



Kol Sholom

BI-MONTHLY BULLETIN OF
CONGREGATION ANSHE SHOLOM



VOICE OF PEACE • NOVEMBER/DECEMBER 2025 • CHESHVAN / KISLEV / TEVET • 5786



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FROM THE RABBI'S STUDY



Dear friends,

As the weather gets colder and the sun sets earlier, the Shabbat experience at Anshe Sholom changes. Each of us must make a concerted effort to be prepared for the onset of Shabbat before sundown, even when that happens in the 4 o'clock hour. Please do your best to light candles at the designated time and not utilize the additional 18 minutes prior to sundown. For the gentlemen who can help us make the minyan on Friday evening, please try to attend services and arrive as punctually as you can. As we have done in past years, Friday evening services in the winter will be held in the Librett Chapel, a cozier (and literally warmer) setting. We will have a Dvar Torah each Friday night delivered by a congregant. You should contact me to sign up for a speaking opportunity.

On Shabbat mornings we will continue to learn before the Torah reading. Our current theme is the "Zachor et Yom Ha-Shabbat: home rituals of the Sabbath." For several weeks we have been discussing candle-lighting, and in the weeks ahead we will cover Birkat Ha-Banim, Kiddush, Ha-Motzi, Zemiroth, Birkat Ha-Mazon, daytime Kiddush, Seudah Shlishit, and Havdalah. Feel free to ask me a question on any of these subjects, and I will address it during one of our sessions.

We are now in the early week of the new Torah reading cycle. I strongly encourage anyone who is interested in reading a Torah portion or Haftarah, to sign up with me for the Bar Mitzvah anniversary reading, or any other reading that might pique their interest. If you have never read before, but would like to learn how to do so, I am happy to spend time teaching you the necessary skills.

We need your help maintaining the Shabbat afternoon minyan. We have been fortunate that the yeshiva students from Hastings have repeatedly come to our rescue. Nonetheless, we need a consistent group of our own members to reliably participate in Mincha/Ma'ariv. The Shabbat afternoon Tanakh class will continue throughout the winter, starting each week 30 minutes before Mincha.

The daily morning minyan also needs your help. On Wednesdays, rather than having regular prayer services, we have a "Tefillah" class in which we discuss the origins and meaning of the various prayers. At present, we are deep into our analysis of the third paragraph of Shema. If you have been davening for years, but never really understood what you are saying, this class is for you.

My Tuesday night Jewish History series is back on Zoom. This year we are discussing "World War II and World Jewry." The first two lectures were about the Jews of Norway and Denmark. Upcoming lectures will cover the Netherlands, Italy, Bulgaria, Morocco, Eretz Yisrael, Iraq, Iran, etc. So far this season, the classes have had approximately 30 live listeners and 150 listening to the recording on YUTORAH.

Please join me in participating in the biennial Night of Learning sponsored by the Westchester Jewish Council and Westchester Board of Rabbis. The event will take place at Beth El Synagogue Center in New Rochelle on Saturday night, November 8th. We hope to have 500 Jews from around the county learning together.

Best wishes to those heading to points south for the winter. We look forward to your return in the spring.

Warm regards,

Rabbi Evan Hoffman

Congregation Anshe Sholom

mourns the passing of longtime member

Judi Chotiner Fried

Judi was born and raised in New Rochelle. She attended New Rochelle public schools and the Anshe Sholom Hebrew School. Her family was very involved in the life of our congregation, and her mother, Gloria Chotiner Kay was president of Sisterhood. Judi's father owned a local butcher store. In recent years, Judi had been living in Florida. She is survived by her husband Herb, daughters Emily and Meredith, and four grandchildren.

May her memory be for a blessing

**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



Greetings, Congregation Anshe Sholom,

Autumn is upon us, and the colors of the season remind us that Hashem's glorious creation shines brightly even as the days grow shorter and colder. Our High Holiday season was a wonderful success. Special thanks to Rabbi Evan Hoffman, Rabbi Moshe Kracko and David Reitberger for leading our davening and the spiritual renewal that it promises.

Chanukah begins at night on December 14th. There will be a Chanukah party at Shul with music, a Trivia contest, raffle and, of course our traditional Holiday food treats. I anticipate that our party will be held Motzei Shabbat on December 20—stay tuned, because the date and time are still tentative. November and December are filled with opportunities to celebrate community and family in relation to the non-Jewish traditions of our world (Thanksgiving, and the winter holidays). I hope we can all take advantage of the chance to get together as the world around us slows down and goes into Holiday mode. This is a perfect reason to come to Shul for morning minyan.

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 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 2025, so I implore our membership to be particularly generous with end-of-year giving. It is 100% tax deductible.

I'll See you at Shul!

Tom Grimaldi
President



Kiddush @ Anshe Sholom



In order to continue our cherished tradition of "Shabbos Get-Togethers" after services—a time enjoyed by all—we invite congregants to generously sponsor the weekly kiddush with a donation of \$250 or any amount they feel comfortable contributing. These donations will help offset the cost and ensure that we can continue this meaningful communal experience.

Everyone is still encouraged and welcome to celebrate special occasions by sponsoring a full kiddush.

Thank You.
ASKiddush



A MESSAGE FROM SISTERHOOD



Dear Friends,

Sukkot has been a favorite holiday for Sisterhood. As long as I've been a member here there was always a Sisterhood dinner in the Sukkah, which was such fun enjoyed by so many members and their families. This year the weather did not co-operate and dinner was inside. Outside it was windy, rainy and dank. Inside it was festive, fun and delicious.

Under the leadership of Tova Ovits, we tried the new concept of dinner in a bowl, with a choice of base layer, protein layer and the topping layer. The choices were so smart and the food was delicious. Since I was serving the protein layer, I observed the smiles when the members were choosing. Each table had its own little sukkah complete with hanging pictures inside to represent our beautiful Myerson Sukkah.

Thank you, Tova, for the idea of our first dinner in a bowl, and for your ability to organize the entire dinner so beautifully. The tofu, which I surprisingly liked and now have her recipe, was enjoyed by so many members! From cooking the rice and tofu, to all the shopping, all the details were smartly completed.

Thanks to the Sisterhood Board members, who are always so supportive of any of our projects and especially to AnnBeth for all the work she does to get the Sukkah put up and decorated.

May Peace Come Soon!

*Constance Levi &
Joanne Wiesner-Steiner*

Sisterhood Co-Presidents

TO PURCHASE SUNSHINE CARDS

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



**\$5
EACH**

TO PURCHASE MEMORIAL CARDS

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718-931-6954



MEMORIAL CARDS

To Dr. Steven Goldstein & family in loving memory of his mother,
Flo, from: Bobby and Marci Mehler and Carin & Jason Mehler

To Hal Goldstein in loving memory of his mother, Flo,
from: Bobby and Marci Mehler and Carin & Jason Mehler



SUNSHINE CARDS

Speedy Recovery! to Lee Katz, from: Honey and Sol Neier



Dry Bones





WESTCHESTER BOARD OF RABBIS **WESTCHESTER JEWISH COUNCIL**

PRESENTS

A Night of Jewish Learning

Saturday, November 8, 2025 @ 7pm

Beth El Synagogue Center, New Rochelle, NY

For More Info., e-mail Donna@wjcouncil.org or call **914-328-7001**



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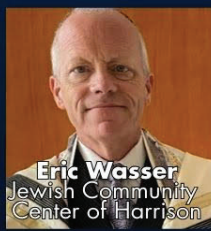
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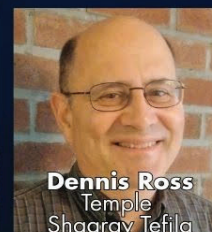
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★ Musical community Havdalah ★
Two sessions of learning experiences led by Westchester Rabbis
★ Kosher dairy dessert and Israeli dancing ★



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THOUGHTS ON PARASHAT VAYISHLACH

Coerced Conversion

– By Rabbi Eyan Hoffman

Genesis 36 records the genealogical table of Esau's descendants. Robert Alter translates the introductory verse as follows: "And this is the lineage of Esau, that is, Edom (Genesis 36:1)." In the Midrashic tradition, the Roman Empire is identified with Edom (Lamentations Rabbah 4). Rashi, commenting on 36:43, regards the "chieftain Magdiel" as an allusion to Rome.

The historical nation of Edom, however, was not located on the Italian peninsula. The Edomites, later known as the Idumeans, resided to the southeast of Judea. They eventually disappeared from history, partly because they blended into Jewry. Conventional historiography has it that the Idumeans were forcibly circumcised and converted to Judaism during the reign of the Hasmonean kings. If that is correct, the obvious question is: Why did Second Temple era Jewish leaders coerce a foreign population to adopt Judaism?

Conversion to Judaism should be volitional and, ideally, motivated by sincere and unadulterated theological conviction (Yebamot 24b). The sages questioned the Jewishness of the Cutheans (Samaritans) on the premise that their ancestors converted to the religion of Israel out of fear of lions (Kiddushin 75b). Halakhah evolved to make the process of conversion to include (male) circumcision, ritual immersion, and a sacrificial offering. Beyond these ritual requirements, the proselyte must fully accept the burden of the commandments. The Talmud teaches that a rabbinical court can process the conversion of a minor (who lacks the legally recognized capacity to assume the burdens of Judaism) but that that court cannot do so for an adult unless he or she affirmatively and explicitly verbalizes the desire to become an observant Jew (Ketubot 11a).

The laws of conversion were inchoate during the Hasmonean period and would not take on definite form until the Amoraic period. Yet, even still, the notion of mass coerced conversion into Judaism seems contrary to the Judaic ethos. What happened?

In antiquity, victorious armies sometimes branded the losing army and the civilian population. The Persian king Xerxes did this to the Greek army of Leontides after the Battle of Thermopylae (Herodotus, Histories 7.233.2). In a (possibly) fictional account, Ptolemy IV Philopator is accused of branding Jews with the ivy leaf sign of Dionysus (3 Maccabees 2:29). Somewhat analogously, David collected one hundred foreskins from the Philistines (I Samuel 18:25).

But the evidence suggests that the Hasmoneans did not circumcise the Idumeans in order physically to mar them or to evidence their defeated status. In this instance, the purpose of circumcision was to bring an outside population into the body-politic of Israel. Genesis 17:13 mandates that, as part of the covenant of Abraham, individual slaves purchased by a Jew or born into the house of a Jew had to be circumcised. But this cannot be regarded as precedent for the forced circumcision of thousands of militarily defeated, though un-enslaved, gentiles. Moreover, the Biblical tale of the mass circumcision of the inhabitants of Shechem, following which two of Jacob's sons killed them, while they recuperated from that procedure, to avenge the rape of Dinah, is not a precedent for forced conversion to Judaism.

Ptolemy the Historian wrote an early record of the conversion of the Idumeans: "Jews are those who are so by origin and nature. The Idumaeans, on the other hand, were not originally Jews, but Phoenicians and Syrians; having been subjugated by the Jews and having been forced to undergo circumcision, so as to be counted among the Jewish nation and keep the same customs, they were called Jews (Greek and Latin Authors on Jews and Judaism 1:146)." Josephus described how the phenomenon of forcibly converting gentiles extended over several decades. Upon conquering the region, John Hyrcanus permitted the Idumeans of Dora and Marisa to remain in their cities on condition that they be circumcised and adopt a Jewish way of life. The defeated population, "so desirous of living in the country of their forefathers," submitted to Hyrcanus' demands (Antiquities 13.9.1). Aristobulus I conquered the Galilee and Golan regions and forced the local Iturean population to circumcise and become Jews (13.11.3). Alexander Jannaeus continued the expansion of the Hasmonean realm and utterly destroyed a certain region "because its inhabitants would not bear to change their religious rites for those peculiar to the Jews (13.15.4)."

The Idumeans were integrated into the political hierarchy. Antipas was a trusted advisor of Alexander Jannaeus' (14.1.3), just as his son Antipater was a close confidante of Hyrcanus II. Upon Herod's ascension to the throne, he gave Sohemus of Iturea weighty governmental responsibilities (15.6.5). Descendants of the forcibly-converted populations were not second-class citizens. And many of them became devout Jews. Josephus records that, on Shavuot, the pilgrimage to the Jerusalem Temple included "a great number of Galileans and Idumeans (17.10.2). Some even became

impassioned Jewish nationalists. When the Zealots called for help during the Great Revolt, twenty-thousand Idumean soldiers rushed to the defense of Jerusalem (Josephus, Wars 4.4.1-2).

As could be expected, some Idumeans were disgruntled about their new “Jewish” status and wished to rid themselves of a religion that had been foisted upon them. Herod married off his sister Salome to Costobarus, whom he installed as governor of Idumea. Overly impressed with himself, Costobarus rebelled. “He did not think fit to obey Herod or that the Idumeans should make use of the Jewish customs or be subject to them (Antiquities 15.7.9).”

Strabo offered a different account of how the Idumeans became Jews. “The Idumæans are Nabatæans. When driven from their country by sedition, they passed over to the Jews, and adopted their customs (Geography 16.2.34).” No mention is made of coercion, nor is there reference to circumcision. It is possible that Idumean adoption of circumcision during the Hasmonean era was not regarded by the population as the imposition of a totally foreign custom. Biblical evidence suggests that circumcision was commonly practiced in Edom (see Jeremiah 9:24-25 and Ezekiel 32:29), only to fall into desuetude early in the post-Biblical era. When the practice was revived in the late second century BCE, it may have been regarded as an indigenous rite.

Some scholars theorize that the stories of forced circumcision are ahistorical and reflect anti-Hasmonean propaganda depicting the Jewish kings as religiously intolerant tyrants. Yet there is evidence from other literary works that forced circumcision was not foreign to the *sitz im leben* of the Hasmonean era. The founding patriarch of the Hasmonean dynasty, Mattathias, engaged in the practice. “And Mattathias and his friends went around and tore down the altars; they forcibly circumcised all the uncircumcised boys they found within the borders of Israel (1 Maccabees 2:46-47).” In the pseudepigraphic book of 2 Baruch, King Josiah is hailed for being “strong in Torah so that he left no one uncircumcised in the whole country (2 Baruch 66:5). The Septuagint embellishes upon the process by which the *mityahadim*, out of fear of the ascendant Jews, transformed themselves from pagans into Jews: “Many of the gentiles had themselves circumcised and became Jews themselves, out of fear of the Jews (Greek Esther 8:17).”

To determine whether the later Hasmonean kings were following a precedent set by their forebear, we must first ask: Whom did Mattathias and his collaborators circumcise? Was it Jews only, or did he also circumcise the local gentiles? Evidence strongly suggests that he circumcised only Jews. But how could a Jew possibly be uncircumcised in the first place? The answer is that, under the anti-Judaic decrees of Antiochus IV Epiphanes, Jews were forbidden to circumcise their children (1 Maccabees 1:48); they were punished with death for violating the edict (1:60-61). Indeed, among the adult Hellenized adult population, some Jews underwent epispasm to reverse their circumcisions (1:15). Mattathias’ goal,

therefore, was to restore Torah observance among those obligated in the commandments. No mention is made of gentiles’ being forced to submit to Jewish customs. Rather, local gentiles were seen as irredeemably hostile and were killed in large numbers (5:35).

The early Hasmoneans wanted Jews to be “a people that dwells alone” so that the people would thereby avoid the spiritual danger of cultural contact with heathens. Those rulers adopted policies of economic and sexual segregation. The Talmud offers a vague memory of these: “The court of the Hasmoneans decreed that a Jew who has relations with a heathen woman has violated the prohibitions of fornicating with a menstruant, slave-girl, idolatress, and married woman” (Sanhedrin 82a). In effect, the Hasmoneans rose to power as xenophobes in the cause of Torah.

In the subsequent generations of Hasmonean rulers, attitudes and policies changed. John Hyrcanus was the first to hire foreign troops. He entered into a league of friendship with heathens (Antiquities 13.8.4). He had a falling out with the Pharisees, who were quite popular among the Jewish masses (13.10.5). Alexander Jannaeus was hated by a significant percentage of his Jewish subjects. He hired thousands of foreign mercenaries and used them brutally to suppress “seditious” Jews (13.13.5). The Jews initiated an insurrection against him (Wars 1.4.3).

In light of these changes in attitude between the Hasmoneans and their Jewish constituents, scholars conjectured about the forced conversion policy adopted during a period of rapid territorial conquest. Among the various explanations that have been put forward are these:

- a) The Hasmoneans converted rural gentiles in order to isolate the larger pagan cities of Eretz Yisrael.
- b) Having the gentiles who reside in the border regions look Jewish and behave Jewishly was a way of dissuading foreign armies from trying to recruit them.
- c) The Idumeans were converted in order to counterbalance the rising power of the Pharisees.
- d) There was an ever-increasing need for ethnically non-Jewish soldiers because the ethnic Jews enjoyed the country’s sudden spike in prosperity and were not interested in joining the standing army.

The Hasmoneans faced a dilemma. They were becoming increasingly unpopular among Jews, in significant part because of their reliance upon non-Jews to bolster their rule and expand their realm. Instead of placating the opposition factions, however, the Hasmoneans believed their best move was to rely even more heavily on ethnic non-Jews. But to govern, as a “Jewish” country, an expanding realm with an ever-weaker

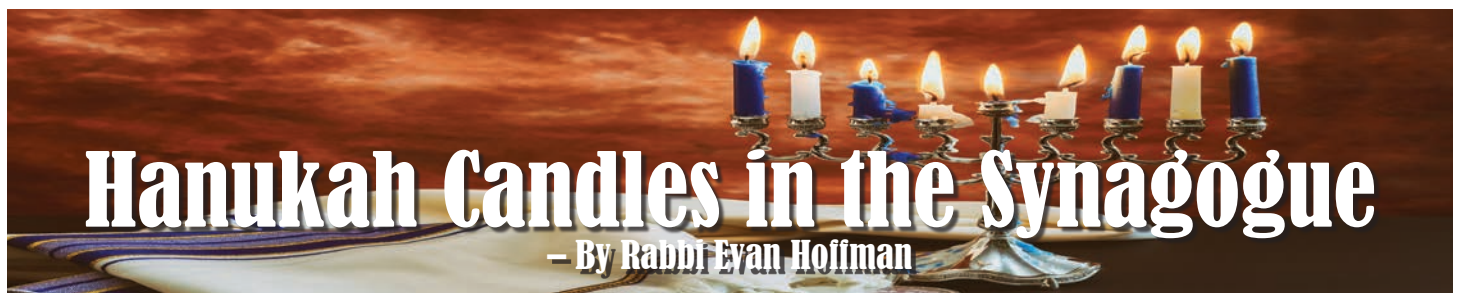
Jewish demographic, the Hasmoneans had to effectuate a religious transformation of the conquered peoples. Hyrcanus, Aristobulus, and Jannai did follow in the tradition of their ancestor Mattathias, but with a difference. Mattathias forcibly circumcised Jews to save the country for Judaism; his successors circumcised gentiles for the same reason.

The Judaization of local heathens is impossible if they are regarded as implacable foes of Israel. 1 Maccabees essentially adopts that view. But other works in the Apocrypha tell stories of villains' ultimately seeing the light. The Book of Judith relates that "Achior had seen all that the God of Israel had done, he believed in God greatly, circumcised the flesh of his foreskin, and was joined unto the house of Israel (Judith 14:10)." In 2 Maccabees, even the wicked Antiochus IV repents and joins the

tribe of Israel: "Yea also, that he would become a Jew himself, and would go through every place of the earth, and declare the power of God (2 Maccabees 9:17)."

The forced conversion of the Idumeans is not an episode that Jews recall fondly, or indeed at all. The Talmud is basically silent on the matter, other than to question Agrippa I's eligibility for the throne. Josephus wrote unfavorably about the Hasmonean policy: "Everyone ought to worship God according to his own inclinations, and not to be constrained by force (Vita 23)."

Today, converts often refer to themselves as "Jews by choice." That is how it should be. The spread of religion by the sword is a moral evil. It has victimized us Jews too many times over the millennia.



The lighting of Hanukah candles is a home-based ritual. The Talmud describes the obligation as incumbent upon "a man and his household." The preferred location for the placement of the Hanukah lights is just outside the entrance of one's home (Shabbat 21b). Precisely because the obligation to light the Hanukah candles is properly observed only at home, someone with multiple entrances to his property on different sides must light multiple sets of candles lest passersby assume that the homeowner neglected his obligation (Shabbat 23a).

The lighting of Hanukah candles in the synagogue has no basis in the Talmud or in the literature of the Geonim. References to the practice first appear in the writings of the Rishonim in Provence (c. 1175), in Spain and North Africa (after 1204), in Italy (c. 1260), and in Northern France and Germany (c. 1270). The earliest rabbinic authority to mention the practice was Rabbi Isaac ben Abba Mari of Marseilles (Sefer Ha-Ittur, Aseret Ha-Dibrot Hilkhos Hanukah 114b). He did not explain how or why the custom developed. He merely noted that some communities light Hanukah candles at the entrance of the synagogue but others light in the middle of the room used for prayer.

Several Rishonim questioned the legitimacy of lighting Hanukah candles in the synagogue. Specifically, they

wondered how blessings could properly be recited over a ritual act not required by Talmudic law. Rabbi Zedekiah ben Abraham Anaw wanted to abolish the practice because of its dubious halakhic status (Shibbolei Ha-Leket Hanukah 185).

Rabbi Abraham ben Nathan Ha-Yarchi posited that lighting Hanukah candles in the synagogue is intended to mimic the lighting of the Menorah in the Temple. Because the synagogue is deemed to be a "Temple in miniature"

מקדש מעט, it is appropriate to recall the Temple's miraculous occurrences in its successor institution (Sefer Ha-Manhig). Tur noted a further comparison. Just as the Temple Menorah was positioned on the south side of the Sanctuary, so, too, the synagogue's Hanukah candelabrum is positioned along the building's southern wall (Tur Orach Chaim 671). While these comparisons add symbolic value to the practice, they do not of course address the issue of its origin.

Rabbi Isaac bar Sheshet suggested, but then quickly dismissed, the theory that lighting Hanukah candles in the synagogue was meant to satisfy the obligations of impoverished Jews who have neither oil nor wicks. He rejected that theory because the law requires a poor person to sell the shirt off his back if that is necessary to buy the required supplies for Hanukah candles.



He then posited a more compelling theory: Fear of anti-Semitic outbursts forced medieval diaspora Jewry not to fulfill the mitzvah of Hanukah candles in the optimal way (i.e., outside the entrance of one's home, in full view of hostile gentiles). Instead, the candles were placed on the dining room table, away from the gaze of heathens. Plainly, however, that form of observance lacks the desired level of “publicizing the miracle” פירסומי ניסא. The solution was to perform a very public act of lighting, but done in an exclusively Jewish environment – the synagogue. As for reciting blessings on this public lighting, Rivash noted that weighty customs can warrant a blessing, giving as an example the blessing made over the recitation of Hallel on Rosh Chodesh (Shu”t Rivash 111).

Meiri agreed that the purpose of the synagogue lighting was further to publicize the miracle. He rejected any further speculation about the origins of the custom (Beit Ha-Bechirah Shabbat 23b). Other Rishonim thought the purpose of the synagogue lighting was to achieve a proper level of Kiddush Hashem (sanctification of the Divine Name) in the presence of many people (Sefer Hamichtam, Pesahim 101a).

Kol Bo theorized that the synagogue lighting was done on behalf of wayfarers who lodged in the synagogue (Kol Bo 50; see also Bet Yosef Orach Chaim 671). The basis for this theory is the Talmudic assertion that Kiddush is recited by the cantor in the synagogue on Friday night for the benefit of those same wayfarers (Pesahim 101a). Still another Rishonic theory is that lighting Hanukah candles in the synagogue was meant to teach unlettered Jews how to light the candelabrum and to instruct them in the proper order of the blessings.

Whatever the original reason for the custom, nearly all Jewish communities around the world adopted the practice of lighting Hanukah candles in the synagogue. Both Rabbi Joseph Karo and Rabbi Moses Isserles codified the practice in the Code of Jewish Law (Shulhan Arukh Orach Chaim 671:7).

The two foci of Jewish observance – synagogue and home – are in a symbiotic relationship. Many Scriptural (and quasi-Scriptural) commandments that, originally, were performed only in the central place of national worship, the Temple, were later imposed upon individual Jews to be performed anywhere -- even at home. The sages, in an egalitarian spirit, wanted every Jew to be a Temple. While scholars might debate which rituals fall into this category, a case can be made to include Lulav, Aravah, Shofar, Sefirat Ha-Omer, and the Musaf prayer service. Yet not all Jews have the skills and liturgical proficiency to perform, unassisted and at home, all their many religious obligations. Many rituals are done publicly with the express intent (or added benefit) of helping

the sincerely devout yet ritually unsophisticated Jew. Included in this category are several things: a) the repetition of the Amidah, b) Kiddush on Friday night, c) Havdalah on Saturday night, d) Hallel on the Seder night, e) kindling of the Hanukah lights, and others.

The warmth and intimacy of lighting Hanukah candles at home with one's family has no parallel in the annual cycle of Jewish holiday observances. Too, the camaraderie and sense of community fostered by the public lighting is also something to be cherished. Hanukah celebrates the survival of Judaism against formidable odds. In our time, Jewish survival can best be assured when the home and synagogue are operating in tandem to cultivate in our hearts, and in the hearts of our children, an earnest desire to keep the flame of Torah alive.



NOVEMBER 2025

CESHVAN/KISLEV 5786

Sunday	Monday	Tuesday	Wednesday	Thursday	Friday	Saturday
		Daily Services • NOVEMBER • 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			1 10 Cheshvan LECH LECHA Shacharit 9:15 AM Mincha 5:30 PM Havdalah 6:35 PM
2 11 Cheshvan Shacharit 8:00 AM	3 12 Cheshvan Shacharit 7:00 AM	4 13 Cheshvan History Class w/ R. Hoffman 8:15 PM Shacharit 7:00 AM	5 14 Cheshvan Siddur Class w/ R. Hoffman 7:00AM Parshah Class w/ R. Kracko 7:00PM Shacharit 7:00 AM	6 15 Cheshvan Shacharit 7:00 AM	7 16 Cheshvan 4:26 PM Shacharit 7:00 AM Mincha 4:30 PM	8 17 Cheshvan VAYERA Shacharit 9:15 AM Mincha 4:20 PM Havdalah 5:29 PM
9 18 Cheshvan Shacharit 8:00 AM	10 19 Cheshvan Shacharit 7:00 AM	11 20 Cheshvan Shacharit 7:00 AM	12 21 Cheshvan Siddur Class w/ R. Hoffman 7:00AM Parshah Class w/ R. Kracko 7:00PM Shacharit 7:00 AM	13 22 Cheshvan Shacharit 7:00 AM	14 23 Cheshvan 4:19 PM Shacharit 7:00 AM Mincha 4:20 PM	15 24 Cheshvan CHAYEI SARAH Shacharit 9:15 AM Mincha 4:15 PM Havdalah 5:22 PM
16 25 Cheshvan Shacharit 8:00 AM	17 26 Cheshvan Shacharit 7:00 AM	18 27 Cheshvan History Class w/ R. Hoffman 8:15 PM Shacharit 7:00 AM	19 28 Cheshvan Siddur Class w/ R. Hoffman 7:00AM Parshah Class w/ R. Kracko 7:00PM Shacharit 7:00 AM	20 29 Cheshvan MOLAD KISLEV 1:38:9 PM Shacharit 7:00 AM	21 1 Kislev 4:14 PM ROSH CHODESH Shacharit 7:00 AM Mincha 4:20 PM	22 2 Kislev TOLDOT Shacharit 9:15 AM Mincha 4:10 PM Havdalah 5:17 PM
23 3 Kislev Shacharit 8:00 AM	24 4 Kislev Shacharit 7:00 AM	25 5 Kislev Shacharit 7:00 AM	26 6 Kislev Siddur Class w/ R. Hoffman 7:00AM Parshah Class w/ R. Kracko 7:00PM Shacharit 7:00 AM	27 7 Kislev THANKSGIVING Shacharit 8:00 AM	28 8 Kislev 4:10 PM Shacharit 7:00 AM Mincha 4:15 PM	29 9 Kislev VAYETZEI Shacharit 9:15 AM Mincha 4:00 PM Havdalah 5:13 PM
30 10 Kislev Shacharit 8:00 AM						

DECEMBER 2025

KISLEV/TEVET 5786

Sunday	Monday	Tuesday	Wednesday	Thursday	Friday	Saturday
	1 11 Kislev Shacharit 7:00 AM	2 12 Kislev History Class w/ R. Hoffman 8:15 PM Shacharit 7:00 AM	3 13 Kislev Siddur Class w/ R. Hoffman 7:00AM Parshah Class w/ R. Kracko 7:00PM Shacharit 7:00 AM	4 14 Kislev Shacharit 7:00 AM	5 15 Kislev 4:09 PM Shacharit 7:00 AM Mincha 4:15 PM	6 16 Kislev VAYISHLACH Shacharit 9:15 AM Mincha 4:00 PM Havdalah 5:12 PM
7 17 Kislev Shacharit 8:00 AM	8 18 Kislev Shacharit 7:00 AM	9 19 Kislev Shacharit 7:00 AM	10 20 Kislev Siddur Class w/ R. Hoffman 7:00AM Parshah Class w/ R. Kracko 7:00PM Shacharit 7:00 AM	11 21 Kislev Shacharit 7:00 AM	12 22 Kislev 4:09 PM Shacharit 7:00 AM Mincha 4:15 PM	13 23 Kislev VAYESHEV Shacharit 9:15 AM Mincha 4:00 PM Havdalah 5:13 PM
14 24 Kislev FIRST NIGHT OF HANUKAH Shacharit 8:00 AM	15 25 Kislev  Shacharit 7:00 AM	16 26 Kislev  History Class w/ R. Hoffman 8:15 PM Shacharit 7:00 AM	17 27 Kislev  Siddur Class w/ R. Hoffman 7:00AM Parshah Class w/ R. Kracko 7:00PM Shacharit 7:00 AM	18 28 Kislev  Shacharit 7:00 AM	19 29 Kislev  4:10 PM Shacharit 7:00 AM Mincha 4:15 PM	20 30 Kislev  MOLAD TEVET 2:22:10AM HANUKAH PARTY ROSH CHODESH/MIKETZ Shacharit 9:15 AM Mincha 4:00 PM Havdalah 5:14 PM
21 1 Tevet  ROSH CHODESH TEVET Shacharit 8:00 AM	22 2 Tevet  Shacharit 7:00 AM	23 3 Tevet Shacharit 7:00 AM	24 4 Tevet Siddur Class w/ R. Hoffman 7:00AM Parshah Class w/ R. Kracko 7:00PM Shacharit 7:00 AM	25 5 Tevet Shacharit 7:00 AM	26 6 Tevet 4:15 PM Shacharit 7:00AM Mincha 4:20 PM	27 7 Tevet VAYIGASH Shacharit 9:15 AM Mincha 4:10 PM Havdalah 5:19 PM
28 8 Tevet Shacharit 8:00 AM	29 9 Tevet Shacharit 7:00 AM	30 10 Tevet ASARAH B'TEVET BEGINS: 6:07 AM ENDS: 5:06 PM History Class w/ R. Hoffman 8:15 PM Shacharit 7:00 AM	31 11 Tevet Siddur Class w/ R. Hoffman 7:00AM Parshah Class w/ R. Kracko 7:00PM 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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