



Kol Sholom

BI-MONTHLY BULLETIN OF
CONGREGATION ANSHE SHOLOM



VOICE OF PEACE ■ SEPTEMBER/OCTOBER 2024 ■ AV & ELUL 5784/TISHREI 5785



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DATES TO REMEMBER

| | |
|--|----------------|
| Pre-S'lichot Lecture: "He Paid his Debt to Society" and S'lichot | September 28th |
| S'lichot | October 1st |
| Erev Rosh Hashanah | October 2nd |
| Tashlich | October 3rd |
| Erev Yom Kippur | October 11th |
| Erev Sukkot | October 16th |
| Erev Simchat Torah | October 24th |



FROM THE RABBI'S STUDY



Dear friends,

Jews love to complain. The holidays are never on time; they are either early or late. Well, this year, the holidays are late, with Rosh Hashanah falling out in October. While that might cause some discomfort, with the weather on Sukkot being colder than desired, there is nonetheless a positive aspect to this year's calendar. There is a full month between the end of summer (Labor Day weekend) and the onset of the High Holidays. From an educator's perspective, this means a full month of actual learning before the school schedule gets choppy with days off. From a congregational rabbi's perspective, there is an opportunity to bring people — who had been absent during the summer — back into the shul for regular Shabbat programming, rather than jumping right into High Holiday mode. To this end, Shabbat, September 7th will be special at Anshe Sholom. I want to encourage all of our members (including those who don't regularly attend Shabbat services) to make an extra effort to be at our "Return to Shul" event. My sermon will be on the topic of "Avoiding Distractions and Accomplishing the Work – Bitul Zman in Modern Times." Meitav & Yochai will have a special surprise for all the children to mark the beginning of the school year.

High Holiday services at Anshe Sholom are spiritually uplifting. And there are ways we can make the services even better. First and foremost, I want to encourage everyone to participate in congregational singing. The High Holiday melodies are roughly the same from year to year and should be familiar to all of you. Because we are a relatively small congregation, each person's voice matters. Even if you don't think you have the greatest singing voice, still we want to hear you join in. Another way we can improve the services is for everyone to refrain from private conversation. I realize that it is not always possible to avoid casual talking to your seatmates, but it is important to try. This is especially so on Rosh Hashanah between blasts of the Shofar. And the final way that you can help improve the service is by arriving on time. Prompt arrival for Kol Nidre is crucial. Unfortunately, many people miss Kol Nidre because of tardiness in arriving to shul.

The holiday season ends with Simchat Torah. Really, that holiday belongs to the "Torah reader." And yet, everyone joins the festivities. For twelve years I have been the Torah reader at Anshe Sholom and have always encouraged others to become

involved in the public reading. This past year, more than ever before, congregants have responded to my encouragement and joined the ranks of Torah readers, whether in celebration of a Bar Mitzvah anniversary or simply out of a desire to learn something new. I look forward to that trend continuing in the year ahead.

Please promptly submit your 2024-2025 membership forms. Please be generous in responding to our Yizkor Appeal and Kol Nidre Appeal. If you want to purchase a Lulav & Etrog set from the shul, please let me know before Rosh Hashanah.

Sari, Eli, Elana, and I extend our best wishes
to the entire Anshe Sholom congregational family
for a Shanah Tovah u'Metukah,
Rabbi Evan Hoffman

It has been 20 years
since the passing of our beloved
Rebbitzin Chana Weinberger z"l.
July 25, 2004 • 7 AV 5764
May her memory be a blessing for all at Anshe Sholom.

**Please come on time
for services on Yom Kippur.**
We would like to begin Kol Nidre
before sundown
and with a full sanctuary.
Thank you!



THE PRESIDENT'S PERSPECTIVE



Dear Friends,

Greetings Congregation Anshe Sholom. Another Summer break is “in the books” and we look ahead to our High Holidays, Sukkot, World Series, Football, and another round of growth in our lives through Torah and Community. Miriam and I are grateful to have the opportunity to serve Hashem and our community, and we hope that you all will join us at Shul for prayer, fellowship, and Jewish learning.

The custom of reciting special prayers of supplication, Selichot, begins on September 4 for Sephardim and September 28th in our Ashkenazi tradition. Indeed, the entire month of Elul is an auspicious time for introspection and examination of our spiritual progress over the last year in preparation for Rosh Hashanah. It is an opportune time for teshuva (repentance), tzedakah (charity), and tefilla (prayer) in the quest for self-improvement and coming closer to God.

Rosh Hashanah, a two-day Holiday even in Eretz Israel, begins on Wednesday evening, October 2 with candles at 6:17. The important work of self-reflection, and re-committing to a G-d-centered life is a function of the intense prayer which takes place over the next 2 days. The fast day of Zom Gedaliah is Sunday October 6th, and we will have a special service to reflect upon the terrible events that took place in Israel on October 7, 2023. Yom Kippur starts at 6pm October 11th. Prayer times will be posted. With a hearty Shofar, and spirited davening planned, it promises to be a very meaningful High Holiday season.

Autumn is my favorite time of the year, and the festive Holiday of Sukkot is one of the main attractions! Sukkot starts on Wednesday evening, October 16th. We have special Davening, delicious Kiddushes, Hakafot, Lulavs and Etrogs, Sukkah Hop and great times under the Schach in our Anshe Sholom Sisterhood Sukkah.

We are very fortunate to be able to come together every Shabbat and every Holiday in our Spiritual home and community center at 50 North Avenue, New Rochelle. I thank everyone in our Congregation for their special and unique contribution. We rely on donations of our members to continue to provide such a comfortable and pleasant Shul, and I humbly ask for your generosity.

L'Shanah Tovah,
Tom Grimaldi
 President



Join US On October 6, 2024
[Evening OF Tzom Gedalyah]
FOR A REFLECTIVE SERVICE
MARKING THE FIRST ANNIVERSARY
OF 7 OCTOBER 2023

Memorial Program 5:30 PM
Mincha 6:15 PM

A MESSAGE FROM SISTERHOOD



Dear Friends,

Rosh HaShanah arrives "late" this year, on Thursday October 3 and Friday October 4, giving us a "three day Yontiff". We have all of September to prepare ourselves, our souls, and our briskets—Not necessarily in that order.

Sisterhood continues to plan our 5785 calendar to bring more enjoyable events to our community, while maintaining our support of individual members with acts of chesed/kindness, when needed.

On the second day of Sukkot, Friday October 18th, Sisterhood will sponsor the luncheon following services. We hope to see you all there.

Wishing everyone a Sweet New Year, a meaningful Yom Kippur, and a joyful Sukkot. We are looking forward to celebrating the High Holy Days together with you.

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

Many years ago, Jack came to Anshe Sholom to say Kaddish for my mom, and I joined him on Shabbat. It was the beginning of a beautiful friendship. It was only interrupted by illness, first Jack, then to a lesser extent, me. He had more intense experiences and many hospitalizations. I remember being told when the Rabbi announced that Jack would be coming home in a few days, the congregation applauded. It was Purim and we received many visitors and much mishloach manot. It was quite a welcome home!

Here I am many years later, and the writing was on the wall. It was time to clear our house of 50 years of living. It scared me to begin, And Just Like That I did it in 3 months (with the help of excellent declutterers). It surprised me



that we did it so quickly. I was hoping to sponsor a kiddush and say goodbye, but I was on detail overload. I can't believe it but I just moved three weeks ago! Still trying to find things, including the right elevators!! If you care to, here is my contact info.

The Club at Briarcliff Manor

25 Scarborough Road, Apt. #741
 Briarcliff Manor, NY 10510
 917.880.6476 • jackjoseph@verizon.net

With love and hope to see you in the foreseeable future,

Janice Joseph



MEMORIAL CARDS

In Memory of Earl Kabnick, to Francine Kabnick, from:
 Ruth Grayson, Yehudit & Yehoshua Waller,
 and The Sisterhood of Congregation Anshe Sholom.



SUNSHINE CARDS

Mazal Tov to great-grandmother Lenore Levine and grandparents Terry & Ted Miller, on the birth of Shayna Alice to Alyssa & Dylan McGuire, and on the birth of Tzur Baruch to Miriam & Jack Miller, from:
 The Sisterhood of Congregation Anshe Sholom.

Mazal Tov to great grandparents Ellen & Elliot Kracko and grandparents Moshe & Zahava Kracko, on the birth and bris of Baruch to Nechama & Binyomen Friedman, from: Charlotte Lovich and The Sisterhood of Congregation Anshe Sholom.

In honor of Honey Neier, from: Terry Levin & Ted Miller.

TO PURCHASE SUNSHINE OR MEMORIAL CARDS

contact: **Joanne Wiesner-Steiner**
joannewiesnersteiner@gmail.com





Sisterhood New Year Greetings 5785

AnnBeth Cohen & Joel Givertz
 David Bernfeld
 Fany & Solmon Dubi
 Ruth Grayson
 Lee Katz
 Ellen & Elliot Kracko
 Marlene & Armand Lerner
 Constance Levi
 Suzy Levin

Charlotte Lovich
 Estelle Marshak & Eli Massel
 Bobby Mehler and Family
 Sue Merims
 Honey & Sol Neier
 Helen Siegel
 David H. Tantleff
 Yehudit & Yehoshua Waller
 Joanne Wiesner-Steiner



JEWISH SCOUTS: A PIKUACH NEFESH STORY...

The five scouts and leaders who performed CPR on the passenger.

On Thursday, July 11, a group of 10 Jewish scouts [including our own Moshe Grimaldi] and their leaders were returning home from a high-adventure backpacking trek at Philmont Scout Ranch when their Southwest Airlines flight took an unexpected turn. Midway through the flight, the crew asked for medical professionals to come forward, and fortunately, there were two doctors and two nurse practitioners on board, including a nurse from the scout group. When it became clear that a passenger in cardiac arrest needed immediate help, the scout leader, trained in CPR and Wilderness First Aid, was called to assist. The group quickly organized a rotating CPR line with the scouts, ensuring continuous chest compressions for over 40 minutes as medical supplies were depleted.

In a tense effort, the passengers and crew worked together, even administering three EpiPens as a last resort. The situation was critical, but just before the plane made an emergency landing in Pittsburgh, a pulse was detected in the passenger. Emergency responders took over upon landing, and the scout leader later received word that the passenger had stabilized, thanks in large part to the coordinated efforts of everyone involved. The experience exemplified the importance of preparedness and teamwork, values that the scouts embodied in this life-threatening situation.

LOTS OF NACHES!!!

DONATIONS

In Memory

To Fran Kabnick, on the loss of beloved husband Earl, from: Honey & Sol Neier, Yehudit & Yehoshua Waller, and from the Board of Trustees of Congregation Anshe Sholom.

David Evan Hirsch Library

To Fran Kabnick, on the loss of beloved husband Earl, from: Marlene & Armand Lerner



SUKKOT

**Begins the evening of
Wed., October 16th**



SIMCHAT TORAH

**EVENING: Thurs., October 24th
MORNING: Fri., October 25th**

JOIN US!



The Origins of Aleinu – BY RABBI EVAN HOFFMAN THOUGHTS ON ROSH HASHANA • CONGREGATION ANSHE SHOLOM

Aleinu is recited in the preamble to the Malkhuyyoth section of the Rosh Hashanah Musaf service. For many Jews, it is an emotional highlight of the High Holiday liturgy. The ark is opened, the cantor chants the paragraph to a haunting melody, and the congregants prostrate themselves outstretched on the floor as they say “we bend the knee and bow and acknowledge before the supreme King of Kings, the Holy One, Blessed be He.” In keeping with the Judaic tradition of not prostrating one’s self in religious devotion on a stone surface, some people will place a cloth or piece of paper on the floor in front of them before dropping on their knees to the ground. When the devotional moment is over, elderly and infirm worshippers, as well as the cantor — whose feet must remain together throughout the repetition of the Amidah — are aided back onto their feet by kindly fellow congregants. For those accustomed to western modes of worship and unfamiliar with traditional High Holiday rites, the choreography of Aleinu can be jarring.

The contemporary practice of reciting Aleinu thrice daily — at or near the conclusion of each prayer service, though without the above physicality and pageantry — did not always obtain. Amram Gaon (9th century), Maimonides (12th century), Abudarham (14th century), and Shulhan Arukh (16th century) make no mention of a daily recitation of Aleinu. For these halakhists and liturgists, Aleinu was recited only on Rosh Hashanah. The earliest mention of Aleinu as a daily prayer appears in Machzor Vitry (Section 193; see also the parallel work Siddur Rashi Section 419). Famously, the martyrs of Blois, France, in 1171 recited Aleinu as they were burned at the stake. Joseph Hakohen, author of Emek Ha-Bakha (“Valley of Tears”), noted that the Christian executioners had never before heard the song and were quite moved by it. In Provence, Aleinu entered the Yom Kippur liturgy sometime in the late 12th century (Sefer Ha-Manhig Hilkhhot Tzom Kippur 351).

For nearly as long as Aleinu has been part of the liturgy, scholars have speculated about its provenance and authorship. A Geonic responsum credits the Biblical hero Joshua with composing

Aleinu. In this view, Joshua was inspired to write the prayer after leading the Israelites across the Jordan and encountering the Canaanites. He wanted the Israelites to draw a clear distinction between themselves, who knew and accepted the sovereignty of the Heavenly Creator, and those nations of the world which do not recognize the true God (Teshuvot Ha-Geonim, Shaarei Teshvah 43). Eleazar of Worms theorized that Joshua composed Aleinu upon seeing that the militarily defeated Canaanites had prayed to false deities who could not save their worshippers (Perushei Siddur La-Rokeach, Malkhuyyoth 656). Several medieval commentators noticed that Joshua’s shorter birth name, Hosea, appears in the first few verses of Aleinu in reverse acrostic: **ד-הוּא אֱלֹהֵינוּ, וְ-וַאֲנַחְנוּ כֹרְעִים, ש-שְׁלֹא שָׁם, ע-עֲלֵינוּ.** (Kol Bo 16).

Unsurprisingly, there is no real evidence that Joshua composed Aleinu. The closest connection between the ancient warrior-leader and the Rosh Hashanah prayer is a remark made by Rahab of Jericho to Joshua’s spies: “For the Lord your God is the only God in heaven above and on earth below (Joshua 2:11).” Rahab’s words are reminiscent of another verse incorporated in Aleinu by its author: “The Lord who is God in the Heavens above and on the earth beneath — there is none else (Deuteronomy 4:39).”

The claim that Joshua wrote Aleinu is belied by its being patently anachronistic. The ideas and, in some instances, the precise wording of Aleinu are borrowed from the writings of prophets who lived half a millennium or more after Joshua (see Isaiah 30:7, 45:20-23, 51:13). “King of Kings” as a euphemism for God would not have been known to a 13th BCE century Israelite like Joshua; that phrase first appears a millennium later, in the Second Temple period (see Daniel 2:37).

Leopold Zunz and other early Wissenschaft scholars credited the third century CE Babylonian Amora Rav with composing Aleinu. Several passages in rabbinic literature mention **דְּרַב תְּקִיעַתָּא**, which might be loosely translated as “the shofar liturgy of Rav” (Leviticus Rabbah 29, Tanhuma Hā’azinu 4). Scholars

assumed that Rav composed the entirety of the middle section of the Rosh Hashanah Musaf, the service during which the shofar is sounded. Yet that theory is supported by insufficient evidence. Another passage refers to these prayers as **תְּקִיעַת דְּבֵי רַב**, “the shofar liturgy of the Academy of Rav” (Yerushalmi Avodah Zarah 39c). Yerushalmi’s wording indicates that the Rosh Hashanah prayers were codified by the liturgists who operated at the academy once founded by Rav, not that Rav himself composed the prayers.

Moreover, all three of the Talmudic/Midrashic passages mention a specific prayer as having emanated from the Academy of Rav, namely the preamble to the Zikhronoth section of the Rosh Hashanah Musaf: “This day, anniversary of the first day of Thy creation, is indeed a statute for Israel, an ordinance of the God of Jacob. On it, sentence is pronounced upon countries for war or peace, for famine or abundance. On this day mortals are recorded for life or death.” It is reasonable to conclude, as does the Yerushalmi, that, in the dispute whether the world was created in Nisan or in Tishri, Rav believed the latter. But it seems an overreach to conclude that just because Rav (or his intellectual heirs) redacted the preamble to Zikhronoth he must also have been the author of a preamble to Malkhuyyoth the text of which is never directly cited in Talmudic literature. In fact, the wording of Aleinu as we know it appears in no written work prior to the 9th century Seder Amram Gaon (which, as noted above, did not describe it as part of the daily liturgy).

In early modern times, Jewish apologists were highly motivated by then-contemporary concerns to prove that Aleinu dated from deep antiquity. The trouble began in 1399, when Jewish apostate Pesach Peter denounced Aleinu as an attack on Christianity. His calumny led to the deaths of 77 Jews. The line regarded by the Church to be especially offensive reads: “For they bow to vanity and emptiness and pray to a god which helps not.” Notably, the Hebrew word for “and emptiness” **וְרִיקָה** has the same numerical value (316) as does the name Jesus **ישו**. The attacks on Aleinu by Jewish apostates continued in 1530 with Anton Margarita’s publication of “The Whole Jewish Belief”; in 1610 with Samuel Friedrich Brenz’s “The Jewish Serpent’s Skin Stripped”; and in 1703 with troubles instigated by Franz Wentzel that inspired King Friedrich I of Prussia to promulgate anti-Judaic decrees interfering in the synagogue service.

The best way for Jewish apologists to undermine Christian charges against Aleinu was to assert that the prayer was composed in the pre-Common Era — that is, long before the birth of Jesus — and that the prayer’s condemnatory language

refers to the polytheists and idol-worshippers of antiquity and not to moral, monotheistic Christians.

In 1656, Manasseh ben Israel wrote *Vindiciae Judaearum*, in which he posited that Aleinu was composed in the days of Ezra by the 120 members of the Great Assembly. [He also claimed that Judaism forbids making mockery even of foreign deities, citing the verse “Thou shall not revile God (Exodus 22:27).”] In 1777, Moses Mendelssohn came to the rescue of the Jews of Koenigsberg, who stood accused by the Prussian government of violating royal edicts concerning the recitation of Aleinu. Mendelssohn averred that “Aleinu is one of the oldest prayers of our nation... It can be shown irrefutably, on a number of grounds, that only heathens and their idolatrous worship are referred to in it, and not, as some enemies and slanderers of the Jewish nation falsely contend, the Christians, who like ourselves worship the Holy One, Blessed be He.”

Putting aside the issue of which specific religious groups Aleinu intends to condemn, is there any evidence for the assertions made by Yom Tov Lippman of Muhlhausen, Solomon Zvi Hirsch of Aufhausen, Manasseh ben Israel, Moses Mendelssohn, and other Jewish defenders that Aleinu is an ancient (and, specifically, pre-Common Era) prayer? Examination of the thematic issues appearing throughout Aleinu might indeed suggest early provenance. There are no references to a personal messiah, no indication of the exiled status of the Jewish people, and no petition for a return to Zion. These considerations point to a date of composition during the Second Temple era — and, therefore, before the destruction of the Jewish Commonwealth and well before Christianity came into existence and it and Judaism became competitor faiths. On the other hand, the absence of Aleinu from pre-Geonic literary sources militates against drawing any firm historical conclusions about the prayer’s supposed antiquity.

It is fascinating to consider how and why a prayer that rarely inspires fervor during its thrice daily “mundane” recitation can, when returned to its original liturgical context in the Rosh Hashanah Musaf service, become an awesome and awe-inspiring profession of faith. Well beyond its words, the melody, bodily movements, and setting synergistically heighten the impact of the prayer upon the worshipper. We cannot know with certainty the historical origins of Aleinu. We do know, however, that its wording became a life and death matter when Christian attacks upon it led to the murder of Jews. Being mindful of that historical fact should add to the seriousness with which Jewish congregants must take the Day of Judgment.



**HIGH HOLY DAYS
SERVICE SCHEDULE**
JOIN OUR CLERGY
**Rabbi Evan Hoffman
Rabbi Moshe Kracko
and David Reitberger**

**Lulav
&
Etrog
SETS**

**Place Orders To Purchase
Your Set Before
Rosh Hashanah**

**Call our office:
914-632-9220**

**\$50 Per Set
Pick-up: Friday,
Erev Sukkot October 16th
7 AM-10 AM**

S'lichot: SATURDAY, SEPTEMBER 28th

Pre-S'lichot Lecture: "He Paid his Debt to Society" 9:30 PM
S'lichot 10:00 PM

TUESDAY, OCTOBER 1st

S'lichot 10:00 PM

ROSH HASHANAH: WEDNESDAY, OCTOBER 2nd – FRIDAY, OCTOBER 4th

Wednesday Evening, October 2nd

Candle Lighting..... 6:17PM
Mincha Service 6:20 PM

Thursday, October 3rd

Shacharit 8:15 AM
Children's services (in classrooms) 10:00 AM
Shofar Sounding 10:15 AM
Tashlich [@Hudson Park] 5:00 PM
Mincha 6:15 PM
Candle Lighting After 7:18 PM

Friday, October 4th

Shacharit 8:15 AM
Children's services (in classrooms) 10:00 AM
Shofar Sounding 10:15 AM
Candle Lighting 6:13 PM
Mincha 6:15 PM

SHABBAT SHUVAH: SATURDAY, OCTOBER 5th

Shacharit 9:15 AM
Shabbat Shuvah D'rashah: "Yom Kippur Troublemakers: Tales from the Past"
..... 5:00 PM
Mincha 6:00 PM
Havdalah 7:16 PM

TZOM GEDALYAH (Fast of Gedalyah): SUNDAY, OCTOBER 6th

Fast Begins 5:45 AM
Shacharit/Selichot 8:00 AM
Mincha 6:00 PM
Fast Ends 7:01 PM

YOM KIPPUR: FRIDAY, OCTOBER 11th & SATURDAY, OCTOBER 12th

Friday Evening, October 11th

Shacharit 7:00 AM
Mincha 3:30 PM
Candlelighting 6:02 PM
Kol Nidre 6:10 PM

Saturday, October 12th

Shacharit 8:15 AM
Children's services (in classrooms) 10:00 AM
Yizkor 11:00 AM
Shiur 3:00 PM
Mincha 4:45 PM
Ne'ilah 5:45 PM
FAST ENDS 7:03 PM



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.



























SEPTEMBER 2024

AV/ELUL 5784

| Sunday | Monday | Tuesday | Wednesday | Thursday | Friday | Saturday |
|--|--|--|---|--|--|---|
| 1 28 Av Shacharit 8:00 AM | 2 29 Av LABOR DAY Shacharit 8:00 AM | 3 30 Av ROSH CHODESH Shacharit 7:00 AM | 4 1 Elul ROSH CHODESH Parshah Class w/ R. Kracko 7:00PM Shacharit 7:00 AM | 5 1 Elul Talmud Class w/ R. Hoffman 8:15PM Shacharit 7:00 AM | 6 3 Elul  7:00 PM Shacharit 7:00 AM Mincha 7:05 PM | 7 4 Elul SHOFTIM Shacharit 9:15 AM Mincha 6:50 PM Havdalah 8:03 PM |
| 8 5 Elul Shacharit 8:00 AM | 9 6 Elul Hebrew Class w/ Yochai 7:00PM Shacharit 7:00 AM | 10 7 Elul History Class w/ R. Hoffman 8:15PM Shacharit 7:00 AM | 11 8 Elul Parshah Class w/ R. Kracko 7:00PM Shacharit 7:00 AM | 12 9 Elul Talmud Class w/ R. Hoffman 8:15PM Shacharit 7:00 AM | 13 10 Elul  6:49 PM Shacharit 7:00 AM Mincha 6:50 PM | 14 11 Elul KI TETZEI Shacharit 9:15 AM Mincha 6:40 PM Havdalah 7:52 PM |
| 15 12 Elul Shacharit 8:00 AM | 16 13 Elul Hebrew Class w/ Yochai 7:00PM Shacharit 7:00 AM | 17 14 Elul Shacharit 7:00 AM | 18 15 Elul Parshah Class w/ R. Kracko 7:00PM Shacharit 7:00 AM | 19 16 Elul Talmud Class w/ R. Hoffman 8:15PM Shacharit 7:00 AM | 20 17 Elul  6:37 PM Shacharit 7:00 AM Mincha 6:40 PM | 21 18 Elul KI TAVO Shacharit 8:15 AM Mincha 6:30 PM Havdalah 7:40 PM |
| 22 19 Elul Shacharit 8:00 AM | 23 20 Elul Hebrew Class w/ Yochai 7:00PM Shacharit 7:00 AM | 24 21 Elul History Class w/ R. Hoffman 8:15PM Shacharit 7:00 AM | 25 22 Elul Parshah Class w/ R. Kracko 7:00PM Shacharit 7:00 AM | 26 23 Elul Talmud Class w/ R. Hoffman 8:15PM Shacharit 7:00 AM | 27 24 Elul  6:25 PM Shacharit 7:00 AM Mincha 6:30 PM | 28 25 Elul NITZAVIM-VAYELECH Pre-S'lichot Lecture 9:30PM S'lichot 10PM Shacharit 9:15 AM Mincha 6:20 PM Havdalah 7:28 PM |
| 29 26 Elul Shacharit 8:00 AM | 30 27 Elul Hebrew Class w/ Yochai 7:00PM Shacharit 7:00 AM |  DAF YOMI via ZOOM Sunday 7:00PM Monday- Friday 10:30AM | | |  Daily Services SEPTEMBER Sundays ... 8:00AM Mondays-Fridays ... 7:00AM Saturdays ... 9:15AM | |

OCTOBER 2024

ELUL 5784/TISHREI 5785

| Sunday | Monday | Tuesday | Wednesday | Thursday | Friday | Saturday | |
|--|--|---|--|---|--|---|--|
|  <p>Daily Services OCTOBER</p> <p>Sundays ... 8:00AM Mondays–Fridays ... 7:00AM Saturdays ... 9:15AM</p> | | <p>1 28 Elul</p> <p></p> <p>Parshah Class w/ R. Kracko 7:00PM S'lichot 10 PM</p> <p>Shacharit 7:00 AM</p> | <p>2 29 Elul</p> <p></p> <p>6:17 PM</p> <p>EREV ROSH HASHANAH</p> <p>Shacharit 7:00 AM Mincha 6:20 PM</p> | <p>3 1 Tishrei</p> <p></p> <p>After 7:18 PM</p> <p>ROSH HASHANAH I TASHLICH 5:00 PM [Hudson Park]</p> <p>Shacharit 8:15 AM Shofar 10:15 AM Mincha 6:15 PM</p> | <p>4 2 Tishrei</p> <p></p> <p>6:13 PM</p> <p>ROSH HASHANAH II</p> <p>Shacharit 8:15 AM Shofar 10:15 AM Mincha 6:15 PM</p> | <p>5 3 Tishrei</p> <p>HAAZINU/ SHABBAT SHUVAH DRASHA 5:00 PM "Yom Kippur Troublemakers: Tales from the Past"</p> <p>Shacharit 9:15 AM Mincha 6:00 PM Havdalah 7:16 PM</p> | |
| | <p>6 4 Tishrei</p> <p>TZOM GEDALYAH Fast Begins 5:45 AM Fast Ends 7:01 PM SERVICE TO MARK 7 OCTOBER</p> <p>Shacharit 8:00 AM Mincha 6:00 PM</p> | <p>7 5 Tishrei</p> <p></p> <p>Hebrew Class w/ Yochai 7:00PM</p> <p>Shacharit 7:00 AM</p> | <p>8 6 Tishrei</p> <p></p> <p>History Class w/ R. Hoffman 8:15PM</p> <p>Shacharit 7:00 AM</p> | <p>9 7 Tishrei</p> <p></p> <p>Parshah Class w/ R. Kracko 7:00PM</p> <p>Shacharit 7:00 AM</p> | <p>10 8 Tishrei</p> <p></p> <p>Talmud Class w/ R. Hoffman 8:15PM</p> <p>Shacharit 7:00 AM</p> | <p>11 9 Tishrei</p> <p></p> <p>6:02 PM</p> <p>Erev Yom Kippur</p> <p>Shacharit 7:00 AM Mincha 3:30 PM Kol Nidre 6:10 PM</p> | <p>12 10 Tishrei</p> <p>Yom Kippur Shacharit 8:15 AM Yizkor 11:00 AM Shiur 3:00 PM Mincha 4:45 PM Ne'ilah 5:45 PM Fast Ends 7:03 PM</p> |
| | <p>13 11 Tishrei</p> <p>Shacharit 8:00 AM</p> | <p>14 12 Tishrei</p> <p></p> <p>Hebrew Class w/ Yochai 7:00PM</p> <p>Shacharit 7:00 AM</p> | <p>15 13 Tishrei</p> <p>Shacharit 7:00 AM</p> | <p>16 14 Tishrei</p> <p></p> <p>5:54 PM</p> <p>Erev Sukkot</p> <p>Shacharit 7:00 AM Mincha 6:00 PM</p> | <p>17 15 Tishrei</p> <p></p> <p>After 6:56 PM</p> <p>Sukkot I</p> <p>Shacharit 9:15 AM Mincha 5:55PM</p> | <p>18 16 Tishrei</p> <p></p> <p>5:51 PM</p> <p>Sukkot II</p> <p>Shacharit 9:15 AM Mincha 5:55 PM</p> | <p>19 17 Tishrei</p> <p>Chol HaMoed Sukkot</p> <p>Shacharit 9:15AM Mincha 5:45 PM Havdalah 6:54 PM</p> |
| | <p>20 18 Tishrei</p> <p>Chol HaMoed Sukkot</p> <p>Shacharit 8:00 AM</p> | <p>21 19 Tishrei</p> <p>Chol HaMoed Sukkot</p> <p></p> <p>Hebrew Class w/ Yochai 7:00PM</p> <p>Shacharit 7:00 AM</p> | <p>22 20 Tishrei</p> <p>Chol HaMoed Sukkot</p> <p></p> <p>History Class w/ R. Hoffman 8:15PM</p> <p>Shacharit 7:00 AM</p> | <p>23 21 Tishrei</p> <p></p> <p>5:45 PM</p> <p>Hoshanah Rabbah</p> <p>Shacharit 6:45 AM Mincha 5:45 PM</p> | <p>24 22 Tishrei</p> <p></p> <p>After 6:46PM</p> <p>Shemini Atzeret</p> <p>Shacharit 9:15 AM Yizkor 10:30 AM Mincha 5:45 PM Hakafot 6:15 PM</p> | <p>25 23 Tishrei</p> <p></p> <p>5:41 PM</p> <p>Simchat Torah</p> <p>Shacharit 9:15 AM Hakafot 10:00 AM Mincha 5:45 PM</p> | <p>26 24 Tishrei</p> <p>BERESHEET</p> <p>Shacharit 9:15 AM Mincha 5:35 PM Havdalah 6:44 PM</p> |
| <p>27 25 Tishrei</p> <p>Shacharit 8:00 AM</p> | <p>28 26 Tishrei</p> <p></p> <p>Hebrew Class w/ Yochai 7:00PM</p> <p>Shacharit 7:00 AM</p> | <p>29 27 Tishrei</p> <p>Shacharit 7:00 AM</p> | <p>30 28 Tishrei</p> <p></p> <p>Parshah Class w/ R. Kracko 7:00PM</p> <p>Shacharit 7:00 AM</p> | <p>31 29 Tishrei</p> <p></p> <p>Talmud Class w/ R. Hoffman 8:15PM</p> <p>Shacharit 7:00 AM</p> |  <p>DAF YOMI via ZOOM</p> <p></p> <p>Sunday 7:00PM Monday– Friday 10:30AM</p> | | |

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A Few Photos From Anshe Sholom's Recent Summer Shul BBQ

Todah Rabah to Jenny Choi & Marc Bessler for sponsoring and hosting this wonderful, delicious BBQ.

