



Kol Sholom

BI-MONTHLY BULLETIN OF
CONGREGATION ANSHE SHOLOM



VOICE OF PEACE ■ JULY/AUGUST 2025 ■ TAMMUZ/AV/ELUL ■ 5785



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FROM THE RABBI'S STUDY



Dear friends,

June 2025 was a very special month at Anshe Sholom replete with joyous occasions. The month began with Shavuot. We had late night learning in the shul and the annual 1:00AM trek to YINR. This year's Grimaldi family ice cream and kickball party was one of the greatest ever, with my team losing in the bottom of the ninth inning on a walk-off home run by Akiva Grimaldi. The Testimonial Dinner followed on June 8th. As we honored Meitav & Yochai Feldman and Elihu Massel, we welcomed over 150 guests. It was the best attended dinner in my tenure as rabbi.

I want to thank all those who attended, donated money, and contributed their time and efforts. On Shabbat, June 14th we had a special kiddush-luncheon cooked by the Israeli ladies in our congregation. The food was delicious, as could be expected from our talented crew. On Shabbat, June 20-21 the shul was extraordinarily crowded. We had a large group here for a Shabbat Kallah and enjoyed the singing of a professional chazzan. We also celebrated the Bar Mitzvah of Andrew Yalkowsky.

We celebrated some graduations, including Eli Hoffman and Naveh Feldman from WDS and Moshe Grimaldi from MTA. On Sunday, June 22 Anshe Sholom hosted an Eagle Scout Court of Honor for Itamar Grimaldi and Moshe Grimaldi. Congressman George Latimer came to pay tribute to Itamar and Moshe.

With the school year over, we are soon going to bid farewell to many of the Shlichim families who are moving back to Israel. We will miss you very much, both collectively and individually. On behalf of the membership, I want to extend our very best wishes to: Yochai, Meitav, Amana, Haleli, Naveh, and Alma Feldman; Mosh, Yasmin, Aya, Gali, Michael, and Elinor Shabtay; Shilo, Hadas, Lavi, Shachar, Carmel, Shaked, and Rotem Dadon; Ariel, Siva, Chai, Libby, and Keshet Sheleg; Michael, Sari, Ruth, Hallel, Yair, Oriya Turgeman.

Over the summer months please help us maintain our minyanim and programs with your active involvement. While the yeshiva boys from Hastings help ensure that we have a minyan on Shabbat afternoon, we need greater participation from our own members on Friday nights.

At some point in the next few weeks, you will receive information about membership for 2025-2026 and High Holiday seats. Please respond promptly with your dues payments and seatings requests.

It is my annual summer tradition to work on a Jewish History lecture series for the coming academic year. In September, my biweekly Tuesday night class will resume. The topic will be "World Jewry and World War II." Each lecture will cover a different part of the world and examine how the global conflict impacted local Jewry.

Best wishes for an enjoyable summer,
Rabbi Evan Hoffman



🕊 In Memoriam

Anshe Sholom mourns the passing
of our dear friend and longtime member

Armand Lerner

We extend our deepest condolences
to Marlene, Jaques, and Steven.

Armand was a kind and gentle man
who overcame adversity.

He lived a full and adventurous life
and greatly cherished
his association with Anshe Sholom.

TAKE ME OUT TO THE BALLGAME!
Join Anshe Sholom for a night at Citi Field
as we cheer on the METS vs. GUARDIANS
MONDAY, AUGUST 4TH | GAME TIME: 7:10 PM
We'll be sitting together in Section 520 —
DON'T MISS OUT on the FUN!
... **CONTACT RABBI HOFFMAN FOR DETAILS** ...

THE PRESIDENT'S PERSPECTIVE



Greetings Congregation Anshe Sholom ... Welcome to Summer. Most of us are looking forward to the change of pace offered by the season's activities including travel, outdoor activities, summer camp, new jobs and planning for the new opportunities in September. The air is full of anticipation and excitement for the enjoyable and rejuvenating months of July and August ahead. And yet, our religious traditions of the Three Weeks, starting with the Fast of the 17 of Tammuz and ending on Tisha B'Av, juxtaposes the reality that our Peace and Prosperity as a Religion and People with a sovereign land is a precious and precarious thing.

The Anshe Sholom Community was very active in May and June. We started May with a wonderful Yom Haatzmaut celebration, and later that month the Celebrate Israel Parade. June began with Shavuot, and a classic Ice Cream Party and Kick Ball Game! We followed with a wonderful Annual Gala Dinner honoring Yochai and Meitav Feldman and their family, and Elihu Massell. We are grateful for the special time we had together with all of our awesome Israeli families, who are now returning to Israel.

Summer should be nice in our community. We will have Learning on the Lawn on Shabbos, and a summer barbeque. Tisha b'Av will start on Saturday night August 2nd with the reading of Eicha in the Shul. In the spirit of Summer, I can imagine an ad hoc trip for a baseball game later in the summer. I'm sure that there will be plenty of smiles, greetings, Torah, and Simcha at Shul on Shabbos and all our times together.

Our Shul continues to be viable and retains a relevance that defies explanation. We are a group of individuals with diverse viewpoints, who come together for the greater good, and produce a special energy that makes our congregation very pleasant. Our Rabbi, Evan Hoffman, is a gifted Torah scholar, Jewish historian, and published author with wide ranging connections and great potential for even more. I believe that we live in a particularly desirable location, and we own our wonderful Synagogue and Rabbi's home with essentially no debt. Living space in our area is expensive, but amenities and proximity are considerable. Enjoy what we have, it's very special!

Finally, I would like to recognize those who donate their time, talent, and resources to support what we do. From my perspective, that includes pretty much all of us. Let's continue to give that spark that we all have that makes us shine brightly together like a sunny day in Summer.

Wishing you a wonderful summer!

Tom Grimaldi

President

2025 Anshe Sholom Officers & Board of Trustees

ratified: June 10, 2025

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

Members-at-Large: Marc Bessler
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AnnBeth Cohen
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Term Expiring 2028

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A MESSAGE FROM SISTERHOOD



Dear Friends,

Sisterhood is very happy to report that we had a successful year. We sponsored luncheons for Sukkot and Shavuot and held two "half-half" raffles at our Chanukah and Purim celebrations.

For Purim, we prepared over 60 Mishloach Manot bags. Each member unit received one, thanks to the generosity and support of over 50% of our members who contributed to our Purim Fundraiser. We so truly appreciate everyone's support.

At the Shul's annual Congregational Meeting, Sisterhood presented a check as our annual donation. The plan is for part of the money to be used to buy a new freezer for the meat kitchen.

On June 21, Sisterhood had the wonderful opportunity to share in the Bar Mitzvah of Andrew Yalkowsky. On our behalf, Constance presented him with a kiddush cup.

None of the above would have happened without our dedicated Sisterhood Board. Our sincere thanks to AnnBeth Cohen, Ruth Grayson, Lee Katz, Ellen Kracko, Tova Ovits, and Helen Jane Siegel.

Wishing everyone a safe and wonderful summer!

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





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.**



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



DONATIONS

In Loving Memory

Of Sue Merims, from: Neighbors and Friends at Rochelle Heights—
Elena & Michael Cowie, Jackie & David Mills, Leonard Joseph, Mary
Beth & Sven Gierlinger, Margaret & Gerry Chadwick, Pearl & Hollis
Pritchard, Ginny & Gavvan Brown.

*To Marlene Lerner & family in loving memory of Armand
Lerner — beloved husband, father, grandfather & friend, from:*
Leon & Joan Ashner, AnnBeth Cohen & Joel Givertz, Ruth Grayson,
Lee Katz, Suzi Levin, Charlotte Lovich, Bobbi Mehler & Family,
Honey & Sol Neier, Diane Steinfink, and David Tantleff.

To Dr. Celso Tello, in loving memory of his mother, from:
Carin & Jason Mehler

TO PURCHASE SUNSHINE CARDS

contact:
AnnBeth Cohen
914-629-7160
tantabeth@aol.com



**\$5
EACH**

TO PURCHASE MEMORIAL CARDS

contact:
Helen Siegel
718-931-6954



**SUNDAY
AUGUST 17, 2025**
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.

Featured Performer: TLV

OTHER PERFORMERS INCLUDE:

- Westchester Klezmer Program • The Levins
- Kol Hazzanim – The Cantors of Westchester
- PJ Library sponsored family entertainment
 - Dance with Leng – Israeli dancing
 - Face painting by Maria

Don't miss this FREE FAMILY FESTIVAL!

For more information, contact:
pam@wjcouncil.org

Eagle Scout Ceremony Highlights Achievement & Service: Grimaldi Brothers Recognized as Eagle Scouts



On Sunday, June 22, 2025,
Congregation Anshe
Sholom hosted a
special gathering of
the *Eagle Scout Court
of Honor* to celebrate
Itamar and Moshe
Grimaldi on achieving
the rank of Eagle Scout.

The ceremony featured a
formal honor presentation by NY Congressman George
Latimer. *Kol Hakavod* to Itamar and Moshe; and
Mazal Tov to the Grimaldi Family!



A GLIMPSE INTO THE 2025 CONGREGATION ANSHE SHOLOM TESTIMONIAL DINNER









The public reading of Megillat Eichah on the night of Tisha b'Av is the liturgical highlight of the annual fast commemorating the destructions of the two Holy Temples. The popular Hebrew name for the scroll, translated as “How” or “Alas,” is simply the first word of the text. Its English title, the Book of Lamentations, follows the older tradition of the Septuagint, Vulgate, and rabbinic literature. The classical Hebrew name for the book was Sefer Kinnot.

Who wrote it? When was it written? For what purpose?

These questions are difficult. According to the Masoretic version, Lamentations was written anonymously. Tradition offers suggestions about Lamentations’ composition, authorship, and dating, but those theories do not withstand critical scrutiny.

The Talmud credits the prophet Jeremiah with writing three Biblical books: Jeremiah, Kings, and Lamentations (Baba Bathra 15a). Rabbi Judah claimed that Lamentations was written in the days of King Jehoiakim and that איכה is a word of rebuke. The prophet was not mourning the loss of Zion; he was warning the citizens of the Kingdom of Judah of the horrors that awaited them if they did not change their behavior. Rabbi Nehemiah objected: “How can one cry over the dead before they are dead?” He held that איכה connotes lamentation over actual devastation, and that the work was composed after the fall of Jerusalem (Lamentations Rabbah 1).

Scripture records that God instructed Jeremiah to compose a book of all the dire prophetic warnings issued throughout his career (Jeremiah 36:2). Jeremiah’s scribe and disciple, Barukh, read from the scroll in the Temple on a public fast in the fifth year of the reign of Jehoiakim (c. 603 BCE). The king took possession of the scroll. Being utterly displeased with its contents, he ordered it burned (36:23). Jeremiah thereafter instructed Barukh to rewrite the scroll and to supplement it with additional material (36:32). The Midrash suggests that the burnt scroll contained the first chapter of Lamentations and that Jeremiah’s later additions included chapters two through five (Lamentations Rabbah Petichtot 28). Here, rabbinic literature displays an awareness that Eichah reflects five separate laments, not all necessarily written at the same time or by the same person.

There are several thematic similarities between the Books of Jeremiah and Lamentations. This might lead us to conclude that both works were the product of one hand. These

similarities include: (a) Like the author of Eichah, who stirs his readers to depths of sadness regarding the siege of Jerusalem, Jeremiah, too, encouraged others to speak and act as mourners. “Cut off your hair and cast it away, And take up a lamentation on the bare heights; For the LORD has rejected and forsaken The generation of His wrath (Jeremiah 7:29).” The despoiled physical landscape prompted Jeremiah to offer poetic expression of his grief: “For the mountains I will take up a weeping and wailing, And for the pastures of the wilderness a dirge (9:9).” (b) Both books speak of the author’s eyes welling up with tears (Jeremiah 8:23; Lamentations 2:11, 3:48). (c) In both books, the author recalls being cast into a pit (Jeremiah 38:6; Lamentations 3:53). (d) In both books, the author recalls being mocked by his fellow citizens (Jeremiah 20:7; Lamentations 3:14). (e) Both books mention the cup of Divine wrath that Edom will be forced to drink (Jeremiah 49:12; Lamentations 4:21).

However, and despite those points, there are too many differences in philosophical outlook and personal experience between the author of the Book of Jeremiah and that of Lamentations to accept the view that one person wrote both books. (a) Jeremiah was cast into a pit containing mud, not water. The author of Lamentations was thrown into a pit of water and nearly drowned (3:54). (b) Jeremiah was incarcerated at the time of the destruction (38:28); the author of Lamentations implies that he participated in King Zedekiah’s failed escape attempt and was caught in the wilderness (4:19).

(c) Jeremiah strenuously objected to Judah’s reliance on international diplomacy and the hopes of finding succor with Egypt or Assyria (2:18). In contrast, the author of Lamentations recalls how the nation (and he himself) hoped in vain for salvation in the form of foreign assistance (4:17). (d) Jeremiah was convinced that Jerusalem could fall. He decried as false the popular notion that the House of God was inviolable (7:4). The basic premise of Lamentations, however, is the shock experienced by the people of Judah that their beloved country, capital city, and cultic center was conquered by the heathen enemy. Hyperbolically, the Lamentor asserted that “The kings of the earth believed not, neither all the inhabitants of the world, that the adversary and the enemy would enter into the gates of Jerusalem (4:12).” Whereas Jeremiah was the maverick prophet

who tried desperately to get his countrymen to change their mode of thinking and their conduct, the author of Lamentations was one of the people and shared the prevailing Judahite ideology until all came crashing down.

The theory that Jeremiah wrote Lamentations – which I consider to be wrong -- is quite old. It probably has its origins in a misinterpretation of a later passage in Scripture. “And Jeremiah lamented for Josiah; and all the singing men and singing women spoke of Josiah in their lamentations, unto this day; and they made them an ordinance in Israel; and behold, they are written in the lamentations (II Chronicles 35:25).” The lamentations written in connection with the battlefield death of King Josiah in 608 BCE at the hands of Pharaoh Necho II were conflated with the Scroll of Lamentations, written several decades later in connection with the demise of Jerusalem. The entire genre of קינות was credited to the prophet Jeremiah.

The view that Jeremiah wrote Lamentations forced the sages to reinterpret radically a key line of the text. “The breath of our nostrils, the anointed of the LORD, was taken in their pits; of whom we said: Under his shadow we shall live among the nations (4:20).” The author was probably referring to Zedekiah, the last King of Judah, who tried to flee but was captured near Jericho, blinded, and taken into captivity. Jeremiah had an uneasy relationship with Zedekiah; he would never have written so favorably about that king. The sages solved this problem by positing that the “Anointed of the Lord” is a reference to Josiah, not to Zedekiah.

According to Aggadic legend, Jeremiah was concerned that, as Josiah lay mortally wounded, he might utter something blasphemous with his final breaths. To his pleasant surprise, the prophet heard the young dying king accept the Heavenly verdict. “The LORD is righteous; for I have rebelled against His word (Lamentations 1:18).” Jeremiah responded by praising the martyred leader with the words of verse 4:20 (Ta’anit 22b and Targum). While there is beauty to the Midrashic interpretation of Eichah, this is clearly not the plain meaning of the text. And it is to a plain reading that we must turn in any exploration of authorship or dating of the document.

The Septuagint on Lamentations begins with a prologue: “And it came to pass, after Israel was taken captive, and Jerusalem made desolate, that Jeremias sat weeping, and lamented with this lamentation over Jerusalem.” The Targum similarly opens by ascribing authorship of the work to “Jeremiah the prophet and chief priest.” The Syriac Peshitta titles the work “The Book of Lamentations of Jeremiah the Prophet.”

But if one posits that Jeremiah the prophet wrote both of the Biblical books Jeremiah and Lamentations, it makes little sense for those two books to be reckoned separately. Josephus, in writing about the Scriptural canon, claimed that there were only

twenty-two sacred books (Against Apion 1:8). Many of the Church fathers also subscribed to a twenty-two book canon (Eusebius Ecclesiastical History 4:26:14). There are twenty-two letters in the Hebrew alphabet, and some classical writers suggested a mystical significance to the correspondence between the numbers of sacred writings and Hebrew letters. To fit all the known sacred works into twenty-two recognized slots in the canon, it was necessary to combine Lamentations with Jeremiah as well as Ruth with Judges. In the Septuagint, Lamentations follows Jeremiah and Baruch, the latter being a deuterocanonical work.

The rabbinic tradition places Lamentations in the third section of the Hebrew Bible, the Ketuvim. The Talmud chronologically orders the various books in Ketuvim, placing Lamentations before Daniel and Esther. Our contemporary Bible groups the Five Megillot together. The Leningrad Codex ordered the Megillot chronologically: Ruth, Song of Songs, Ecclesiastes, Lamentations, and Esther. Other versions of the Bible order the Megillot according to the annual liturgical cycle: Song of Songs, Ruth, Lamentations, Ecclesiastes, and Esther. One could argue that the placement of the Masoretic version of Lamentations – which fails to name an author – in the Ketuvim section is an implicit rejection of the theory that Jeremiah wrote it.

The first scholar to question Jeremiah’s authorship of Lamentations was the German Orientalist Hermann von der Hardt in 1712. Since then, no scholarly consensus has emerged concerning the identity of the author. The nature of the writing makes that a near impossibility. The destruction of the city is described in broad terms. It is a universal lament about a tragedy.

A date of composition, however, can be posited with a high degree of certitude. Lamentations must have been written very close to the destruction in 586 BCE. The author was an eyewitness; the account is vivid. Hope for positive change in the political and material circumstances of Jewry, so prevalent in late-exilic literature, is entirely absent. The author does not suggest that Jews take comfort in their land, ancient heroes, or covenant with God; he simply expresses the equivocal hope that God’s mercy has not run out.

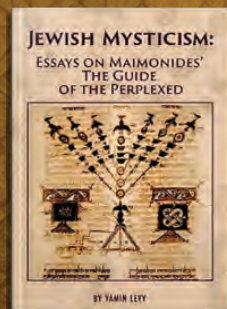
Soon after the destruction, some Jews adopted the practice of making pilgrimages to the site of their former Temple (Jeremiah 41:5). Throughout the Exilic period, they also observed a series of four commemorative fasts, including one in the fifth month (Zechariah 7:3). It is likely that Lamentations was the main liturgical component of those fasts, possibly even written with that very purpose in mind. In this respect, then, our modern-day observance of Tisha b’Av may be a curious fulfillment of Lamentations’ plea that God “renew our days as of yore (5:21).”

An illuminating lecture by Rabbi Yamin Levy

Between Logic & Light: Rambam's Mystical Pursuits



Rabbi Yamin Levy has been serving the Sephardic rabbinate in the United States for over 25 years, dedicating his career to preserving the rich and multi-cultural heritage of Sephardic Jewry. He currently serves as Rabbi of Beth Hadassah Synagogue in Great Neck/ Kings Point, New York. He is the founder and International Director of the Maimonides Heritage Center, based in Israel and New York. Rabbi Levy has authored numerous books, articles and essays on Jewish Law, Tanakh, HaRambam, and Sephardic Studies.



Sunday, July 27th

Shacharit 8:00AM

Breakfast 8:45AM

Sponsored by

Amichai Levy & Channa Gila Ovits

Lecture 9:15AM



**Congregation Anshe Sholom
50 North Ave • New Rochelle**



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 2025 bulletin. Complete the form, and make sure that we receive it by **Monday, August 25, 2025**.

*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

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NAME: _____ = \$5

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TOTAL # OF LINES _____ @ \$5 per line

= \$ _____

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

TISHA B'AV SCHEDULE @ ANSHE SHOLOM

SATURDAY, AUGUST 2ND

**7:45 PM
MINCHA**

**8:10 PM
FAST BEGINS**

**8:55 PM
SHABBAT ENDS**

**9:15 PM
MAARIV & EICHAH**

SUNDAY, AUGUST 3RD

**8:00 AM
SHACHARIT & KINNOT**

**7:00 PM
TISHA B'AV SHIUR**

**7:45 PM
MINCHA**

**8:53 PM
FAST ENDS**



Congregation Anshe Sholom Book of Remembrance 5786

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 5786 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 5, 2025













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

JULY 2025
TAMMUZ/AV 5785

Sunday	Monday	Tuesday	Wednesday	Thursday	Friday	Saturday
 <p>Daily Services JULY</p> <p>Sundays 8:00AM Mon., Thurs., Fri. 7:00AM Saturdays 9:15AM</p>		<p>1 5 Tammuz</p> <p>Shacharit 7:00 AM</p>	<p>2 6 Tammuz</p> <p> Parshah Class w/R. Kracko 7:00PM On ZOOM</p> <p>Shacharit 7:00 AM</p>	<p>3 7 Tammuz</p> <p>Shacharit 7:00 AM</p>	<p>4 8 Tammuz</p> <p> 8:12 PM</p> <p>Shacharit 8:00 AM Eve. Service 8:00 PM</p>	<p>5 9 Tammuz</p> <p>CHUKAT</p> <p>Shacharit 9:15 AM Mincha 8:00 PM Havdalah 9:15 PM</p>
<p>6 10 Tammuz</p> <p>Shacharit 8:00 AM</p>	<p>7 11 Tammuz</p> <p>Shacharit 7:00 AM</p>	<p>8 12 Tammuz</p> <p>Shacharit 7:00 AM</p>	<p>9 13 Tammuz</p> <p> Parshah Class w/R. Kracko 7:00PM On ZOOM</p> <p>Shacharit 7:00 AM</p>	<p>10 14 Tammuz</p> <p>Shacharit 7:00 AM</p>	<p>11 15 Tammuz</p> <p> 8:10 PM</p> <p>Shacharit 7:00 AM Eve. Service 8:00 PM</p>	<p>12 16 Tammuz</p> <p>BALAK</p> <p>Shacharit 9:15 AM Mincha 8:00 PM Havdalah 9:13 PM</p>
<p>13 17 Tammuz</p> <p>FAST OF TAMMUZ</p> <p></p> <p>Fast BEGINS 4:23 AM Fast ENDS 9:07 PM</p> <p>Shacharit 8:00 AM Mincha 8:00 PM</p>	<p>14 18 Tammuz</p> <p>Shacharit 7:00 AM</p>	<p>15 19 Tammuz</p> <p>Shacharit 7:00 AM</p>	<p>16 20 Tammuz</p> <p> Parshah Class w/R. Kracko 7:00PM On ZOOM</p> <p>Shacharit 7:00 AM</p>	<p>17 21 Tammuz</p> <p>Shacharit 7:00 AM</p>	<p>18 22 Tammuz</p> <p> 8:05 PM</p> <p>Shacharit 7:00 AM Eve. Service 8:00 PM</p>	<p>19 23 Tammuz</p> <p>PINCHAS</p> <p>Shacharit 9:15 AM Mincha 7:55 PM Havdalah 9:08 PM</p>
<p>20 24 Tammuz</p> <p>Shacharit 8:00 AM</p>	<p>21 25 Tammuz</p> <p>Shacharit 7:00 AM</p>	<p>22 26 Tammuz</p> <p>Shacharit 7:00 AM</p>	<p>23 27 Tammuz</p> <p> Parshah Class w/R. Kracko 7:00PM On ZOOM</p> <p>Shacharit 7:00 AM</p>	<p>24 28 Tammuz</p> <p>Shacharit 7:00 AM</p>	<p>25 29 Tammuz</p> <p> 8:00 PM</p> <p>Shacharit 7:00 AM Eve. Service 8:00 PM</p>	<p>26 1 Av</p> <p>MATOT-MASEI</p> <p>ROSH CHODESH</p> <p>Shacharit 9:15 AM Mincha 7:50 PM Havdalah 9:03 PM</p>
<p>27 2 Av</p> <p>RABBI YAMIN LEVY LECTURE—RAMBAM'S MYSTICAL PURSUITS 9:15 AM</p> <p>Shacharit 8:00 AM</p>	<p>28 3 Av</p> <p>Shacharit 7:00 AM</p>	<p>29 4 Av</p> <p>Shacharit 7:00 AM</p>	<p>30 5 Av</p> <p> Parshah Class w/R. Kracko 7:00PM On ZOOM</p> <p>Shacharit 7:00 AM</p>	<p>31 6 Av</p> <p>Shacharit 7:00 AM</p>	<div> <div>  </div> <div> <p>DAF YOMI via ZOOM</p> <p></p> <p>Sundays – Friday 10:30AM</p> </div> </div>	

AUGUST 2025

AV/ELUL 5785

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 7 Av  7:53 PM Shacharit 7:00 AM Eve. Service 7:55 PM	2 8 Av DEVARIM EREV TISHA B'AV Ma'ariv & Eichah 9:15 PM Shacharit 9:15 AM Mincha 7:45 PM Havdalah 8:55 PM Fast BEGINS 8:10 PM
3 9 Av TISHA B'AV Shacharit/Kinnot 8:00 AM Shiur 7:00 PM Mincha 7:45 PM Fast ENDS 8:53 PM	4 10 Av Shacharit 7:00 AM	5 11 Av Shacharit 7:00 AM	6 12 Av  Parshah Class w/R. Kracko 7:00PM On ZOOM Shacharit 7:00 AM	7 13 Av Shacharit 7:00 AM	8 14 Av  7:44 PM Shacharit 7:00 AM Eve. Service 7:45 PM	9 15 Av VA'ETCHANAN Shacharit 9:15 AM Mincha 7:35 PM Havdalah 8:47 PM
10 16 Av Shacharit 8:00 AM	11 17 Av Shacharit 7:00 AM	12 18 Av Shacharit 7:00 AM	13 19 Av  Parshah Class w/R. Kracko 7:00PM On ZOOM Shacharit 7:00 AM	14 20 Av Shacharit 7:00 AM	15 21 Av  7:35 PM Shacharit 7:00 AM Eve. Service 7:35 PM	16 22 Av EIKEV Shacharit 9:15 AM Mincha 7:25 PM Havdalah 8:38 PM
17 23 Av Shacharit 8:00 AM	18 24 Av Shacharit 7:00 AM	19 25 Av Shacharit 7:00 AM	20 26 Av  Parshah Class w/R. Kracko 7:00PM On ZOOM Shacharit 7:00 AM	21 27 Av Shacharit 7:00 AM	22 28 Av  7:25 PM Shacharit 7:00 AM Eve. Service 7:30 PM	23 29 Av RE'EH Shacharit 9:15 AM Mincha 7:30 PM Havdalah 8:28 PM
24 30 Av ROSH CHODESH Shacharit 8:00 AM	25 1 Elul ROSH CHODESH Shacharit 7:00 AM	26 2 Elul Shacharit 7:00 AM	27 3 Elul  Parshah Class w/R. Kracko 7:00PM On ZOOM Shacharit 7:00 AM	28 4 Elul Shacharit 7:00 AM	29 5 Elul  7:14 PM Shacharit 7:00 AM Eve. Service 7:15 PM	30 6 Elul SHOFTIM Shacharit 9:15 AM Mincha 7:05 PM Havdalah 8:17 PM
31 7 Elul Shacharit 8:00 AM		Shacharit 7:00 AM	Shacharit 7:00 AM	Shacharit 7:00 AM	Shacharit 7:00 AM Eve. Service 7:15 PM	Shacharit 9:15 AM Mincha 7:05 PM Havdalah 8:17 PM

Congregation Anshe Sholom

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Thank You

There is no way that I can individually thank the multitude of people who showed their care and concern for both Armand z”l and me throughout this difficult time. Please know that every call, card, letter, and visit helped lighten our burden and ease the path.

With heartfelt appreciation,

Marlene Lerner

GREAT JEWISH LEARNING @ ANSHE SHOLOM

PARASHAT HASHAVUA W/RABBI MOSHE KRACKO

Wednesdays 7:00PM

Join via Zoom:

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



JOIN RABBI HOFFMAN IN PERSON OR VIA ZOOM:

<https://zoom.us/j/807751748?pwd=ODZHUNJCZCsrd3YzbnNhVE9ENEdqZz09>

DAF YOMI

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

JEWISH HISTORY

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

MISHNAT ERETZ YISRAEL:

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

SEFER SHOFTIM

@ Anshe Sholom/ Every Shabbat,
45 mins. before Mincha