



# Kol Sholom

BI-MONTHLY BULLETIN OF  
CONGREGATION ANSHE SHOLOM



VOICE OF PEACE ■ MARCH/APRIL 2026 ■ ADAR / NISSAN / IYYAR ■ 5786



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## SAVE THESE DATES

Purim Festivities .....	Mar. 2nd
Shabbat Across America .....	Mar. 13th
<i>Derashat Shabbat HaGadol: "The Most Meaningful Passover I ever experienced?"</i> .....	Mar. 28th
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Pesach .....	Apr. 1st-8th
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## פורים שמחה Happy Purim!



## פסח כשר ושמחה Pesach Kasher v'sameach!



## FROM THE RABBI'S STUDY



Dear friends,

By the time you receive this bulletin, Purim will nearly be upon us. It is my fervent hope that everyone in the Anshe Sholom congregational family will join us for a celebratory Purim this year. The nighttime reading of the Megillah is always special. Many of us dress up in humorous costumes, while I dress up like a middle-aged rabbi. We will boo when Haman's name is recited, and appropriately quiet down as soon as I give the signal.

A festive party is planned for after the reading. For those who are homebound, the Megillah reading will be available on Zoom. Sisterhood Mishloach Manot will be available for pickup at the shul, and arrangements can be made for delivery of baskets to those who are local but unable to attend. The mitzvah of Matanot Levyonim is of utmost importance. We give cash on Purim day so that the neediest in the broader Jewish community are also able to enjoy some holiday cheer.

Passover is not too far away. There will be a congregational Seder as in years past. Given the greater interest, this year we will conduct the "second-night" Seder at the shul.

Please remember to send in your Sale of Chametz form sooner rather than later. Every year there is at least one form that arrives too late. If you will be in another time zone on Erev Pesach, please let me know as that might necessitate an additional sale.

I hope you will join me for the Shabbat Hagadol Drasha. It will take place on March 28th at 11:30AM, immediately after services. My topic will be "The Most Meaningful Passover I ever Experienced."

On Erev Pesach we will burn the Chametz in the shul parking lot. Bring your leftover challah rolls, last year's Lulav, and some lighter fluid. If you will be home for Yom Tov, please make every effort to attend minyanim throughout the holiday. We cannot sustain the minyan without your personal involvement. For the firstborn among us, there will be a Siyyum on Erev Pesach, as I conclude my study of Mishnah Seder Moed.

I want to mention Shabbat Across America, which will be observed on March 13-14. We will have a Friday night dinner in the synagogue. This is an important opportunity for you to

invite friends and neighbors to experience the warmth of Anshe Sholom and the spirit of a traditional Shabbat. It is a chance for us to grow the shul community and to perform Jewish outreach to those on the margins of religious life.

I write this message shortly after having conducted the funeral service for Joanne Wiesner-Steiner. For nearly a quarter century, Joanne was a beloved mainstay of our shul. We will miss her and will always fondly remember her acts of kindness. As we bade Joanne farewell, we sang her cherished "Romemu" melody one final time. That's what Joanne would have wanted, for Hebrew song and prayer to continue reverberating within the walls of our sacred space.

Best wishes to everyone for a Happy Purim,

*Rabbi Evan Hoffman*



**SHABBAT HAGADOL DRASHA**  
**March 28, 2026 @ 11:30 AM**  
*"The Most Meaningful Passover  
 I ever Experienced"*



**SIYYUM OF THE FIRSTBORN**  
**[Mishnah Seder Moed]**



**Wednesday, April 1st**

After Shacharit (7 AM), followed by breakfast

## THE PRESIDENT'S PERSPECTIVE



Dear Friends,

As we were completing this bulletin, we learned of the passing of our dear friend Joanne Wiesner-Steiner. Joanne was a vibrant presence in every corner of our shul. She gave of herself generously, sharing her knowledge, her voice, and her spirit, to deepen our learning, and our Yiddishkeit May her memory remain a blessing to all who knew her.

It has certainly been a cold and stormy winter, and I believe we are all ready for some more temperate weather. Although it has been cold outside, it is warm and comfortable in our wonderful Shul. The sounds of Torah and Mitzvahs are reverberating through the sanctuary to heat up our spirit.

Purim is almost upon us as I write, and I hope all of us have a great time during this unique Holiday, and through the entire festive month of Adar. Of course, that means that Pesach is not too far in the future, and the challenge of our annual 'Spring Cleaning' is almost at hand.

The first Passover Seder will be April 1 (no fooling), and Passover runs through April 9. Some of our regulars will be away, so please plan to come to Shul during the Holiday to help increase the simcha. Our community Seder will be held on the second night of Passover April 2. Please see pg 11 for details and to sign up.

The Annual Congregational Dinner and Fund Raiser will be held in June on a date to be announced. It is very important that we ALL participate in making this a successful event, since it is our main fundraising event of the year. We plan to celebrate 130 years of Anshe Sholom, with wonderful Honorees, great food, and a great time.

Finally, please find a way to be active in our Congregation, and be proactive ambassadors for our Shul. I strongly encourage all of us to find friends, relatives and any fellow Jews that might need a place to worship and bring them to Shul on Shabbat or one of the Holidays. Call or visit someone in our community

who is lonely or ill. Our morning minyan could use some additional help. Please commit to at least one day a week and more, if possible, to help keep our davening strong.

Please enjoy the springtime. Our Souls should bloom like the flowers in gratitude for each other and our beloved Shul. Everyone at Anshe Sholom counts, and we need You! Get involved, because we are all important. I'll see you at Shul.

Sincerely,  
*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 costs 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!  
Anshe Sholom  
Kiddush Committee**



## A MESSAGE FROM SISTERHOOD

Dear friends,

It's been a cold, snowy winter so far, and we hope that at last we're beginning to emerge from the deep freeze. We hope everyone is well and that we can now start turning our thoughts toward the warmth and promise of spring.

As we set to print this bulletin, the sad news reached us that our dear friend Joanne Wiesner-Steiner has passed away. Joanne put her heart and soul into the activities of Sisterhood. She admirably served as president even when afflicted with illness. She was a beloved member of our Sisterhood and our community and will be dearly missed. תנצב"ה

With Purim upon us, we would like to express our sincere thanks to all who helped make our Shul Mishloach Manot initiative possible. Your generosity, energy, and community spirit truly made it a success. Sisterhood extends our warmest wishes to each and every Anshe Sholom family member for a *freilichen* Purim filled with joy and celebration.

Then, before we know it, Pesach will be here. May the coming weeks bring preparation with meaning and anticipation with joy. We wish you and your families a sweet, uplifting, and meaningful holiday—Chag Pesach Sameach!

*B'Shalom!*

The Sisterhood of Congregation Anshe Sholom

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Anshe Sholom gets the dividend!**

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

### A TRIBUTE: Joanne Wiesner-Steiner (Chana Yoseffa)



Beloved friend and longtime Anshe Sholom member, Joanne Wiesner-Steiner (Chana Yoseffa) was born in Brooklyn. She earned degrees from Brooklyn College and NYU and worked at the IRS for more than 20 years. Joanne was an intelligent, strong woman with great style and a love of music, travel, and lifelong learning.

A devoted mother to Andrew and mother-in-law to Francesca, she was deeply engaged in her communities, a founding member of the Park Slope Food Co-op, a resident of Kibbutz Hasolelim, and a cherished leader at Anshe Sholom, where she served for many years on the Board and, until recently, as Sisterhood president. Even while bravely facing illness, she remained a source of warmth and inspiration. She could always be counted on to sing in shul on Shabbat or with her Women's Tehillim group, and she delighted in traveling with friends and sharing the fruits of her garden with those she loved.

Joanne will be remembered for her generosity of spirit, her devotion to yiddishkeit, and the joy she brought to our congregation and to all who knew her. *Yehi zichra baruch* — May her memory be a blessing and an inspiration for continued *ma'asim tovim*, good deeds.



לִיהוּדִים הָיְתָה אֹרֶחַ וְשִׂשׂוֹן וִיקָר!

*The Jews had light and joy, and gladness and honor.*

JOIN US FOR  
A REGAL PURIM  
CELEBRATION



MONDAY, MARCH 2nd 2026

Maariv ... 7:30 PM ✧ Megillah ... 7:40 PM

Followed by Light Dairy Seudah & Party



DANCE



FOOD



SWEETS

THOUGHTS ON PURIM— by Rabbi Evan Hoffman, Congregation Anshe Sholom

## The Mitzvah to Get Drunk (?)

**R**ava, the great third century Babylonian rabbinic sage, was the leading figure in the development and flowering of the laws of Purim. Among his novel rulings was to require that one become so intoxicated on Purim so as not to know the difference between “cursed be Haman” and “blessed be Mordecai.” **חייב איניש לבסומי בפוריא עד דלא ידע בין ארור המן לברוך מרדכי** (Megillah 7b). The question facing all the later codifiers of Jewish law was whether or not to consider this statement of Rava to be authoritative.

**D**ating back to Biblical times, Judaism has always frowned upon drunkenness. Noah was wrong in rushing to plant a vineyard upon his escape for the ark (Genesis 9:20-21). He suffered the consequences of drunkenness when his own grandson uncovered his nakedness. Nadav and Avihu, the elder sons of Aaron, perished by heavenly fire because they entered into sanctuary for Divine service while in a state of inebriation (Leviticus 10:8). The Nazir, who vows to abstain from wine and all grape-based products, is seen as a religious hero and a worthy example for others (Numbers 6:3).

**I**n the Purim story itself, the Jews are faulted for participating in the feasts of Achashverosh, which was dominated by the consumption of vast quantities of wine (Esther 1:7). This wine was forbidden, as it was handled by pagans and possibly used in idolatrous worship. The plot to annihilate all of world Jewry was hatched over a glass of wine (Esther 3:15).

**R**eturning to the Talmudic text, we find a story which speaks of the dangers associated with intoxication: Rabbah and Rabbi Zera were enjoying their Purim feast together. Copious amounts of wine and hard spirituous beverages were downed. With his thinking impaired by alcohol, Rabbah got up and slaughtered Rabbi Zera **קם רבה לרבי זירא ושחטיה**. The next day, Rabbah prayed for God’s mercies and Rabbi Zera was restored to life. The next year, Rabbah again invited Rabbi Zera

to the Purim meal. Rabbi Zera declined the invitation, noting that it is not every day that God performs miracles

**לא בכל שנתא ושתא מתרחיש ניסא**.



**T**he Talmudic discussion of drinking on Purim ends abruptly. One could argue that the editors of the Babylonian Talmud intentionally placed this tale after Rava’s dictum so as to show the absurdity of encouraging drunkenness. Accordingly, the halakhah would not follow Rava. However, the opposite view is also possible. Despite the near tragedy of the previous year, Rabbah was interested in partying once again. The requirements of religion would trump common sense.

**T**he Shulchan Aruch quotes Rava’s dictum verbatim. The Ashkenazic glossator, Rabbi Moshe Isserles, clarifies the nature of this holiday obligation. One need not become thoroughly intoxicated to the point of sickness or erratic behavior. It is sufficient to drink more than one regularly does, and to follow that bout of drinking with a nap. During the nap, when one loses consciousness, one will certainly not know the difference between Haman and Mordecai **אלא שיתיה יותר מלימודו וישן ומתוך שישן אינו יודע בין ארור המן לברוך מרדכי** (Orach Chaim 695:2). The Mishnah Berurah encourages one to adopt this more moderate practice **ובן ראוי לעשות**.

**R**egardless of how much one drinks, whether nothing at all, a modest glass of wine, or vast quantities of liquor, the intention must be for the sake of heaven **אחד המרבה ואחד הממעט ובלבד שיכוון לבו לשמים**. On Purim our physical existence was threatened, and so we celebrate by indulging a physical manner. Yet our continued existence is for the sake of serving the Almighty. If our drinking compromises that service, then prudence dictates that we exercise restraint.

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ANSHE SHOLOM  
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THOUGHTS ON PASSOVER— by Rabbi Evan Hoffman, Congregation Anshe Sholom

## Are The Questions Different?

The One of the highlights of the Passover Seder is the section in the Haggadah concerning the Four Sons. The liturgical recension is borrowed, with slight but important emendations, from similar texts in the Talmud (*Yerushalmi Pesahim* 37d) and Halakhic Midrash (*Mekhilta Pis'cha* 18). The Four Sons is an example of homiletic exegesis and is ascribed to the early third century CE sage Rabbi Hiyya. The preamble of the section “The Torah refers to four types of children” is premised on the fact that Scripture in four passages instructs a father concerning what he should say to his son about the meaning and religio-national significance of the Paschal service (*Deuteronomy* 6:21, *Exodus* 12:27, 13:8, 13:14). Three of the four passages are preceded by a son’s question. Thus, one of the four verses addresses the proverbial “child who does not know how to ask.” The other three verses are responses to different types of children. By examining the nuance, tone, and sophistication of the three questions, Rabbi Hiyya came to assert that they are the words, respectively, of a wise, wicked, and simple child.

**W**hat does the wise child say? “What are the testimonies, the statutes, and the laws which the Lord our God has commanded you?” You tell him the laws of the Paschal, that “we do not have an Afikoman after the Paschal.”

**W**hat does the wicked child say? “What is this service to you?” ‘To you’ and not to him. And since he excludes himself from the community, he denies the main principles of faith. So tell him bluntly: “This is done on account of what the Lord did for me when I came out of Egypt.” ‘For me’ and not for him. Had he been there he would not have been redeemed.

**F**or a millennium, if not longer, Seder participants and rabbinic commentators have raised the following difficulty: Does not the wise son also exclude himself by saying “you” instead of “us”? How is the wise son’s use of the word **אתכם** any less objectionable than the wicked son’s use of the word **לכם**?

**T**he earliest recorded answers to our question are found in the *Machzor Vitry* (early 12th century). It notes that the wise son cannot be accused of excluding himself from the religious community

because he addresses the Author of the Paschal commandment as “Lord our God.” As for the wise son’s use of the seemingly problematic **אתכם**, *Vitry* suggests that that is merely reflective of the fact that Mosaic Law was given initially and directly to the people of his father’s generation who personally experienced the Exodus (*Vitry Hilkhotei Pesach* 95). These answers are repeated in the Pentateuchal commentary of the Tosafists (*Da’at Zekenim Deuteronomy* 6:20). They note that the wise child was not yet born when the commandment first was promulgated; hence, it is appropriate for him to say “you” instead of “us.”

**A**nother answer is recorded in the name of Rabbi Zedekiah ben Benjamin (13th century) in his uncle’s collection *Shibbolei Ha-Leket* (Seder Pesach 218). The wise son knows the rule prohibiting the slaughter of a Paschal Lamb for the sake of a minor. Accordingly, the boy, who has not yet attained the age of religious majority, rightly identifies the commandment as having been given to “you,” not “us.” In response to the wise son’s impressive display of halakhic knowledge, the father is bidden to offer his son a thorough education in the laws of Passover.



**R**abbi Ephraim of Luntschitz (16th century), known as the *Kli Yakar*, noted that the verses recording the questions of the wise and the simple sons differ from the verse pertaining to the wicked son. *Deuteronomy* 6:20 and *Exodus* 13:14 address an intergenerational question and an answer that will happen **מחר** “in the time to come.” In contrast, *Exodus* 12:26 presents a question posed in the present. *Kli Yakar* suggested that the wise son purposely delays his question until after the ritual is concluded lest others think that he is mocking the observance or denying its importance. The wicked son asks his question while the others are performing the Paschal rite; his purpose is to attack their piety. In effect, he is asking “Why are you and the old codgers like you so busy with these meaningless matters?”

Rabbi Jacob Emden (18th century) suggested that the word **אתכם** need not necessarily mean “you, but not me.” It could, he said, alternatively mean “you and me” **אותי ואתכם**. If read that way, the phrasing of the wise son’s question does not involve his excluding himself. The Talmud notes the unusual construction of the word **אתכם** in Joshua’s valedictory speech (*Joshua* 23:15) and interprets it to mean **אותי ואתכם**, “you and I” (*Sotah* 34a).

Rabbi Ezekiel Panet (19th century) explained that the wise son wants to learn more about the historical underpinnings and inner meaning of the Paschal rite so that he might perform the commandment with even greater love and enthusiasm. But regardless of how his father answers the question and whether any new insight is to be gleaned, the lad is happy and content to perform the ceremony itself.

In contrast, the wicked son has no interest in the intellectual component of the commandment. He desires to attack the observance itself (*Mar’eh Yehezkel Mo’adim Haggadah*).

I would like here to suggest an answer that draws a distinction between **אתכם** and **לכם**. The wise son’s choice of words is, at worst, only slightly problematic. The wise son undoubtedly accepts that he, too, has been commanded. The wicked son asks not about the nature of the commandment itself but instead about the subjective feelings of his father toward the commandment. The question is not necessarily an antagonistic one; that could be determined only by analyzing the youngster’s body language and tone of voice. Rabbi Hiyya, for the purposes of his homily, clearly did understand the question to be hostile. In his view, the wicked son is complaining about the pointless and onerous annual burden of the Paschal rite. Another point of difference between the sons’ questions is that the wise son “asks” **שאלך** while the wicked son “says” **יאמרו**. The wise son earnestly seeks greater religious knowledge; the wicked son merely wants to be disruptive.

Still, none of the above explanations is entirely satisfactory. Many more answers have been offered by great (and not-so-great) scholars. The **לכם-אתכם** crux is the Passover version of the Bet Yosef’s kashya. Famously, Rabbi Joseph Karo asked: Why is Hanukkah observed for eight days if the miracle of the oil lasted for only seven days? The hundreds of answers that have been suggested over the centuries are useful primarily for their entertainment value, not as serious solutions to an historical question. The real answer to the Hanukkah question is that the original Hanukkah was a makeup observance for the eight-

day festival of Sukkot/Shemini Atzeret. But unless one is willing to engage in arduous critical text study and examine non-canonical sources like the Book of Maccabees, only whimsical homiletic answers will be available. The basic question posed in this essay can be answered rather easily if one is willing to examine the broader rabbinic canon and carefully examine the Biblical text.

In both the *Mekhilta* and *Yerushalmi* the wise son’s question cites Deuteronomy 20:6 and concludes with the word **אותנו**, meaning “us,” not **אתכם** as appears in the Masoretic Text. Many early editions of the Haggadah, including Maimonides’ version of the text, also read **אותנו**. According to the alternative reading, the wise son definitely has not excluded himself, and the question posed in this essay becomes moot. Yet in

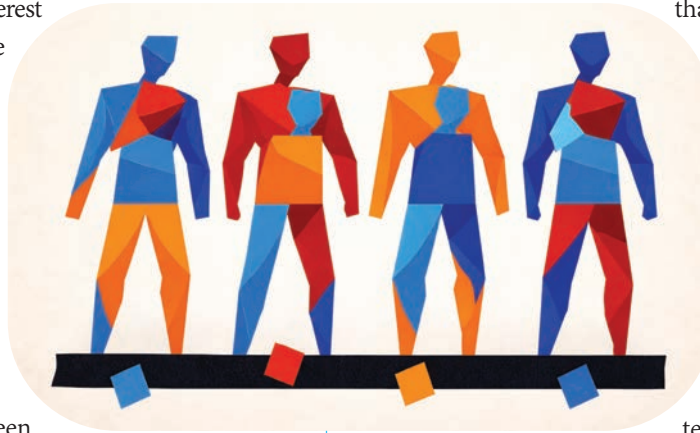
that case a much greater and more unsettling question emerges: Did Rabbi Hiyya possess a version of the Biblical text that differs from ours?

Samson Bloch, in his embellished Hebrew translation of Leopold Zunz’s *Toldot Rashi* (page 42), theorized that the original text of the rabbinic *Haggadah*

read **אותנו** and that all of Jewry had

that recension. Over the generations, readers of the *Haggadah* became discomfited by the fact that their liturgy differed from the Masoretic Text. They regarded it as sinful to preserve the word **אותנו**, replacing it with **אתכם** and thereby easing their consciences. But this very minor, theologically conservative emendation of the text brought with it the question of why the wise son is not castigated like the wicked son for excluding himself from the community. Bloch noted that, in response to this conceptual difficulty, the commentators “struggled to find a difference where there is no difference.” In other words, the question cannot be answered adequately because the question should never have arisen.

Meir Ish-Shalom, in his *Haggadah Meir Ayin* (page 43), offered two possible explanations for the appearance of the word **אותנו** in the original rabbinic Haggadah: 1) Rabbi Hiyya’s Bible read **אתכם**. Nonetheless, he changed the wording in his Midrash to avoid having the wise son of his homiletic construct give an unfavorable impression. The wise son certainly understood himself to be as obligated as his forbears in the Paschal commandment, so the change is not substantive and



is consistent with the son's true intention. 2) Rabbi Hiyya's copy of the Pentateuch read **אותנו**, not **אתכם**. Aware that doctrinally traditional readers would be alarmed by the suggestion that the Tannaim had a different text of the Torah, Ish-Shalom referenced the work of Eliezer Landshut, who showed multiple discrepancies between the Masoretic Text and the Bible as cited in rabbinic literature.

Two other examples cited in Landshut's *Maggid M'Reishit* will suffice to prove the point. 1) Rav Nachman bar Yitzchak quoted Scripture as saying, "Elkanah went after his wife (*Berakhot* 61a)." There is no such verse in Scripture. The nearest reading is "Then Elkanah went home to Ramah (*I Samuel* 2:11)." Tosfot recognized the discrepancy and regarded it as an Amoraic error. 2) The Talmud notes that there are contradictory verses concerning the length of Samson's tenure as a judge. One verse states that he ruled for forty years while another has him ruling for twenty years. The Talmud reconciles the discrepancy by claiming that just as the Philistines feared Samson for twenty years during his lifetime, so did they fear his influence for another twenty years after his death (*Yerushalmi Sotah* 17b). However, according to the Masoretic Text, there is no verse stating that Samson ruled for forty years. *Judges* 15:20 and 16:31 both state that Samson ruled for twenty years. Further complicating matters, Rav claimed that Samson ruled for 22 years (*Sotah* 10a.)

Is there any evidence that a pre-Masoretic version of *Deuteronomy* 20:6 read **אותנו** instead of **אתכם**? Yes, there is. In the Septuagint, the verse concludes "which the Lord our God has commanded us." The *Vulgate* similarly read "quae praeceptum Dominus Deus noster nobis." It is highly unlikely that the Greek and Latin translations would have been influenced by a late Tannaitic era homiletic emendation. So, presumably, there was an early recension of *Deuteronomy* 20:6 that read **אותנו** and that was available to the Hellenistic Jewish translators, the rabbis, and the Church Fathers.

The inordinate focus of readers and writers on the perceived similarity between the wise and wicked sons' questions has distracted our collective attention from another problem with Rabbi Hiyya's homily. If the question in *Exodus* 12:26 truly was intended to be understood as that of an oppositional son defying his father, one would expect the parental response as guided by Scripture to reflect that antagonism. It does not. The following verse reads: "And you shall say: 'It is the Passover sacrifice to the Lord, because He passed over the houses of the Israelites in Egypt when He smote the Egyptians, but saved our houses (*Exodus* 12:27).'" The Haggadah cites this verse in explaining the meaning of the Paschal Lamb, one of the three essential components of

the spoken Seder as per Rabban Gamliel. The verse would not have been selected for this important liturgical and educational purpose were it a nasty retort to an impertinent son.

In Rabbi Hiyya's homily and in our text of the Haggadah, the wicked son's question (12:26) is not followed by a Biblically prescribed response (12:27), but rather by the line one is instructed to say to the son who does not know how to ask (13:8). Rabbi Hiyya intentionally manipulated the data to highlight the difference between **לי** and **לכם**, "for me" and "for you." On the night of the Seder, the individual contemporary Jew is supposed to invest himself emotionally in the Exodus narrative to the point of feeling as though he was personally redeemed by God **עשה לי** (*Mishnah Pesachim* 10:5). Not everyone is capable of doing that. Some Seder participants are, indeed, dismissive of the entire psychological exercise. For those wicked sons of Israel, Rabbi Hiyya focused on **לכם** and chose to interpret it with a malevolent hermeneutic as **לכם ולא לי** "to you and not to him." This exegetical point, and the punishing conclusion that the wicked child would have been left behind in Egypt, is made in the *Mekhilta* (Pis'cha 17) outside of the rubric of the Four Sons and arguably was the kernel around which the entire Four Sons passage was crafted.

The most important goal of the Seder is to instill in ourselves and in our children an awareness of the Jewish historical experience and the role of Divine Providence in our national fate. We should be happy when our children ask questions about ritual practices. Sometimes those questions are worded imprecisely or improperly. When it is clear that the child intended to mock the proceedings, then and only then is a stern reply warranted. Otherwise, the child's curiosity should be cultivated, as is the case with the wise boy who innocently said **אתכם**. ■



**NEXT YEAR in Jerusalem** לשנה הבאה בירושלים  
**YES! THIS YEAR IN NEW ROCHELLE** כן! השנה הזאת בניו רושל



**CONGREGATION ANSHE SHOLOM PROUDLY PRESENTS**  
**OUR COMMUNITY 2ND NIGHT SEDER CONDUCTED BY RABBI EVAN HOFFMAN**  
**Thursday, April 2<sup>ND</sup> 2026**  
**MINCHA/MA'ARIV 7:10PM ... SEDER 8:00PM**

Congregation Anshe Sholom conducts its Community Seder in gratitude to Hashem for bringing us to this season commemorating the bittersweet freedom hard won by our ancestors.

Our Community Seder is traditional: reading the Haggadah, singing songs and asking & answering questions. Followed, of course, by a wonderfully festive meal.

☆ **EVERYONE IS WELCOME** ☆ **DONATIONS & SPONSORSHIPS GREATLY APPRECIATED** ☆

**COST: ADULTS \$50 (AGE 12 & OLDER)**  
**• CHILDREN UNDER 12 ATTEND FREE OF CHARGE •**

**Anshe Sholom 2<sup>ND</sup> Night Community Seder Registration Form**  
**DUE BY MARCH 20<sup>TH</sup>**

**PERSON(S) ATTENDING** \_\_\_\_\_ **Tel. #** \_\_\_\_\_

**#** \_\_\_\_\_ **Ages 12-Adult #** \_\_\_\_\_ **Ages 4 -12** \_\_\_\_\_ **# Under Age 3**

**Seating Request:** \_\_\_\_\_ **(Preference will be honored if possible)**

\*\*\*\*\* **PLEASE MAKE YOUR RESERVATION IMMEDIATELY** \*\*\*\*\*

**Check Enclosed**  **Visa**  **Mastercard Acct.#** \_\_\_\_\_ **CCV** \_\_\_\_ **Exp. Date** \_\_\_\_\_

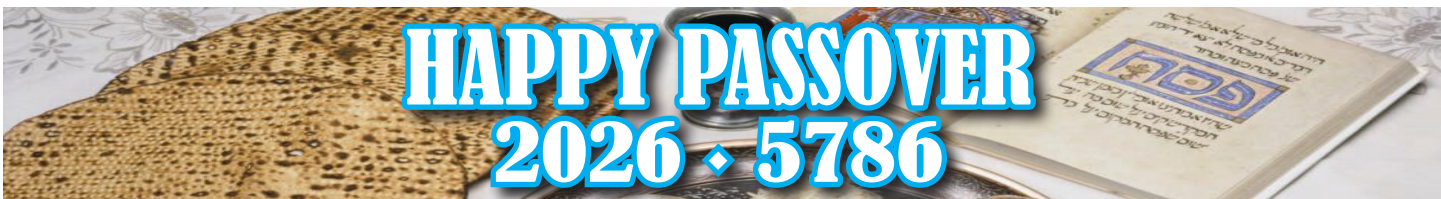
**Signature** \_\_\_\_\_ **# of seats reserved** \_\_\_\_\_

By **MARCH 20<sup>TH</sup>**, please complete and return this reservation form with payment along with any additional donation you would like to offer:



**CONGREGATION ANSHE SHOLOM**  
50 North Ave., New Rochelle, N.Y. 10805

RSVP: [asnewroch@aol.com](mailto:asnewroch@aol.com) or call (914) 632-9220 and leave a message



**Search for Chametz (בְּדִיקַת חָמֵץ)** – Tuesday night, March 31st we search our homes for chametz. Customarily we use a candle, feather, and spoon. For safety reasons it may be preferred to use a flashlight instead of a candle. This is intended to be a thorough and serious search of all locations where chametz might possibly be found. If the home was previously cleaned and there is no expectation to find any chametz, it is advised to “plant” ten small pieces of bread throughout the house. The search begins with a blessing: **בְּרַחֵם אֱתָהּ ה' אֱלֹהֵינוּ מִלֵּךְ הָעוֹלָם אֲשֶׁר קִדְּשָׁנוּ בְּמִצְוֹתָיו וְצִוָּנוּ עַל בְּעוֹר חָמֵץ.** When the search is concluded, all chametz that has been collected should be stored in a safe location in advance of burning it the next day. A declaration is made in Aramaic or English stating that all chametz that we do not know about should be considered ownerless like the dust of the earth.

**Burning of the Chametz (בְּעוֹר חָמֵץ)** — On Wednesday morning, April 1st we burn the chametz that we found the previous night. One may own chametz through the fifth halachic hour of the day. The fifth hour is the last chance one has to properly fulfill the mitzvah of destroying one’s chametz. When all chametz is gone, we make a declaration in Aramaic or English stating that all of our chametz (whether known to us or not) is considered ownerless and worthless like the dust of the earth

**Latest time to eat chametz: 10:52 AM**

**Latest time to own chametz: 11:55 AM**

**Sale of Chametz (מְכִירַת חָמֵץ):** For several centuries it has been customary to sell non-perishable chametz products to a non-Jew before Passover, with the foreknowledge that the sale will be undone immediately after Passover. This sale is legally binding in both Jewish and civil law. Accordingly, it should be treated seriously and not viewed as a legal fiction. Congregants are advised to fill out an authorization form granting Rabbi Hoffman the power of attorney to affect the necessary transaction. The sale will be conducted on Wednesday, April 1st at 11:00 AM. If you will be in a different time zone on Erev Pesach please indicate as such on the authorization form, as this might necessitate a separate sale.

**Ma’ot Chittim (מַעוֹת חִטִּים)**– We are obligated to give charity before the holiday so as to ensure that indigent Jews will be supplied with their holiday needs. Literally, this concept can be translated as “coins for wheat.” All Jews, even those on lowest rung of the socioeconomic ladder, must be given wine, matzah, and other Kosher for Passover essentials. You can fulfill this obligation by donating to the Anshe Sholom Passover Fund. Your charitable contribution will help feed Jews in Israel and New York.

**Fast of the First Born (תַּעֲנִית בְּכוֹרוֹת)** — On the Eve of Passover it is customary for firstborn males to fast in remembrance of the Plague of the Firstborn. While the Egyptians perished, the Israelite firstborn were spared by God. The tradition in most communities is to offer the firstborn a way of exempting themselves from this fast. A celebratory Siyyum is made upon the conclusion of a tractate of Talmud. This is followed by a meal to which the firstborn are invited to participate. We will have a Siyyum on Mishnah Seder Moed following morning services on Wednesday, April 1st.

**SALE OF CHAMETZ FORM**

*I \_\_\_\_\_ hereby authorize Rabbi Evan Hoffman (50 North Ave New Rochelle, NY 10805), to sell or transfer all chametz (as defined by Torah and rabbinic law) in my possession as of 11:00AM (EDST) on Wednesday, April 1, 2026. I also authorize him to rent, for the duration of Passover, the premises occupied by such chametz.*

Signature \_\_\_\_\_

Home Address \_\_\_\_\_

Secondary Address (if applicable) \_\_\_\_\_

Approximate value of chametz \_\_\_\_\_

Contact info \_\_\_\_\_

Will you be in another time zone on Erev Pesach? \_\_\_\_\_

If yes, where? \_\_\_\_\_



**THREE DATES WITHIN 8 DAYS:**

✧

**YOM HASHOA**  
TO REMIND US OF THE COST  
OF NOT HAVING OUR HOMELAND.

✧

**YOM HAZIKARON**  
TO REMIND US OF THE COST  
OF HAVING OUR HOMELAND  
(ESPECIALLY THIS PAST YEAR).

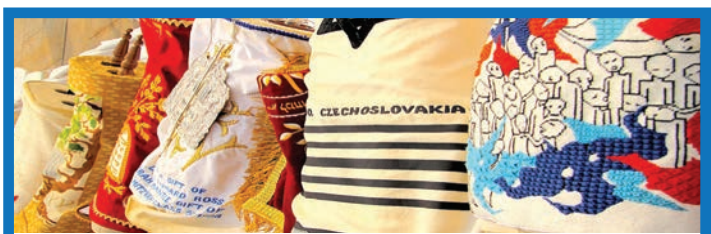
✧

**YOM HAATZMAUT,**  
THE DAY AFTER YOM HAZIKARON,  
TO NEVER UNCOUPLE THE COST OF THE LAND  
FROM THE CELEBRATION OF ITS EXISTENCE.



**Erev Yom HaZikaron  
April 21, 2026**

**Erev Yom HaAtzmaut  
April 22, 2026**

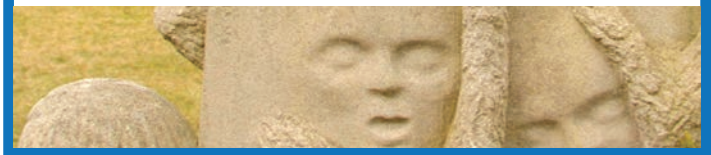


**Westchester County Wide  
Yom Hashoah Commemoration**

The Council is proud to co-sponsor the annual County-Wide Holocaust Commemoration, along with the Holocaust & Human Rights Education Center.










**TUESDAY APRIL 14, 2026  
12:00–1:00 PM [RAIN OR SHINE]**

**GARDEN OF REMEMBRANCE**  
148 Martine Avenue, White Plains, NY  
For additional information on this event,  
please contact:  
mjasper@hhrecny.org or pam@wjcouncil.org



































# MARCH 2026

## ADAR/NISSAN 5786

Sunday	Monday	Tuesday	Wednesday	Thursday	Friday	Saturday
1   12 Adar Shacharit 8:00 AM	2   13 Adar  <b>EREV PURIM!</b> <b>TA'ANIT ESTHER</b> Fast Begins ... 5:16 AM Fast Ends ... 6:27 AM Shacharit 7:00 AM Mincha 6:27 PM Maariv/Megillah 7:00PM	3   14 Adar  <b>PURIM!</b> Shacharit 7:00 AM Megillah 7:30 AM Breakfast 8:15AM Mincha 6:45 PM	4   15 Adar Siddur Class w/ R. Hoffman 7:00AM Parshah Class w/ R. Kracko 7:00PM Shacharit 7:00 AM	5   16 Adar Shacharit 7:00 AM	6   17 Adar  5:34 PM Shacharit 7:00 AM Mincha 5:35PM	7   18 Adar <b>KI TISSA SHABBAT PARAH</b> Shacharit 9:15 AM Mincha 5:25 PM Havdalah 6:36 PM
8   19 Adar Shacharit 8:00 AM	9   20 Adar Shacharit 7:00 AM	10   21 Adar History Class w/ R. Hoffman 8:15 PM Shacharit 7:00 AM	11   22 Adar Siddur Class w/ R. Hoffman 7:00AM Parshah Class w/ R. Kracko 7:00PM Shacharit 7:00 AM	12   23 Adar Talmud Class w/ R. Hoffman 8:15PM Shacharit 7:00 AM	13   24 Adar  6:42 PM <b>SHABBAT ACROSS AMERICA</b> Shacharit 7:00 AM Mincha 6:45 PM	14   25 Adar <b>VAYAKHEL/ PEKUDEI</b> Shacharit 9:15 AM Mincha 6:40 PM Havdalah 7:46 PM
15   26 Adar Shacharit 8:00 AM	16   27 Adar Shacharit 7:00 AM	17   28 Adar Shacharit 7:00 AM	18   29 Adar MOLAD NISSAN 4:34:13 PM Siddur Class w/ R. Hoffman 7:00AM Parshah Class w/ R. Kracko 7:00PM Shacharit 7:00 AM	19   1 Nissan <b>ROSH CHODESH</b> Shacharit 7:00 AM	20   2 Nissan  6:49 PM Shacharit 7:00 AM Mincha 6:50 PM	21   3 Nissan <b>VAYIKRA</b> Shacharit 9:15 AM Mincha 6:45 PM Havdalah 7:53 PM
22   4 Nissan Shacharit 8:00 AM	23   5 Nissan Shacharit 7:00 AM	24   6 Nissan History Class w/ R. Hoffman 8:15 PM Shacharit 7:00 AM	25   7 Nissan Siddur Class w/ R. Hoffman 7:00AM Parshah Class w/ R. Kracko 7:00PM Shacharit 7:00 AM	26   8 Nissan Talmud Class w/ R. Hoffman 8:15PM Shacharit 7:00 AM	27   9 Nissan  6:57 PM Shacharit 7:00 AM Mincha 7:00 PM	28   10 Nissan <b>TZAV/ SHABBAT HAGADOL</b> Drasha 11:30 AM "The Most Meaningful Passover I ever Experienced" Shacharit 9:15 AM Mincha 6:55 PM Havdalah 8:00 PM
29   11 Nissan Shacharit 8:00 AM	30   12 Nissan Shacharit 7:00 AM	31   13 Nissan <b>BEDIKAT CHAMETZ</b> SEARCH FOR CHAMETZ AFTER 8:02 PM Shacharit 7:00 AM		 Daily Services <b>MARCH</b> Sundays 8:00AM Mondays-Fridays 7:00AM Saturdays 9:15AM	 DAF YOMI via ZOOM Sundays - Friday 10:30 AM	

# APRIL 2026

## NISSAN/IYYAR 5786

Sunday	Monday	Tuesday	Wednesday	Thursday	Friday	Saturday
<p><b>Daily Services APRIL</b></p> <p>Sundays 8:00AM Mondays-Fridays 7:00AM Saturdays 9:15AM</p>	 <p><b>DAF YOMI via ZOOM</b></p> <p>Sundays - Friday 10:30 AM</p>	<p>1   14 Nissan</p>  <p>7:02 PM</p> <p>Eat Chametz Til...10:52 AM Own Chametz Til...11:55 AM</p> <p><b>EREV PESACH</b></p> <p>BEGIN SEDER After 8:06 PM</p> <p>Shacharit 7:00 AM followed by Siyyum Mincha 7:10 PM</p>	<p>2   15 Nissan</p>  <p>After 8:07 PM</p> <p><b>Congregational 2nd Seder 8:00 PM</b></p> <p><b>1ST DAY PESACH</b></p> <p>Shacharit 9:15 AM Mincha 7:15 PM</p>	<p>3   16 Nissan</p>  <p>7:04 PM</p> <p><b>2ND DAY PESACH</b></p> <p>Shacharit 9:15 AM Mincha 7:10 PM</p>	<p>4   17 Nissan</p>  <p><b>CHOL HAMOED</b></p> <p>Shacharit 9:15 AM Mincha 7:10 PM Havdalah 8:08 PM</p>	
<p>5   18 Nissan</p>  <p><b>CHOL HAMOED</b></p> <p>Shacharit 8:00 AM</p>	<p>6   19 Nissan</p>  <p><b>CHOL HAMOED</b></p> <p>Shacharit 7:00 AM</p>	<p>7   20 Nissan</p>  <p>7:09 PM</p> <p><b>CHOL HAMOED</b></p> <p>Shacharit 7:00 AM Mincha 7:15 PM</p>	<p>8   21 Nissan</p>  <p>After 8:13 PM</p> <p><b>7TH DAY PESACH</b></p> <p>Shacharit 9:15 AM Mincha 7:15 PM</p>	<p>9   22 Nissan</p>  <p><b>8TH DAY PESACH</b></p> <p>Shacharit 9:15 AM Yizkor 10:30 AM Mincha 7:20 PM Havdalah 8:14 PM Chametz Permitted After 8:30 PM</p>	<p>10   23 Nissan</p>  <p>7:12 PM</p> <p>Shacharit 7:00 AM Mincha 7:15 PM</p>	<p>11   24 Nissan</p>  <p><b>SHEMINI</b></p> <p>Shacharit 9:15 AM Mincha 7:10 PM Havdalah 8:16 PM</p>
<p>12   25 Nissan</p>  <p>Shacharit 8:00 AM</p>	<p>13   26 Nissan</p>  <p>Shacharit 7:00 AM</p>	<p>14   27 Nissan</p>  <p><b>History Class w/ R. Hoffman 8:15 PM</b></p> <p><b>YOM HASHOAH</b></p> <p>Shacharit 7:00 AM</p>	<p>15   28 Nissan</p>  <p><b>Siddur Class w/ R. Hoffman 7:00AM</b></p> <p><b>Parshah Class w/ R. Kracko 7:00PM</b></p> <p>Shacharit 7:00 AM</p>	<p>16   29 Nissan</p>  <p><b>Talmud Class w/ R. Hoffman 8:15PM</b></p> <p>Shacharit 7:00 AM</p>	<p>17   30 Nissan</p>  <p>7:19 PM</p> <p><b>MOLAD IYYAR 5:18:14AM</b></p> <p><b>ROSH CHODESH</b></p> <p>Shacharit 7:00 AM Mincha 7:20 PM</p>	<p>18   1 Iyyar</p>  <p><b>ROSH CHODESH TAZRIA/METZORA</b></p> <p>Shacharit 9:15 AM Mincha 7:15 PM Havdalah 8:23 PM</p>
<p>19   2 Iyyar</p>  <p>Shacharit 8:00 AM</p>	<p>20   3 Iyyar</p>  <p>Shacharit 7:00 AM</p>	<p>21   4 Iyyar</p>  <p><b>YOM HAZIKARON</b></p> <p>Shacharit 7:00 AM</p>	<p>22   5 Iyyar</p>  <p><b>Siddur Class w/ R. Hoffman 7:00AM</b></p> <p><b>Parshah Class w/ R. Kracko 7:00PM</b></p> <p><b>YOM HAATZMAUT</b></p> <p>Shacharit 7:00 AM</p>	<p>23   6 Iyyar</p>  <p><b>Talmud Class w/ R. Hoffman 8:15PM</b></p> <p>Shacharit 7:00 AM</p>	<p>24   7 Iyyar</p>  <p>7:27 PM</p> <p>Shacharit 7:00 AM Mincha 7:30 PM</p>	<p>25   8 Iyyar</p>  <p><b>ACHREI MOT/ KEDOSHIM</b></p> <p>Shacharit 9:15 AM Mincha 7:20 PM Havdalah 8:31 PM</p>
<p>26   9 Iyyar</p>  <p>Shacharit 8:00 AM</p>	<p>27   10 Iyyar</p>  <p>Shacharit 7:00 AM</p>	<p>28   11 Iyyar</p>  <p><b>History Class w/ R. Hoffman 8:15 PM</b></p> <p>Shacharit 7:00 AM</p>	<p>29   12 Iyyar</p>  <p><b>Siddur Class w/ R. Hoffman 7:00AM</b></p> <p><b>Parshah Class w/ R. Kracko 7:00PM</b></p> <p>Shacharit 7:00 AM</p>	<p>30   13 Iyyar</p>  <p><b>Talmud Class w/ R. Hoffman 8:15PM</b></p> <p>Shacharit 7:00 AM</p>	 <p><b>HAPPY Passover</b></p>	

## Congregation Anshe Sholom

50 North Avenue • New Rochelle, NY 10805

(914) 632-9220 • fax (914) 632-8182

E-mail us at: [asnewroch@aol.com](mailto:asnewroch@aol.com)

Evan Hoffman ..... Rabbi  
Dr. Thomas Grimaldi ..... President  
HoneyNeier..... VicePresident  
Dr. MorrisSchoeneman..... VicePresident  
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Dr. Albert Burchman ..... Secretary  
Ellen Kracko ..... Bulletin Editor  
AmyErani..... Bulletin Design & Layout

OR CURRENT RESIDENT

VISIT OUR WEBSITE • [anshesholomnewrochelle.org](http://anshesholomnewrochelle.org)

..... REMINDER .....

Daylight Savings Time begins  
at 2am SUNDAY March 9, 2025

DON'T FORGET TO  
**SPRING  
FORWARD**

Saturday Night  
**MARCH 8th**

**MOVE YOUR CLOCK AHEAD ONE HOUR**



**2:00**

**Contact Us**  
... TO PLACE YOUR AD HERE ...  
**(914) 632-9220**

**ANSHE SHOLOM**  
THE Shul BY THE Shore