



Kol Sholom

BI-MONTHLY BULLETIN OF
CONGREGATION ANSHE SHOLOM



VOICE OF PEACE • NOVEMBER/DECEMBER 2024 • TISHREI / CHESHVAN / KISLEV • 5785



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DATES TO REMEMBER

Hanukah Dec. 25th-Jan. 2nd
 Anshe Sholom Hanukah Gathering Dec. 21st



HAPPY HANUKAH
חג אורים שמח

**ANSHE SHOLOM ANNUAL
 HANUKAH
 PARTY**

SATURDAY, DECEMBER 21st
[Stay Tuned for Details...]

FROM THE RABBI'S STUDY



Dear friends,

I hope you all enjoyed the Tishrei holiday season as much as I did. Here at Anshe Sholom, it was a very special time. We had meaningful High Holiday services ably conducted by Rabbi Moshe Kracko and David Reitberger. Despite struggling with a cold and a debilitating cough, I made my way through Kol Nidre, Sefer Yonah, and Ne'ilah on Yom Kippur. The shul was full of Lulavim and Etrogim on Sukkot. We had not one, but two, great Sukkah hops. Special thanks to the Hoffman, Moran, Ovits, Grimaldi, Kelman, Bessler/Choi, and Schulman/Peretz families for inviting everyone into their Sukkot. We enjoyed several luncheons in the shul Sukkah and are grateful to Sisterhood for the wonderful job they do in maintaining and decorating the Myerson Sukkah. Mazal Tov to Liorah Rubinstein & Perry Kangoun on the birth and Brit Milah of their son. It was so nice to have the Brit in shul on Yom Tov, the first such occasion in my tenure at Anshe Sholom. With heavy hearts we marked the first yahrzeit of the October 7th victims on Shemini Atzeret, and then we reaffirmed the continuity of Jewish life in our celebration of Simchat Torah.

As we adjust to a regular schedule in the post-holiday period, I want to encourage everyone to participate in our daily minyan. I thank those who have already been attending on a consistent basis and request that additional people join the ranks. We will soon change the clocks and revert back to Standard Time. For the next several months, Shabbat is going to be quite early on Fridays. Please heed the words that I spoke on Kol Nidre night. There is a mitzvah to add to the Shabbat on Friday afternoon. A good Jew ought not wait until the last minute (and certainly not beyond the last minute) to light candles and accept the sanctity of Shabbat. Do the right thing and have all your final chores accomplished before the time written on the calendar for candle-lighting.

Also, let us make a concerted effort to refrain from talking during the synagogue service. It has gotten a bit noisy in the sanctuary and I know we can do better. With the start of the new Torah reading cycle, I encourage you to adopt a personal resolution to carefully follow every word of the reading this year – which necessarily means refraining from conversation during that part of the service. It would be helpful to me personally, because I get distracted when I hear chatter as I am focused on the column in the Torah scroll.

As we begin Bereshit all over again, it is a good time to inform me if you plan to read your Bar Mitzvah portion (or any other Torah or Haftarah reading significant to you) this year. It makes for a more exciting synagogue service when additional people are involved.

I extend good wishes for an enjoyable autumn/winter for those leaving New Rochelle for points south, and we look forward to your safe return when the cold weather is behind us.

Warm regards,

Rabbi Evan Hoffman



If I am not for myself,
who will be for me?
אם אין אני לי, מי לי?

But when I am only for myself,
what am I?
וכשאני לעצמי, מה אני?

And if not now, when?
ואם לא עכשיו, אימת?

[Rabbi Hillel ☆ Pirkei Avot 1:14]

If THE ANNIVERSARY OF YOUR BAR MITZVAH IS APPROACHING AND YOU WOULD LIKE TO READ YOUR Haftarah or Torah PORTION, IT WOULD BE MY PLEASURE TO HELP YOU PREPARE. DON'T BE SHY, YOU CAN DO IT!



THE PRESIDENT'S PERSPECTIVE



Dear Friends,

As I reflect on our recent High Holidays, Sukkot, Shemini Atzeret, and Simchat Torah, I can't help but be extremely grateful. We had such meaningful reflection, prayer, fellowship and fun. I must recognize Rabbi Evan Hoffman, Rabbi Moshe Kracko, David Reitberger, and Yochai Feldman for their Davening and support for our services, but really, we all stepped up our game through a busy season of 3-day Holidays. I give a "shout out" to our Israeli members and their beautiful families for coming and strengthening us for what was an extra day of dancing on our Simchat Torah, when they might have been otherwise away from Shul. Liora and Perry Kangoun even provided additional simcha with the Bris of their new son, Asaf. On top of it all, Hashem provided essentially perfect weather.

We now go into Marcheshvan-a month without Holidays. Perhaps this will give us time to reflect and recharge for the next great Holiday-Hanukah! Hanukah is a favorite of kids and adults alike, and it coincides with x-mas this year. Because the winter Holiday break for schools is during Hanukah, it is likely that many of our congregants will be on vacation and away during that week. Our Hanukah party will go on, but will be Motzei Shabbat, December 21 this year, which is a few days before the Holiday starts. We can't light candles at the party, but we can come together to "remind us of things long ago".

Our Shul is a supportive community where we come together to fulfill our mitzvahs and reinforce our special lifestyle, and this helps us come close to Hashem. With that in mind, there are two important messages that I believe we all need to consider. First, an Orthodox Congregation's main function is prayer, made most relevant and meaningful when done with a minyan of ten men. We have a real need for more commitment to our morning minyan. The Rabbi can't do this on his own. How are you going to help? Secondly, we rely on the generosity of our members to maintain our building, pay our limited staff and Rabbi, and keep our Congregation running. I believe that we keep costs very reasonable for such an organization, and that there is tremendous value in membership at Anshe Sholom. We need a strong financial finish to 2024, so I implore our membership to be particularly generous with end-of-year giving. It is 100% tax deductible. Please be generous!

Sincerely,
Tom Grimaldi
 President



Borscht Belt Artifacts: RELICS FROM THE CATSKILL RESORT AGE

Sunday, November 3 @ 2:00 pm

**OSSIE DAVIS THEATER at the
 NEW ROCHELLE PUBLIC LIBRARY**



Step back in time with historian Alex Prizgintas as he takes you on a journey through the legendary Borscht Belt in New York's Catskill Mountains. Once home to nearly 1,000 hotels and bungalow colonies, this vibrant region was a premier vacation spot for decades.

Discover the fascinating history, from its roots in the 1830s to its rise as a cultural hotspot, with rare artifacts on display that bring the past to life. Don't miss this unique opportunity to explore the heritage of a bygone era!

Registration requested at bit.ly/NRPL_Catskill_Nov2024



@nrpubliclibrary



1 Library Plaza, New Rochelle, NY 10801
 nrpl.org | info@nrpl.org | 914/632-7878

A MESSAGE FROM SISTERHOOD



Hello, dear friends,

We've had a vibrant season of Yom Tovim, beginning with Rosh HaShanah and continuing through Sukkot, filled with much singing and dancing, during Shemini Atzeret and Hakafot on Simchat Torah. The festivities reached their peak with a joyous celebration on Simchat Torah, hosted by Perry Kangoun and Liorah Rubinstein and their extended families, in honor of the Brit Milah of their son, Asaf.

The Sisterhood Sukkah was put up by Flori and Artie Kajtazi, our former custodians, with decorating assistance thanks to Annbeth Cohen & Joel Givertz, Tova Ovits, Sue Levin, Honey & Sol Neier, and Meitav Feldman with the children. Our Sukkah was lovely and we enjoyed many meals together in it.

Our remarkable team of volunteers, led by Tom Grimaldi, helped dismantle the Sukkah and neatly store it under the building for use next year. It was "raining men" with Yochai and Naveh Feldman, Ariel Sheleg, Michael Turjeman, Shilo and Lavie Dadon. Halleluyah!

On October 6, 2024, Meitav organized a moving and beautiful memorial service marking the first anniversary of the unspeakable Hamas attack on Israel, from which 101 hostages are still being held in brutal captivity in Gaza. We continue to pray and recite Tehillim for the safe return of the hostages and for Hashem's help and protection for all the chayalim and the defeat of our enemies. We pray for their safety, as well as the safety of Klal Yisrael and our beautiful homeland.

May Peace Come Soon!

*Joanne Wiesner-Steiner
& Constance Levi*

Sisterhood Co-Presidents

TO PURCHASE SUNSHINE OR MEMORIAL CARDS

contact: Joanne Wiesner-Steiner
joannewiesnersteiner@gmail.com



**\$5
EACH**



SUNSHINE CARDS

Today Rabah, to the anonymous congregants who gave such a generous donation to us, from:

The Sisterhood of Congregation Anshe Sholom.

To Miriam & Tom Grimaldi, Mazal Tov on Meirav's bat Mitzvah, from: The Sisterhood of Congregation Anshe Sholom.

To Hadas and Shiloh Dadon, Mazal Tov on Shachar's Bat Mitzvah, from: The Sisterhood of Anshe Sholom.

To our dear Ruth Grayson, Refuah Shleimah from: Stephen Neustadter, Frank Domizio, and The Sisterhood of Congregation Anshe Sholom.

To great-grandmother Constance Levi, Mazal Tov on the birth of great-grandson, Yisrael Meyer Berendt, from: Phyllis & Herman Steinberg and The Sisterhood of Congregation Anshe Sholom

To great-grandmother Ruth Grayson, Mazal Tov on the birth of great-granddaughter Kiley Rose Krulak, from: Phyllis & Herman Steinberg and The Sisterhood of Congregation Anshe Sholom

To Liora Rubinstein and Perry Kangoun, grandparents and extended family, on the birth and Brit Milah of son, Asaf. Thank you for celebrating your Simcha with our congregation on Simchat Torah, from: The Sisterhood of Congregation Anshe Sholom.



MEMORIAL CARDS

To Michael Demsey, on the loss of mother Zelda Demsey, from: Bruce, Sandra and Carolina Shaw.

DONATIONS

David Evan Hirsh Library

To the Neulinger family, on the loss of Samy Neulinger, devoted father, grandfather and great-grandfather, from: Marlene & Armand Lerner.



Marking the First Anniversary of October 7th

On October 6, 2024 Congregation Anshe Sholom gathered to mark the first anniversary of the October 7th terrorist attacks. The program was ably put together by Meitav Feldman. We remembered the lives of the fallen, heard stories of bravery and heroism under fire, prayed for the fighting soldiers of the IDF, and for the safe return of the hostages. We sang and we cried and expressed hope for better days ahead.



אחינו אכינו
ON YOUTUBE

אחינו כל בית ישראל
הנתונים בצרה ובשביה
העומדים בין בים ובין פיבשה
המקום ירחם עליהם
ויוציאם מצרה לרוחה
ומאפלה לאורה
ומשעבוד לגאולה
השתא בעגלא ובזמן קריב
ונאמר אמן

Our brethren, from among the entire Jewish People
who are in distress and captivity,
whether they be on the sea or dry land,
May God have mercy on them,
and bring them from distress to comfort,
and from darkness to light,
and from slavery to redemption,
now, swiftly, and soon.
And let us say: Amen.



- 1 toddler
- 1 child
- 1 mother
- 11 grandparents
- 10 daughters
- 28 husbands
- 49 sons
- 101 loved ones**

#ReleaseTheHostagesNow



HOME הביתה
ON YOUTUBE

1000 Israeli musicians
sing with one voice,
BRING THEM HOME!

THOUGHTS ON HANUKAH

Lighting Hanukah Candles in Dangerous Times

– By Rabbi Evan Hoffman, Congregation Anshe Sholom



The laws of Hanukah, as set forth in the Babylonian Talmud prioritize maximum visibility of the Hanukah candles with the aim of widely publicizing the miracles that under-gird the holiday's observance. Ideally, the Hanukah lamp should be placed outside the entranceway to one's home. For people living on an upper floor, the candelabrum is properly positioned on a windowsill facing the public thoroughfare. In times of danger, it is sufficient to kindle the Hanukah lights on one's dining room table, entirely out of the public's view (Shabbat 21b).

To what danger does the Talmud refer when it permits lighting Hanukah candles indoors? Rashi explained that that danger came from Persians who, on their holidays, forbade the kindling of fire anywhere outside of their own temples. The Talmud tells stories of the Habbarei, who entered Jewish homes and extinguished fires and stole lamps (Gittin 17a). The term Habbarei is derived from חָבַר וְחָבַר "one who casts a spell" (Deuteronomy 18:11), and refers to fanatical Zoroastrian priests who revered fire. The nuisance factor and potential threat posed by Habbarei led Rav to relax the muktzeh laws (regulating which items may properly be handled on the Sabbath). Lest the public display of the Hanukah lamp provoke trouble, Rav permitted it to be moved to a discreet location on Friday night after the flames had gone out (Shabbat 45a).

While Zoroastrian zealotry hindered Jewish observance of Hanukah, it is likely also true that, on the other hand, Zoroastrianism positively influenced the development of Hanukah rituals. Scholars have long wondered how and why the lighting of candles became the primary Hanukah ritual, especially considering the near total absence of references to Hanukah candles in the earliest literary sources describing the holiday. Most legal material about Hanukah candles is found in the Bavli, and even the material in the Yerushalmi can be shown to have originated

in Babylonia. It is argued by some scholars that the Jewish obligation to light Hanukah candles emerged not in Eretz Yisrael but within a Babylonian/Persian cultural milieu that venerated fire and incorporated flames into religious worship. The rabbis were familiar with six different types of flames, corresponding precisely to Zoroastrian wisdom (Yoma 21b). Moreover, the halakhic detail that prohibits any mundane use of the Hanukah lights has parallels in Zoroastrian thinking on the subject of holy fire.

Jews occasionally had to defend their religious practices to the Persians in instances where Judaism required an action that offended Zoroastrian sensibilities. For example, Zoroastrians believed that a buried corpse contaminates the soil. King Shapur challenged Rav Hama to find Scriptural proof for the necessity of in-ground burial. Rav Hama was unable to do so (Sanhedrin 46b). Another possible example is that the legend of the cruse of oil, not found in Eretz Yisrael literature, was first propounded for the purpose of supplying "cover" to deflect Zoroastrian objections regarding fire and lighting.

Tosfot cited Rabbi Isaac of Dampierre, who rejected Rashi's assertion that the Talmud addressed Persian zealotry. Rabbi Isaac posited instead that the "hour of danger" referred to a time of general anti-Judaic persecution. In rabbinic literature, that typically means the Hadrianic persecution of the 130s CE. Meiri, too, understood the Gemara to be discussing a time of broader religious oppression, when Torah study was banned and observance of Torah precepts outlawed. Ritba rejected this reading of the Gemara; his view was that the inability to fulfill performative precepts is not a reason to risk martyrdom. Had the lighting of Hanukah candles truly endangered the lives of Jews in the "hour of danger," the sages would have forgone the ceremony altogether rather than call for its performance in a secretive manner. Instead, asserted Ritba, the risk in the Talmudic era must have been of some lesser kind, just as in his generation the risk in France was



that of communal suffering and inter-religious enmity. Too, many historians would argue that an additional reason to dismiss a reading of the Talmudic passage as referring specifically to the Hadrianic persecution is that Hanukkah was not widely observed in 2nd century CE Eretz Yisrael.

The question whether Hanukkah ought to be observed in the face of credible threats to one's life raises the larger question of when martyrdom is appropriate. The Talmud rules that during a period of *sh'mad*, when Judaism is specifically targeted for destruction, a Jew is bidden to retain every last vestige of distinctly Jewish behavior, inclusive of seemingly trivial matters like the color of one's shoelaces (Sanhedrin 74b). On that basis, the sages should have instructed Jews to light the Hanukkah lamp outdoors even in the direst of circumstances. Later halakhists justified the Talmud's lenient position of allowing indoor candle lighting by noting that the essence of the mitzvah has not thereby changed. Merely the *location* of its performance has.

Geonic era literature permitted lighting Hanukkah candles indoors for reasons beyond the limited leniency recorded in the Talmud. The scolion of Megillat Ta'anit says that if one fears the gentiles, it is permissible to light the Hanukkah candles on the inside of one's doorway, and that in an hour of danger one may light candles on the table. A distinction is drawn between generic fear of gentiles and a truly dangerous current environment. Admittedly, the line between those two scenarios is not adequately delineated. It is left to the individual Jew to determine how precarious his position is with respect to his non-Jewish neighbors. Sefer Halakhot Ketzuvot (8th century) ruled that one may light Hanukkah candles at the dining room table if the weather outside is windy or if one fears that bandits will steal an unattended candelabrum.

It is clear from numerous Rishonic sources that medieval Ashkenazic Jews lit candles indoors (see Tosfot Shabbat 21b; Sefer Ha-Terumah Hilkhos Shabbat 229; Ra'avyah 3:843). A consequence of the changed location of the candles was a relaxation in the law governing when the candles needed to be lit. When the purpose was to publicize the miracles to passersby on the street, it was necessary (per Talmudic law) to light candles shortly before nightfall when there are still people in that street. Lighting the candles indoors, however, is an act directed only toward the members of the household. Accordingly, that lighting may be done much later in the night, so long as there are still family members awake to see the candles. Later in the Rishonic period, the practice of lighting Hanukkah candles indoors spread as far as the Iberian Peninsula (Shu"t Rashba 1:541) and North Africa (Shu"t Rivash 111).

Most Rishonim mention the reality of indoor Hanukkah lighting without bothering to justify the departure from Talmudic law. There are two exceptions: a) Ra'avyah explained that while Jews in his generation did not necessarily experience the same anti-Semitic conditions as those of the Talmudic period, the leniency provided by the Talmud to allow for indoor lighting rightly extends to other types of danger, including the reality of his own time (when Jews lived interspersed among gentiles). b) Rivash justified indoor Hanukkah candle-lighting on the grounds that Jews are a beleaguered minority in a society in which the hand of the heathen is always and everywhere dominant.

Rabbi Isaac ben Moses of Vienna (13th century), known as the Or Zarua, was the only Rishon to question the legitimacy of lighting Hanukkah candles indoors. He explicitly stated that in his generation there was no danger, and made no attempt to dilute the meaning of the Talmud's "hour of danger" to fit then-contemporary Jewish-Christian relations. Rabbi Isaac ben Abba Mari (12th century Provence), known as the Ba'al Ha-Ittur, took the opposite approach. He posited that Jewry became accustomed to lighting Hanukkah candles indoors during a period of persecution and continued to do so thenceforth even after the persecution came to an end. Inertia turned a less than optimal mode of observance, ostensibly reserved for times of crisis only, into a standard practice acceptable at all times and in all circumstances (Sefer Ha-Ittur Aseret Ha-Dibrot Hilkhos Hanukkah page 114b).

Modern scholars have speculated about why the seemingly sub-standard practice of lighting Hanukkah candles indoors became ubiquitous among otherwise pietistic medieval Jews. Professor Moshe Benovitz offers four possible explanations: a) There was a real threat to Jewish safety emanating from Christian neighbors that could have been exacerbated were Jews effectively to force Christians to look at a Jewish ritual item displayed prominently in the public space. b) The cold and windy European winter made it impossible to light candles outside. c) The houses of medieval European Jews may have been laid out in such a manner that candles lit in front of the house would in any case not be visible to passersby. d) Jews may have been influenced by Christian customs.

Both Tur and Shulhan Arukh state: "In a time of danger, when Jews are not allowed to fulfill the mitzvah, one may light Hanukkah candles on one's table (Orach Chaim 671:5)." Read carefully, these words imply that one does not really fulfill the mitzvah of Hanukkah candles by lighting them in the interior of one's home, and that permission to do so as a substitute for the proper mode of observance is restricted to circumstances in which



Jewish religious freedom is constrained by hostile outsiders. In practice, this guidance has not been followed.

The first major rabbinic writer to attempt to restore outdoor Hanukkah lighting was Rabbi Jacob Emden. In the 1740s, he was asked whether it is permissible to place Hanukkah candles inside a translucent glass case. Emden responded that it is permitted and indeed should be encouraged. Emden incredulously wondered how Talmudic-era Jews ever fulfilled the mitzvah of Hanukkah candles outdoors given the near impossibility of keeping an exposed candle lit for the required thirty minutes. Even the slightest wind can extinguish a small candle. Emden claimed that he would have insisted upon the halakhic necessity of outdoor lighting with the candles enclosed in a protective glass case if not for the fact that earlier generations of great rabbis did not do so and because of the expense, and the practical difficulty, of manufacturing such a case (Shu"t Ya'avetz 1:149).

Rabbi Yechiel Michel Epstein, writing in the 1880s, noted that the weather in Russia made it impossible to light candles outside. For several reasons, he rejected the solution of placing the candles in a glass compartment: a) The sages never imposed such a burden on Jewry. b) When inside a box, the candles do not appear to have been lit for the sake of a mitzvah. c) In some jurisdictions, the government will not allow it. Instead, he suggested that people light the Hanukkah candles either just inside the door of their homes or on the windowsills (Aruch HaShulchan Orach Chaim 671:24).

In 20th century Eretz Yisrael, even before the establishment of the State of Israel in 1948, some Jews adopted the practice of lighting Hanukkah candles outdoors and placing the candelabrum in a glass case. That practice has become increasingly more popular and is now quite common.

Yet among the great halakhists of the past half century, there were staunch defenders of the long-standing practice of indoor Hanukkah lighting. In response to the claim that indoor lighting was an halakhically dubious custom established by ignorant Jews (Amei Ha'Aretz), Rabbi Menashe Klein asserted that it was all of Jewry, including the great scholars and leaders of the nation, who instituted that practice (Shu"t Mishneh Halachot 15:201). Rabbi Yitzchak Yaakov Weiss explained that even in a time of no anti-Semitic threats, it is appropriate to light Hanukkah candles indoors. Aside from weather considerations, he offered a homiletic justification for indoor lighting consistent with his worldview as leader of the separatist, ultra-Orthodox Eidah Ha-Chareidis. He cited this Midrash: In a generation that cherishes Torah, one should spread Torah widely; but in a generation that does not cherish Torah, one should gather it in and not spread it (Yalkut Shimoni Psalms 878). Hanukkah candles are symbolic of the light of Torah. Dayan Weiss regarded his generation as one that did

not cherish Torah and in which the best one could hope for was to preserve one's own nuclear family in the cause of authentic Judaism. Accordingly, the Hanukkah candles, and all they represent, were best kept indoors (Shu"t Minchat Yitzchak 6:66).

In America, despite the continued existence of anti-Semitism and its increasing virulence, world-wide, in recent years, most (though not all) Jews do not reside in places where they have to fear for their lives were they to show overt signs of Jewishness, like publicly visible Hanukkah candles. In fact, many American Jews do light real Hanukkah candles or an electric equivalent in a window facing the street. Jewish pride, or at minimum a display of Jewish ethnic attachment, reaches an annual high on Hanukkah. Yet, hardly any American Jews light their Hanukkah candles outdoors (excluding the communal Chabad lightings done in town squares). The "hour of danger," experienced centuries ago, still influences our behavior. As we celebrate Jewish victory, it is worth recalling those moments when our ability to practice Judaism was in doubt and to be grateful that we live in different times.



SAVE THE DATE

ANSHE SHOLOM























HANUKKAH CELEBRATION

**SATURDAY
DECEMBER 21ST**

[DETAILS TO FOLLOW]










NOVEMBER 2024

TISHREI/CHESHVAN 5785

Sunday	Monday	Tuesday	Wednesday	Thursday	Friday	Saturday
		 <p>Daily Services • NOVEMBER •</p> <p>Sundays 8:00 AM Mondays–Fridays 7:00 AM Saturdays 9:15 AM</p>	 <p>DAF YOMI via ZOOM</p> <p>Sunday 7:00 PM Monday– Friday 10:30 AM</p>		<p>1 30 Tishrei</p>  <p>5:32 PM</p> <p>ROSH CHODESH</p> <p>Shacharit 7:00 AM Mincha 5:35 PM</p>	<p>2 1 Cheshvan</p> <p>ROSH CHODESH NOACH</p> <p>Shacharit 9:15 AM Mincha 5:20 PM Havdalah 6:35 PM</p>
3 2 Cheshvan	4 3 Cheshvan	5 4 Cheshvan	6 5 Cheshvan	7 6 Cheshvan	8 7 Cheshvan	9 8 Cheshvan
Shacharit 8:00 AM	 <p>Hebrew Class w/ Yochai 7:30PM</p> <p>Shacharit 7:00 AM</p>	 <p>History Class w/ R. Hoffman 8:15 PM</p> <p>Shacharit 7:00 AM</p>	 <p>Parshah Class w/ R. Kracko 7:00PM</p> <p>Shacharit 7:00 AM</p>	 <p>Talmud Class w/ R. Hoffman 8:15PM</p> <p>Shacharit 7:00 AM</p>	 <p>4:25 PM</p> <p>LECH LECHA</p> <p>Shacharit 7:00 AM Mincha 4:30 PM</p>	<p>Shacharit 9:15 AM Mincha 4:20 PM Havdalah 5:28 PM</p>
10 9 Cheshvan	11 10 Cheshvan	12 11 Cheshvan	13 12 Cheshvan	14 13 Cheshvan	15 14 Cheshvan	16 15 Cheshvan
Shacharit 8:00 AM	 <p>Hebrew Class w/ Yochai 7:30PM</p> <p>Shacharit 7:00 AM</p>		 <p>Parshah Class w/ R. Kracko 7:00PM</p> <p>Shacharit 7:00 AM</p>	 <p>Talmud Class w/ R. Hoffman 8:15PM</p> <p>Shacharit 7:00 AM</p>	 <p>4:18 PM</p> <p>VAYERA</p> <p>Shacharit 7:00 AM Mincha 4:20 PM</p>	<p>Shacharit 9:15 AM Mincha 4:10 PM Havdalah 5:21 PM</p>
17 16 Cheshvan	18 17 Cheshvan	19 18 Cheshvan	20 19 Cheshvan	21 20 Cheshvan	22 21 Cheshvan	23 22 Cheshvan
Shacharit 8:00 AM	 <p>Hebrew Class w/ Yochai 7:30PM</p> <p>Shacharit 7:00 AM</p>	 <p>History Class w/ R. Hoffman 8:15 PM</p> <p>Shacharit 7:00 AM</p>	 <p>Parshah Class w/ R. Kracko 7:00PM</p> <p>Shacharit 7:00 AM</p>	 <p>Talmud Class w/ R. Hoffman 8:15PM</p> <p>Shacharit 7:00 AM</p>	 <p>4:13 PM</p> <p>CHAYEI SARAH</p> <p>Shacharit 7:00 AM Mincha 4:15 PM</p>	<p>Shacharit 9:15 AM Mincha 4:05 PM Havdalah 5:16 PM</p>
24 23 Cheshvan	25 24 Cheshvan	26 25 Cheshvan	27 26 Cheshvan	28 27 Cheshvan	29 28 Cheshvan	30 29 Cheshvan
Shacharit 8:00 AM	 <p>Hebrew Class w/ Yochai 7:30PM</p> <p>Shacharit 7:00 AM</p>		 <p>Parshah Class w/ R. Kracko 7:00PM</p> <p>Shacharit 7:00 AM</p>	 <p>Talmud Class w/ R. Hoffman 8:15PM</p> <p>THANKSGIVING</p> <p>Shacharit 8:00 AM</p>	 <p>4:10 PM</p> <p>TOLDOT</p> <p>Shacharit 7:00 AM Mincha 4:15 PM</p>	<p>Shacharit 9:15 AM Mincha 4:00 PM Havdalah 5:13 PM</p>

DECEMBER 2024

CHESHVAN/KISLEV 5785

Sunday	Monday	Tuesday	Wednesday	Thursday	Friday	Saturday
1 30 Cheshvan ROSH CHODESH Shacharit 7:00 AM Mincha 4:15 PM	2 1 Kislev ROSH CHODESH Hebrew Class w/ Yochai 7:30PM Shacharit 7:00 AM	3 2 Kislev History Class w/ R. Hoffman 8:15 PM Shacharit 7:00 AM	4 3 Kislev Parshah Class w/ R. Kracko 7:00PM Shacharit 7:00 AM	5 4 Kislev Talmud Class w/ R. Hoffman 8:15PM Shacharit 7:00 AM	6 5 Kislev  4:09 PM Shacharit 7:00 AM Mincha 4:15 PM	7 6 Kislev VAYETZEI Shacharit 9:15 AM Mincha 4:00 PM Havdalah 5:12 PM
8 7 Kislev Shacharit 8:00 AM	9 8 Kislev Hebrew Class w/ Yochai 7:30PM Shacharit 7:00 AM	10 9 Kislev Shacharit 7:00 AM	11 10 Kislev Parshah Class w/ R. Kracko 7:00PM Shacharit 7:00 AM	12 11 Kislev Talmud Class w/ R. Hoffman 8:15PM Shacharit 7:00 AM	13 12 Kislev  4:10 PM Shacharit 7:00 AM Mincha 4:15 PM	14 13 Kislev VAYISHLACH Shacharit 9:15 AM Mincha 4:00 PM Havdalah 5:13 PM
15 14 Kislev Shacharit 8:00 AM	16 15 Kislev Hebrew Class w/ Yochai 7:30PM Shacharit 7:00 AM	17 16 Kislev History Class w/ R. Hoffman 8:15 PM Shacharit 7:00 AM	18 17 Kislev Parshah Class w/ R. Kracko 7:00PM Shacharit 7:00 AM	19 18 Kislev Talmud Class w/ R. Hoffman 8:15PM Shacharit 7:00 AM	20 19 Kislev  4:12 PM Shacharit 7:00 AM Mincha 4:15 PM	21 20 Kislev ANSHE SHOLOM HANUKAH CELEBRATION VAYESHEV Shacharit 9:15 AM Mincha 4:00 PM Havdalah 5:15 PM
22 21 Kislev Shacharit 8:00 AM	23 22 Kislev Hebrew Class w/ Yochai 7:30PM Shacharit 7:00 AM	24 23 Kislev History Class w/ R. Hoffman 8:15 PM Shacharit 7:00 AM	25 24 Kislev FIRST NIGHT OF HANUKAH Parshah Class w/ R. Kracko 7:00PM Shacharit 8:00 AM	26 25 Kislev  Talmud Class w/ R. Hoffman 8:15PM Shacharit 7:00 AM	27 26 Kislev  4:16 PM Shacharit 7:00AM Mincha 4:20 PM	28 27 Kislev MIKETZ Shacharit 9:15 AM Mincha 4:10 PM Havdalah 5:20 PM
29 28 Kislev  Shacharit 8:00 AM	30 29 Kislev  Hebrew Class w/ Yochai 7:30PM Shacharit 7:00 AM	31 30 Kislev  ROSH CHODESH Shacharit 7:00 AM		 Daily Services • DECEMBER • Sundays 8:00 AM Mondays–Fridays 7:00 AM Saturdays 9:15 AM	 DAF YOMI via ZOOM  Sunday 7:00 PM Monday– Friday 10:30 AM	

Congregation Anshe Sholom

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DON'T FORGET

It's time to "Fall Back"
on Sunday morning
November 3, 2024 • 2AM!

SET YOUR CLOCKS BACK ONE HOUR



A STADIUM OF VOICES RISING IN UNISON.
MAKE SURE YOURS IS ONE OF THEM.

STAND TOGETHER
UNITY · STRENGTH · RESILIENCE

AMERICAN FRIENDS OF
MAGEN DAVID ADOM מגן דוד אדום
Israel's Emergency Services System



Join us **November 10, 2024** in **Washington, DC**
Learn more at afmda.org/stand-together