



Kol Sholom

BI-MONTHLY BULLETIN OF
CONGREGATION ANSHE SHOLOM



VOICE OF PEACE ■ MARCH/APRIL 2024 ■ ADAR / NISSAN / IYYAR ■ 5784



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SAVE THESE DATES

Shabbat Across America Mar. 1st-2nd
 Breakfast Lecture: *"Campus Antisemitism: How bad is it and is anything changing?"* ... Mar. 17th
 Purim Festivities Mar. 23rd-24th

Breakfast Lecture: *"The Precarious Place of Jews in the American Electorate of 2024"* Apr. 14th
 Derashat Shabbat HaGadol: *"Freedom in a World of Slavery"* Apr. 20th
 Siyyum of the Firstborn Apr. 22nd
 Anshe Sholom Community Seder Apr. 22nd
 Pesach Apr. 22nd-30th
 Anshe Sholom Testimonial Dinner Jun. 9th



FROM THE RABBI'S STUDY



Dear friends,

The months of March and April will be a busy time at Congregation Anshe Sholom, as we observe Purim and Passover. This year, Purim falls out on a Saturday night and Sunday (March 23-24). In order to accommodate those arriving from a distance, we will delay Maariv until 8:30PM. The Megillah reading will begin at approximately 8:40PM. If there is a need for a late Megillah reading on Saturday night, please let me know. I encourage you to participate in the Sisterhood Mishloach Manot program. Baskets will be available for pick-up on Purim day in the Goldman Room. Please join us for Megillah reading on Purim day, either during Shacharit services or Mincha at 3:00PM. We will have a festive Purim Seudah immediately following the afternoon reading. I will be distributing Matanot L'Evyonim on Purim morning to several local Jews in need of our assistance. Your generosity is greatly appreciated by those who are struggling to make ends meet.

Looking ahead to Passover, please make sure that you submit your Sale of Chametz authorization forms in a timely manner. Every year, there is someone who procrastinates and fails to get the form to me on time. If you will be in a different time zone, make sure that detail is included in your form. A separate sale will be conducted for those travelling to Europe or Israel. I am looking for volunteers to help me perform Bedikat Chametz on the shul building. Children are especially good for this task. I will be koshering the shul kitchen on Wednesday, April 17th. If you have utensils that need Hag'alat Keilim, boiling water will be available that evening. Also, if you would like to borrow the shul's steamer to kasher your countertops, please arrange a time with me. We will burn the Chametz in the shul parking lot on the morning of Erev Pesach after I make a siyyum for the Fast of the Firstborn. If you have your Lulav from last Sukkot, please bring it to the bonfire.

The Community Seder will be held on the first night of Passover (April 22). It is a special evening of song, learning, wine, food, and a guest appearance from Elijah the Prophet through the emergency exit. If you don't already have Seder plans, please consider joining us at Anshe Sholom. I expect that many of our members will be away for Passover. If you are home, we need your best efforts with regard to minyan attendance on Yom Tov, both mornings and evenings.

Don't forget that Yizkor is recited on the eighth day of Passover at approximately 10:45AM. After Passover, I will repurchase the Chametz as quickly as possible. By 9:00PM on Tuesday night,

April 30th, you can assume that the Chametz has been bought back. If there are any problematic stores selling post-Passover Chametz, I will put out an announcement at the appropriate time.

Lastly, I want to appeal to all of our members to increase their practical involvement with the synagogue. We are a small congregation that has relied very heavily on only a limited group of volunteers. Those lay leaders have spent countless hours doing all sorts of tasks to keep the shul running smoothly. If you have time, energy, and expertise, please let me know how you can be of service.

Best wishes,

Rabbi Evan Hoffman

SIYYUM OF THE FIRSTBORN
[Masechet Rosh Hashanah]

Monday, April 22nd
After Shacharit (7 AM), followed by breakfast

SHABBAT HAGADOL DRASHA
April 20, 2024 @ 6:15 PM
"Freedom in a World of Slavery"

BREAKFAST LECTURE
March 17, 2024
"Campus Antisemitism: How bad is it and is anything changing?"

THE PRESIDENT'S PERSPECTIVE



Dear Friends,

It was a year ago that I wrote the March-April 2023 message while on a plane to Germany for a work conference. It was a very difficult few days -- being in Germany brought up so many feelings and fears associated with the country and being a granddaughter of Holocaust survivors.

It is hard to believe where the world is today. While Germany felt uncomfortable, I wasn't actually concerned about speaking Hebrew with my colleagues on the streets of Frankfurt. Today, things are different everywhere. From Israel to Europe to New Rochelle, it's a whole new world- or perhaps a world that we didn't realize was right under our noses.

As we navigate the ever-changing currents of the world around us, the importance of community shines bright. Our small but strong Anshe Sholom community is a testament to what we can achieve together. One hundred and twenty-eight years of Jewish New Rochelle, of celebrations, of prayer, of good times and bad.

I am one to always enjoy finding a reason to celebrate -- especially if that celebration can happen outdoors in warm weather. But, over the past few months, it has been hard to think about parties and celebrations while our friends and family, all 9 million of them, are at war.

As president of Anshe Sholom, my main two concerns have always been membership and shul finances, which, of course, go hand in hand. Thank God, your generosity and the generosity of generations that have come before you have enabled us to be here week after week, year after year.

Anshe Sholom's Annual Testimonial Dinner is our biggest and most important fundraiser of the year. But more than that, it is a celebration of people who exemplify the best in our community's values. I am excited to invite you to join us for our Annual Testimonial Dinner on June 9, 2024.

This year, we are privileged to honor Drs. Morris and Sandy Schoeneman for their invaluable contributions to Anshe Sholom. Morris, serving as our Second Vice President and previously as Treasurer, has been a pillar of strength and dedication for our community. Alongside him, Sandy's unwavering support has been fundamental, together embodying a partnership that significantly enriches our congregation.

Our annual dinner also allows us to reflect upon and celebrate the enduring legacy of Allan Glick, z"l. Allan's generosity and profound bond with Anshe Sholom have left an indelible mark on our community. As we pay tribute to him, we also extend our heartfelt gratitude to Marilyn, his wife, and their family for sharing Allan with us and their ongoing support. It is in Allan's memory that we are delighted to present the Allan Glick Service Award to AnnBeth Cohen and Joel Givertz this year, recognizing their exceptional contributions and service that embody the spirit Allan represented.

Morris, Sandy, AnnBeth, and Joel remind us that every act of service, big and small, strengthens our shul and truly makes a difference.

We will also celebrate the courage and dedication of Ariel, Michael, and Orzi, whose bravery in defending our homeland during the war makes us all so proud. As we look forward to Michael's safe return back from Israel, our collective prayers for his safety and for the protection of all in Israel remain front and center.

Please mark your calendars for June 9 and help us make the dinner a resounding success by contributing ads for our journal. For details on submitting ads, please refer to the bulletin insert.

In other exciting news, just last week, we launched a new monthly speaker series. Mordy Ovits' talk was a resounding success, and we eagerly anticipate Dr. Alex Joffe's presentation on March 17. I encourage everyone to attend, as these events highlight our collective thirst for learning, growth, and community engagement.

To our new members, your decision to join us brings fresh energy to our synagogue, and we are grateful for your presence.

As we look ahead to the unknowns of 2024, I truly believe that together, we can face any challenge and emerge stronger.

Sincerely

Yael Schulman

President



BREAKFAST LECTURE

April 14, 2024

Alan Steinberg, Professor of Political Science, Columnist, and former official in the Bush Administration will explore:

"The Precarious Place of Jews in the American Electorate of 2024"

A MESSAGE FROM SISTERHOOD



Dear Friends,

Looking forward to Spring, and a warm-up, now that it's March. Adar Shani begins on the 10th. A few weeks later we'll be celebrating Purim with the Gantze Megillah: costumes, a party and Seudah and Mishloach Manot.

Then in April, Passover on the horizon will have us scrubbing and sweeping our homes and getting rid of chametz in every nook and cranny, including pockets and purses.

Sisterhood is preparing Mishloach Manot that we think you'll all enjoy, for every member of the congregation. You should have received the form in the mail and we encourage you to complete and return it to the office as soon as possible. (There is also a form in this Bulletin on page 5). We are counting on your participation in this annual program in support of Sisterhood.

Lastly, there will be a 50/50 raffle at the Purim Party, as well as a Sisterhood table where you can use your non-winning tickets as scrip to select from a wide variety of gifts.

Looking forward to seeing you soon!

B'Shalom,

Joanne Wiesner-Steiner

Sisterhood Co-President



SUNSHINE CARDS

Refuah Shleimah to our friend Rose Lipschitz, from:
The Sisterhood of Congregation Anshe Sholom.

Mazal Tov to the Kracko family on the wedding of Simi Kracko to Chaim Perlow, from: The Sisterhood of Congregation Anshe Sholom.



MEMORIAL CARDS

In Loving Memory of Tony Danios, from: Jason, Carin and Bobby Mehler. Tony was a professional actor, who appeared in the movies "Porkies" and other feature films, and a good neighbor and friend.

In Memory of Lilly Backer, to Frimet & Bryan Herstic from: Phyllis & Herman Steinberg and The Sisterhood of Congregation Anshe Sholom. May her memory be a blessing and may her neshama have an aliya to the highest of heavens.

**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.**

SHUL DONATIONS

In Celebration

To Constance Levi, a very honorable person, from:
Janet & Joseph Zuckerman.

David Evan Hirsch Library

To Marlene & Armand Lerner, very honorable people. Many thanks, from: Janet & Joseph Zuckerman

CONGREGATION ANSHE SHOLOM SISTERHOOD



ב"ה
PURIM IS JUST AROUND THE CORNER!

Allow Sisterhood to take care of all your Mishloach Manot needs. We'll send a lovely Purim Bag to your friends and family. A donation of \$180.00 sends Mishloach Manot to every member of the congregation, and helps to support Sisterhood's many projects. When several people sponsor Mishloach Manot for one person, the recipient receives a gift bag and note listing all those who have honored them. Alternately you may choose to send individual Mishloach Manot bags at \$15.00 per bag. Participants living out of town or not affiliated with Anshe Sholom will receive a card in lieu of Mishloach Manot. Participation in the Mishloach Manot Program allows you to observe the Mitzvah of Purim and to support Sisterhood in our remarkable 107th year.

PLEASE SEND YOUR ORDER, WITH PAYMENT, BY MONDAY, MARCH 11TH.
Checks should be made payable to: SISTERHOOD OF CONGREGATION ANSHE SHOLOM

Mishloach Manot will be distributed after morning and afternoon Megillah readings on Sunday, March 24th. Questions?
Contact Joanne Wiesner-Steiner at 914-806-3410 or Constance Levi at 914-879-0777

Chag Purim Sameach,
Joanne Wiesner-Steiner and Constance Levi, Sisterhood Co-Presidents

MISHLOACH MANOT ORDER FORM PLEASE NOTE THE EXTENDED DUE DATE FOR THE RETURN OF THIS FORM WITH PAYMENT IS NOW MARCH 11TH, 2024

Your Name _____ phone number _____

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

2nd Option: Please send Mishloach Manot to the people listed below. I have enclosed \$15 for each bag.

of bags _____ @ \$15. = _____ Total Amount enclosed: _____

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

Congregation Anshe Sholom Tu B'Shevat 5784: MASTER CHEF EDITION



ANSHE SHOLOM PURIM 5784



Motzei Shabbat
SATURDAY, MARCH 23, 2024
Megillah Reading @ 8:30 PM • followed by light refreshments




PURIM DAY SCHEDULE

 **SHACHARIT 8:00 AM**

 **MEGILLAH READING 8:30 AM**

MINCHA & MEGILLAH 3:00 PM

FOLLOWED BY  PARTY & SEUDAH

 **THIS PURIM, JERUSALEM COMES TO NEW ROCHELLE!**
EXPERIENCE THE MAGIC OF MACHANE YEHUDA



DATE: Sunday, Purim Day, March 24th

 **LOCATION:** 50 North Avenue

DIVE INTO AN AUTHENTIC ISRAELI PURIM BASH!



PARTY: Revel in True Israel Style



FEAST: Savor a Festive Meat Seudah

FUN UNLEASHED - FOR ALL AGES!



BOUNCY CASTLE



EXCITING GAMES



FABULOUS PRIZES

 **PRICE**

ADULTS: \$36

CHILDREN (3-12): \$18



EARLY BIRD OFFER

If you book by March 10th

SAVE \$10 ON TOTAL COST

All-Inclusive Fun: Dinner, games, and joy included in every ticket!

SIGN UP HERE



THOUGHTS ON PURIM— by Rabbi Evan Hoffman

Mordecai's Refusal to Bow

Haman's genocidal plot against the Jews was triggered by Mordecai's refusal to show obeisance to the newly installed Persian vizier. "All the king's courtiers in the palace gate knelt and bowed low to Haman, for such was the king's order concerning him; but Mordecai would not kneel or bow low (Esther 3:2)." Knowing Mordecai's reason for violating royal orders and thereby exposing himself to grave danger would seem to be essential for a proper understanding of the larger narrative. And yet, Scripture is largely silent on the matter, leaving much room for speculation.

One approach is to suggest that Mordecai did not have a good reason for his obstinate refusal to bow. In this view, Mordecai acted arrogantly and recklessly. In antiquity there must have been some people who posited such a reading of Esther 3:2, because the Septuagint bothers to expressly reject that calumny against Mordecai. In the Additions to Esther, Mordecai pleads to God, "You know all things, you know, O Lord, that it was not in insolence or pride or for any love of glory that I did this and refused to bow down to this proud Haman (Greek Esther 13:12)." Even among rabbinic Jews, the reception history of Esther was not smooth (as I outlined in my 2015 essay "Purim and the Struggle between Nationalists and Moderates"). In one Talmudic passage, King David is taken to task for his failure to execute Mordecai's ancestor Shimei. Mordecai is there characterized as a villain for having aroused Haman's ire (Megillah 12b).

Some 19th century Christian Bible scholars held a dim view of the Book of Esther and, specifically, of Mordecai's character. Lewis Bayles Paton regarded Mordecai's refusal to bow as "inexplicable and unreasonable." But his reading of Esther, animated by anti-Jewish sentiment, is misguided. The author of Esther clearly regarded Mordecai as a wise and heroic figure dedicated to the wellbeing of his kinsmen. The Megillah concludes with high praise: "For Mordecai the Jew ranked next to King Ahasuerus and was highly regarded by the Jews and popular with the multitude of his brethren; he sought the god of his people

and interceded for the welfare of all his kindred (Esther 10:3)."

Another suggestion is that Mordecai and Haman knew each other from an unpleasant previous encounter. The Midrash tells a story of Mordecai and Haman both being sent by the king on a military expedition. Mordecai rationed his legion's foodstuffs while Haman did not. Desperate for Mordecai to supply him with victuals, Haman agreed to enslave himself to Mordecai. When Haman was later elevated to the highest position in the royal court, Mordecai could not bring himself to accord respect to a man who was actually his slave (Yalkut Shimoni Esther 1056). In the Septuagint, Haman harbored ill will toward Mordecai even before his elevation to the position

of vizier. After Mordecai saved the king's life by exposing the assassination plot hatched by the eunuchs Gabatha and Tharra, "Haman was determined to injure Mordecai and his people (Greek Esther 12:6)." [Mordecai may have sensed that Haman took part in the regicidal conspiracy.] Plot embellishments such as these, whether in rabbinic or external literature, are attempts to resolve problems in the core narrative. Yet for the serious student of Scripture,

these contrived explanations necessarily fall flat.

The only indication in the Masoretic Text why Mordecai refused to bow is his response to the importuning of colleagues at the palace gate: "For he had explained to them that he was a Jew (Esther 3:4)." The sages and traditional commentators understood this to mean that Mordecai's refusal to bow to Haman was because of Jewish religious scruples. At first blush, such an answer seems unsustainable. Granted, the Decalogue forbids bowing down to graven images or foreign deities (Exodus 20:5). However, Scripture is replete with examples of Israelite heroes who bowed down before fellow humans as a sign of respect. Abraham bowed down to the Hittite Assemblymen at Hebron (Genesis 23:7); Jacob bowed seven times to Esau (33:3); Joseph's brothers bowed down to Zaphenath-paneah



(43:28); Moses bowed down to his father-in-law, Jethro (Exodus 18:7); David bowed down to Saul (I Samuel 24:8); and Nathan the Prophet bowed down to David (I Kings 1:23).

To justify Mordecai's behavior on religious grounds the Targum Rishon, Midrash (Esther Rabbah 7:6), and Ibn Ezra all assert that Haman wore an idol on his clothing. This fanciful interpretation has no basis in the text. Alternatively, the Talmud (Megillah 19a, Sanhedrin 61b), Midrash (Esther Rabbah 7:8), and Rashi all claim that Haman regarded himself as a deity to be worshipped. Some scholars find support for this view by citing an Apocryphal work in which Holofernes mandates that all "worship only Nebuchadnezzar and pray to him as a god (Judith 3:8)." The fatal weakness of this interpretation, however, is that Haman is merely the vizier and not the king. Even if Ahasuerus were to deify himself – something Persian kings did not do – he certainly would not have ordered the deification and popular worship of his subordinate.

The Septuagint, Targum Sheni, and Midrash posit yet another type of religious objection on Mordecai's part. "But I did so that I might not set human glory above the glory of God, and I will not bow down to anyone but You, Who are my Lord (Greek Esther 13:14)." In this view, Mordecai regarded it as an affront to God's dignity for man to bow down to a fellow mortal. Prostration is reserved exclusively for the worship of God. The Midrash then has Mordecai's colleagues at the palace gate question him by recalling Israelite heroes of yore who did bow down to fellow mortals, including Jacob, Mordecai's ancestor, who bowed down before Esau, Haman's ancestor. Mordecai responded that his forebear Benjamin had not yet been born at the time of the Jacob-Esau encounter and that no Benjaminite, in whose territory the Divine Presence rests, would ever prostrate himself before someone of flesh and blood (Genesis Rabbati Vayishlach 151, Yalkut Shimoni Esther 1054).

Elias Bickerman understood Mordecai's behavior as a refusal to perform *proskynesis*. The Greek term refers to the act of obeisance done before Persian monarchs. The gesture ranged from a slightly bowed head and kiss on the hand to full prostration. The Greeks regarded it as undemocratic and indicative of Persian despotism. Spartan emissaries to the east refused to perform the rite before Xerxes (Herodotus 7.136). Alexander the Great unsuccessfully attempted to introduce *proskynesis* into Hellenic culture after his conquest of Persia. He was rebuffed by Callisthenes with these words: "I declare that there is no honor fitting to man that Alexander does not deserve. But a distinction has been drawn by men between honors fit for mortals and honors fit for gods, for example in the matter of building temples, and setting up cult statues, and making sacrifices and libations to them, and offering hymns to the gods but eulogies to men. Most important is the distinction drawn

in the matter of obeisance (Arrian of Nicomedia, Anabasis 4.11.2.)" Callisthenes' objection bears a striking resemblance to arguments attributed to Mordecai by the Midrash.

The weakness of the above theory is that Mordecai not only refused to bow, he later would "not rise or even stir on account of Haman (Esther 5:9)." Concern for God's dignity could not possibly be the basis for that extreme level of insolence. Moreover, Esther lowered herself before Ahasuerus (Esther 8:3). And as for Mordecai, he is later appointed vizier and would have had to physically show obeisance to Ahasuerus. Carey Moore (Anchor Bible) notes that there is no textual evidence Mordecai ever refused to do so.

More broadly, it is difficult to accept that religious scruples undergirded Mordecai's refusal to bow. The Book of Esther is very secular in nature. The Name of God is not mentioned. Jewish religious observances are completely absent. The heroine is in an exogamous marriage. That the various Jewish expositors of the Hellenistic and Roman periods chose to emphasize the religious aspect of Mordecai's refusal is, as noted by Adele Berlin, consistent with the fact that in those periods "religious distinctions between Jews and other peoples became more important." But it does not prove that the author of the Masoretic Text intended it so to be read.

Many scholars assume that Mordecai's refusal to bow down to Haman, a manifestation of the mutual ill will between the two men, stemmed from the historical national enmity between the Jews and the Amalekites. The Pentateuch speaks of a long multi-generational war between God's people and Amalek (Exodus 17:16), and requires that the heinous deeds of the Amalekites not be forgotten (Deuteronomy 25:19). Haman is repeatedly identified in the Megillah as an Agagite. Agag was the Amalekite king who waged war against Saul and who was hacked to death by Samuel (I Samuel 15:8). The advantage of this interpretation is that it takes into account Esther 3:4 without the need to fabricate narrative details or to superimpose on the story unsubstantiated religious concerns. Furthermore, it explains why Haman so quickly escalated the matter from a private feud into a plan for mass murder (Esther 3:6). The doctors of the Jewish liturgical calendar may have favored this interpretation, as they fixed the reading of Parshat Zakhon on the Sabbath preceding Purim. Josephus likely accepted this viewpoint as well. Although he wrote that Mordecai refused to bow because he was "so observant of his own country's laws that he would not worship man," Josephus added that "Haman was naturally an enemy of the Jews, because the nation of the Amalekites, of which he was, had been destroyed by them (Antiquities 11.6.5)." *Interestingly, this line of thinking is absent from the two Greek translations,*

where Haman is never called an Agagite. The Septuagint identifies Haman as a Bougean (3:1), while the Alpha-Text identifies him as a Macedonian (A:17).]

Over the centuries, several of the traditional rabbinic writers questioned Mordecai's behavior in light of the danger it brought upon Jewry. Maharal of Prague wondered why Mordecai did not simply recuse himself from the palace gate. He answered that Mordecai was right to pick a fight with Haman. Scripture teaches: "Those who forsake instruction praise the wicked, but those who heed instruction fight them (Proverbs 28:4)." Rabbi Simeon bar Yochai derived from the verse that pietists have license to antagonize the wicked and to initial verbal conflict with them (Berakhot 7b). Yet Maharal's answer appears to be undermined by the conclusion of the very Talmudic passage he cites. The Amoraim distinguished between the ordinary times and the hour when fortune smiles down upon the wicked. Mordecai aggravated Haman at the apex of Haman's rise to political power.

Rabbi David ibn Zimra, noting that Haman was at the height of fortune, too, questioned why Mordecai did not simply run away. He theorized that Mordecai was willing to sacrifice himself for the national cause, just as Meshach, Shadrach, and Abednego had done. Mordecai did not anticipate that Haman would escalate the conflict and so he did not regard his refusal to bow as in any way endangering the community. Only after the proclamations were made in Susa did Mordecai realize the grave significance of his private act of defiance (Shu"t Radbaz 1:284).

There is a critically important lesson to be learned from Esther 3:2 as interpreted by Radbaz. When a Jew antagonizes a well-placed gentile, especially one known for harboring anti-Semitic tendencies or, by dint of his or her background, likely to harbor such feelings, that Jew puts the entire Jewish community at risk. It does not matter whether the Jew was motivated by personal vanity, religious scruples, or patriotic fervor; danger lurks all the same. Yet sometimes the need to defy our adversaries is felt so intensely that all caution is thrown to the wind. At those times, conflict is inevitable, and the Jew relies upon the vouchsafed eternity of our people in his fight to survive.



Save the
DATE!

SUNDAY
JUNE 9, 2024
Congregation
Anshe Sholom

ANNUAL
TESTIMONIAL
DINNER

This year, we will honor
MORRIS & SANDY
SCHOENEMAN

... AND ...
ANNBETH COHEN
& JOEL GIVERTZ
recipients of the
Allan Glick Memorial
Service Award

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



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

Monday, April 22ND 2024

MINCHA/MA'ARIV 7:30PM...SEDER 8:15PM

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 APRIL 11TH**

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** _____

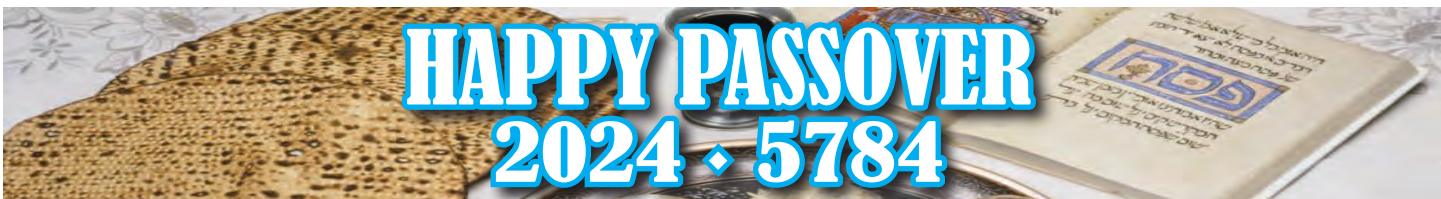
Signature _____

Please complete and return this form with your RESERVATION & DONATION by **APRIL 11TH** 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 (בְּדִיקַת חֻמֶּץ) – On Sunday night, April 21st we search our homes for chametz. Customarily we use a candle, feather, and spoon. For safety reasons it may be preferred to use a flashlight instead of a candle. This is intended to be a thorough and serious search of all locations where chametz might possibly be found. If the home was previously cleaned and there is no expectation to find any chametz, it is advised to “plant” ten small pieces of bread throughout the house. The search begins with a blessing: **בְּרַחֵם אֱתָהּ ה' אֱלֹהֵינוּ מִלֶּךְ הַעוֹלָם אֲשֶׁר קִדְּשָׁנוּ בְּמִצְוֹתָיו וְצִוָּנוּ עַל בְּעוּר חֻמֶּץ.** 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 (בְּעוּר חֻמֶּץ) — On Monday, morning, April 22nd, 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: 10:37AM

Latest time to own chametz: 11:45AM

Sale of Chametz (מְכִירַת חֻמֶּץ): 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 22nd, 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 22nd 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 בְּכוֹרוֹת) — On the Eve of Passover it is customary for firstborn males to fast in remembrance of the Plague of the Firstborn. While the Egyptians perished, the Israelite firstborn were spared by God. The tradition in most communities is to offer the firstborn a way of exempting themselves from this fast. A celebratory Siyyum is made upon the conclusion of a tractate of Talmud. This is followed by a meal to which the firstborn are invited to participate. We will have a Siyyum on Tractate Rosh Hashanah 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 Monday, April 22, 2024. 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? _____



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MARCH 2024

ADAR I/ADAR II/NISSAN 5784

Sunday	Monday	Tuesday	Wednesday	Thursday	Friday	Saturday
 <p>DAF YOMI via ZOOM</p> <p>Sundays – Friday 10:30 AM</p>	 <p>Daily Services MARCH</p> <p>Sundays 8:00AM Mondays–Fridays 7:00AM Saturdays 9:15AM</p>	 <p>Happy Purim!</p>	<p>1 21 Adar I</p> <p> 5:29 PM</p> <p>SHABBAT ACROSS AMERICA</p> <p>Shacharit 7:00 AM Eve. Service 5:30 PM</p>	<p>2 22 Adar I</p> <p>KI TISSA</p> <p>Shacharit 9:15 AM Mincha 5:20 PM Havdalah 6:33 PM</p>		
<p>3 23 Adar I</p> <p>Shacharit 8:00 AM</p>	<p>4 24 Adar I</p> <p>Shacharit 7:00 AM</p>	<p>5 25 Adar I</p> <p>History Class w/ R. Hoffman 8:15 PM</p> <p>Shacharit 7:00 AM</p>	<p>6 26 Adar I</p> <p>Parshah Class w/ R. Kracko 7:00PM</p> <p>Shacharit 7:00 AM</p>	<p>7 27 Adar I</p> <p>Talmud Class w/ R. Hoffman 8:15PM</p> <p>Shacharit 7:00 AM</p>	<p>8 28 Adar I</p> <p> 5:37 PM</p> <p>VAYAKHEL SHABBAT SHEKALIM</p> <p>Shacharit 9:15 AM Mincha 5:30 PM Havdalah 6:41 PM</p>	
<p>10 30 Adar I</p> <p>ROSH CHODESH</p> <p>Shacharit 8:00 AM</p>	<p>11 1 Adar II</p> <p>ROSH CHODESH</p> <p>Hebrew Class w/ Yochai 7:30PM</p> <p>Shacharit 7:00 AM</p>	<p>12 2 Adar II</p> <p>Shacharit 7:00 AM</p>	<p>13 3 Adar II</p> <p>Parshah Class w/ R. Kracko 7:00PM</p> <p>Shacharit 7:00 AM</p>	<p>14 4 Adar II</p> <p>Talmud Class w/ R. Hoffman 8:15PM</p> <p>Shacharit 7:00 AM</p>	<p>15 5 Adar II</p> <p> 6:44 PM</p> <p>PEKUDEI</p> <p>Shacharit 9:15 AM Mincha 6:40 PM Havdalah 7:48 PM</p>	
<p>17 7 Adar II</p> <p>Shacharit 8:00 AM</p>	<p>18 8 Adar II</p> <p>Hebrew Class w/ Yochai 7:30PM</p> <p>Shacharit 7:00 AM</p>	<p>19 9 Adar II</p> <p>History Class w/ R. Hoffman 8:15 PM</p> <p>Shacharit 7:00 AM</p>	<p>20 10 Adar II</p> <p>Parshah Class w/ R. Kracko 7:00PM</p> <p>Shacharit 7:00 AM</p>	<p>21 11 Adar II</p> <p>Talmud Class w/ R. Hoffman 8:15PM</p> <p>TA'ANIT ESTHER BEGINS 5:44 AM ENDS 7:39 PM</p> <p>Shacharit 7:00 AM Mincha 6:40 AM</p>	<p>22 12 Adar II</p> <p> 6:50 PM</p> <p>VAYIKRA SHABBAT ZACHOR EREV PURIM</p> <p>Shacharit 9:15 AM Mincha 6:45 PM Havdalah 7:54 PM Maariv 8:30 PM/ Followed by Megillah Reading</p>	
<p>24 14 Adar II</p> <p>PURIM!</p> <p></p> <p>Shacharit 8:00 AM Megillah 8:30 AM Late Megillah & Mincha 3:00 PM Seudah 5:30 PM</p>	<p>25 15 Adar II</p> <p>SHUSHAN PURIM</p> <p>Hebrew Class w/ Yochai 7:30PM</p> <p>Shacharit 7:00 AM</p>	<p>26 16 Adar II</p> <p>Shacharit 7:00 AM</p>	<p>27 17 Adar II</p> <p>Parshah Class w/ R. Kracko 7:00PM</p> <p>Shacharit 7:00 AM</p>	<p>28 18 Adar II</p> <p>Talmud Class w/ R. Hoffman 8:15PM</p> <p>Shacharit 7:00 AM</p>	<p>29 19 Adar II</p> <p> 6:59 PM</p> <p>TZAV/ SHABBAT PARAH</p> <p>Shacharit 9:15 AM Mincha 6:50 PM Havdalah 8:03 PM</p>	
<p>31 21 Adar II</p> <p>Shacharit 8:00 AM</p>	<p>Shacharit 7:00 AM</p>	<p>Shacharit 7:00 AM</p>	<p>Shacharit 7:00 AM</p>	<p>Shacharit 7:00 AM</p>	<p>Shacharit 7:00 AM Eve. Service 7:00 PM</p>	

APRIL 2024

SHEVAT/ADAR 5784

Sunday	Monday	Tuesday	Wednesday	Thursday	Friday	Saturday	
 Daily Services APRIL Sundays 8:00AM Mondays-Fridays 7:00AM Saturdays 9:15AM	1 22 Adar II  Hebrew Class w/ Yochai 7:30PM Shacharit 7:00 AM	2 23 Adar II  History Class w/ R. Hoffman 8:15 PM Shacharit 7:00 AM	3 24 Adar II  Parshah Class w/ R. Kracko 7:00PM Shacharit 7:00 AM	4 25 Adar II  Talmud Class w/ R. Hoffman 8:15PM Shacharit 7:00 AM	5 26 Adar II  7:07 PM Shacharit 7:00 AM Eve. Service 7:10 PM	6 27 Adar II SHEMINI SHABBAT HACHODESH Shacharit 9:15 AM Mincha 7:00 PM Havdalah 8:11 PM	
7 28 Adar II Shacharit 8:00 AM	8 29 Adar II  Hebrew Class w/ Yochai 7:30PM Shacharit 7:00 AM	9 1 Nissan ROSH CHODESH Shacharit 7:00 AM	10 2 Nissan  Parshah Class w/ R. Kracko 7:00PM Shacharit 7:00 AM	11 3 Nissan  Talmud Class w/ R. Hoffman 8:15PM Shacharit 7:00 AM	12 4 Nissan  7:14 PM Shacharit 9:15 AM Eve. Service 7:15 PM	13 5 Nissan TAZRIA Shacharit 9:15 AM Mincha 7:05 PM Havdalah 8:18 PM	
14 6 Nissan Shacharit 8:00 AM	15 7 Nissan  Hebrew Class w/ Yochai 7:30PM Shacharit 7:00 AM	16 8 Nissan  History Class w/ R. Hoffman 8:15 PM Shacharit 7:00 AM	17 9 Nissan  Parshah Class w/ R. Kracko 7:00PM Shacharit 7:00 AM	18 10 Nissan  Talmud Class w/ R. Hoffman 8:15PM Shacharit 7:00 AM	19 11 Nissan  7:22 PM Shacharit 7:00 AM Eve. Service 7:25 PM	20 12 Nissan METZORA/ SHABBAT HAGADOL DRASHA 6:15 PM "Freedom in a World of Slavery" Shacharit 9:15 AM Mincha 7:15 PM Havdalah 8:26 PM	
21 13 Nissan BEDIKAT CHAMETZ SEARCH FOR CHAMETZ AFTER 8:27 PM Shacharit 8:00 AM	22 14 Nissan  EREV PESACH Ta'anit Bechorot FAST OF FIRSTBORN EAT CHAMETZ TIL 10:37 AM OWN CHAMETZ TIL 11:45 AM COMMUNAL SEDER 8:15 PM Shacharit 7:00 AM Siyyum 7:30 AM Mincha 7:30 PM	23 15 Nissan  1ST DAY PESACH Second Seder Shacharit 9:15 AM Mincha 7:30 PM	24 16 Nissan  2ND DAY PESACH Shacharit 9:15 AM Mincha 7:30 PM Havdalah 8:30 PM	25 17 Nissan  CHOL HAMOED Shacharit 7:00 AM	26 18 Nissan  CHOL HAMOED Shacharit 7:00 AM Eve. Service 7:30 PM	27 19 Nissan  CHOL HAMOED Shacharit 9:15 AM Mincha 7:25 PM Havdalah 8:33 PM	
28 20 Nissan  CHOL HAMOED Shacharit 8:00 AM Mincha 7:35 PM	29 21 Nissan  7TH DAY PESACH Shacharit 9:15 AM Mincha 7:30 PM	30 22 Nissan  8TH DAY PESACH Shacharit 9:15 AM Yizkor 10:45 AM Mincha 7:35 PM Havdalah 8:36 PM Chametz May be Eaten After 9:00 PM	 HAPPY PASSOVER			 DAF YOMI via ZOOM Sundays - Friday 10:30 AM	

Congregation Anshe Sholom

50 North Avenue • New Rochelle, NY 10805

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