



Kol Sholom

BI-MONTHLY BULLETIN OF
CONGREGATION ANSHE SHOLOM



VOICE OF PEACE ■ MAY/JUNE 2025 ■ IYYAR / SIVAN ■ 5785



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SAVE THESE DATES

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Shavuot	June 1st-3rd
Grimaldi Annual Ice Cream Party/ Kickball Game	June 2nd
Annual Testimonial Dinner	June 8th



Congregation Anshe Sholom
ANNUAL TESTIMONIAL DINNER
JUNE 8, 2025

**Elihu
Massel**
recipient of the
Allan Glick
Memorial
Service Award

Save the
DATE!

**Honoring
Meitav & Yochai
Feldman**
for their outstanding
contributions
to our community

FROM THE RABBI'S STUDY



Dear friends,

The months of May and June are a busy time at Anshe Sholom. We are feverishly preparing for our annual Testimonial Dinner. I am happy to announce that we will be honoring Yochai & Meitav Feldman for their tremendous contributions to the spiritual and social life of the synagogue. Since their arrival in America in 2021, they have done so much for our shul and the broader Westchester Jewish community. I look forward to expressing proper Hakarat Hatov to the entire Feldman family.

We will also be bestowing the Allan Glick Memorial Service Award upon Elihu Massel. This award is well deserved, as Elihu has been our Gabbai Sheni for over a decade and has served many terms on the Board and Executive Board. The dinner will be on Sunday, June 8th. I hope to see all of you in attendance and to see your ads in our journal. The shul needs both your physical presence and fiscal support.

Shavuot will be observed on June 1-3. Shavuot is one of many favorite annual occasions at Anshe Sholom. It is a time of camaraderie, good food, Torah study, and fun. On Sunday night, June 1st we will have Tikkun Leil Shavuot at 11:30PM. Please join me as we learn about “*Due process or too much process: Biblical, Rabbinic, and Modern Perspectives.*” For those intrepid souls, feel free to join me on my walk northbound to YINR, where I will deliver a lecture at 2:30AM titled “*A Century after the Controversy: Torah goes forth from Zion.*” On Monday afternoon, June 2nd the Grimaldi family will host their annual ice cream party and kickball game.

The Rabbi's Raiders will square off against the Kelman Crushers. The Book of Ruth will be chanted and Yizkor will be recited on Tuesday, June 3rd. We expect to enjoy delicious Kiddush-Luncheons on both days of Shavuot. Sponsorships are greatly appreciated.

As I do every year, I want to encourage any of the men with Torah reading ability (even if limited ability) to read an Aliyah on Shavuot. I will help you prepare and make recordings if needed. In honor of the holiday during which we accept the Torah, let us embrace the Torah reading as best we can through direct personal involvement.

Throughout the coming months, Friday evening services will be at 7:30PM. Please do your best to arrive promptly. We will not be waiting for candle lighting or sundown. We do this to accommodate those who do not want to eat dinner so late. Everyone's cooperation is essential for this to work.

Best wishes,

Rabbi Evan Hoffman



The family of Joseph Resnick
wishes to extend our deepest gratitude
to Rabbi Hoffman
and the Anshe Sholom community
for your kindness and support
during our time of grief.

— *Linda Resnick, Michael Resnick, Brian Resnick*

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



April 8, 2025
17 Nissan, 5785

Dear friends,

We are delighted to invite you to Congregation Anshe Sholom's Annual Testimonial Dinner on Sunday, June 8, 2025, at 5:00 pm. This year, we have the privilege of choosing Yochai and Meitav Feldman as our Testimonial Dinner Honorees. Yochai and Meitav are an extraordinary and talented Israeli couple who have become not only an invaluable part of our congregational family, but also leaders of Anshe Sholom's Adult and Youth educational programming.

In addition, we have chosen to honor our long-standing friend and congregant, Elihu Massel, with the Allan Glick Memorial Service Award for his many years of commitment and service to the Anshe Sholom community.

Besides being an evening of joy and celebration, the Annual Dinner is Anshe Sholom's most important fundraiser, and its success is critical to our financial well-being. Please show your support by attending the Dinner and making a donation with a Journal Ad. You will be receiving RSVP cards and Advertising information shortly. The Journal is an opportunity for friends and families to share their love, admiration, and appreciation for our honorees.

For your added enjoyment, a Klezmer band, Elijah and the Not-for-Prophets, will entertain you during dinner. We thank you in advance for your generosity and look forward to sharing this celebration with you.

Please also note on your calendars the Annual Congregational Meeting taking place on Tuesday, June 10, 2025, at 7:30 pm.

If you need additional information or have any questions about the event, please contact Morris Schoeneman at mschoeneman1@gmail.com or 914-217-8934.

B'Shalom,

Morris Schoeneman

Dinner Chair

Tom Grimaldi

Synagogue President



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*

Annual Shavuot Ice cream Party

Ice Cream,
Cheesecake
and Kickball



Monday June 2, 2025 at 2 PM
Grimaldi Home- 17 Poplar Place

A MESSAGE FROM SISTERHOOD



Dear Friends,

We hope everyone had a wonderful Pesach, enjoying the Seders and celebrating our going out of Egypt. Now we are counting the Omer to Shavuot. It always seems so much easier to return the kitchen and home back to its normal state than it was to make it Pesachdik.

Our thanks to so many Shul Members who supported Sisterhood by participating in our Mishloach Manot, Purim Bags, Fundraiser. Almost half of our congregation's families participated, which was wonderful and appreciated. See if you can find the lovingly-prepared Mishloach Manot in the fabulous pictures taken so graciously by Yiftach Moran, Miriam Grimaldi and Joanne Wiesner-Steiner which are in this bulletin.

There were so many imaginative costumes worn by all ages of Shul members, delicious food, and an interesting, fun fact game about Passover. We have enjoyed many holiday celebrations planned and executed by Meitav and Yochai Feldman. They are a fabulous team, so creative and they add so many special touches. Anshe Sholom has been so blessed with their presence and have appreciated all they have done to make Anshe Sholom such a warm, vibrant Shul.

We are all grateful that Sisterhood's Co-President, Joanne Wiesner-Steiner, is back at Shul after successfully dealing with significant medical issues. She is home now and is back to her usual feisty self!!

As this school year is coming to an end, we would also like to acknowledge each of our Israeli families with gratitude, for all the wonderful good energy you have brought to us, especially on Shabbos, and also for the davening we have so enjoyed. Thank you all so very much. You will be greatly missed.

Wishing everyone a good Shavuot holiday, B'Shalom,

*Constance Levi and
Joanne Wiesner-Steiner*
Sisterhood Co-Presidents



SUNSHINE CARDS

To Ruth Grayson, Mazel Tov on the birth of your Great-Grandson, Simon Raymond Kortbaoui, from: Honey & Sol Neier

To Yehudit-Sarah & Yehoshua Waller, Mazel Tov on your new home, from: Ruth Grayson and The Sisterhood of Congregation Anshe Sholom



BUY GIFT CARDS THROUGH SISTERHOOD

Some participating well-known retailers are:

- Bed, Bath & Beyond • Starbucks
- Stop & Shop • Shop Rite • Macy's • Staples
- Gap & Old Navy ... and many, many more!

No extra charge to you! Great gift idea! Anshe Sholom gets the dividend!

Call Ruth Grayson, 914-632-4555, or the office, 914-632-9220.

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



\$5 EACH



A Taste of Purim 5785 @ Anshe Sholom מצוה גדולה להיות בשמחה! **DON'T WORRY, BE HAPPY**







SAVE THE DATE



The parade is BACK!
 HaTikvah (The Hope)!
 Westchester Jewish Council
 invites you to join us at the 2025
Celebrate Israel Parade on

Sunday, May 18th 2025

The parade runs from 11:30AM to 4PM
 along 5th Ave. in NYC (bet. 57th & 74th Sts)

For more information,
wjcouncil.org
or 914-328-7001

<https://celebrateisraelny.org>

SHAVUOT

Sunday, June 1st—
 Tuesday, June 3rd 2025

SUNDAY EVENING • JUNE 1st

8:10 PM **Mincha/Ma'ariv**

11:30 PM **Tikkun Leil Shavuot**

MONDAY MORNING • JUNE 2nd

9:15 AM **Shacharit**
Dairy Kiddush luncheon

8:00 PM **Mincha**

TUESDAY MORNING • JUNE 3rd

9:15 AM **Shacharit**

10:30 AM **YIZKOR**

8:00 PM **Mincha**

9:08 PM **Havdalah**

Join Us To Celebrate
The Giving of The Torah





Thoughts On Shavuot

By Rabbi Evan Hoffman, Congregation Anshe Sholom

The Origins of the Second Day of Shavuot

The Biblical holiday of Shavuot is a one-day festival observed during the wheat harvest (Leviticus 23:21; Numbers 28:26). Contemporary Jewish practice in the Diaspora is to observe Shavuot for two days on 6-7 Sivan.

It is common knowledge that the observance, in the Diaspora, of days of Yom Tov additive to those mandated by Scripture originated in the classical period and was a result of calendrical uncertainty. It was the prerogative of the religious authorities in the Land of Israel – Jerusalem pre-70 CE, Jamnia 70-135 CE, and various Galilean towns thereafter – to determine the date of the New Moon. Jewish communities located far from the High Court might not receive word concerning the calendar until after the onset of a festival. In these situations of doubt, an extra day of abstention from labor as well as the repeat performance of holiday rituals and liturgy protected against the possibility of unwitting, good faith error.

Over the centuries, the Jewish lunar-solar calendar evolved from one primarily governed by the unpredictable testimony of witnesses to a fixed calendar regulated by astronomical calculations. A significant advance in the direction of a fixed calendar is attributed to the Patriarch Hillel II and dated to 358 CE. Thenceforth, even distant communities could be confident that their calendrical reckonings were consistent with the official decisions emanating from Eretz Yisrael. Nevertheless, distant communities continued to observe the extra day of Yom Tov because an epistle was sent from the Palestinian academy instructing them to do so. “Be careful to perpetuate the custom of your fathers that is in your hands; occasionally there will be hostile decrees resulting in a mistake (Bezah 4b).” Knowledge of highly technical and mathematically complex halakhic matters could easily be lost during periods of anti-Judaic persecution.

One might surmise that the second day of Shavuot originated together with the other extra Yom Tov days (second and eighth days of Passover and second and ninth days of Sukkot), and that its observance throughout the Diaspora began as a matter of real doubt but subsequently evolved into long-standing custom. Such a simplistic understanding is, however, historically incorrect. There are two reasons:

- 1) In the classical period, there was no distinction made, with respect to the observance of the second day of Yom Tov, between the Land of Israel and the Diaspora. Rather, the distinction that was significant was that between (a) those regions distant from the Judaic heartland that became aware of the sanctification of the New Moon before the holiday and (b) those that did not.
- 2) The development of the practice in fact differed for each of the five Biblical holidays.

The messengers sent periodically by the High Court to inform the Jewish world about the correct calendar date were forbidden to travel on Sabbaths and holidays. Messengers in the spring month of Nisan had twelve travel days before Passover (fourteen days less the two Sabbaths). Messengers in the autumn month of Tishri had two fewer days to travel before Sukkot because of Rosh Hashanah and Yom Kippur. Hence, there were Diaspora communities that knew with certainty the correct day on which to begin Passover but were uncertain about Sukkot. The Palestinian Amora Rabbi Yochanan (d. 279 CE) ruled that such communities should observe the extra Yom Tov days of Passover lest they confuse matters and mistakenly observe only one Yom Tov day on Sukkot (Rosh Hashnah 21a).

Rambam ruled consistent with Rabbi Yochanan’s view. However, he also added that Shavuot, too, should be observed for two days in those regions that have doubts about Sukkot, in order not to distinguish among the various holidays (Hilkhos Kiddush Ha-Chodesh 3:12). Yet Rambam’s extension of Rabbi Yochanan’s edict has no basis in that particular Talmudic passage. It also seems illogical. There was never any doubt about which day to observe Shavuot. If a given community did not know on which day Rosh Chodesh Sivan (or even Rosh Chodesh Iyyar) had been proclaimed, it could still celebrate Shavuot with certainty so long as it knew which day had been designated as Rosh Chodesh Nisan. This is because Shavuot is not determined by a specific calendar date. Rather, it is observed by counting forward from 16 Nisan (Leviticus 23:15). Absent earlier evidence of the existence of the second day of Shavuot, one might accuse the Rambam of having made things up out of whole cloth.

In fact, the Babylonian Talmud has two references to the extra day of Shavuot. One passage discusses the Torah and Haphtarah portions for the various holidays. There are two differing Tannaitic opinions concerning the appropriate reading

for Shavuot (that is, Exodus 19 or Deuteronomy 16). The Talmud adopts a convenient compromise position. “Now that we observe two days we can follow both opinions (Megillah 31a).” Another passage mentions that a certain rabbi arrived in Pumbeditha on the second day of Shavuot and was excommunicated for flouting communal norms (Pesahim 52a). Tellingly, both passages involve personalities postdating Rabbi Yochanan. The liturgical ruling is attributed to Abaye who died in 338 CE. The rabbi who violated Yom Tov was Natan bar Asya. He was excommunicated by Rav Yosef, who died in 323 CE. One could reasonably infer, as is arguably implied by Maimonides, that the second day of Shavuot was invented by Rabbi Yochanan in the late-third century. This might explain why, in the early decades following the new enactment, a member of the rabbinical class treated the extra Yom Tov day dismissively and, as a result, had to be censured. New practices often face opposition before they are universally accepted.

Some Talmudic commentators suggested that the observance of extra days of Yom Tov by distant Jewish communities dates back to Biblical times. The evidence suggests otherwise. Many scholars believe that until the second century BCE Judea followed a solar calendar with a 364-day year, similar to what is set forth in the Book of Jubilees. Once the lunar-solar calendar was adopted, with its reliance on sightings of the New Moon, Diaspora communities used fire signals to obtain quick knowledge of the holiday calendar. In the early rabbinic period, there were several attempts by Babylonian sages to draft their own calendars independent of the Palestinian authorities. In all of Tannaitic literature (which, admittedly, is a product of Eretz Yisrael and thus not especially concerned with the details of Jewish life abroad) **יום טוב שני של גלויות** is only mentioned once. The fourth generation Tanna Rabbi Jose (c. 150 CE) ruled leniently with respect to muktzeh laws on the second day of Yom Tov (Tosefta Eruvin 4:3).

For all these reasons, it is likely that the extra Yom Tov days were not popularized until the second century CE. If so, the enactment concerning the second day of Shavuot post-dates the establishment of extra days for Passover and Sukkot by approximately a century and a half.

For centuries, the rabbinic writers were silent on the unique character of the second day of Shavuot. Two possible explanations suggest themselves: 1) The rabbis preferred not to elaborate upon the basis for it, lest the relatively weak logical foundation for that observance lead people to be lax in their behavior or advocate its abolition. b) Halakhic terminology led to incorrect assumptions. **יום טוב שני של גלויות** implies that a second day is observed throughout the Diaspora and for all holidays. Although the history is much more complex, with distinctions drawn along geographic lines and among holidays,

the layman (and even the scholar) tends not to dig deeper than what is implied by that facile phrasing.

The status of the second day of Shavuot re-emerged as a practical question in 1831. In Brody, Galicia, there was a deathly ill man who was married and had no children. He had a brother living in Rome. Upon the man’s anticipated death his wife would be attached to her brother-in-law through the bonds of levirate marriage. The wife did not have the money to travel to Rome to sever those ties through the Halitzah shoe ceremony. She would accordingly be doomed to living out her days as an Agunah, or chained woman. Rabbi Eliezer Landau suggested that a bill of divorcement be executed immediately, even though it was the second day of Shavuot when writing is prohibited. He noted that the Talmud offers a similar leniency for the burying of Jewish corpses on Yom Tov Sheni by Jewish gravediggers (Beitzah 6a). The town’s Chief Rabbi, Shlomo Kluger, objected. He turned to the Chatam Sofer for a concurring responsum. Rabbi Moshe Sofer agreed with Kluger. He noted that there was never any doubt, in antiquity, about the date of Shavuot. Therefore, the contemporary observance of a second day is not a matter of ancestral custom but of absolute rabbinic decree. Accordingly, he reasoned, the halakhic importance of the second day of Shavuot is, ironically, greater than that of the last day of Passover or Sukkot (Shu”t Chatam Sofer Orach Chaim 1:145). Elsewhere in his writing, however, concerning the issue of performing a delayed circumcision on the second day of Shavuot, the Chatam Sofer ruled leniently. He noted that the extra day of Shavuot is a safeguard for Passover, which in turn is a safeguard for Sukkot, which itself is observed for an extra day only because of the slight possibility that Elul was thirty day long – which in fact never happened (Shu”t Chatam Sofer Yoreh Deah 2:250).



Traditional Jews in the Diaspora continue to observe the extra Yom Tov day of Shavuot. Some consider it more than a bit onerous, especially when, as is the case this year, the holiday starts immediately after the end of Shabbat and, accordingly, the required observance is of a “three-day-Yom-Tov.”

Learning about the history of Judaic halakhic, liturgical, and other practices (of which Yom Tov Sheni is but one example) is important. Why is this so? Because, it seems to me, we are more inclined to observe religious rites if we know, and can explain, their origins and historical development. ■



















MAY 2025

NISSAN/IYYAR 5785

Sunday	Monday	Tuesday	Wednesday	Thursday	Friday	Saturday
 <p>DAF YOMI via ZOOM</p> <p>Sundays – Friday 10:30 AM</p>	 <p>Daily Services MAY</p> <p>Sundays 8:00AM Mondays–Fridays 7:00AM Saturdays 9:15 AM</p>			<p>1 3 Iyyar 19</p> <p>YOM HAATZMAUT</p> <p>Shacharit 7:00 AM</p>	<p>2 4 Iyyar 20</p> <p>7:35 PM</p> <p>Shacharit 7:00 AM Mincha 7:30 PM</p>	<p>3 5 Iyyar 21</p> <p>TAZRIA/METZORA</p> <p>Shacharit 9:15 AM Mincha 7:30 PM Havdalah 8:39 PM</p>
<p>4 6 Iyyar 22</p> <p>Shacharit 8:00 AM</p>	<p>5 7 Iyyar 23</p> <p>Shacharit 7:00 AM</p>	<p>6 8 Iyyar 24</p> <p>History Class w/ R. Hoffman 8:15 PM</p> <p>Shacharit 7:00 AM</p>	<p>7 9 Iyyar 25</p> <p>Parshah Class w/ R. Kracko 7:00PM</p> <p>Shacharit 7:00 AM</p>	<p>8 10 Iyyar 26</p> <p>Shacharit 7:00 AM</p>	<p>9 11 Iyyar 27</p> <p>7:42 PM</p> <p>Shacharit 7:00 AM Mincha 7:30 PM</p>	<p>10 12 Iyyar 28</p> <p>ACHAREI MOT/ KEDOSHIM</p> <p>Shacharit 9:15 AM Mincha 7:35 PM Havdalah 8:46 PM</p>
<p>11 13 Iyyar 29</p> <p>Shacharit 8:00 AM</p>	<p>12 14 Iyyar 30</p> <p>Shacharit 7:00 AM</p>	<p>13 15 Iyyar 31</p> <p>Shacharit 7:00 AM</p>	<p>14 16 Iyyar 32</p> <p>Parshah Class w/ R. Kracko 7:00PM</p> <p>Shacharit 7:00 AM</p>	<p>15 17 Iyyar 33</p> <p>Shacharit 7:00 AM</p>	<p>16 18 Iyyar 34</p> <p>7:49 PM</p> <p>LAG BA'OMER</p> <p>Shacharit 7:00 AM Mincha 7:30 PM</p>	<p>17 19 Iyyar 35</p> <p>EMOR</p> <p>Shacharit 9:15 AM Mincha 7:40 PM Havdalah 8:53 PM</p>
<p>18 20 Iyyar 36</p> <p>Celebrate Israel Parade 11:30 AM- 4 PM</p> <p>Shacharit 8:00 AM</p>	<p>19 21 Iyyar 37</p> <p>Shacharit 7:00 AM</p>	<p>20 22 Iyyar 38</p> <p>History Class w/ R. Hoffman 8:15 PM</p> <p>Shacharit 7:00 AM</p>	<p>21 23 Iyyar 39</p> <p>Parshah Class w/ R. Kracko 7:00PM</p> <p>Shacharit 7:00 AM</p>	<p>22 24 Iyyar 40</p> <p>Shacharit 7:00 AM</p>	<p>23 25 Iyyar 41</p> <p>7:56 PM</p> <p>Shacharit 7:00 AM Mincha 7:30 PM</p>	<p>24 26 Iyyar 42</p> <p>BEHAR/ BECHUKOTAI</p> <p>Shacharit 9:15 AM Mincha 7:50 PM Havdalah 9:00 PM</p>
<p>25 27 Iyyar 43</p> <p>Shacharit 8:00 AM</p>	<p>26 28 Iyyar 44</p> <p>YOM YERUSHALAYIM MEMORIAL DAY</p> <p>Shacharit 8:00 AM</p>	<p>27 29 Iyyar 45</p> <p>Shacharit 7:00 AM</p>	<p>28 1 Sivan 46</p> <p>ROSH CHODESH</p> <p>Parshah Class w/ R. Kracko 7:00PM</p> <p>Shacharit 7:00 AM</p>	<p>29 2 Sivan 47</p> <p>Shacharit 7:00 AM</p>	<p>30 3 Sivan 48</p> <p>8:02 PM</p> <p>Shacharit 7:00 AM Mincha 7:30 PM</p>	<p>31 4 Sivan</p> <p>BAMIDBAR</p> <p>Shacharit 9:15 AM Mincha 7:55 PM Havdalah 9:06 PM</p>

JUNE 2025

IYYAR/SIVAN 5785

Sunday	Monday	Tuesday	Wednesday	Thursday	Friday	Saturday
<p>1 5 Sivan</p>  <p>8:03 PM</p> <p>EREV SHAVUOT TIKKUN LEIL SHAVUOT 11:30 PM</p> <p>Shacharit 8:00 AM Mincha 8:10 PM</p>	<p>2 6 Sivan</p>  <p>After 9:07 PM</p> <p>SHAVUOT I</p> <p>Shacharit 9:15 AM Mincha 8:00 PM</p>	<p>3 7 Sivan</p> <p>SHAVUOT II</p> <p>Shacharit 9:15 AM Yizkor 10:30 AM Mincha 8:00 PM Havdalah 9:08 PM</p>	<p>4 8 Sivan</p>  <p>Parshah Class w/ R. Kracko 7:00PM</p> <p>Shacharit 7:00 AM</p>	<p>5 9 Sivan</p> <p>Shacharit 7:00 AM</p>	<p>6 10 Sivan</p>  <p>8:06 PM</p> <p>Shacharit 7:00 AM Mincha 7:30 PM</p>	<p>7 11 Sivan</p> <p>NASO</p> <p>Shacharit 9:15 AM Mincha 8:00 PM Havdalah 9:10 PM</p>
<p>8 12 Sivan</p> <p>Annual Testimonial Dinner 5:00PM</p> <p>Shacharit 8:00 AM</p>	<p>9 13 Sivan</p> <p>Shacharit 7:00 AM</p>	<p>10 14 Sivan</p>  <p>ANNUAL CONGREGATIONAL MEETING • 7:30PM</p> <p>Shacharit 7:00 AM</p>	<p>11 15 Sivan</p>  <p>Parshah Class w/ R. Kracko 7:00PM</p> <p>Shacharit 7:00 AM</p>	<p>12 16 Sivan</p> <p>Shacharit 7:00 AM</p>	<p>13 17 Sivan</p>  <p>8:10 PM</p> <p>Shacharit 7:00 AM Mincha 7:30 PM</p>	<p>14 18 Sivan</p> <p>BEHA'ALOTCHA</p> <p>Shacharit 9:15 AM Mincha 8:00 PM Havdalah 9:13 PM</p>
<p>15 19 Sivan</p> <p>Shacharit 8:00 AM</p>	<p>16 20 Sivan</p> <p>Shacharit 7:00 AM</p>	<p>17 21 Sivan</p>  <p>8:09 PM</p> <p>Shacharit 7:00 AM</p>	<p>18 22 Sivan</p>   <p>Parshah Class w/ R. Kracko 7:00PM</p> <p>Shacharit 7:00 AM</p>	<p>19 23 Sivan</p> <p>Shacharit 7:00 AM</p>	<p>20 24 Sivan</p>  <p>8:12 PM</p> <p>Shacharit 7:00 AM Mincha 7:30 PM</p>	<p>21 25 Sivan</p> <p>SHLACH LECHA</p> <p>Shacharit 9:15 AM Mincha 8:00 PM Havdalah 9:15 PM</p>
<p>22 26 Sivan</p> <p>Shacharit 8:00 AM</p>	<p>23 27 Sivan</p> <p>Shacharit 7:00 AM</p>	<p>24 28 Sivan</p> <p>Shacharit 7:00 AM</p>	<p>25 29 Sivan</p>  <p>Parshah Class w/ R. Kracko 7:00PM</p> <p>Shacharit 7:00 AM</p>	<p>26 30 Sivan</p> <p>ROSHCHODESH</p> <p>Shacharit 7:00 AM</p>	<p>27 1 Tammuz</p>  <p>8:13 PM</p> <p>ROSHCHODESH</p> <p>Shacharit 7:00 AM Mincha 7:30 PM</p>	<p>28 2 Tammuz</p> <p>KORACH</p> <p>Shacharit 9:15 AM Mincha 8:00 PM Havdalah 9:15 PM</p>
<p>29 3 Tammuz</p> <p>Shacharit 8:00 AM</p>	<p>30 4 Tammuz</p> <p>Shacharit 7:00 AM</p>	<p>אחת דשבת פיק ראשון שבת</p>  <p>DAF YOMI via ZOOM</p> <p>Sundays – Friday 10:30 AM</p>		<p></p> <p>Daily Services JUNE</p> <p>Sundays 8:00AM Mondays–Fridays 7:00AM Saturdays 9:15 AM</p>	 <p>Hello Summer!</p>	

Congregation Anshe Sholom

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E-mail us at: asnewroch@aol.com

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anshesholomnewrochelle.org



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 ON YOUTUBE

אחינו כל בית ישראל
 הנתונים בצרה ובשביה
 העומדים בין בים ובין ביבשה
 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.



UNTIL EVERY LAST HOSTAGE IS BACK HOME

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HOSTAGES
 ARE STILL
 NOT FREE!