



Kol Sholom

BI-MONTHLY BULLETIN OF
CONGREGATION ANSHE SHOLOM



VOICE OF PEACE ■ SEPTEMBER/OCTOBER 2025 ■ ELUL 5785/TISHREI & CHESHVAN 5786



TABLE OF CONTENTS

Rabbi's Message	2
President's Perspective	3
Message From The Sisterhood	4
High Holiday Schedule	8
Book of Remembrance Form	9
September Calendar	10
October Calendar	11

DATES TO REMEMBER

Pre-S'lichot Lecture: "He Paid his Debt to Society" and Selichot	September 13th
Erev Rosh Hashanah	September 22nd
Shabbat Shuvah	September 27th
Tashlich	September 23rd
Erev Yom Kippur	October 1st
Erev Sukkot	October 6th
Breakfast in the Sukkah	October 12th
Erev Simchat Torah	October 14th



FROM THE RABBI'S STUDY



Dear friends,

With autumn, the new school year, and the High Holidays fast approaching, it is going to be a busy time at Anshe Sholom. We are working to put together a spiritually uplifting holiday season. Please join us for Selichot, as we kick off the penitential season on Saturday night, September 13th. If you or a loved one is homebound on Rosh Hashanah, please let me know and I will arrange for private shofar-blowing. Join us for Tashlich at Hudson Park on Tuesday, September 23rd.

This year, I will deliver the Shabbat Shuvah Drashah after Kiddush (rather than in the late afternoon) on September 27th. The topic will be: *"Lessons from a Jewish Criminal: High Holidays Confessions from behind Bars."*

Yom Kippur begins on Wednesday evening, October 1st. As I do every year, I implore everyone to arrive on time for Kol Nidre. Please be in your seats in the sanctuary by 6:25PM. I encourage everyone to participate in the congregational singing throughout the holiday season, but especially on Kol Nidre night, when I personally lead the service. The melodies should be familiar, as we have been using the same tunes year after year for the various piyyutim.

On Yom Kippur afternoon, there will be a long learning session on the topic of *"Inter-generational Clashes in Jewish Law and Thought."* All local Jews are welcome to join us for services on the Holidays. If you have a friend or neighbor who is Jewishly unaffiliated, please encourage them to attend Anshe Sholom. We will make sure the newcomer feels at home in our shul community and finds meaning in our worship service.

With Sukkot approaching, we will need volunteers to help build and decorate the shul's Sukkah. Our thanks to Sisterhood for all they do in maintaining and beautifying the Sukkah. The shul will be selling Lulav & Etrog sets for \$50. Please contact me no later than September 22nd if you would like to order a set. Pickup will be in the shul library on Sunday morning, October 5th. We are looking for sponsors for the various Sukkah luncheons. I thank in advance whoever steps forward with a sponsorship.

We expect to have a Sukkah hop on the first day of Yom Tov. If you plan to have a home Sukkah and would like to be on the hop route, please let me know. With the departure of our beloved Israeli families, Simchat Torah will only be a lively event if all of our

"Americans" attend and become actively engaged in the festivities. As we get closer to the holidays, I will announce this year's honorees for Chatan Torah, Chatan Bereshit, and Chatan Maftir.

Looking back on the summer, I want to thank those who bolstered the daily minyan. Our weekday Shacharit service has experienced a noticeable resurgence. With God's help, and your consistent involvement, we will sustain our cherished minyan in the months ahead.

Best wishes to all of our young people for an upcoming school year filled with achievement and academic success.

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

**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!**

SHABBAT Shuvah

**Shabbat Shuvah Drasha
"Lessons from a Jewish
Criminal: High Holidays
Confessions from
behind Bars"**

Sept. 27th • 12:00PM

THE PRESIDENT'S PERSPECTIVE



Dear Friends,

The High Holidays will be here soon! Rosh Hashanah starts in the evening on Monday September 22nd and runs until Wednesday evening September 24th. We celebrate the beginning of Jewish year 5786 and examine our thoughts and deeds using a time-tested program seeking spiritual progress. Yom Kippur is Wednesday night October 1st and runs through Thursday October 2nd.

Please make reservations for High Holiday services. We anticipate spirited davening with Rabbi Evan Hoffman, Rabbi Moshe Kracko, and David Reitberger to welcome in the New Year. This year we will be promoting our **Kol Nidre** Appeal. We hope you will be generous, and certainly all donations are greatly appreciated. The generosity of our members and other benefactors is essential to keep our building, services and Congregation running.

Fall is my favorite season, and I especially love Sukkot. Please join us in our wonderfully pleasant Sukkah sponsored and maintained by Anshe Sholom Sisterhood. The Sukkah will be constructed on Sunday, September 28th, and the Holiday runs from October 6th through October 13th. Celebration continues with Shemini Atzeret and Simchat Torah. It promises to be a nice time at Shul.

Please enjoy the rest of the Summer. Everyone at Anshe Sholom counts, and we need You! Come to morning minyan if possible! Get involved, because we are all important. I'll see you at Shul.

L'Shanah Tovah u'Metukah,
Tom Grimaldi
 President



Congressman George Latimer with Israel's President Isaac ("Buji") Herzog [taken during a previous mission to Israel in 2023].

Congressman Latimer Shares Insights from Israel Trip

On Shabbat morning, August 30th Congressman George Latimer addressed the congregation about his recent trip to Israel. He participated in a bipartisan CODEL that met with high-ranking government and military officials. Rep. Latimer expressed his thoughts about how the United States could help Israel end the war on favorable terms.



A MESSAGE FROM SISTERHOOD



Dear Friends,

If any of you have wondered if a Yeshiva or Seminary education will teach our children, grandchildren and great grandchildren what it means to be a Jew, read my granddaughter's response when I asked her the following question, "What do you want to pass onto your children as to why they are blessed to be a Jew?"

"As a Jew, I was born into a special nation, which makes me special."

"As a Jew I know Hashem is a part of me and is orchestrating what's best for me at all times."

"We Jews have a way to live our lives, through the gift of Torah, given to us by Hashem."

As we approach the end of this year and the beginning of a New Year, may all Jews be able to appreciate being a part of a special nation, have a personal relationship with Hashem and live a life governed by Torah.

B'Shalom, and with Best Wishes for a Shanah Tova u'Metukah,

**Constance Levi &
Joanne Wiesner-Steiner**

Sisterhood Co-Presidents

SISTERHOOD BOARD

AnnBeth Cohen, Ruth Grayson, Lee Katz, Ellen Kracko,
Tova Ovits, and Helen Jane Siegel

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



MEMORIAL CARDS

To Penny Kavacic and family on the loss of beloved
husband Simeon, from: Caren & Jason Mehler

SUNSHINE CARDS

Mazel Tov! to Charlotte Lovich on the marriage of her
granddaughter Erica Rose.

SHUL DONATIONS

In Memory

Armand Lerner, from: Dr. Herbert & Marion Cohen

In Honor of

Tom Grimaldi, from: Theodore & Terry Miller

Rabbi's Discretionary Fund

In honor of Ephraim Leiderman, on his serving as the
Sandak for the Bris of Edite Vieira's son.



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.

Sisterhood New Year Greetings 5786

AnnBeth Cohen & Joel Givertz
David Bernfeld
Fany & Solomon Dubi
Mazal Estevez
Ruth Grayson & Family
Rabbi Evan & Sari Hoffman
and Family
Lee Katz & Family

Ellen & Elliot Kracko
Rabbi Moshe & Zahava Kracko
Marlene Lerner
Constance Levi
Suzy Levin
Charlotte Lovich
Estelle Marshak & Elihu Massel
Bobby Mehler & Family

Honey & Sol Neier
Alan Schogel
Jay & Marjorie Segal
Dr. Debra Seltzer & Family
Helen Siegel
David Tantleff
Yehudit Sarah & Yehoshua Waller
Joanne Wiesner-Steiner

Happy, Healthy
5786!
— TO ALL OUR
ANSHE SHOLOM
FAMILY



BREAKFAST IN THE SUKKAH



Sunday, October 12th • 9:15am

Remarks by:

Eva Wyner Rosen

Director of Jewish Affairs
New York State Executive Chamber



SUKKOT

Begins the evening of
Monday, October 6th



SIMCHAT TORAH

EVENING: Tuesday, October 14th

MORNING: Wednesday, October 15th

JOIN US!



The Book of Genesis, the first book of the Pentateuch, tells the stories of creation, early man, the Divine covenant with the Hebrew Patriarchs, and the descent of the Israelites to Egypt. Rashi opens his Bible commentary by questioning the inclusion—or possibly just the prominent placement—in the Torah of such narratives. “Rabbi Isaac said: The Torah should have commenced with ‘This month shall be unto you the first of the months (Exodus 12:2)’ which is the first commandment given to Israel. Why, then, does Scripture begin with an account of creation? Because of the idea expressed in the text ‘He declared to His people the strength of His works in order that He might give them the heritage of the nations (Psalms 111:6).’ For should the people of the world say to Israel, ‘You are robbers, because you took by force the land of the seven Canaanite nations,’ Israel may reply to them, ‘All the earth belongs to God; He created it and gave it to whom He pleased. When He willed He gave it to them, and when He willed He took it from them and gave it to us.’”

The plain meaning of Psalms 111:6 is best explained by Radak. Although God showed some of His might in bludgeoning the Egyptians and liberating Israel from bondage, He showed even greater strength by announcing that Israel would soon defeat and dispossess the seven powerful Canaanite nations. God’s strength is in His ability to defy the naysayers (see Deuteronomy 9:28) by boldly predicting Israelite military victory and then successfully following through on that promise by facilitating Israelite territorial conquest. In Rashi’s homiletic reading, the strength of God’s works is the long-ago act of creation, mustered as an intellectual argument in the war of words over Israel’s territorial claims.

Gentile opposition to Jewish possession of Eretz Yisrael is an important theme in rabbinic literature, just as it continues to be a serious problem in modern times. The Talmud has a legendary account of the “sons of Africa” contesting Jewish claims to Eretz Yisrael in the court of Alexander the Great. They argued that the Land of Canaan is legally theirs because Canaan was their ancestor. Geviha ben Pesisa represented the Jews and cited the verse, “Cursed be Canaan, the lowest of slaves shall he be to his brothers (Genesis 9:25).” Since the law mandates that any property acquired by a

slave is automatically acquired by the master, the Land of Canaan rightfully belongs to the Semites (Sanhedrin 91a).

Ramban was troubled by Rashi’s opening comments, asserting that there is good reason for the Torah to begin with an account of creation. It teaches that there is a Divine Creator and that the earth did not pre-exist Him. Sifte Chachamim suggests that even Rashi would have acknowledged the desirability of including creation narratives in the Biblical canon, but as a separate work like Joshua or Judges and not in the legalistic Torah proper.

Nonetheless, Ramban conceded that the Book of Genesis, as composed, does raise a fundamental question. That Book does not fully explicate the facts of creation, nor does it reveal the secrets of the natural world. Such knowledge is available only through an oral tradition, transmitted from generation to generation, beginning with Moses on Sinai. Moreover, knowledge of the Flood and Dispersion stories is not essential to Judaism. Accordingly, it would have been sufficient for Scripture to have offered merely a passing mention of creation, such as the verse in the Ten Commandments justifying Sabbath rest. “For in six days the Lord made heaven and earth, the sea, and all that is in them, and rested on the seventh day (Exodus 20:11).” Ramban answered his version of the question by offering his own version of Rabbi Isaac’s idea. God created the earth and controls who may live where. Adam sinned and was expelled from the Garden of Eden. The generation of the Flood sinned egregiously and was expelled from the face of the earth. The Canaanites sinned; accordingly, it was inappropriate for them to maintain possession of the choicest spot on earth. That land was reserved for a people devoted to mitzvot. Implied is a warning for Israel to remain committed to the covenant lest it, too, be expelled. In this view, Genesis functions as a moral lesson for Israel.

Another difficulty with Rashi’s view is the seeming assumption that literary evidence marshaled from Jewish holy books will somehow be accepted by anti-Jewish heathens as persuasive. Since that viewpoint is not remotely justifiable, we should infer that, instead, what Rashi rationally intended was that Genesis is worthy

of its position in Scripture because it can be used to convince Jews of the righteousness of their own cause. A close reading of Psalms 111:6 supports this approach: “He declared to His people,” not to “His people’s opponents.” In 20th century terms, then, Genesis exists not so that David Ben-Gurion might convince Ernest Bevin to support Jewish Statehood, but for weak-kneed non-Zionist Jews to feel less guilty about supporting the Yishuv.

Rashi’s opening comments on Genesis 1:1 are borrowed from disparate sources in rabbinic literature. (Some readers erroneously may think that Rashi – Rabbi Solomon ben Isaac – began his commentary by quoting his own father, Rabbi Isaac, as a display of filial piety. However, the Rabbi Isaac cited by Rashi was not his father, but an Aggadist who lived centuries earlier.) Rashi combined elements of Genesis Rabbah 1:2 and Tanhuma Bereshit 11. A closer look at the original sources leads to other views regarding the purpose of the Book of Genesis.

Rabbi Joshua of Sikhnin quoted Rabbi Levi: Why did God reveal to Israel what was created on day one and day two? So that if the heathens accuse Israel of being a nation of conquerors and despoilers, Israel can retort, “You, the present occupiers, were once conquerors and despoilers. As the verse teaches, ‘So too with the Avim who dwelt in villages in the vicinity of Gaza: The Caphtorim, who came from Crete, wiped them out and settled in their place (Deuteronomy 2:23).’ The entire world belongs to God. When He wanted He gave the land to you, and when He wanted He took the land from you and gave it to us.” To give them the heritage of nations, God revealed to Israel the stories of all the generations **להגיד להם את כל הדורות** (Genesis Rabbah 1:2).

The above Midrashic passage makes no assumption about with which literary genre — legal or narrative — the Torah ought to begin. It merely addresses why God deemed it advisable to provide Israel with information about the origins of the world: Not so that Israel would have a literary record of the covenant or of its title to the Promised Land, but to emphasize that, for both Israel and its adversaries, human history is one long tale of dispossession. It is bootless to complain that one’s land was stolen because likely one’s own ancestors violently ousted the previous inhabitants thereof. Military might and territorial possession do not make right; they are merely manifestations of temporary Divine favor.

This Aggadic exposition serves a useful purpose when Israel’s armed forces are on the verge of dislodging enemy populations from their settlements in Eretz Yisrael. The brutal lessons of history provide convenient moral cover. Ironically, however, this very lesson would have had a demoralizing effect when Rashi quoted it in the late 11th century, just as the Crusaders were conquering Jerusalem.

Rabbi Isaac expounded: The Torah should have commenced with “This month shall be unto you the first of the months.” Why was

“in the beginning” written? God wanted to reveal to Israel His great strength and for them to know how the world came to be **ויהיו יודעין היאך נברא העולם** (Tanhuma Bereshit 11).

Rabbi Isaac’s basic assumption is that the Torah is a book of laws. Although the Book of Genesis does include several commandments – be fruitful and multiply, circumcision for members of the Abrahamic household, the ban on eating the sciatic nerve – the first commandment given to the nation of Israel was the calendar regulation set forth in Exodus 12. In Rabbi Isaac’s view, some special justification needed to be advanced for the inclusion in the Torah of (a) all of Genesis and (b) the early narrative (pre-Chapter 12) portions of Exodus.

The notion that the Torah is a law code is quite old. The Septuagint rendered **תורה** as *nomos*, Greek for law (see Joshua 8:31). The Vulgate similarly rendered **תורה** as *lex*, Latin for law. In the lexicon of 19th century German Orthodox Jewry, those Jews who remained faithful to the Torah were called *gesetztreu*, “faithful to the Law.” In early English language publications on Judaism, “The Law” was a commonly used synonym for the Torah. The public reading of the Torah scroll was known as the “reading of the Law.” In the Hertz Pentateuch, Simchat Torah, the annual holiday celebrating the conclusion of the Torah cycle, is called “Rejoicing of the Law.”

What is clear from Rabbi Isaac’s exposition is that God wants Israel to know more than just the Law. God wants Jews to have an awareness of His great strength as well as basic knowledge of how the world was created by Him. There is no practical reason for gaining this knowledge, such as Rabbi Levi’s concern for Israel’s ability to argue its territorial claim. Rather, God wants us to have certain knowledge for its own sake. Moreover, it is a virtue to be intellectually curious. And for the avid pursuer of knowledge, access to information can be a gift. In this respect, the Book of Genesis is a precious gift given by God to Israel. In a related Midrashic passage, Rabbi Jannai said that Israel merited having the story of creation revealed to them when they said at Sinai “we shall do, and we shall listen.” The Midrash further states that Israel will merit one day having Elihu the Buzite reveal to them the secrets of Behemoth and Leviathan, while Ezekiel will expose them to Chariot Mysticism (Song of Songs Rabbah 1).

As we begin the annual Torah reading cycle, let us recognize the virtue of an expanded intellectual horizon. While a Jew is obligated to maintain a regular course of study in Talmudic and halakhic literature, those staples of Torah learning should not come at the price of complete ignorance in other areas. The Book of Genesis can be a point of departure for expanding one’s knowledge of philosophy, cosmogony, cosmology, epistemology, ancient history, linguistics, etc.

We will not reach Exodus Chapter 12 for many weeks. The stories of Adam, Noah, Abraham, Isaac, Jacob, Joseph, and Moses can, with advantage, be viewed as sources for a broadly-defined multi-disciplinary “Torah.”

HIGH HOLY DAYS SERVICE SCHEDULE

JOIN OUR CLERGY

**Rabbi Evan Hoffman
Rabbi Moshe Kracko
and David Reitberger**

Lulav & Etrog SETS

**Place Orders To Purchase
No Later Than
SEPTEMBER 22nd**

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

**\$50 Per Set
Pick-up: Shul Library
Sunday Morning, October 5th
8AM-10 AM**

SELICHOT: SATURDAY, SEPT. 13th

Pre-Selichot Lecture: "Remorse without being morose" 9:30 PM
Selichot 10:00 PM

ROSH HASHANAH: MONDAY, SEPT. 22nd – WEDNESDAY, SEPT. 24th

Monday Evening, September 22nd

Candle Lighting 6:34PM
Mincha Service 6:35 PM

Tuesday, September 23rd

Shacharit 8:30 AM
Shofar Sounding 10:30AM
Tashlich [@Hudson Park] 5:30 PM
Mincha 6:30 PM
Candle Lighting After 7:35PM

Wednesday, September 24th

Shacharit 8:30AM
Shofar Sounding 10:30 AM
Mincha 6:30 PM
Havdalah 7:33PM

TZOM GEDALYAH (Fast of Gedalyah): THURSDAY, SEPTEMBER 25th

Fast Begins 5:45 AM
Shacharit/Selichot 7:00 AM
Mincha 6:00 PM
Fast Ends 7:18 PM

SHABBAT SHUVAH: SATURDAY, SEPTEMBER 27th

Shacharit 9:15 AM
Shabbat Shuvah D'rasha: "Lessons from a Jewish Criminal: High Holidays
Confessions from behind Bars" 12:00 PM
Mincha 6:20 PM
Havdalah 7:29 PM

YOM KIPPUR: WEDNESDAY, OCTOBER 1st & THURSDAY OCTOBER 2nd

Wednesday Evening, October 1st

Shacharit 7:00 AM
Mincha 3:30 PM
Candlelighting 6:19 PM
Kol Nidre 6:25 PM

Thursday, October 2nd

Shacharit 8:30 AM
Yizkor 11:00 AM
Shiur 3:30 PM
Mincha 5:00 PM
Ne'ilah 6:00 PM
HAVDALAH 7:20 PM

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.



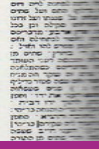
SEPTEMBER 2025

ELUL 5785/TISHREI 5786

Sunday	Monday	Tuesday	Wednesday	Thursday	Friday	Saturday
	1 8 Elul LABOR DAY Shacharit 8:00 AM	2 9 Elul Shacharit 7:00 AM	3 10 Elul Siddur Class w/ R. Hoffman 7:00AM Parshah Class w/ R. Kracko 7:00PM Shacharit 7:00 AM	4 11 Elul Shacharit 7:00 AM	5 12 Elul  7:02 PM Shacharit 7:00 AM Mincha 7:05 PM	6 13 Elul KI TETZE Shacharit 9:15 AM ShiurTaNaKh 6:25 PM Mincha 6:55 PM Havdalah 8:04 PM
7 14 Elul Shacharit 8:00 AM	8 15 Elul Shacharit 7:00 AM	9 16 Elul Shacharit 7:00 AM	10 17 Elul Siddur Class w/ R. Hoffman 7:00AM Parshah Class w/ R. Kracko 7:00PM Shacharit 7:00 AM	11 18 Elul Shacharit 7:00 AM	12 19 Elul  6:51 PM Shacharit 7:00 AM Mincha 6:55 PM	13 20 Elul KI TAVO Pre-Selichot Lecture 9:30PM Selichot 10PM Shacharit 9:15 AM ShiurTaNaKh 6:15 PM Mincha 6:45 PM Havdalah 7:53 PM
14 21 Elul Shacharit 8:00 AM	15 22 Elul Shacharit 7:00 AM	16 23 Elul Shacharit 7:00 AM	17 24 Elul Siddur Class w/ R. Hoffman 7:00AM Parshah Class w/ R. Kracko 7:00PM Shacharit 7:00 AM	18 25 Elul Shacharit 7:00 AM	19 26 Elul  6:39 PM Shacharit 7:00 AM Mincha 6:40 PM	20 27 Elul NITZAVIM Shacharit 9:15 AM ShiurTaNaKh 6:00 PM Mincha 6:30 PM Havdalah 7:41 PM
21 28 Elul Shacharit 8:00 AM	22 29 Elul  6:34 PM EREV ROSH HASHANAH Shacharit 7:00 AM Mincha 6:35 PM	23 1 Tishrei  After 7:35 PM ROSH HASHANAH I TASHLICH 5:30 PM [Hudson Park] Shacharit 8:30 AM Shofar 10:30 AM Mincha 6:30 PM	24 2 Tishrei ROSH HASHANAH II Shacharit 8:30 AM Shofar 10:30 AM Mincha 6:30 PM Havdalah 7:33 PM	25 3 Tishrei TZOM GEDALYAH Fast Begins 5:45 AM Fast Ends 7:18 PM Shacharit 7:00 AM	26 4 Tishrei  6:27 PM Shacharit 7:00 AM Mincha 6:30 PM	27 5 Tishrei VAYELECH/ SHABBAT SHUVAH Drasha: "Lessons from a Jewish Criminal: High Holidays Confessions from behind Bars" 12 PM Shacharit 9:15 AM ShiurTaNaKh 5:50 PM Mincha 6:20 PM Havdalah 7:29 PM
28 6 Tishrei Shacharit 8:00 AM	29 7 Tishrei Shacharit 7:00 AM	30 8 Tishrei  History Class w/ R. Hoffman 8:15PM Shacharit 7:00 AM	 <p>DAF YOMI via ZOOM</p> <p>Monday–Thursday 5:30 PM Friday 2:30 PM</p>			 <p>Daily Services SEPTEMBER</p> <p>Sundays ... 8:00AM Mondays–Fridays ... 7:00AM Saturdays ... 9:15AM</p>

OCTOBER 2025

TISHREI/CHESHVAN 5786

Sunday	Monday	Tuesday	Wednesday	Thursday	Friday	Saturday
<div></div> <div>Daily Services OCTOBER</div> <div>Sundays 8:00AM Mondays–Fridays 7:00AM Saturdays 9:15AM</div>	<div></div> <div>DAF YOMI via ZOOM</div> <div>Monday–Thursday 5:30 PM Friday 2:30 PM</div>	<div></div> <div>1 9 Tishrei 6:19 PM</div> <div>Erev Yom Kippur</div> <div>Shacharit 7:00 AM Mincha 3:30 PM Kol Nidrei 6:25 PM</div>	<div>2 10 Tishrei</div> <div>Yom Kippur</div> <div>Shacharit 8:30 AM Yizkor 11:00 AM Shiur 3:30 PM Mincha 5:00 PM Ne'ilah 6:00 PM Havdalah 7:20 PM</div>	<div>3 11 Tishrei 6:15 PM</div> <div>Shacharit 7:00 AM Mincha 6:20 PM</div>	<div>4 12 Tishrei</div> <div>HAASINU</div> <div>Shacharit 9:15 AM ShiurTaNaKh 5:40 PM Mincha 6:10 PM Havdalah 7:17 PM</div>	
<div>5 13 Tishrei</div> <div>Shacharit 8:00 AM</div>	<div>6 14 Tishrei 6:10 PM</div> <div>Erev Sukkot</div> <div>Shacharit 7:00 AM Mincha 6:15 PM</div>	<div>7 15 Tishrei After 7:12 PM</div> <div>Sukkot I</div> <div>Shacharit 9:15 AM Mincha 6:10 PM</div>	<div>8 16 Tishrei</div> <div>Sukkot II</div> <div>Shacharit 9:15 AM Mincha 6:10 PM Havdalah 7:10 PM</div>	<div>9 17 Tishrei</div> <div>Chol HaMoed Sukkot</div> <div>Shacharit 7:00 AM</div>	<div>10 18 Tishrei 6:04 PM</div> <div>Chol HaMoed Sukkot</div> <div>Shacharit 7:00 AM Mincha 6:05 PM</div>	<div>11 19 Tishrei</div> <div>SUKKOT</div> <div>Shacharit 9:15 AM ShiurTaNaKh 5:30 PM Mincha 6:00 PM Havdalah 7:06 PM</div>
<div>12 20 Tishrei</div> <div>Chol HaMoed Sukkot</div> <div>Shacharit 8:00 AM</div>	<div>13 21 Tishrei 5:59 PM</div> <div>Hoshana Rabbah</div> <div>Shacharit 7:00 AM Mincha 6:00 PM</div>	<div>14 22 Tishrei After 7:01 PM</div> <div>Shemini Atzeret</div> <div>Shacharit 9:15 AM Yizkor 10:30 AM Mincha 6:00 PM Hakafot 6:30 PM</div>	<div>15 23 Tishrei</div> <div>Simchat Torah</div> <div>Shacharit 9:15 AM Hakafot 10:00 AM Mincha 5:45 PM Havdalah 6:59 PM</div>	<div>16 24 Tishrei</div> <div>Shacharit 7:00 AM</div>	<div>17 25 Tishrei 5:51 PM</div> <div>BREISHEET</div> <div>Shacharit 7:00 AM Mincha 5:55 PM</div>	<div>18 26 Tishrei</div> <div>Shacharit 9:15AM ShiurTaNaKh 5:15 PM Mincha 5:45 PM Havdalah 6:55 PM</div>
<div>19 27 Tishrei</div> <div>Shacharit 8:00 AM</div>	<div>20 28 Tishrei</div> <div>Shacharit 7:00 AM</div>	<div>21 29 Tishrei</div> <div>Shacharit 7:00 AM</div>	<div>22 30 Tishrei</div> <div>ROSH CHODESH Siddur Class w/ R. Hoffman 7:00AM</div> <div>Parshah Class w/ R. Kracko 7:00PM</div> <div>Shacharit 7:00 AM</div>	<div>23 1 Cheshvan</div> <div>ROSH CHODESH</div> <div>Shacharit 7:00 AM</div>	<div>24 2 Cheshvan 5:43 PM</div> <div>NOACH</div> <div>Shacharit 7:00 AM Mincha 5:45 PM</div>	<div>25 3 Cheshvan</div> <div>Shacharit 9:15 AM ShiurTaNaKh 5:05 PM Mincha 5:35 PM Havdalah 6:45 PM</div>
<div>26 4 Cheshvan</div> <div>Shacharit 8:00 AM</div>	<div>27 5 Cheshvan</div> <div>Shacharit 7:00 AM</div>	<div>28 6 Cheshvan</div> <div>History Class w/ R. Hoffman 8:15PM</div> <div>Shacharit 7:00 AM</div>	<div>29 7 Cheshvan</div> <div>Siddur Class w/ R. Hoffman 7:00AM</div> <div>Parshah Class w/ R. Kracko 7:00PM</div> <div>Shacharit 7:00 AM</div>	<div>30 8 Cheshvan</div> <div>Shacharit 7:00 AM</div>	<div>31 9 Cheshvan 5:34 PM</div> <div>Shacharit 7:00 AM Mincha 5:35 PM</div>	

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12 MONTHS OF HAPPINESS אושר
52 WEEKS OF MAZAL חזל
365 DAYS OF BRACHA ברכה
8,760 HOURS OF NACHAT נחת
525,600 MINUTES OF SIMCHA שמחה
AND ... **31,536,000** SECONDS
OF HEALTH! בריאות



לשנה טובה ומתוקה!
To a wonderfully sweet, happy and healthy new year!