



Kol Sholom

BI-MONTHLY BULLETIN OF
CONGREGATION ANSHE SHOLOM



VOICE OF PEACE ■ MARCH/APRIL 2023 ■ ADAR / NISSAN / IYYAR ■ 5783



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SAVE THESE DATES

Shabbat Across America Mar. 3-4th
Purim Festivities Mar. 6-7th

Comedy Night Mar. 26th

Derashat Shabbat HaGadol: Finishing Strong: Conducting a Seder that Sizzles til the End Apr. 1st
Siyyum of the Firstborn Apr. 5th
Anshe Sholom Community Seder April 5th
Pesach Apr. 5th-13th

Yom HaShoah [Holocaust Remembrance Day] ... Apr. 18th
Yom HaZikaron [Israel Memorial Day] Apr. 24th
Yom HaAtzmaut [Israel Independence Day] ... Apr. 25th

This year,
we will honor
**RABBI & SARI
HOFFMAN**
for their outstanding
contributions
to our community.

Congregation Anshe Sholom
SPRING TESTIMONIAL DINNER
JUNE 11, 2023

Save the
DATE!



FROM THE RABBI'S STUDY



Dear friends,

With the surprisingly mild winter largely behind us, we look forward with eager anticipation to the springtime holidays. Purim is always a fun time at Anshe Sholom. Please join us for the nighttime Megillah reading and come dressed in your costumes. After services, we will have a jungle-themed Purim party. On Purim day, the Megillah will be read in the morning at Shacharit services, and again at 5PM before our communal Seudah. Fittingly for Purim, we will be having Persian food from Colbeh of Great Neck (my favorite restaurant). Please call the office and reserve your seat at the Seudah.

While it is customary to give Mishloach Manot to many people, please be aware that the mitzvah is fulfilled by giving to just one person. Far more important is the mitzvah of Matanot L'Evyonim, charity given on Purim day so that indigent Jews, too, may cheerfully celebrate the holiday. I will be distributing Matanot L'Evyonim on Purim morning from whatever funds are collected at the Megillah readings. Please remember to drink responsibly on Purim, and not to drive a car if you are inebriated.

After Purim, our thoughts quickly turn to Passover. Please send in your Sale of Chametz forms on time. Every year, there are several forms that arrive in the mail too late. Don't let that happen to you! After services on Erev Pesach, we will have a communal chametz burning in the shul parking lot. (Bring your Lulav from last Sukkot, if you still have it.) We will have a siyyum for the Fast of the Firstborn. I will conclude my studies of Tractate Megillah. If you would like to volunteer to serve as a witness when I sell the chametz to Flori, please let me know. There will be a communal Seder on the first night of Passover at 8:00PM. If you don't have plans and will be in the neighborhood for Yom Tov, I encourage you to attend the communal Seder. It is a spiritually uplifting evening of food, song, and learning. Make your reservations with the synagogue office. After Passover, on April 13th, chametz may be eaten again after 8:30PM.

The Shabbat Hagadol Drashah will take place on April 1st at 6:00PM. My topic this year is: "Finishing Strong: Overcoming the problem of the Seder that fizzles out before you reach the end of the Hagaddah." During my childhood, in the Hoffman household, this was never a problem. The kids and the adults all loved singing Hallel and the songs of Nirtzah. But in many homes, and certainly at a communal Seder, it is a real challenge to keep the audience engaged and the ritual respected after the meal is over and as the hour gets late. With the right strategy and approach,

this problem can be mitigated.

In past years, I offered to pick up Shatzer Shmurah Matzah for those interested. This year, you're on your own. Sadly, Shatzer Matzah Bakery has gone out of business after many decades serving the community.

Every year, many of our members go away for Passover. Whether they are with family in other communities or in hotels in exotic locations, they aren't in New Rochelle. Therefore, it is critically important for those who are home for the holiday to help the shul maintain its minyan throughout Passover. We need you and I know that we can count on you.

Best wishes to everyone for a happy Purim
and a Chag Pesach Kasher v'Sameach,

Rabbi Evan Hoffman



SHABBAT HAGADOL DRASHAH

April 1, 2023 @ 6:00 PM

*"Finishing Strong: Overcoming the problem
of the Seder that fizzles out before you reach
the end of the Hagaddah"*

THE PRESIDENT'S PERSPECTIVE



Dear Friends,

As I write this message, I am about to land in Frankfurt for a conference at the Hochschule für Jüdische Studien (College for Jewish Studies) in Heidelberg, Germany.

When I was in high school, I did go to Poland for the March of the Living, but I have never wanted to visit Germany. As the granddaughter of Holocaust survivors, the very idea of visiting the land that once committed unimaginable atrocities against my family was both daunting and inconceivable. Yet, here I am.

As I boarded the plane, the unease that had been building inside me for weeks did not dissipate. I hear German being spoken around me, like a jolt to my system. I can't help but think of everything I've learned about the Holocaust. Germany and its collaborators carried out an unprecedented genocide against European Jewry. See that very Aryan-looking family next to me on line? Are they somehow connected to the atrocities committed? It's shocking how quickly my mind went to that dark place.

Growing up, I was taught to never forget the Holocaust and never forgive those responsible. Sitting on this plane, I am filled with conflicting emotions. On the one hand, I am excited to attend the conference and bring Jewish educational materials to the very country that engineered the destruction of our people. On the other hand, I am acutely aware of the history of this place and the pain that my great-grandparents, grandparents, and even my mother and her siblings who were born after the Holocaust, suffered because of the Nazis and their henchmen.

But, while the memories of the past may be difficult to confront, they are also a reminder of the importance of never forgetting. We must remember the millions of people who perished as well as those who survived, forever scarred by their experiences.

Just yesterday was the declared "National Day of Hate" in the US — something that is impossible to even believe. America in 2023 has neo-Nazis! What are we teaching our children? What is wrong that we have such unfathomable beliefs almost 80 years after World War II?

This April, we will commemorate 80 years since the Warsaw Ghetto Uprising (April 19, 1943). This heroic act of resistance by Jewish fighters against the Nazi occupation during the Holocaust began when German forces entered the ghetto to begin deportations to the Treblinka extermination camp.

Is 80 years a long time or a short time? It depends, of course, upon whom you ask.

My young children would say 80 years is like a billion years. Yet they are the future and we must keep the memory of the Shoah alive so they can pass it on to their children and beyond.

We must remember the lessons of the Holocaust, and the warning signs that led up to it. We must never forget the role that hatred, intolerance, and bigotry played in the events of the past, and we must remain vigilant in the face of similar threats in the present and future. Only by doing so can we honor the lives that were lost and ensure that the legacy of the Holocaust is never forgotten.

I am embarrassed to say that only several months ago, I noticed that Anshe Sholom has a Holocaust Memorial area next to the entrance of the ball room with many plaques and the traditional candelabra. There are two main plaques. One is in memory of people who died in the Holocaust. The second plaque is dedicated to living individuals honoring the memories of those who died. Upon investigation, I saw that the names on the plaques are those of families who were involved in Anshe Sholom decades ago. Many of the names I don't even recognize. I was shocked that over the course of the many decades, these plaques have been up, most of them remain empty. In a coincidental turn of events, there are a total of 80 plaques available.

And this is where I call on you, dear members of the Anshe Sholom family. Let's fill in those names. While we are not all related to people who perished in the Holocaust, we probably know of someone who was. Thank G-d, everyone reading this message is alive and can add their names to this plaque. Let's fill up 80 plaques (with at most two names per plaque) by Yom HaShoah, the date which was chosen to commemorate the Warsaw Ghetto Uprising. Every year that goes by, the Holocaust feels more and more remote. Certainly, we cannot be a nation of only the Holocaust. But, we cannot forget it or the people who perished either. In the wise words of Elie Wiesel, z"l, "If we forget those who perished in the Holocaust, it is like killing them all over again." Together, we can do it.

I look forward to telling you more about my trip when I return. Wishing you a wonderful Purim and Pesach.

Best regards,
Yael Schulman
President



A MESSAGE FROM SISTERHOOD



Dear Friends,

As Spring approaches, and with that Pesach, Sisterhood is wrapping up our Mishloach Manot project. I hope everyone got their orders in on time, so we don't have to scramble at the last minute. Looking forward to seeing you at the Megillah readings and Seudah. And, perhaps also at the Anshe Sholom Seder!

We are hoping to restart AnnBeth Cohen's "This Call's For You," program, which was a huge success during Covid. We need a few good women or men who will volunteer to call other members just to say "Hi, how are you?" occasionally. Please let me or AnnBeth know that you can take part in this effort. It's important we stay connected. You can reach AnnBeth via e-mail: tantabeth@aol.com

Our Women's Rosh Chodesh group will continue to meet after our Shabbos Kiddush. All are welcome to join in our next informal gathering on Shabbat, March 18th, 25 Adar.

Wishing you Chag Purim Sameach
and a Zissen Pesach!

Best wishes for a Happy Healthy Spring!

Joanne Wiesner-Steiner

Sisterhood President



MEMORIAL CARDS

*To Diane Markowitz and the Markowitz family
in memory of Sanford Markowitz, from:
The Sisterhood of Anshe Sholom.*

*To Tatyana Tchaikovskaya, in Memory of your dear friend,
Olga Druzhinina. from: Joanne Wiesner-Steiner*

*To David Chorlian, Joe and Kathy Holtz, in loving memory
of your dear wife and sister, and my great friend, Helen R. Holtz,
from: Joanne Wiesner-Steiner*

SUNSHINE CARDS

*Refuah Sheleimah, Get Well! Jeff Schwarz,
Morris Schoeneman, Eugeny Rubashevsky,
David Bernfeld, and Sue Merims,
from: The Sisterhood of Anshe Sholom.*

Get Well, David Bernfeld, from: Lee Katz

*Thank you, Rabbi Hoffman for your support and teaching,
from: Edite Viera*

TO PURCHASE SUNSHINE OR MEMORIAL CARDS

contact:

Joanne Wiesner-Steiner
joannewiesnersteiner@gmail.com



**\$5
EACH**



SHUL DONATIONS

In Memory

*To Betsy Baum, our sincere condolences on the loss of
husband Sid. from: Arlene & Robert Zinoman*

*To David, Shoshanna, Debbie and Harvey and the Zucker
family, in loving memory of your mother, Marilyn Zucker,
from: Randi Weingarten, Yehoshua & Yehudit Sarah Waller,
Joanne Wiesner-Steiner and the Congregation Anshe Sholom
Board of Trustees.*

*To Diane Markowitz, on the loss of husband Sandy, from:
Charlotte & Jerry Lovich*

In Celebration

*Mazel tov to Honey & Sol Neier and parents Drs. Michelle
& Jonathan Schor, on the bas mitzvah of granddaughter
Juliette, from: Ruth Grayson*

*To Sue Merims a Very Happy Birthday and Get Well Soon,
from: The Congregation Anshe Sholom Board of Trustees.*



Yahrzeit Donations • January & February

From: Lea Gabbay, in memory of Yoseph Elcabas
 From: Gerald & Charlotte Lovich, in memory of Sol Lovich and Bertha Lovich
 From: Gerri Demsey, in memory of Hinda Glasser and Helen Shor
 From: Shirley Portnoy, in memory of Tilly Amcis and Lillian Amcis
 From: Kenneth & Ellen Carpenter, in memory of Martin Hershenhorn
 From: Amy Alpert, in memory of Harriet Nelson and Seymour Nelson
 From: Zelda Demsey, in memory of Hinda Glasser, Helen Shor, and Marian Segal
 From: Gertrude Goldstein, in memory of Ruth Reich
 From: Marc & Rhonda Feldman, in memory of Arnold Feldman
 From: Paul & Meryl Torin, in memory of Sylvia Torin
 From: Sol & Honey Neier, in memory of Clarie Krumper, Mollie Rudack, Roslyn Levine, and Sam Neier
 From: Elihu Massel & Estelle Marshak, in memory of David Barron
 From: David Bernfeld, in memory of Sona Bernfeld
 From: Leon & Joan Ashner, in memory of Benjamin Lipman
 From: Wendy Packer, in memory of Eleanor Gardocki and Marion Bean
 From: Selman Mann, in memory of Benny Mann and Harry Chubinsky
 From: Diane Steinfink, in memory of Iryn Steinfink
 From: Helen & Gregory Pokrywka, in memory of Gilbert Sokolow
 From: Ruth Grayson, in memory of Irene Brudner
 From: Glenn Applebaum & Cynthia Cohen, in memory of Benjamin Applebaum
 From: Sheila Werfel, in memory of Leonard Werfel
 From: Lee Katz, in memory of Anna Katz
 From: Joanna Wallace-Feder, in memory of Rebecca Plotinsky
 From: Harvey & Carol Sober, in memory of Beatrice Sober
 From: Sam Ranani, in memory of Chedwa Ranani
 From: Michael Fistel, in memory of Albert Fistel
 From: Elihu Massel & Estelle Marshak, in memory of Ezekiel Massel, Simon Massel, Sadie Massel, and Matilda Massel
 From: Leslie Smouha, in memory of Baroukh Smouha
 From: Carolyn Serman-Davis, in memory of Muriel Cohen, Ely Cohen, and Irwin Serman



Sponsor-A-Kiddush

One of the highlights at Anshe Sholom is spending time together at the kiddush following Shabbat and holiday services. Our kiddush luncheons help us build the connections that make Anshe Sholom a warm and inviting congregation. In order to enhance our Shabbat joy and to maximize our schmoozing opportunities, we would like to provide enhanced kiddushes as frequently as possible, but this can only be done with your help.

By sponsoring a kiddush, you participate in supporting and fostering our sense of community. You may sponsor a kiddush in honor of someone, to remember someone, to celebrate a simcha – or, sponsor a kiddush together with a group of friends or family. You may choose to sponsor the entire kiddush for the shul, or you may help defray the kiddush costs by sponsoring part of a kiddush, or by simply making a donation. No amount is too small.

If you would like to contribute towards these special kiddushes, please contact ASKIDDUSH@gmail.com.

Tu B'Shevat 5783 @ Congregation Anshe Sholom



ANSHE SHOLOM'S TREE OF LIFE



In our lobby we have a golden Tree of Life. Leaves and bricks can be dedicated in honor of a loved one or in honor of a family simcha or to commemorate any occasion. It is a beautiful way of permanently connecting a special someone or family members or a milestone event with our beloved Shul.

LEAF \$250 – members • \$300 – non-members
BRICK \$1,000 – member • \$1,200 – non-members

**Contact our office for more information:
 (914) 632-9220**

Shabbat ACROSS AMERICA



JOIN US FOR SHABBAT FRIDAY, MARCH 3RD 2023

Hundreds of synagogues across the continent will take part in an historic national Jewish event to celebrate what unifies all Jews — Shabbat! Everyone is invited ... singles, couples, families — all ages.

Turn an ordinary Friday night into something extraordinary!

That's the magic of Shabbat Across America and Shabbat Across Canada.

MARCH 3RD

**Shabbat Night Services 5:55 PM
Dinner 6:30 PM**

Adult \$36 • Children (ages 4-12) \$18

Please make your reservation by Wed., March 1st
If you have any questions, don't hesitate to contact Yael (914.413.3128)
or the shul office (914.632.9220)



CONGREGATION
ANSHE SHOLOM
NEW ROCHELLE, NY

50 North Avenue
New Rochelle, NY 10805
914-632-9220
anshesholomnewrochelle.org



**WESTCHESTER
JEWISH
COUNCIL**

Congratulations & Yasher Ko'ach to, our own,

Morris Schoeneman

2023 Recipient of the Julian Bernstein Distinguished Service Award

28th Annual Julian Y. Bernstein
Distinguished Service Awards Ceremony

TEMPLE ISRAEL CENTER OF WHITE PLAINS

Tuesday, May 9, 2023 • 19 Iyyar, 5783 • 7:30pm

Free admission and all are welcome! [Kosher dairy dessert]

The Julian Y. Bernstein Distinguished Service Award is named after Julian Y. Bernstein (z"l), a former Westchester Jewish Council board member, who was a visionary communal leader. In tribute to his passion and devotion to the Jewish community, we honor those who follow in his footsteps.



FUN FOR ALL AGES!

THE BEST PURIM CELEBRATION IN TOWN

JOIN US IN THE ANSHE SHOLOM JUNGLE ... AND ENJOY!

MONDAY, MARCH 6, 2023
6:30 PM

MA'ARIV/ MEGILLAH READING FOLLOWED BY PURIM PARTY ...

- GAMES
- CRAFTS 4 KIDS
- GREAT FOOD
- PERFORMANCES
- PRIZES
- AND LOTS OF SURPRISES

•

RAFFLE TICKETS WILL BE SOLD [FOR 50/50 RAFFLE] AT THE EVENT

FOR MORE INFO, CONTACT:
CONGREGATION ANSHE SHOLOM
50 NORTH AVE.
NEW ROCHELLE, NY 10805
(914) 632-9220
ASNEWROCH@AOL.COM



JOIN US FOR PERSIAN DELACACIES!

@THE BEST PURIM SEUDAH IN TOWN

TUESDAY, MARCH 7, 2023

MEGILLAH READING 5:00 PM
SUPER SEUDAH 5:30 PM

\$36 FOR ADULTS, \$18 FOR CHILDREN

RSVP BY SUNDAY MARCH 5TH

FOR MORE INFORMATION, CONTACT: **CONGREGATION ANSHE SHOLOM**
50 NORTH AVE, NEW ROCHELLE, NY 10805 • (914) 632-9220
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YES! NEXT YEAR in Jerusalem לשנה הבאה בירושלים
THIS YEAR IN NEW ROCHELLE השנה הזאת בניו רושל **כן!**



CONGREGATION ANSHE SHOLOM PROUDLY PRESENTS
 OUR COMMUNITY SEDER CONDUCTED BY RABBI EVAN HOFFMAN

Wednesday, April 5TH 2023

MINCHA/MA'ARIV 7:15PM...SEDER 8:00PM

We've kept the ticket price for the Community Seder \$0 in gratitude to Hashem for leading us to this season commemorating the bittersweet freedom hard won by our ancestors
THERE IS NO CHARGE ☆ EVERYONE IS WELCOME ☆ DONATIONS APPRECIATED

Anshe Sholom Annual Community Seder Registration Form

DUE BY MARCH 27TH

PERSON(S) ATTENDING _____ Tel. # _____

_____ Under Age 3 # _____ Ages 4 -12 # _____ Ages 12-Adult

Seating Request: _____ (Preference will be honored if possible)

NO CHARGE Donation Enclosed \$ _____ PLEASE MAKE YOUR RESERVATION IMMEDIATELY

☐ Check Enclosed ☐ Visa ☐ Mastercard Acct.# _____ CCV _____ Exp. Date _____

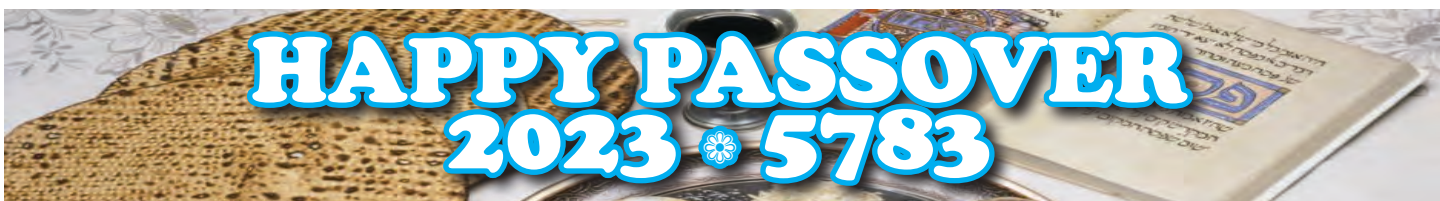
Signature _____

Please complete and return this form with your RESERVATION & DONATION by **MARCH 27TH** to:



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

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



Search for Chametz (בְּרִיקַת חָמֶץ) – On Tuesday night, April 4th we search our homes for chametz. Customarily we use a candle, feather, and spoon. For safety reasons it may be preferred to use a flashlight instead of a candle. This is intended to be a thorough and serious search of all locations where chametz might possibly be found. If the home was previously cleaned and there is no expectation to find any chametz, it is advised to “plant” ten small pieces of bread throughout the house. The search begins with a blessing: **בְּרַךְ אֱתָהּ ה' אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם אֲשֶׁר קִדְּשָׁנוּ בְּמִצְוֹתָיו וְצִוָּנוּ עַל בְּעוֹר חָמֶץ.** When the search is concluded, all chametz that has been collected should be stored in a safe location in advance of burning it the next day. A declaration is made in Aramaic or English stating that all chametz that we do not know about should be considered ownerless like the dust of the earth.

Burning of the Chametz (בְּעוֹר חָמֶץ) — On Wednesday morning, April 5th we burn the last vestiges of chametz in our possession. One is permitted to eat chametz on Erev Pesach only through the fourth halachic hour of the day. One may own chametz through the fifth halachic hour of the day. The fifth hour is the last chance one has to properly fulfill the mitzvah of destroying one's chametz. After the burning is done, we make a declaration in Aramaic or English stating that all of our chametz (whether known to us or not) is considered ownerless and worthless like the dust of the earth.

Latest time to eat chametz: 10:48AM

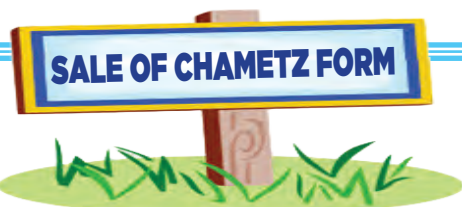
Latest time to own chametz: 11:53AM

Sale of Chametz (מְכִירַת חָמֶץ): For several centuries it has been customary to sell non-perishable chametz products to a non-Jew before Passover, with the foreknowledge that the sale will be undone immediately after Passover. This sale is legally binding in both Jewish and civil law. Accordingly, it should be treated seriously and not viewed as a legal fiction. Congregants are advised to fill out an authorization form granting Rabbi Hoffman the power of attorney to affect the necessary transaction. The sale will be conducted at 11:00AM on April 5th, after it is no longer permissible to eat chametz but still as yet permitted to own chametz. If you will be in a different time zone on April 5th please indicate as such on the authorization form, as this might necessitate a separate sale.

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

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

Fast of the First Born (תַּעֲנִית בְּכוֹרֹת) — On the Eve of Passover it is customary for firstborn males to fast in remembrance of the Plague of the Firstborn. While the Egyptians perished, the Israelite firstborn were spared by God. The tradition in most communities is to offer the firstborn a way of exempting themselves from this fast. A celebratory Siyyum is made upon the conclusion of a tractate of Talmud. This is followed by a meal to which the firstborn are invited to participate. On Wednesday morning April 5th, we will have a Siyyum on Tractate Megillah, at 7AM following morning services.



I _____ hereby authorize Rabbi Evan Hoffman (50 North Ave New Rochelle, NY 10805), to sell or transfer all chametz (as defined by Torah and rabbinic law) in my possession as of 11:00AM (EDST) on Wednesday, April 5, 2023. I also authorize him to rent, for the duration of Passover, the premises occupied by such chametz.

Signature _____

Home Address _____

Secondary Address (if applicable) _____

Approximate value of chametz _____

Contact info _____

Will you be in another time zone on Erev Pesach? _____

If yes, where? _____



THOUGHTS ON PASSOVER— by Rabbi Evan Hoffman

The Model Seder in Tradition & History



In November 1936, during a lull in the Arab Revolt, Jewish Agency Chairman David Ben-Gurion testified before the Peel Commission about the Jewish People's age-old connection to Eretz Yisrael. In seeking to convince the British delegation to award Palestine to the Jews, Ben-Gurion bolstered his arguments by contrasting the commemorative practices and the intensity of historical memory of the English and Americans with those of the Jews. Though only three hundred years had passed since the Mayflower landed on Plymouth Rock, the average Englishman or American knew no details about that event. The typical 20th century Anglo could not say what date the landing occurred, who the pilgrim leader was, how many pilgrims there were, or what food they ate while on the boat. In contrast, 3,300 years after the Exodus from Egypt, the Jewish People still knew their history. "Every Jew in the world, wherever he is, knows what day they left. And he knows what food they ate. And we still eat that food every anniversary. And we know who our leader was. And we sit down and tell the story to our children and grandchildren in order to guarantee that it will never be forgotten. And we say our two slogans: Now we may be enslaved, but next year, we'll be a free people."

The Feast of Unleavened Bread, known by Jews in the post-Biblical period as Passover, is observed for seven days (eight in the Diaspora) beginning on 15 Nisan, the anniversary of the Israelites' Exodus from Egypt. The Biblical holiday of the Paschal Lamb was observed in the Temple era on the afternoon of 14 Nisan, culminating in the Paschal feast observed at nightfall. The post-Temple era Seder, celebrated on the night of 15 Nisan, recalls the lost Temple ritual and marks the anniversary of Hebrew liberation.

Given that the Seder is observed on a specific calendar date because its purpose is to commemorate a particular historical event the date of which is known, I was long troubled by the following passage from the Haggadah: "One might think that the Haggadah should be recited from the first of the month. Scripture says 'You shall tell your child on that day.' Now, 'on that day' might refer to daytime. Scripture says 'on account of this.' 'On account of this' means only when the matzah and bitter herbs are in front of you." I could not understand why anyone would think it possible — let alone required or

meritorious -- to observe the Seder at any time other than the night of 15 Nisan.

The redactors of the Haggadah borrowed the above passage from the Halakhic Midrash (Mekhilta d'Rabbi Ishmael Bo Pascha 17). The Midrash addresses when to fulfill the Biblical command to instruct one's children in the historical significance of the symbolic foods eaten on Passover. "And you shall explain to your son on that day, 'It is because of what the Lord did for me when I went free from Egypt (Exodus 13:8)'" A parallel passage in a later Midrashic text addresses when

to begin instructing one's child in the laws of Passover (Pesikta Zutreta Exodus 13). The two Midrashic texts are examples of a long-running dispute among the rabbis whether one ought to emphasize at the Seder a) the Exodus narrative and its homiletic embellishments or b) the legal minutiae of Passover. A careful reading of all three texts, however, makes clear that nobody ever thought it appropriate to conduct the Seder rituals prior to the night of 15 Nisan. The exposition merely clarifies when in Nisan one must engage in inter-generational learning and dialogue.

Rabbi Zedekiah ben Abraham Anav (13th century Rome) explained that one might have thought it appropriate to fulfill the pedagogical mitzvah of Haggadah on Rosh Chodesh Nisan because on that

date God issued instructions concerning the Paschal lamb (Exodus 12:2). In fact, there is a Tannaitic dispute about when the community ought to begin its collective annual review of the laws of Passover. The consensus view calls for questions and answers about Passover to begin thirty days before the holiday, though Rabban Simeon ben Gamliel required a shorter period of study, beginning two weeks before the holiday (Tosefta Megillah 3:5). Public discussion about Passover among the adults could serve as an opening for a father to engage his child in a similar course of learning (Shibbole Ha-Leket 218). Alternatively, one might have thought to observe the mitzvah of Haggadah on 10 Nisan, the date on which the Israelites were



bidden to designate their Paschal lambs (Exodus 12:3). Still another possible time-frame is the afternoon of 14 Nisan, while the Paschal offering was being slaughtered (12:6). The exposition of Exodus 13:8 concludes by rejecting all of those in favor of the night of 15 Nisan, the hour when the ceremonial foods are laid out on the table before the celebrants (12:8).

Scripture does somewhat cloud the issue of Passover's date in that it permits those who have contracted corpse-impurity or who were far away from the place of national worship to offer the Paschal lamb on 14 Iyar (Numbers 9:10-11). Rabbi Akiba quite reasonably interpreted "far away" to mean the equivalent of the distance between Modi'in and Jerusalem. Yet Rabbi Eliezer held that anyone beyond the threshold of the Temple Courtyard was considered "far away" and eligible to participate in the Second Paschal (Mishnah Pesahim 9:2). King Hezekiah once observed Passover and the Feast of Unleavened Bread in the second month, rather than the first month (II Chronicles 30:13). The Talmud explains Hezekiah thought he was properly observing Passover in Nisan, but that he had erred in intercalating the outgoing year on 30 Adar, one day too late (Sanhedrin 12b). The plain meaning of II Chronicles, though, is that Hezekiah knowingly observed Passover at the wrong time in his bid to unify the northern and southern tribes of Israel under the Davidic monarchy. "They still ate the Passover in a manner not prescribed by the Law (30:18)." External – in this instance, political – considerations led to the observance of Passover on a date other than the anniversary of the Exodus.

In medieval Ashkenaz, the custom developed of reciting the Maggid section of the Haggadah – from "We were slaves to Pharaoh in Egypt" through "to atone for all our sins" -- on the afternoon of Shabbat Ha-Gadol. The custom is first mentioned by Rabbi Isaac Tyrnau (15th century Austria), author of *Sefer Ha-Minhagim*. Rema cites the custom in his glosses on the Shulhan Arukh (Orach Chaim 430:1). While the Mishnah Berurah seemed to favor the practice, justifying it by noting that the redemption began on Shabbat Ha-Gadol, the Vilna Gaon opposed the practice because it was in direct conflict with the above Midrashic passage "One might think..." The custom was designed to stimulate popular interest in the Exodus narrative and its Aggadic extensions in advance of the holiday. Opponents of the practice would counter that a premature telling of the story, in effect a "practice round," necessarily detracts from the excitement generated when the story is told at the Seder proper.

Passover is not the only Jewish holiday concerning which a custom developed to perform a holiday ritual in advance of its official observance. Examples include: In the Tannaitic period, Jews who lived on the farm, or in small villages away from centers of liturgical proficiency, were permitted to read the Megillah on the eleventh, twelfth, or thirteenth of Adar, despite Purim's properly being observed on 14 Adar (Mishnah Megillah 1:1). The Minor Tractates record an old custom observed in some Jewish communities of reading the Megillah

on the Saturday nights in Adar preceding Purim (Soferim 14:15-16). The shofar is sounded every weekday morning throughout the month of Elul in preparation for Rosh Hashanah (Shulhan Arukh Orach Chaim 581:1). The confessional prayer is recited in the afternoon of Erev Yom Kippur lest a mishap at the pre-fast meal prevent someone from reciting the requisite prayers on the Day of Atonement itself (Yoma 87b).

The Model Seder, a pre-Passover gathering that mimics an actual Seder in its table settings, liturgical readings, and specialty foods, has its origins in early 20th century America. During the inter-war period, the Model Seder became an increasingly popular program among Talmud Torahs and synagogue Hebrew Schools. By the late 1940s it had become ubiquitous, an annual feature of American Jewish life in synagogues and schools of all denominations. My family cherishes memories of Model Seders conducted in the early 1930s at New Lots Talmud Torah, in the late 1950s at Oakland Jewish Center, and in the late 1980s at North Shore Hebrew Academy. Staples of the institutional Model Seder include long white tablecloths, dozens of hard-boiled eggs, loaves of gefilte fish, bowls of horseradish, and the Nathan Goldberg ("Yellow and Red") Haggadah on every seat.

The Model Seder served several purposes: a) It provided an opportunity for children to showcase the liturgical proficiency they had developed in school, much to the delight of the parents, grandparents, and teachers in attendance. b) It afforded children from non-traditional homes an opportunity to see a Seder conducted to specification, even if not on the correct date. c) It offered Jewishly unlettered, but sincerely curious parents an opportunity to witness a Seder, the lessons from which they could apply in their own homes on Passover night. d) It fostered a sense of community in a joyful and Judaically-rich environment. For many youngsters, the Model Seder was the highlight of their Jewish year.

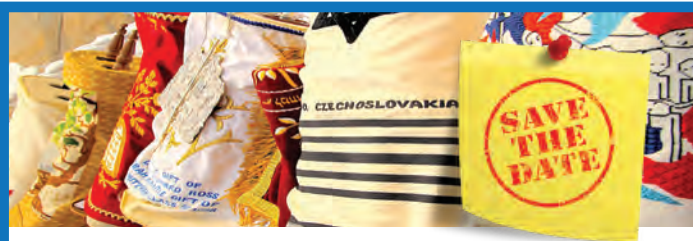
There are, however, several halakhic drawbacks to a Model Seder. The kiddush and blessings over the Haggadah, matzah, and bitter herbs are all blessings recited in vain if uttered in advance of Passover. It is also contrary to longstanding Ashkenazi tradition to eat matzah in the weeks leading up to Passover. Those obstacles are certainly not insurmountable. The Model Seder's liturgy can be amended to ensure that blessings are recited without God's Name spoken in its sacred form; and egg matzah can be substituted for real matzah.

Professor Jenna Weissman Joselit, the foremost cultural historian of American Jewry, notes that the children's Model Seder was not the only type of off-hour Seder. American Jews cherish their personal autonomy and have learned to adapt religious rituals to suit personal convenience. If darkness occurs

at too late an hour (especially so during Daylight Savings Time), some Jews will start their Seder feast early in the evening of Erev Pesach, even though the sun is still above the horizon. If the official Jewish calendar inconveniently schedules the Seder for a weeknight, some Jews will assemble the family for a “Seder” on the preceding Sunday. Such bending of the rules is consistent with an American Jewish community that tinkered with some or all of “kosher-style” delis, shortened “shiva hours,” Sunday Sabbath, and the September Bar Mitzvah. From the 1920s until the 1980s, some ideologically motivated American Jews attended an annual event known as the “Third Seder.” That event typically occurred in the days preceding Passover or during the intermediate festival days of Chol Hamoed. The Arbeiter Ring (Workman’s Circle) and Labor Zionst Farband both held Third Seders. These events, held in grand hotel ballrooms, were all-day affairs replete with food, ceremonies, liturgy, pageantry, and performing arts. The ancient tale of the Israelites’ departure from Egypt was tweaked to reflect a need for modern-day redemption as envisioned by believers in a socialist or socialist-Zionist vision of the future. It was also an opportunity for attendees to hold onto the Yiddish culture of their upbringing.

While the various types of off-hour Seders may have served useful purposes and created fond memories, they all lack the critical element of proper timing. Whether instructional, farcical, or whimsical, they simply cannot compare with ritual done to full specification. The Talmud teaches that a mitzvah done in its “hour” is most cherished (Pesachim 68b). The Talmud speculates that a religious observance dislodged from its proper time might simply be waived altogether (Megillah 5b). And certain cultic obligations, whether in the Temple or the synagogue, offer no compensatory opportunity; when the moment has passed the commandment is permanently lost (Berakhot 26a).

I hope that we have all begun contemplating the Exodus account and have initiated our review of the intricacies of the Laws of Passover. But as for the grand family gathering around the table laden with the Biblically and Rabbinically mandated foodstuffs, let us wait for the “night of safeguarding,” the anniversary of our people’s liberation from the house of bondage. *May we merit the full flowering of the redemption speedily in our days.*



Westchester County Wide Yom Hashoah Commemoration

The Council is proud to co-sponsor the annual County-Wide Holocaust Commemoration, along with the Holocaust & Human Rights Education Center.

TUESDAY, APRIL 18, 2023
12:00–1:00 PM [RAIN OR SHINE]

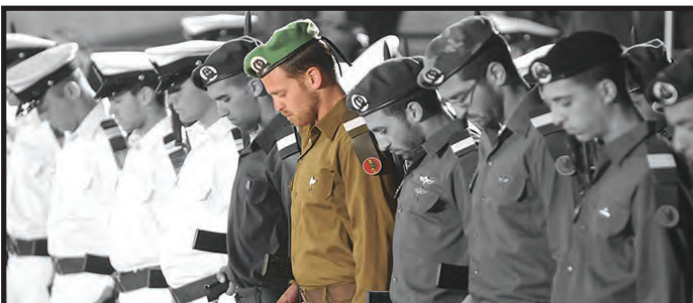
Featuring keynote by Holocaust survivor
Hannah Holsten and the procession of
Westchester’s rescued Holocaust Torahs

GARDEN OF REMEMBRANCE

148 Martine Avenue, White Plains, NY

For additional information on this event,
please contact:

mjasper@hhrecny.org or pam@wjccouncil.org



Community Wide Yom HaZikaron Ceremony



April 24, 2023

7:00 pm - 8:30 pm

JCC Mid Westchester
999 Wilmot Rd., Scarsdale, NY, 10583


























MARCH 2023

ADAR I/ADAR II/NISSAN 5783

Sunday	Monday	Tuesday	Wednesday	Thursday	Friday	Saturday
 <p>DAF YOMI via ZOOM</p> <p>Sundays – Friday 10:30 AM</p>			<p>1 8 Adar</p> <p>Parshah Class w/ R. Kracko 7:00PM</p> <p>Shacharit 7:00 AM</p>	<p>2 9 Adar</p> <p>Talmud Class w/ R. Hoffman 8:15PM</p> <p>Shacharit 7:00 AM</p>	<p>3 10 Adar</p> <p>5:30 PM</p> <p>SHABBAT ACROSS AMERICA</p> <p>Shacharit 7:00 AM Eve. Service 5:35 PM</p>	<p>4 11 Adar</p> <p>TETZAVEH/ SHABBAT ZACHOR</p> <p>Shacharit 9:15 AM Mincha 5:20 PM Havdalah 6:34 PM</p>
<p>5 12 Adar</p> <p>Shacharit 8:00 AM</p>	<p>6 13 Adar</p> <p>TA'ANIT ESTHER BEGINS 5:10 AM ENDS 6:31 PM EREV PURIM</p> <p>Shacharit 7:00 AM Ma'ariv/Megillah 6:30 PM</p>	<p>7 14 Adar</p> <p>PURIM!</p> <p>Shacharit 7:00 AM Megillah 7:30 AM Mincha/ Late Megillah 5:00 PM Seudah 5:30 PM</p>	<p>8 15 Adar</p> <p>SHUSHAN PURIM</p> <p>Parshah Class w/ R. Kracko 7:00PM</p> <p>Shacharit 7:00 AM</p>	<p>9 16 Adar</p> <p>Talmud Class w/ R. Hoffman 8:15PM</p> <p>Shacharit 7:00 AM</p>	<p>10 17 Adar</p> <p>5:38 PM</p> <p>Shacharit 7:00 AM Eve. Service 5:40 PM</p>	<p>11 18 Adar</p> <p>KI TISSA/ SHABBAT PARAH</p> <p>Shacharit 9:15 AM Mincha 5:30 PM Havdalah 6:42 PM</p>
<p>12 19 Adar</p> <p>Shacharit 8:00 AM</p>	<p>13 20 Adar</p> <p>Hebrew Class w/ Yochai 7:30PM</p> <p>Shacharit 7:00 AM</p>	<p>14 21 Adar</p> <p>History Class w/ R. Hoffman 8:15 PM</p> <p>Shacharit 7:00 AM</p>	<p>15 22 Adar</p> <p>Parshah Class w/ R. Kracko 7:00PM</p> <p>Shacharit 7:00 AM</p>	<p>16 23 Adar</p> <p>Talmud Class w/ R. Hoffman 8:15PM</p> <p>Shacharit 7:00 AM</p>	<p>17 24 Adar</p> <p>6:46 PM</p> <p>Shacharit 7:00 AM Eve. Service 6:50 PM</p>	<p>18 25 Adar</p> <p>VAYAKHEL- PEKUDEI/ SHABBAT HACHODESH</p> <p>Shacharit 9:15 AM Mincha 6:40 PM Havdalah 7:50 PM</p>
<p>19 26 Adar</p> <p>Shacharit 8:00 AM</p>	<p>20 27 Adar</p> <p>Hebrew Class w/ Yochai 7:30PM</p> <p>Shacharit 7:00 AM</p>	<p>21 28 Adar</p> <p>History Class w/ R. Hoffman 8:15 PM</p> <p>Shacharit 7:00 AM</p>	<p>22 29 Adar</p> <p>Parshah Class w/ R. Kracko 7:00PM</p> <p>Shacharit 7:00 AM</p>	<p>23 1 Nissan</p> <p>ROSH CHODESH</p> <p>Talmud Class w/ R. Hoffman 8:15PM</p> <p>Shacharit 7:00 AM</p>	<p>24 2 Nissan</p> <p>6:53 PM</p> <p>Shacharit 7:00 AM Eve. Service 7:00 PM</p>	<p>25 3 Nissan</p> <p>VAYIKRA</p> <p>Shacharit 9:15 AM Mincha 6:50 PM Havdalah 7:57 PM</p>
<p>26 4 Nissan</p> <p>COMEDY NIGHT 8PM</p> <p>Shacharit 8:00 AM</p>	<p>27 5 Nissan</p> <p>Hebrew Class w/ Yochai 7:30PM</p> <p>Shacharit 7:00 AM</p>	<p>28 6 Nissan</p> <p>History Class w/ R. Hoffman 8:15 PM</p> <p>Shacharit 7:00 AM</p>	<p>29 7 Nissan</p> <p>Parshah Class w/ R. Kracko 7:00PM</p> <p>Shacharit 7:00 AM</p>	<p>30 8 Nissan</p> <p>Talmud Class w/ R. Hoffman 8:15PM</p> <p>Shacharit 7:00 AM</p>	<p>31 9 Nissan</p> <p>7:01 PM</p> <p>Shacharit 7:00 AM Eve. Service 7:05 PM</p>	<p></p> <p>Daily Services MARCH</p> <p>Sundays 8:00AM Mondays–Fridays 7:00AM Saturdays 9:15AM</p>

APRIL 2023

SHEVAT/ADAR 5783

Sunday	Monday	Tuesday	Wednesday	Thursday	Friday	Saturday
 <p>Daily Services APRIL</p> <p>Sundays 8:00AM Mondays–Fridays 7:00AM Saturdays 9:15AM</p>		 <p>DAF YOMI via ZOOM</p> <p>Sundays – Friday 10:30 AM</p>				<p>1 10 Nissan</p> <p>TZAV/SHABBAT HAGADOL DRASH 6 PM</p> <p><i>"Finishing Strong"— Conducting a Seder that Sizzles til the End</i></p> <p>Shacharit 9:15 AM Mincha 7:00 PM Havdalah 8:05 PM</p>
2 11 Nissan	3 12 Nissan	4 13 Nissan	5 14 Nissan	6 15 Nissan	7 16 Nissan	8 17 Nissan
Shacharit 8:00 AM	 <p>Hebrew Class w/ Yochai 7:30PM</p> <p>Shacharit 7:00 AM</p>	<p>SEARCH FOR CHAMETZ AFTER 8:08 PM</p> <p>Shacharit 7:00 AM</p>	 <p>EREV PESACH Ta'anit Bechorot FAST OF FIRSTBORN EAT CHAMETZ TIL 10:48 AM OWN CHAMETZ TIL 11:53 AM COMMUNAL SEDER 8:00 PM</p> <p>Shacharit 7:00 AM Siyyum 7:30 AM Mincha 7:15 PM</p>	<p>1ST DAY PESACH Second Seder</p> <p>Shacharit 9:15 AM Mincha 7:15 PM</p>	<p>2ND DAY PESACH</p> <p>Shacharit 9:15 AM Eve. Service 7:15 PM</p>	<p>CHOL HAMOED PESACH/</p> <p>Shacharit 9:15 AM Mincha 7:10 PM Havdalah 8:13 PM</p>
9 18 Nissan	10 19 Nissan	11 20 Nissan	12 21 Nissan	13 22 Nissan	14 23 Nissan	15 24 Nissan
 <p>CHOL HAMOED</p> <p>Shacharit 8:00 AM</p>	 <p>CHOL HAMOED</p> <p>Shacharit 7:00 AM</p>	 <p>CHOL HAMOED</p> <p>Shacharit 7:00 AM Mincha 7:15 PM</p>	 <p>7TH DAY PESACH</p> <p>Shacharit 9:15 AM Mincha 7:15 PM</p>	 <p>8TH DAY PESACH</p> <p>Shacharit 9:15 AM Yizkor 10:30 AM Mincha 7:20 PM Havdalah 8:18 PM Eat Chametz Ater 8:30 PM</p>	 <p>CHOL HAMOED</p> <p>Shacharit 7:00 AM Eve. Service 7:20 PM</p>	 <p>SHEMINI</p> <p>Shacharit 9:15 AM Mincha 7:10 PM Havdalah 8:20 PM</p>
16 25 Nissan	17 26 Nissan	18 27 Nissan	19 28 Nissan	20 29 Nissan	21 30 Nissan	22 1 Iyyar
 <p>CHOL HAMOED</p> <p>Shacharit 8:00 AM</p>	 <p>Hebrew Class w/ Yochai 7:30PM</p> <p>Shacharit 7:00 AM</p>	<p>YOM HASHOA</p> <p>Shacharit 7:00 AM</p>	 <p>Parshah Class w/ R. Kracko 7:00PM</p> <p>Shacharit 7:00 AM</p>	 <p>ROSH CHODESH</p> <p>Shacharit 7:00 AM Eve. Service 7:30 PM</p>	 <p>ROSH CHODESH</p> <p>Shacharit 7:00 AM Eve. Service 7:30 PM</p>	 <p>ROSH CHODESH/ TAZRIA-METZORA</p> <p>Shacharit 9:15 AM Mincha 7:20 PM Havdalah 8:27 PM</p>
23 2 Iyyar	24 3 Iyyar	25 4 Iyyar	26 5 Iyyar	27 6 Iyyar	28 7 Iyyar	29 8 Iyyar
 <p>CHOL HAMOED</p> <p>Shacharit 8:00 AM</p>	 <p>Hebrew Class w/ Yochai 7:30PM</p> <p>Shacharit 7:00 AM</p>	 <p>History Class w/ R. Hoffman 8:15 PM</p> <p>YOM HAZIKARON</p> <p>Shacharit 7:00 AM</p>	 <p>Parshah Class w/ R. Kracko 7:00PM</p> <p>YOM HAATZMAUT</p> <p>Shacharit 7:00 AM</p>	 <p>Talmud Class w/ R. Hoffman 8:15PM</p> <p>Shacharit 7:00 AM</p>	 <p>CHOL HAMOED</p> <p>Shacharit 7:00 AM Eve. Service 7:30 PM</p>	 <p>ACHREI MOT-KEDOSHIM</p> <p>Shacharit 9:15 AM Mincha 7:25 PM Havdalah 8:34 PM</p>
30 9 Iyyar						
 <p>CHOL HAMOED</p> <p>Shacharit 8:00 AM</p>						

Congregation Anshe Sholom

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..... REMINDER

Daylight Savings Time begins
at 2am Sunday March 12, 2023

DON'T FORGET TO
**SPRING
FORWARD**

Saturday Night
MARCH 11th
MOVE YOUR CLOCK AHEAD ONE HOUR



**COMEDY
NIGHT**
@ Anshe
Sholom

Don't miss this
night of laughter

\$36/person
* Dinner & drinks will be served *

**We hope
to see you there!**

For more information,
or to RSVP,
contact our shul office:
asnewroch@aol.com
(914) 632-9220

featuring **Eli Lebowicz**

SUNDAY
MARCH 26, 2023
@ 8:00 PM