dr. Debra Seltzer  
Helen Jane Siegel & Sam Solomon  
Phyllis and Herman Steinberg  
Yehudit Sarah & Yehoshua Waller  
Ilissa and Paul Warhit  
Joanne Wiesner-Steiner

*Wishing you all*

**אושר**

**12** months of happiness,

**חזל**

**52** weeks of mazal,

**ברכה**

**365** days of bracha,

**נחת**

**8,760** hours of nachat,

**שמחה**

**525,600** minutes of simcha,  
and

**בריאות**

**31,536,000** seconds of health!

## DONATIONS

### In Memory Of ...

*To the Stern family, in memory of Siegmund Listwa,  
from: Joan & Leon Ashner*

*To Neal Alpert on the loss of his sister Jorie,  
from: Armand & Marlene Lerner*

### David Evan Hirsch Library

*To Mr. & Mrs. Steven Hirsch on the birth of a new son,  
from: Judy Begal*

### TO PURCHASE SUNSHINE OR MEMORIAL CARDS

contact: Joanne Wiesner-Steiner  
joannewiesnersteiner@gmail.com



**\$5**  
EACH



# HIGH HOLY DAYS SERVICE SCHEDULE

**JOIN OUR CLERGY**

**Rabbi Evan Hoffman  
Rabbi Moshe Kracko  
and David Reitberger**

## ROSH HASHANAH: SUN., SEPT. 25th – TUES., SEPT. 27th

### Sunday Evening, September 25th

Candle Lighting.....	6:29PM
Mincha Service .....	6:30 PM

### Monday, September 26th

Shacharit .....	8:00 AM
Shofar Sounding .....	10:15 AM
Children's services (in classrooms) .....	10:30 AM
Tashlich at Hudson Park .....	5:30 PM
Mincha .....	6:25 PM
Candle Lighting .....	After 7:30 PM

### Tuesday, September 27th

Shacharit.....	8:00 AM
Shofar Sounding .....	10:15 AM
Children's services (in classrooms) .....	10:30 AM
Mincha .....	6:25 PM
Havdalah .....	7:29 PM

## TZOM GEDALYAH (Fast of Gedaliah): WED., SEPT. 28th

Fast Begins .....	5:23 AM
Shacharit/Selichot .....	7:00 AM
Mincha .....	6:20 PM
Fast Ends .....	7:10 PM

## SHABBAT SHUVAH: SAT., OCT. 1st

Shacharit .....	9:15 AM
Shabbat Shuvah D'rashah .....	5:15 PM
Mincha .....	6:10 PM
Havdalah .....	7:22 PM

## YOM KIPPUR: TUES., OCT 4th & WED., OCT. 5th

### Tuesday Evening, October 4th

Mincha .....	3:30 PM
Candlelighting .....	6:14 PM
Kol Nidre .....	6:20 PM

### Wednesday, October 5th

Shacharit .....	8:30 AM
Yizkor .....	11:00 AM
Children's services (in classrooms) .....	10:30 AM
Mincha .....	5:00 PM
Ne'ilah .....	6:00 PM
Fast Ends .....	7:15 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 9th  
8 AM-4 PM**





## SUKKOT

Begins the evening of  
Monday, October 9th



## SIMCHAT TORAH

EVENING October 17th  
MORNING October 18th

## JOIN US!



**We have scheduled a Congregational Meeting  
FOR MEMBERS ONLY  
Tuesday, September 13th at 7:30PM**

On August 9th, the Board of Trustees recommended extending Rabbi Hoffman a new contract. There will be a Congregational Meeting to vote on whether or not to extend Rabbi Hoffman's contract. According to NY State religious law, the congregation must vote to approve this recommendation.



**Please make every effort to attend.**



## SAVE THE DATE

*Congregation Anshe Sholom  
Annual Testimonial Dinner*

*Honoring  
Yael Schulman & Shlomi Peretz  
and David H. Tantleff*

2022 Allan Glick Memorial Service Award Recipient

**September 18, 2022 • 22 Elul 5782 • 5 PM**



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 in our hearts and our minds. May their sacred memories ever inspire us to noble resolves and acts of loving kindness.

***Please inscribe the following names listed below in the 5783 Book of Remembrance:***

In Loving Memory of (please print):

Inscribed by (please print):

_____	_____
_____	_____
_____	_____
_____	_____
_____	_____

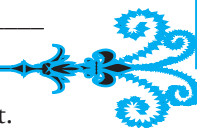
#### METHOD OF PAYMENT

☐ 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: WEDNESDAY, SEPTEMBER 28, 2022**

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





## Join Sisterhood for Our Annual Sukkot Dinner

**Sunday, October 9th\***

**Services 6:10 PM ▪ Dinner 6:45 PM**

**KINDLY RESERVE BY MONDAY, OCTOBER 3rd**

**[SIGN UP EARLY TO ENSURE YOUR PLACE.]**

▪ 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

NAME \_\_\_\_\_ TEL. \_\_\_\_\_

ADDRESS \_\_\_\_\_ E-MAIL \_\_\_\_\_

# \_\_\_\_\_ Under Age 3 \_\_\_\_\_

= No Charge

# \_\_\_\_\_ Ages 4 - 11 @ \$20 per child

= \$ \_\_\_\_\_

# \_\_\_\_\_ Ages 12 - Adult @ \$40 per person

= \$ \_\_\_\_\_

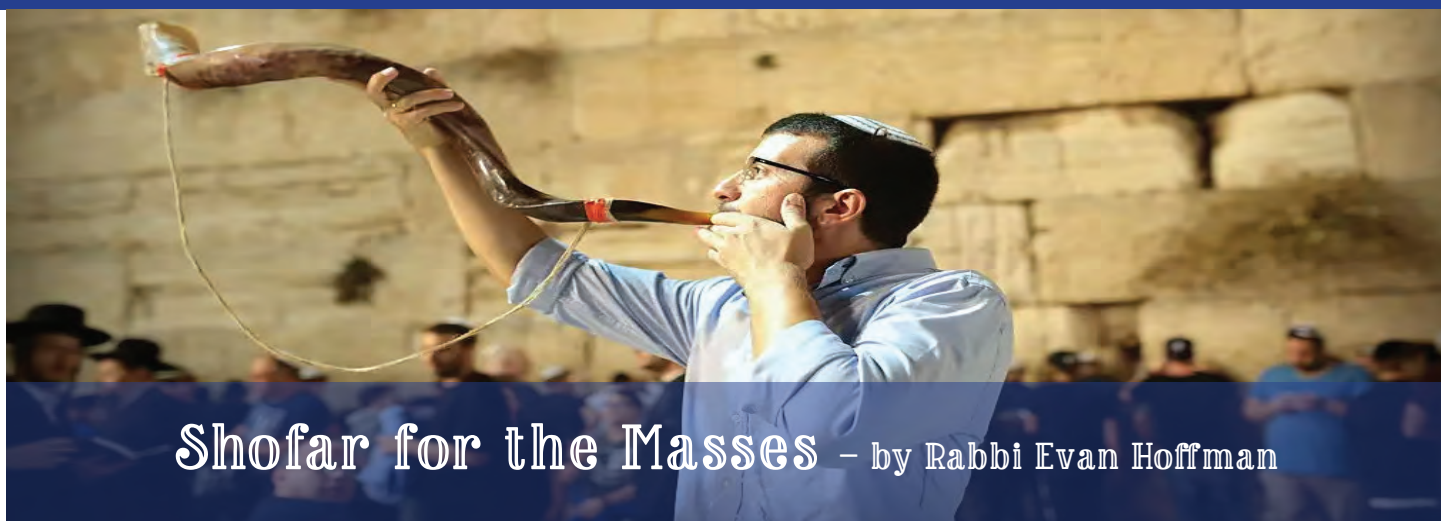
Total Enclosed \$ \_\_\_\_\_



Please complete and return this form with your payment to:

**ANSHE SHOLOM SISTERHOOD**

**50 North Ave., New Rochelle, N.Y. 10805, or call (914) 632-9220**



## Shofar for the Masses – by Rabbi Evan Hoffman

The Scriptural commandment to sound the shofar on Rosh Hashanah ideally is fulfilled in the context of the public prayer service. The Mishnah offers guidance about when in the lengthy High Holiday liturgy the congregation ought to hear the shofar. “The one who passes before the Ark on the Yom Tov of Rosh Hashanah, the second one causes the shofar to be blown; but on the occasion of Hallel, the first one leads the Hallel recitation (Mishnah Rosh Hashanah 4:7).” The first one refers to the precentor for Shacharit, while the second one refers to the precentor for Musaf. Here, in passing, the Mishnah teaches that in Tannaitic times (and in many congregations today, especially on the High Holidays) it was customary for different people to lead various parts of the service. The wording of the Mishnah makes clear that Hallel is not recited on Rosh Hashanah. Hallel is mentioned here only to create a contrast with a day of shofar-blowing. Whereas the recitation of Hallel and the blowing of the shofar are each a special mitzvah, observed on select occasions, nevertheless those rites are not performed either on the same day or at the same juncture of the service. Hallel is chanted immediately after Shacharit; shofar blasts are interspersed throughout Musaf on Rosh Hashanah.

Why delay the observance of shofar-blowing until that later part of the service? The question is strengthened in light of the general halakhic principle that mitzvot should be performed with alacrity and at the earliest available opportunity. One should (literally and figuratively) run to perform a mitzvah. Why, then, did the doctors of the liturgy not prescribe that shofar-blowing take place during the Shacharit service?

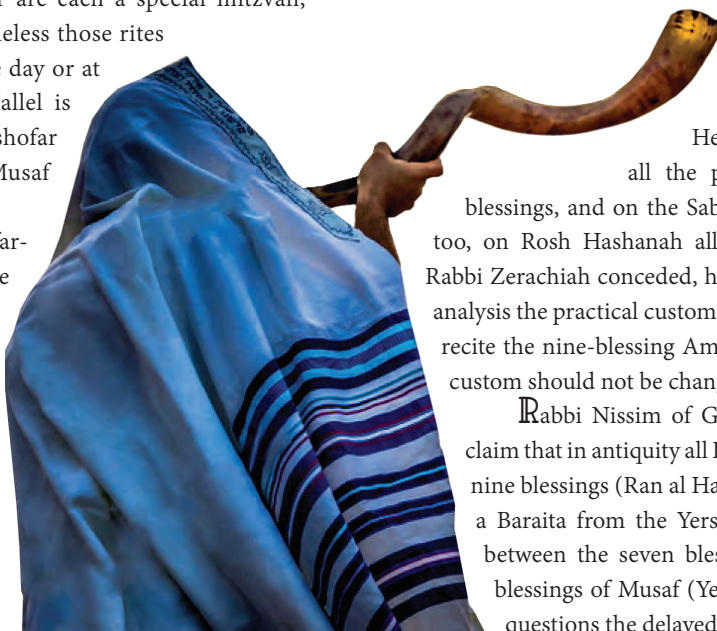
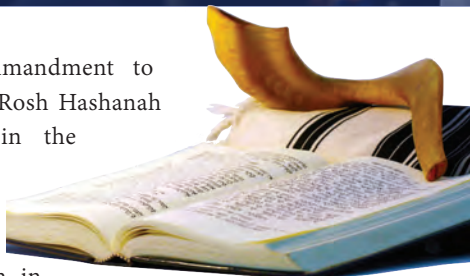
At first, one might be tempted to dismiss the question; after all, there clearly are substantive differences between Shacharit and Musaf. The Rosh Hashanah Shacharit Amidah comprises seven blessings; its middle section has only one blessing, which is about the sacred character of the day. In contrast, the Musaf Amidah on Rosh Hashanah has nine blessings; its middle section comprises the three blessings of Malchuyot, Zichronot, and Shofarot (God’s kingship, remembrance, and the ram’s horn as a heralding instrument, respectively). A set of shofar blasts is sounded after each of these three special blessings, thereby fulfilling the Scriptural obligation to hear three sets of Tekiah-Teruah-Tekiah. In light of the shorter Shacharit liturgy, it would be impossible to perform the shofar rite in optimal fashion during that service.

Rabbi Zerachiah Ha-Levi (12th century Spain and France) claimed that according to Talmudic law all four Rosh Hashanah services (Ma’ariv, Shacharit, Musaf, and Minchah) have nine blessings, inclusive of Malchuyot, Zichronot, and Shofarot (Ba’al Ha-ma’or Rosh Hashanah 12a). For proof of this assertion, he cited the Talmud’s homiletic explanations for the different lengths of the various kinds

of Amidah: eighteen blessings on ordinary weekdays, seven on the Sabbath, and nine on Rosh Hashanah (Berakhot 29a).

He argued that, just as on weekdays all the prayer services include eighteen blessings, and on the Sabbath all have seven blessings, so, too, on Rosh Hashanah all services have nine blessings.[i] Rabbi Zerachiah conceded, however, that despite his Talmudic analysis the practical custom for many generations had been to recite the nine-blessing Amidah only at Musaf, and that that custom should not be changed.

Rabbi Nissim of Gerona rejected Rabbi Zerachiah’s claim that in antiquity all Rosh Hashanah services contained nine blessings (Ran al Ha-Rif Rosh Hashanah 9a). He cited a Baraita from the Yersuhalmi that clearly distinguishes between the seven blessings of Shacharit and the nine blessings of Musaf (Yerushalmi Shevuot 33a). Still, Ran questions the delayed observance of the shofar ritual by





also asking why the sages did not simply prescribe the lengthier prayer for Shacharit instead.

The Babylonian Talmud assumed that the postponement of shofar blowing until Musaf reflects the reality that synagogue attendance is larger then than it is earlier in the morning (during Shacharit). The halakhic principle “in a multitude of people is the king’s glory (Proverbs 14:28)” mandates that public religious ceremonies be observed in the presence, and with the participation, of the maximum number of people. The Talmud then questions this theory, pointing out that if maximizing congregational participation were of paramount importance then even Hallel would be postponed until Musaf. Rather, the principle of “the zealous are early to perform mitzvot” outweighs that of “in the multitude of people.” Accordingly, on this reasoning, both shofar and Hallel ought to be observed during Shacharit. Why, then, was shofar-blowing postponed? Rabbi Yochanan answered: The Mishnah’s ruling was taught during a period of anti-Judaic persecution (Rosh Hashanah 32b).

Rashi explained Rabbi Yochanan’s terse answer this way: Heathen occupiers forbade Jews from blowing shofar. They stationed sentries in the synagogue to ensure compliance. At noontime, when the hour of Shacharit had concluded, the sentries left the premises. Services continued with Musaf, at which point the Jews were able to blow shofar undetected.

This explanation is not compelling. Why would the heathens allow full synagogue services, but not the shofar ritual? Why would the sentries leave the house of worship before the congregants did? Aware of these difficulties, Tosfot preferred the alternative theory recorded in the Yerushalmi.

Yerushalmi, too, cites an historical theory in the name of Rabbi Yochanan. On one occasion, the Jews assembled for Rosh Hashanah services and the awesome sound of their shofar blasts frightened local heathens. The gentile neighbors misconstrued that noise as a Jewish call to war. The heathens pre-emptively attacked and slaughtered the Jews. To avoid a repetition of such a tragedy, it was decided in subsequent years to postpone shofar blowing until Musaf. The thinking was that an early morning trumpet blast reasonably could be misunderstood as a call to arms. But if the Jews first prayed and read Scripture and only later blew the ram’s horn, at midday, the gentiles surely would realize that the piercing sound was merely a Jewish ritual, without martial significance (Yerushalmi Rosh Hashanah 59c). The narrator of the Yerushalmi questioned the logical coherence of Rabbi Yochanan’s explanation, suggesting that, on Rosh Hashanah, at least for part of the service, synagogue attendance is poor and the noise level would not have been intimidating. Rabbi Jonah retorted that Rosh Hashanah is one of only two days a year (the other being Hoshana Rabbah) when the masses thronged to the synagogue.

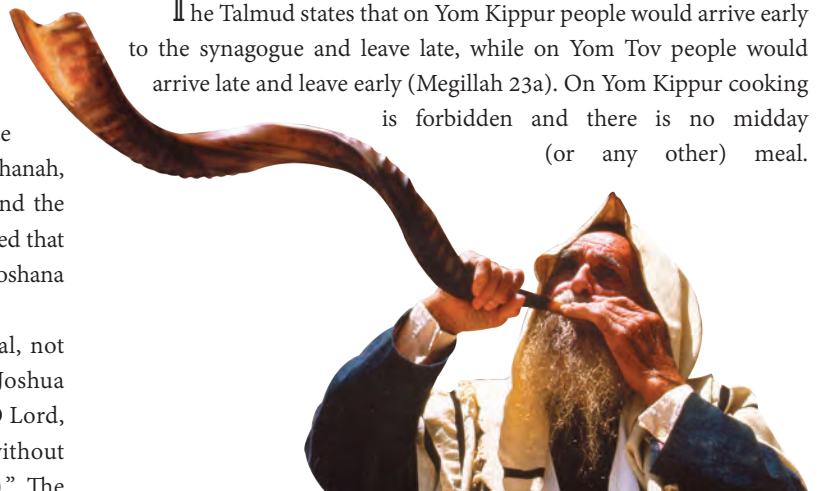
Yerushalmi offers two more justifications -- homiletical, not historical -- for the postponement of shofar blowing. Rabbi Joshua ben Levi noted the juxtaposition of these two verses: “Hear, O Lord, what is just; heed my cry, give ear to my prayer, uttered without guile. My vindication will come from You (Psalms 17:1-2).” The

prayer uttered without guile is interpreted to mean Musaf, while vindication in the Heavenly court is effected through the shofar. Rabbi Tachlifa of Caesarea noted the juxtaposition of “a day when the horn is sounded. You shall present a burnt offering (Numbers 29:1-2).” The Torah itself connects the musical highlight of the holiday with its additional (Musaf) sacrifices, implying that the two rites are to be performed together.

All the explanations for the delayed shofar ritual emanated from Amoraim living in the mid to late third century CE. They knew the law as codified in the Mishnah, but struggled to find its rationale and justification. Those offering homiletic answers conceded that the real reason had been obscured by the passage of time. Rabbi Yochanan tried to identify a time and place for the change in ritual practice. Do the two answers quoted in his name in the Bavli and Yerushalmi refer to the same historical episode? Perhaps, though I suspect not. The Bavli speaks of persecution, presumably the Hadrianic decrees of the 130s CE in the aftermath of the Bar Kokhba War. The Yerushalmi refers to a tragic event occurring during a time of Jewish-gentile tensions, though not necessarily of government suppression of Judaism. The sociological and behavioral explanation -- that the rabbis delayed shofar-blowing in light of the tendency of worshippers to arrive in synagogue late -- finds expression in both Talmudim. My own view is that this indeed was the rabbis’ primary motivation for conjoining shofar and Musaf. If so, that could have happened in any generation. Rabbi Yochanan’s mention of the era of persecution could be understood as supplying an approximate date for the change, even if it was not an historically accurate justification.

We now inquire: Why do people arrive late to synagogue service? Turei Even posited that women and children arrive late because they are exempt from the early morning recitation of Shema. Moreover, children tend to sleep late (Turei Even Rosh Hashanah note 221). Radvaz suggested that people did not feel a great need to be present in the synagogue for Shacharit; they were fully familiar with the text and could recite it from home. Musaf, however, with its inclusion of Scriptural passages about the Additional Sacrifices, was unfamiliar to most Jews. They relied upon the precentor to satisfy their liturgical obligations; that necessarily required their presence in the synagogue (Radvaz 6:2,225).

The Talmud states that on Yom Kippur people would arrive early to the synagogue and leave late, while on Yom Tov people would arrive late and leave early (Megillah 23a). On Yom Kippur cooking is forbidden and there is no midday (or any other) meal.



Accordingly, there is no reason for a worshipper to be delayed, at home, in the kitchen before prayer, nor is there any motivation to race through the prayers in order to dash home to eat. On Rosh Hashanah, when cooking is permitted, a Jew might miss the communal Shacharit service while preparing the family's holiday feast. Were the shofar sounded at Shacharit, many Jews would, therefore and unfortunately, miss the rite.

Had the reason for the shift to blowing shofar at Musaf instead of at Shacharit been exclusively a function of anti-Judaic persecution or of general hostility between Jews and gentiles, then, under improved political circumstances, the halakhah should, logically, have reverted to its original form. That is not what happened. To this day, we continue to blow shofar at Musaf even in the emancipated Diaspora and in the State of Israel. Tosfot, writing in 12th century France, claimed that we do not restore shofar-blowing to Shacharit because there is the ever-present possibility that government persecution of Judaism will be revived. Ritba expressed a similar viewpoint and added the further technical argument that a rabbinically-ordained practice cannot be overturned -- even if its original justification no longer exists -- unless a later Rabbinic Court of high standing formally abrogates that earlier practice. Raabad suggested that we maintain the Mishnaic approach of shofar at Musaf primarily because "a multitude of people is the king's glory." It will always be the case that some congregants will take their time, in the morning, arriving at the synagogue for services.

It is a spiritually powerful experience to join with hundreds of other Jews in a cathedral synagogue, with all standing in absolute silence and dread as the Ba'al Tekiah sounds the (possibly very large) shofar during Musaf of Rosh Hashanah. This can be sharply contrasted with the lesser experience of hearing (likely a much smaller) shofar in a small minyan for weekday morning services during Elul, as worshippers prepare to exit the sanctuary to get to work. The shofar is an effective tool to stimulate repentance. But its power is magnified by the presence of a large number of Jews. The giants of Rabbinic Judaism demonstrated their wisdom by structuring the elements of the High Holiday service such that we might all experience moments of maximum religious and emotional communion with the Almighty.

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## Westchester Boy Scouts Promote First Females to Eagle Rank



(Excerpted from article by Judy Berger) "Westchester's scouting community recently participated in an Eagle Scout Court of Honor ceremony for Rebecca Gilder and Shira Kornblau, Westchester's first female Eagle Scouts. Troop 5613's Scoutmaster, Dr. Miriam Grimaldi, hosted the event at New Rochelle's Congregation Anshe Sholom.

Rabbi Barry Kornblau (Young Israel of Hollis Hills-Windsor Park) gave the invocation as a proud father of one of two outstanding and accomplished Troop 5613 members. He highlighted common foundations of Scouts' Law and traditions in Jewish law. Grimaldi then described the "Eagle Trail," the steps to advance in rank, ultimately earning the rank of Eagle. Grimaldi detailed the usual six-year process, from middle school until turning 18, an exceptional achievement for anyone, but these young women had a much narrower timeframe."

You can read the rest of this article at the following link (<https://tinyurl.com/yzx72w6m>) or by scanning the QR code above.



# LET'S TIE-DYE!

**September 11 @ 10am**  
Anshe Sholom 50 North Ave, New Rochelle

**Adults: Tote Bag**  
**Kids: Drawstring Backpack**

**Brunch & Mimosas included!**

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**Venmo Miriam Leiderman**

**@Miriam-Libman**

**RSVP by September 6th**  
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**TO REGISTER,  
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# SEPTEMBER 2022



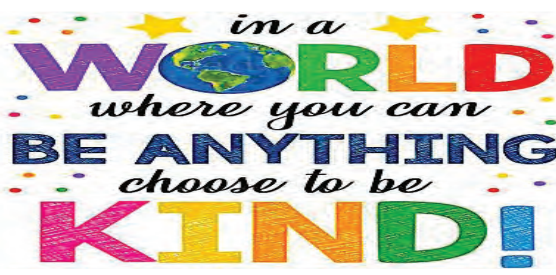















## ELUL 5782/TISHREI 5783

Sunday	Monday	Tuesday	Wednesday	Thursday	Friday	Saturday
 <b>Daily Services</b> <b>SEPTEMBER</b> Sundays ... 8:00AM Mondays–Fridays ... 7:00AM Saturdays ... 9:15AM		 <b>DAF YOMI via ZOOM</b> Sundays – Friday 10:30AM		1   5 Elul  <b>Talmud Class w/ R. Hoffman 8:15PM</b> Shacharit 7:00 AM	2   6 Elul  7:08 PM Shacharit 7:00 AM Mincha 7:00 PM	3   7 Elul <b>SHOFTIM</b> Shacharit 9:15 AM Mincha 6:55 PM Havdalah 8:10 PM
4   8 Elul Shacharit 8:00 AM	5   9 Elul Shacharit 8:00 AM	6   10 Elul  <b>History Class w/ R. Hoffman 8:15PM</b> Shacharit 7:00 AM	7   11 Elul  <b>Parshah Class w/ R. Kracko 7:00PM</b> Shacharit 7:00 AM	8   12 Elul  <b>Talmud Class w/ R. Hoffman 8:15PM</b> Shacharit 7:00 AM	9   13 Elul  6:56 PM <b>Prospective New Member Shabbaton</b> Shacharit 7:00 AM Mincha 7:00 PM	10   14 Elul <b>KI TETZE</b> <b>Prospective New Member Shabbaton</b> Shacharit 9:15 AM Mincha 6:45 PM Havdalah 7:58 PM
11   15 Elul <b>LET'S TIE-DYE</b> <b>10:00 AM</b> Shacharit 8:00 AM	12   16 Elul Shacharit 7:00 AM	13   17 Elul <b>CONGREGATIONAL MEETING</b> <b>7:30 PM</b> Shacharit 7:00 AM	14   18 Elul  <b>Parshah Class w/ R. Kracko 7:00PM</b> Shacharit 7:00 AM	15   19 Elul  <b>Talmud Class w/ R. Hoffman 8:15PM</b> Shacharit 7:00 AM	16   20 Elul  6:45 PM Shacharit 7:00 AM Mincha 6:45 PM	17   21 Elul <b>KI TAVO</b> <b>Pre-Selichot Lecture 9:30PM</b> <b>Slichot 10PM</b> Shacharit 9:15 AM Mincha 6:30 PM Havdalah 7:46 PM
18   22 Elul <b>TESTIMONIAL DINNER</b> <b>5:00 PM</b> Shacharit 8:00 AM	19   23 Elul Shacharit 7:00 AM	20   24 Elul  <b>History Class w/ R. Hoffman 8:15PM</b> Shacharit 7:00 AM	21   25 Elul  <b>Parshah Class w/ R. Kracko 7:00PM</b> Shacharit 7:00 AM	22   26 Elul  <b>Talmud Class w/ R. Hoffman 8:15PM</b> Shacharit 7:00 AM	23   27 Elul  6:33 PM Shacharit 7:00 AM Mincha 6:35 PM	24   28 Elul <b>NITZAVIM</b> Shacharit 9:15 AM Mincha 6:20 PM Havdalah 7:34 PM
25   29 Elul  6:29 PM <b>EREV ROSH HASHANAH</b> Shacharit 8:00 AM Mincha 6:30 PM	26   1 Tishrei  After 7:30 PM <b>ROSH HASHANAH I</b> <b>TASHLICH 5:30 PM</b> Shacharit 8:00 AM Shofar 10:15 AM Tashlich 5:30 PM Mincha 6:25 PM	27   2 Tishrei <b>ROSH HASHANAH II</b> Shacharit 8:00 AM Shofar 10:15 AM Mincha 6:25 PM Havdalah 7:29 PM	28   3 Tishrei <b>TZOM GEDALYAH</b>  <b>Parshah Class w/ R. Kracko 8:15 PM</b> Fast Begins 5:25 AM Shacharit 7:00 AM Mincha 6:20 PM Fast Ends 7:10 PM	29   4 Tishrei  <b>Talmud Class w/ R. Hoffman 8:15PM</b> Shacharit 7:00 AM	30   5 Tishrei  6:25 PM Shacharit 7:00 AM Mincha 6:25 PM	



# OCTOBER 2022

## TISHREI/CHESHVAN 5783

Sunday	Monday	Tuesday	Wednesday	Thursday	Friday	Saturday
 <p><b>Daily Services</b> <b>OCTOBER</b></p> <p>Sundays 8:00AM Mondays–Fridays 7:00AM Saturdays 9:15AM</p>	 <p><b>DAF YOMI via ZOOM</b></p> <p>Sundays – Friday 10:30AM</p>					<p>1   6 Tishrei</p> <p><b>VAYELECH</b> <b>SHABBAT SHUVAH</b> DRASHA 5:15 PM</p> <p>Shacharit 9:15 AM Mincha 6:10 PM Havdalah 7:22 PM</p>
2   7 Tishrei  Shacharit 8:00 AM	3   8 Tishrei  Shacharit 7:00 AM	4   9 Tishrei  6:14 PM <b>Erev Yom Kippur</b>  Shacharit 7:00 AM Mincha 3:30 PM Kol Nidre 6:20 PM	5   10 Tishrei  <b>Yom Kippur</b>  Shacharit 8:30 AM Yizkor 11:00 AM Mincha 5:00 PM Ne'ilah 6:00 PM Havdalah 7:15 PM	6   11 Tishrei  <b>Chumash Class w/ R. Hoffman 8:15PM</b>  Shacharit 7:00 AM	7   12 Tishrei  6:09 PM  Shacharit 7:00 AM Mincha 6:10 PM	8   13 Tishrei  <b>HA'AZINU</b>  Shacharit 9:15 AM Mincha 6:00 PM Havdalah 7:10 PM
9   14 Tishrei  6:06 PM <b>Erev Sukkot</b> <b>Sisterhood Dinner</b> 6:45PM Shacharit 8:00 AM Mincha 6:10 PM	10   15 Tishrei  After 7:06 PM <b>Sukkot I</b>  Shacharit 9:15 AM Mincha 6:00 PM	11   16 Tishrei  <b>Sukkot II</b>  Shacharit 9:15 AM Mincha 6:00 PM Havdalah 7:05 PM	12   17 Tishrei <b>Chol HaMoed Sukkot</b>  <b>Parshah Class w/ R. Kracko 7:00PM</b>  Shacharit 7:00 AM	13   18 Tishrei <b>Chol HaMoed Sukkot</b>  <b>Chumash Class w/ R. Hoffman 8:15PM</b>  Shacharit 7:00 AM	14   19 Tishrei  5:58 PM <b>Chol HaMoed Sukkot</b>  Shacharit 7:00 AM Mincha 6:00 PM	15   20 Tishrei <b>Chol HaMoed Sukkot</b>  Shacharit 9:15AM Mincha 5:50 PM Havdalah 7:00 PM
16   21 Tishrei  5:55 PM <b>Hoshanah Rabbah</b>  Shacharit 8:00 AM Mincha 6:00 PM	17   22 Tishrei  After 6:56 PM <b>Shemini Atzeret</b>  Shacharit 9:15 AM Yizkor 10:30 AM Mincha 5:50 PM Hakafot 6:30 PM	18   23 Tishrei  <b>Simchat Torah</b>  Shacharit 9:15 AM Hakafot 10:00 AM Mincha 5:50 PM Havdalah 6:54 PM	19   24 Tishrei  <b>Parshah Class w/ R. Kracko 7:00PM</b>  Shacharit 7:00 AM	20   25 Tishrei  <b>Chumash Class w/ R. Hoffman 8:15PM</b>  Shacharit 7:00 AM	21   26 Tishrei  5:48 PM  Shacharit 7:00 AM Mincha 5:50 PM	22   27 Tishrei  <b>BEREISHEET</b>  Shacharit 9:15 AM Mincha 5:40 PM Havdalah 6:50 PM
23   28 Tishrei  Shacharit 8:00 AM	24   29 Tishrei  Shacharit 7:00 AM	25   30 Tishrei <b>ROSH CHODESH</b>  <b>History Class w/ R. Hoffman 8:15PM</b>  Shacharit 7:00 AM	26   1 Cheshvan <b>ROSH CHODESH</b>  <b>Parshah Class w/ R. Kracko 7:00PM</b>  Shacharit 7:00 AM	27   2 Cheshvan  <b>Chumash Class w/ R. Hoffman 8:15PM</b>  Shacharit 7:00 AM	28   3 Cheshvan  5:38 PM  Shacharit 7:00 AM Mincha 5:40 PM	29   4 Cheshvan  <b>NOACH</b>  Shacharit 9:15 AM Mincha 5:30 PM Havdalah 6:41 PM
30   5 Cheshvan  Shacharit 8:00 AM	31   6 Cheshvan  Shacharit 7:00 AM					

## Congregation Anshe Sholom

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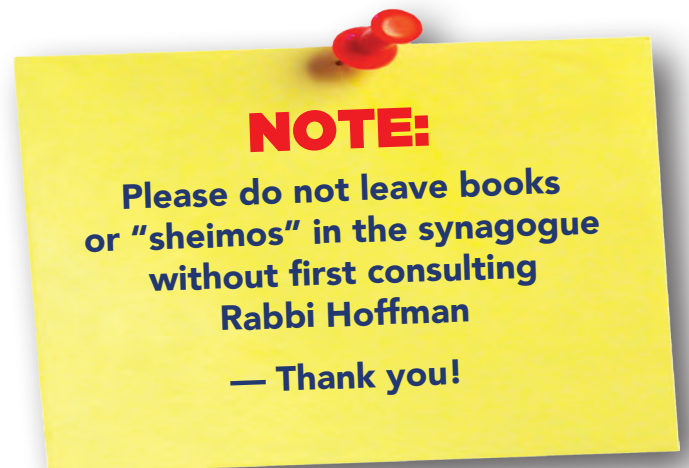
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to all!