



Kol Sholom

BI-MONTHLY BULLETIN OF
CONGREGATION ANSHE SHOLOM



VOICE OF PEACE ■ JULY/AUGUST 2024 ■ SIVAN/TAMMUZ/AV ■ 5784



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DATES TO KEEP IN MIND

| | |
|--------------------------|---------|
| Fast of Tammuz | Jul. 23 |
| Erev Tisha B'Av | Aug. 12 |
| Erev Rosh HaShanah | Oct. 2 |
| Erev Yom Kippur | Oct. 11 |
| Erev Sukkot | Oct. 16 |



FROM THE RABBI'S STUDY



Dear friends,

June 2024 was an especially busy and exciting month at Anshe Sholom. The annual Testimonial Dinner was a major success. It was the best-attended dinner in my tenure at the shul. We raised money to fund our operations for the coming year, enjoyed a delicious dinner, feted worthy honorees, and had a grand time. Shavuot followed a few days later. We learned Torah, enjoyed ice cream, and played the annual kickball game hosted by the Grimaldi family. Next was Eli's Bar Mitzvah. Sari and I thank everyone who attended and made the Bar Mitzvah Shabbos so special.

On a bittersweet note, Anshe Sholom is saying goodbye to two families moving back to Israel. We will miss Baruch & Gitit Popovtzer and their children Amit, Itay, and Lia. They were with us for three years while Baruch was training at Westchester Medical Center. Itay has been our most reliable junior chazzan, leading us in Yigdal and Anim Zemiroth from a very early age. We also say goodbye to Orzi & Reut Perlstein and their children Noam, Roni, Ella, and Lavie. Orzi has been a mainstay of our daily minyan. Reut taught our 4th grade children in WDS. We wish both families much hatzlacha in the years ahead.

I want to thank Tova Ovits for her service as Anshe Sholom's mobilizer in the recent primary election. The "ground game" was quite effective and helped determine the outcome of the election. I hope that in future elections, the Westchester Jewish community can sustain its now high level of civic engagement.

Every summer I can take time to prepare my lectures for the upcoming academic year. I'm happy to announce that my history lecture series will resume in September on alternating Tuesdays at 8:15PM on Zoom. The subject will be the "Arab-Israeli Peace Process (1948-2009)." My Thursday night Mishnah class will resume in September, and we will be learning Safrai's commentary on Masechet Shekalim.

At some point during the summer, you should receive in the mail membership forms for 2024-2025. Please respond promptly and alert the office how many High Holiday seats you will need for your family.

At the annual congregational meeting on June 25th, the synagogue elected a new slate of officers and board members. I want to thank Yael Schulman for her many years of service, including her most recent 3-year stint as president. She followed

the maxim of Pirke Avot (ה) במקום שאין אנשים השתדל להיות איש in her willingness to take on a second term as lay leader. And what a successful term it was! I wish much hatzlacha to her successor, Dr. Tom Grimaldi, who, too, is assuming the leadership role for a second time. I would strongly encourage any member with time and talents to volunteer for the shul. We need your participation to grow and strengthen the congregation.

Best wishes for an enjoyable summer,
Rabbi Evan Hoffman

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!**



**ANSHE SHOLOM'S ANNUAL ...
SUMMER BBQ**

Sunday, July 28, 2024

At the home of

Drs. Jenny Choi & Marc Bessler

[Details to follow]



THE PRESIDENT'S PERSPECTIVE



Dear Friends,

As I conclude my tenure as president of our beloved Anshe Sholom, I want to thank you for the incredible honor of serving this extraordinary community. Over the past three years, I have witnessed and been part of countless, wonderful moments at our shul.

Thank you for your support, dedication, and hard work. We have achieved so much for the Jewish community in South New Rochelle. I am deeply grateful for the trust and collaboration that have made my time as president so rewarding.

I know the shul is in incredible hands with Dr. Thomas Grimaldi at the helm, supported by a most dedicated and loving Board of Directors and Officers.

I look forward to continuing to be a part of this wonderful community and seeing the synagogue thrive in the years to come.

Wishing you a wonderful summer!

With gratitude and appreciation,

Yael Schulman

President



2024 Anshe Sholom Officers & Board of Trustees

ratified: June 25, 2024

- President:** Thomas Grimaldi
- Vice President:** Honey Neier
- Vice President:** Morris Schoeneman
- Secretary:** Albert Burchman
- Treasurer:** Paul Warhit

BOARD OF TRUSTEES

Term Expiring 2027

- Marc Bessler
- Morris Schoeneman
- David Tantleff
- Mordechai Ovits
- Honey Neier

Term Expiring 2026

- AnnBeth Cohen
- Edite Vieira
- Albert Burchman
- Joanne Wiesner-Steiner
- Alex Joffe
- Ruth Grayson

Term Expiring 2025

- Thomas Grimaldi
- Steve Hirsch
- Constance Levi
- Amichai Levy

A MESSAGE FROM SISTERHOOD



Dear Friends,

After a busy Spring, with Purim bags and the Shavuot Luncheon, we welcome the opportunity to slow down our pace over the Summer.

Sisterhood is planning for the Fall, as well as our usual chesed mitzvot initiatives. If you were at the Congregational meeting you heard about some of our ongoing activities and plans.

We are excited to plan more fun activities and events and hope you enjoy them. Become a member of Sisterhood and support us as we support Congregation Anshe Sholom and you.

Have a wonderful summer and be sure to stay safe and hydrated!

B'Shalom,
**Constance Levi &
 Joanne Wiesner-Steiner**
 Sisterhood Co-Presidents



SUNSHINE CARDS

Happy Birthday to Bobbi Mehler, from: The Sisterhood of Congregation Anshe Sholom.

Mazel Tov to Natalya & Udi Berdugo, on the birth of their daughter, Geula, from:
 The Sisterhood of Congregation Anshe Sholom

Mazel Tov to Dr. Marc Bessler and Dr. Jenny Choi on the birth of their grandson, Max (Mordechai Avraham), and to his proud parents, Dr. Eliana and Joe Segal, from:
 The Sisterhood of Congregation Anshe Sholom.

To Rabbi Evan & Sari Hoffman, Mazel Tov on the Bar Mitzvah of your son, Eli, from: Charlotte Lovich and The Sisterhood of Congregation Anshe Sholom.

Get Well wishes to Phyllis Steinberg, from:
 The Sisterhood of Congregation Anshe Sholom

TO PURCHASE SUNSHINE OR MEMORIAL CARDS
 contact:
Joanne Wiesner-Steiner
 joannewiesnersteiner@gmail.com



DONATIONS

In Honor of

To AnnBeth and Joel Givertz, Mazal Tov on receiving the Allan Glick Service Award, from: Julie Hazan and Josh Neier.

Happy birthday to Bobby Mehler on her special one, from: Congregation Anshe Sholom



CONGREGATION 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



THE 48TH ANNUAL WESTCHESTER JEWISH MUSIC & ARTS FESTIVAL

Sunday, August 18, 2024, from noon to 6 p.m.

Save the date for the 48th Annual Westchester Jewish Music & Arts Festival happening on Sunday, August 18th. Get ready to immerse yourself in a day filled with outstanding performances and a variety of vendors offering unique goods.

Stay tuned for further updates and announcements.

Dont miss this FREE, FAMILY, FESTIVAL!

GREAT JEWISH LEARNING @ ANSHE SHOLOM

HEBREW WITH YOCHAI

@ Anshe Sholom/ Monday 7:30 PM
 (IN PERSON ONLY... WILL RESUME IN THE FALL)



PARASHAT HASHAVUA W/RABBI MOSHE KRACKO

Wednesdays 7:00PM
 Join via Zoom:

<https://us04web.zoom.us/j/2055937188?pwd=eUh-Pay9ubkpGKzJkVU9CNTRvQ1Jqdz09>

JOIN RABBI HOFFMAN VIA ZOOM:

<https://zoom.us/j/807751748?pwd=ODZHUnJCZCsr3YzbnNhVE9ENEdqZz09>

DAF YOMI W/RABBI HOFFMAN

Sunday-Friday 10:30 AM (ONLY VIA ZOOM)

JEWISH HISTORY: THE ARAB-ISRAELI PEACE PROCESS W/RABBI HOFFMAN

@ Anshe Sholom/ Every Other Tuesday 8:15 PM
 (or via Zoom link above... WILL RESUME IN THE FALL)

MISHNAT ERETZ YISRAEL: MASECHET SHEKALIM CLASS W/RABBI HOFFMAN

@ Anshe Sholom/ Thursdays 8:15 PM
 (or via Zoom link above... WILL RESUME IN THE FALL)

PIRKEI AVOT W/RABBI HOFFMAN

@ Anshe Sholom/ Every Shabbat, 45 minutes before Mincha

A GLIMPSE INTO THE 2024
CONGREGATION ANSHE SHOLOM
TESTIMONIAL DINNER

















The fast of Tisha b'Av, known primarily as the annual commemoration of the destruction of the Holy Temple and the fall of the Jewish Commonwealth in 70 CE, also marks the fall of Bethar in 135 CE and disastrous repercussions of the failed Bar Kokhba Rebellion. The Mishnah records that on the ninth of Av the Romans plowed over the city of Jerusalem (Ta'anit 4:6). Topographical changes to Jerusalem were accompanied by demographic and cultural changes. What had been a Jewish city was transformed into the pagan Aelia Capitolina.

The historiographic tradition is that the Roman Emperor Hadrian banned Jews from Jerusalem and that this exclusionary policy remained in effect for centuries. Yet this important piece of historical information is not known to us from Roman legal writings; those archives are silent about the issue of Jews in Jerusalem. Rather, it is from the writings of the Church Fathers and early Christian chronographers that we learn of Jews' being barred from their former capital and the locus of their spiritual yearnings.

Mid-second century CE Christian apologist Justin Martyr wrote that, in his day, no Jew ascends on pilgrimage to Jerusalem because the Jews have been expelled from the city and are not allowed re-entry (Dialogue with Trypho 16, 92). He noted that the city was tightly guarded and that any Jew caught entering was subject to the death penalty (First Apology 47). Tertullian (early third century CE) added that Jews were barred from entering not only Jerusalem but also Bethlehem, and that they could catch a glimpse of their holy places only from a distance (Against the Jews 13:3-4). Eusebius (early fourth century CE), borrowing from Aristo of Pella, claimed that by Hadrianic decree Jews were absolutely prevented from entering the broader Jerusalem district such that, even from a distance, they could not see the site of the destroyed Temple (Ecclesiastical History 4:6).

The Pilgrim of Bordeaux, who visited the Holy Land in 333 CE, noted that Jews had some limited access to Jerusalem. "There is a perforated stone to which Jews come every year, anoint it, bewail themselves with groans, and so depart." Jerome (late fourth century) expressly identified the ninth of Av as the day on which Jews could approach the Temple Mount. He vividly described the annual pilgrimage of Jewish mourning: "You can see with your own eyes a piteous crowd gathering

on the day that Jerusalem was captured and destroyed by the Romans. Woebegone women stand with old men who appear weighed down with years. This mob of wretches congregates and groans over the ruins of their Temple... A soldier asks money to allow them to weep a little longer (On Zephaniah 1:15)." Thus, even on the one day a year when the exclusionary policy was relaxed, Jews could gain access to their sacred territory only through bribery.

Some scholars have questioned the accuracy of these Christian historical reminiscences because such reports are tainted by an overt theological agenda of anti-Judaism and are inconsistent with each other.

A key element of early Christian belief was that the Jews suffered the destruction of the Temple and the loss of national sovereignty as punishment for their rejection of the messiahship of Jesus. The Gospel of Matthew predicted the total devastation of earthly Jerusalem. "There shall not be left here one stone upon another that shall not be thrown down (24:2)." Justin Martyr understood the exclusion of Jews from Jerusalem to be the fulfillment of ancient prophecy: "It will make her land a desolation and none shall dwell in it (Jeremiah 50:3)." Tertullian recalled Rome's crushing victory over Judea and cited the verse "Your land is forsaken, your cities consumed by fire... overthrown by an alien people (Isaiah 1:7)." But Tertullian also misinterpreted Scripture to serve Christological purposes. Isaiah 33:17 is best rendered "When your eyes behold a king in his beauty, when they contemplate the land round about." Tertullian translated it this way: "You shall see the king with his brightness, and your eyes shall see the land from a distance." He applied the beginning of the verse to the purported glorious feats of Jesus, while relating the end thereof to the fate of post-135 CE Jewry, which could view its ancestral heartland only from a distance. Tertullian's translation and interpretation are not in keeping with the text.

Jerome's description of the annual Tisha b'Av pilgrimage is saturated with anti-Judaic sentiment. His goal was to contrast Jewry, defeated both physically and theologically, with the ascendant Christendom. Whereas the Jews cry over their lost shrine, "the manger of the lord sparkles, the church of his resurrection glows, and the banner of his cross shines forth from the Mount of Olives."

Despite the biases of the Christian authors, and the likelihood that their writings contain ahistorical embellishment, we should nevertheless accept as fact that Roman policy was to exclude the Jews from Jerusalem in the centuries following the Second Jewish Revolt. The fluctuating rigor with which local governors enforced Imperial policy over a span of two and a half centuries would then explain the seeming inconsistencies in the various accounts.

In rabbinic literature there are numerous references to the presence of rabbis or laymen in Jerusalem during the late Tannaitic or early Amoraic periods -- when, supposedly, no Jews were there allowed. Rabbi Jose, a fourth-generation Tanna of the Usha period, once prayed in the ruins of Jerusalem (Berakhot 3a). A man forbade his wife to go on pilgrimage to Jerusalem. She defied him and turned to Rabbi Jose for adjudication (Tosefta Nedarim 5:1). Rabbis Hanina, Jonathan, and Joshua ben Levi went on pilgrimage to Jerusalem, where there were told by an elderly man that it was customary, even in the post-Temple period, not to redeem Second Tithe produce inside the city walls (Yerushalmi Ma'aser Sheni 54b).

Other rabbinic sources identify some from that era as “men of Jerusalem.” Shevna of Jerusalem taught the proper method for visiting the sick on the Sabbath (Shabbat 12b). Abba Jose ben Johanan of Jerusalem taught a law in the name of Rabbi Meir (Yebamoth 53b). Nehemiah of Shihin was once approached by a Jerusalemite (Yerushalmi Shekalim 49b). Rabbi Joshua ben Korchah reported that an elderly man from the “men of Jerusalem” revealed to him the precise locations of various atrocities committed by the Babylonians in and around Jerusalem upon the fall of the First Commonwealth (Gittin 57b). Rabbi Josiah reported that Zeira, one of the “men of Jerusalem,” taught him three rulings (concerning the suspected adulteress, the rebellious son, and the rebellious elder) (Sotah 25a).

Minimalists have argued that these sources do not prove the existence of a settled Jewish community in Jerusalem during the historical period in question. They advance two main arguments in dismissing the prooftexts: 1) Evidence of pilgrimage is not evidence of permanent settlement. 2) The appellation “of Jerusalem” does not necessarily mean residence in the city. It could instead be an inherited title for those whose ancestors had long ago left. Or it could be the name of a socio-religious collective that preserved the memory of the lost capital. Alternatively, the “men of Jerusalem” could refer to descendants of Jose ben Johanan of Jerusalem (אִישׁ יְרוּשָׁלַיִם), a member of the first Pharisaic duumvirate (Avot 1:4).

Contra the minimalist argument, the existence of a Jewish community in Jerusalem in the generations after the city’s transformation into a pagan polis is strongly evidenced by the references in rabbinic literature to the Kahala Kadisha

d’Yerushalayim (Holy Congregation of Jerusalem). Rabbi Jose ben Elyakim said in the name of the KKdY that whoever liturgically juxtaposes the blessing of redemption with the Amidah will be spared from harm all day (Berakhot 9a). Rabbi Simon ben Pazi said in the name of Rabbi Joshua ben Levi, who said in the name of Rabbi [Judah the Patriarch], who said in the name of the KKdY that it is forbidden to rest on top of a wool-linen garment even if there are ten layers of permitted garments in between that sha’atnez item and one’s body (Yoma 69a). That same chain of tradition reported in the name of the KKdY that the law follows Rabbi Meir concerning the inspection of a blemished firstling (Beitzah 27a). Rabbi Joshua ben Levi testified in the name of the KKdY that both Adar months in a leap year are incomplete (Rosh Hashanah 19b).

It is clear from the layers of attribution in these Talmudic passages that the Kahala Kadisha d’Yerushalayim must have existed some time shortly before, or contemporaneous with, the time of Rabbi Judah the Patriarch and Rabbi Joshua ben Levi. The late second century and early third century CE would be a good chronological estimate. That dating is consistent with our knowledge of liturgical history. By the middle Amoraic period, combining Shema and its attendant blessings with the Amidah in the morning and evening prayers had become standard practice. Only in an earlier period would doing so have been considered non-standard (and thus meriting especial praise). Further, the dating of KKdY to the final Tannaitic generation is consistent with its having ruled in favor of Rabbi Meir on a matter disputed between stalwarts of the fourth Tannaitic generation.

But: if the Romans had a firm policy forbidding a permanent Jewish presence in Aelia Capitolina, how could the Kahala Kadisha d’Yerushalayim have come into existence? The answer is that, as Roman attitudes toward the Jews evolved, so too did Rome’s policy concerning Jerusalem. In the decades immediately following the failed Bar Kokhba revolt, Imperial Rome (understandably, from Rome’s viewpoint) regarded Jews and Judaism as highly suspect. But, over time, a less acrimonious *modus vivendi* was established. A turning point in Roman-Jewish relations was the demise of the Antonine dynasty in 192 CE and the rise of the Severan the following year. The high point of Roman-Jewish relations occurred during the reign of Caracalla (198-217 CE). (Caracalla was likely the historical figure on whom the legendary Rabbi-Antoninus tales were modeled). Under these comparatively favorable political circumstances, it was possible for a small band of pietistic Jewish scholars to establish a rudimentary community in Jerusalem.

[Evidence of improved Roman-Jewish relations at the end of the second century CE can be seen in two Talmudic passages: 1) Rabbi Judah the Patriarch (“Rabbi”) planted a sapling on Purim, bathed in the public bathhouses of Sepphoris on the seventeenth of Tammuz, and tried to uproot the fast of the ninth of Av (Megillah 5b). At a time of decreased tensions, Rabbi tried to minimize the nationalist

aspects of the Jewish holiday calendar. 2) In the aftermath of the Bar Kokhba Rebellion, the sages forbade a bride to set out in a litter in the city. The rabbis of the late Tannaitic period, operating in less desperate times, rescinded that prohibition (Mishnah Sotah 9:14).]

Several literary sources from Eretz Yisrael mention an Edah Kedoshah (Holy Assembly). The leaders of that assembly were Rabbi Jose ben Ha-Meshulam and Rabbi Simon ben Menasia (Yerushalmi Ma'aser Sheni 53d). A manuscript of Rashi's commentary on Tractate Beitzah (27a) cites the responsa of Sherira Gaon, who himself cites Yehudai Gaon as stating that the Edah Kedoshah is none other than the Kahala Kadisha d'Yerushalayim. Historical minimalists view this as evidence that the KKdY never existed in post-Destruction Jerusalem, since the term Edah Kedoshah makes no mention of Jerusalem. Some minimalists even saw fit to emend the text from מירושלים or שבירושלים to מירושלים, connoting that members of the Congregation originally came from Jerusalem but no longer lived there.

Professor Shmuel Safrai rejected such an unwarranted editing of Talmudic texts. He convincingly refuted the minimalists by citing that very same Geonic source. Safrai argued that a comprehensive understanding of the personalities in the Edah Kedoshah would prove that, in fact, they did operate in Jerusalem.

The linchpin of Safrai's theory is his identifying the members of the Kahala Kadisha d'Yerushalayim as disciples of Rabbi Meir. Rabbinic literature thrice notes that Rabbi Simon ben Menasia said the same thing as other sages who themselves quoted Rabbi Meir (Rabbi Simon ben Elazar (Tosefta Kiddushin 5:2); Rabban Simon ben Gamliel (Baba Metzia 106b); and Sumkhus (Niddah 21b)). Rabbi Jose ben Ha-Meshulam supplemented Rabbi Meir's exegesis of Genesis 1:10 (compare Mishnah Mikvaot 5:4 and Sifre Deuteronomy 39).

The Midrash asks how the Edah Kedoshah came to be known as a Holy Assembly. One answer given is this: Because the members of the community divided their time into thirds: one for Torah study, one for prayer, and one for work. A second answer is that they studied Torah in the winter and worked in the summer (Ecclesiastes Rabbah 9). While many Tannaim are cited as praising those who study or pray, Rabbi Meir was unusual in extolling those who combine fervent prayer with productive labor (Mishnah Kiddushin 4:14). Moreover, Rabbi Meir himself was remembered as a holy figure. Rabbi Jose ben Halaftha eulogized Meir as a "great, holy, and modest" man (Yerushalmi Berakhot 5b). When a seemingly absurd halakhic statement was cited in the name of Rabbi Meir, Resh Lakish incredulously wondered whether "a holy mouth" could have uttered such a statement (Sanhedrin 23a). It would, accordingly, be fitting for a commune of Meir's disciples to be identified as a Holy Congregation.

More than any other Tanna, Rabbi Meir stressed the mitzvah of dwelling in Eretz Yisrael, fulfillment of which, in his view, secured atonement for sin (Sifre Deuteronomy 333). Meir also expressed an extreme view of the sanctity of Jerusalem. He considered it me'ilah, or misappropriation, to derive personal benefit from a loose stone in the walls of Jerusalem (Kiddushin 54a). That his disciples would risk their personal safety to establish a Jewish enclave in the holy city is consistent with their master's glorification of dwelling in a holy place (see Yerushalmi Shabbat 3c).

Rabbi Meir held strict views about the need for Haberim (religiously elite Jews) to retain their ritual purity and to avoid interacting with the impious, impure, and unlettered masses (Amei ha-Aretz) (Tosefta Demai 2:2). Meir defined an Am ha-Aretz as anyone who did not eat his mundane foodstuffs in a state of ritual purity. In contrast, the majority of sages labeled as Am ha-Aretz only those who neglected to tithe their produce (Tosefta Avodah Zarah 3:10). Consistent with Meir's stringent outlook, Rabbi Jose ben Ha-Meshulam prohibited a Haber from preparing pure foodstuffs for an Am ha-Aretz (Tosefta Demai 3:1). By retreating to a small, self-selecting enclave in Jerusalem, the members of the Kahala Kadisha d'Yerushalayim were able to avoid contact with ritually contaminated Jews and to enjoy commensality among likeminded pietistic comrades.

Some scholars (notably Chaim Rabin) regarded the KKdY as a separatist community and compared it to the Essenes of Qumran. Yet, as Safrai pointed out, the members of the KKdY never regarded themselves as the exclusive practitioners of true Judaism or as the only ones capable of achieving salvation. Despite their isolation in pagan Jerusalem, geographically distant from the centers of rabbinic life in the Galilee and the Darom (South), the KKdY was nonetheless an integral part of the rabbinic world. As Jacob Nahum Epstein exhaustively records in his "Introduction to Tannaitic Literature," the members of the KKdY are amply cited in the Mishnah and in ancillary Tannaitic works. Intense devotion to Jerusalem did not, and of course should not, position someone outside of mainstream Judaism.

Between the fall of Bethar and the late Byzantine period (135-614 CE), Jerusalem was nearly – and often completely – Judenrein. Decrees by Hadrian and Constantine kept our people from its cherished and revered capital city. Yet, as this essay has explored, when it was at all possible to establish or maintain some kind of Jewish foothold in Jerusalem, some pious Jews were willing to expend resources, and to risk harm, to achieve that end.

As we prepare to observe Tisha b'Av while enjoying a substantially more favorable climate of material prosperity and Jewish political independence, each of us should nevertheless ask the question: Am I doing enough to support the cause of a Jewish Jerusalem?



New Year's Greetings

Please participate in sending New Year's Greetings to members of the Anshe Sholom family. For \$5, you can list your name (one name per line) on the Greetings page in the September/October 2024 bulletin. Complete the form, and make sure that we receive it by **Monday, August 26, 2024**.

Support Sisterhood while wishing your friends and family a Shanah Tovah!

New Year's Greeting listings are \$5 per line.
Please make your check payable to:
Anshe Sholom Sisterhood

NAME: _____ = \$5

NAME: _____ = \$5

NAME: _____ = \$5

NAME: _____ = \$5

NAME: _____ = \$5

NAME: _____ = \$5

NAME: _____ = \$5

TOTAL # OF LINES _____ @ \$5 per line
 = \$ _____

TOTAL ENCLOSED \$ _____

Please return form, with your payment, to:
Anshe Sholom Sisterhood
 50 North Avenue
 New Rochelle, NY 10805



TISHA B'AV SCHEDULE @ ANSHE SHOLOM

MONDAY, AUGUST 12TH

7:45 PM
 MINCHA

7:57 PM
 FAST BEGINS

8:15 PM
 MAARIV & EICHAH

TUESDAY, AUGUST 13TH

7:00 AM
 SHACHARIT & KINNOT

7:00 PM
 TISHA B'AV SHIUR

7:35 PM
 MINCHA

8:37 PM
 FAST ENDS





Congregation Anshe Sholom
Book of Remembrance
5785

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 \$18.00, one name per line. Two names per line will not be accepted. For those of you who will be leaving town, *please remember to take care of this before you leave, so you will not be left out.*

Our Book of Remembrance is dedicated to our loved ones, those whom we can never ever forget... who are an eternal part of us. Their names appear in print, but the impress of their lives, the love they bore for us, and the love we have for them, are indelibly etched on our hearts and our minds. May their sacred memories ever inspire us to noble resolves and acts of lovingkindness.

Please inscribe the following names listed below in the 5785 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 \$18.00/name.)

Please charge \$ _____ to my credit card # _____

Exp. Date _____ to cover the cost of _____ names/lines (at \$18.00/ 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













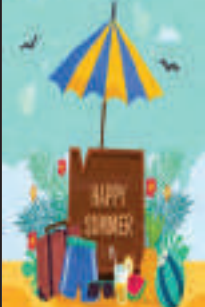
Your prompt response is greatly appreciated.

DEADLINE: FRIDAY, SEPTEMBER 6, 2024

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













JULY 2024

SIVAN/TAMMUZ 5784

| Sunday | Monday | Tuesday | Wednesday | Thursday | Friday | Saturday |
|---|---|---|--|---|---|---|
|  Daily Services JULY Sundays 8:00AM Mon., Thurs., Fri. 7:00AM Saturdays 9:15AM | 1 25 Sivan Shacharit 7:00 AM | 2 26 Sivan Shacharit 7:00 AM | 3 27 Sivan  Parshah Class w/R. Kracko 7:00PM On ZOOM Shacharit 7:00 AM | 4 28 Sivan Shacharit 8:00 AM | 5 29 Sivan  8:12 PM Shacharit 7:00 AM Eve. Service 7:30 PM | 6 30 Sivan KORACH ROSH CHODESH Shacharit 9:15 AM Mincha 8:00 PM Havdalah 9:15 PM |
| 7 1 Tammuz ROSH CHODESH Shacharit 8:00 AM | 8 2 Tammuz Shacharit 7:00 AM | 9 3 Tammuz Shacharit 7:00 AM | 10 4 Tammuz  Parshah Class w/R. Kracko 7:00PM On ZOOM Shacharit 7:00 AM | 11 5 Tammuz Shacharit 7:00 AM | 12 6 Tammuz  8:09 PM Shacharit 7:00 AM Eve. Service 7:30 PM | 13 7 Tammuz CHUKAT Shacharit 9:15 AM Mincha 7:55 PM Havdalah 9:12 PM |
| 14 8 Tammuz Shacharit 8:00 AM | 15 9 Tammuz Shacharit 7:00 AM | 16 10 Tammuz Shacharit 7:00 AM | 17 11 Tammuz  Parshah Class w/R. Kracko 7:00PM On ZOOM Shacharit 7:00 AM | 18 12 Tammuz Shacharit 7:00 AM | 19 13 Tammuz  8:05 PM Shacharit 7:00 AM Eve. Service 7:30 PM | 20 14 Tammuz BALAK Shacharit 9:15 AM Mincha 7:50 PM Havdalah 9:08 PM |
| 21 15 Tammuz Shacharit 8:00 AM | 22 16 Tammuz Shacharit 7:00 AM | 23 17 Tammuz FAST OF TAMMUZ  Fast BEGINS 4:31 AM Fast ENDS 8:59 PM Shacharit 7:00 AM Mincha 7:50 PM | 24 18 Tammuz  Parshah Class w/R. Kracko 7:00PM On ZOOM Shacharit 7:00 AM | 25 19 Tammuz Shacharit 7:00 AM | 26 20 Tammuz  7:59 PM Shacharit 7:00 AM Eve. Service 7:30 PM | 27 21 Tammuz PINCHAS Shacharit 9:15 AM Mincha 7:45 PM Havdalah 9:02 PM |
| 28 22 Tammuz Shacharit 8:00 AM | 29 23 Tammuz Shacharit 7:00 AM | 30 24 Tammuz Shacharit 7:00 AM | 31 25 Tammuz  Parshah Class w/R. Kracko 7:00PM On ZOOM Shacharit 7:00 AM |  DAF YOMI via ZOOM Sundays – Friday 10:30AM | |  |

AUGUST 2024

TAMMUZ/AV 5784

| Sunday | Monday | Tuesday | Wednesday | Thursday | Friday | Saturday |
|---|--|--|---|--|---|---|
|  Daily Services AUGUST Sundays 8:00AM Mon., Thurs., Fri. 7:00AM Saturdays 9:15AM | |  DAF YOMI via ZOOM  Sundays – Friday 10:30AM | 1 26 Tammuz Shacharit 7:00 AM | 2 27 Tammuz  7:51 PM Shacharit 7:00 AM Eve. Service 7:30 PM | 3 28 Tammuz MATOT-MASEI Shacharit 9:15 AM Mincha 7:40 PM Havdalah 8:54 PM | |
| 4 29 Tammuz Shacharit 8:00 AM | 5 1 Av ROSH CHODESH Shacharit 7:00 AM | 6 2 Av Shacharit 7:00 AM | 7 3 Av  Parshah Class w/R. Kracko 7:00PM On ZOOM Shacharit 7:00 AM | 8 4 Av Shacharit 7:00 AM | 9 5 Av  7:43 PM Shacharit 7:00 AM Eve. Service 7:30 PM | 10 6 Av DEVARIM Shacharit 9:15 AM Mincha 7:30 PM Havdalah 8:46 PM |
| 11 7 Av Shacharit 8:00 AM | 12 8 Av EREV TISHA B'AV Ma'ariv & Eichah 8:15 PM Shacharit 7:00 AM Mincha 7:45 PM Fast BEGINS 7:57 PM | 13 9 Av TISHA B'AV Shacharit/Kinnot 7:00 AM Shiur 7:00 PM Mincha 7:35 PM Fast ENDS 8:37 PM | 14 10 Av  Parshah Class w/R. Kracko 7:00PM On ZOOM Shacharit 7:00 AM | 15 11 Av Shacharit 7:00 AM | 16 12 Av  7:33 PM Shacharit 7:00 AM Eve. Service 7:30 PM | 17 13 Av VA'ETCHANAN Shacharit 9:15 AM Mincha 7:20 PM Havdalah 8:36 PM |
| 18 14 Av Shacharit 8:00 AM | 19 15 Av Shacharit 7:00 AM | 20 16 Av Shacharit 7:00 AM | 21 17 Av  Parshah Class w/R. Kracko 7:00PM On ZOOM Shacharit 7:00 AM | 22 18 Av Shacharit 7:00 AM | 23 19 Av  7:23 PM Shacharit 7:00 AM Eve. Service 7:20 PM | 24 20 Av EIKEV Shacharit 9:15 AM Mincha 7:15 PM Havdalah 8:26 PM |
| 25 21 Av Shacharit 8:00 AM | 26 22 Av Shacharit 7:00 AM | 27 23 Av Shacharit 7:00 AM | 28 24 Av  Parshah Class w/R. Kracko 7:00PM On ZOOM Shacharit 7:00 AM | 29 25 Av Shacharit 7:00 AM | 30 26 Av  7:12 PM Shacharit 7:00 AM Eve. Service 7:20 PM | 31 27 Av RE'EH Shacharit 9:15 AM Mincha 7:00 PM Havdalah 8:15 PM |

Congregation Anshe Sholom

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