

The Carlebach Shul

Program Schedule
Fall/Winter
2022-23/5783

305 West 79th Street, New York, NY 10024
Phone: (212) 580-2391 Fax: (212) 721-4872
Email: info@thecarlebachshul.org
www.thecarlebachshul.org



CANDLE LIGHTING TIMES	2
RABBI'S MESSAGE	3
FRIDAY NIGHT DINNERS	4
PICTURES FROM EVENTS	5
STANDUP NY AND TU B'SHVAT EVENTS	6
KABBALAH DAY	7
LEARNING PROGRAMS	8
A MESSAGE FROM ELISHA WIESEL	9
CHANUKAH CHECKLIST	10-11
MAZEL TOVS, CONDOLENCES,	13

Shabbat & Holiday Candle Lighting Times

BOARD OF TRUSTEES:

Shy Yellin,
President

Hadassa Carlebach,
Vice President

Daniel J. Goldschmidt,
Corr. Secretary

Sherri Daniels,
Recording Secretary

Leon Sutton,
Treasurer

Barbara Chazan

Dr. Jeremy Chess

Ted Cohen

Dr. Raphael Kellman

DATE	PARSHA	CANDLES
December 2-3	Vayetzei	4:10
December 9-10	Vayishlach	4:10
December 16-17	Vayeshev	4:11
December 23-24	Miketz	4:14
December 30-31	Vayigash	4:19
January 6-7	Vayechi	4:25
January 13-14	Shemot	4:32
January 20-21	Vaera	4:40
January 27-28	Bo	4:48
February 3-4	Beshalach	4:57
February 10-11	Yitro	5:06
February 16-17	Mishpatim	5:14
February 24-25	Terumah	5:23
March 3-4	Tetzaveh	5:30
March 10-11	Ki Tisa	5:38
March 17-18	Vayakhel-Pekudei	5:46





Hallel - Being Thankful and Grateful - Talmud Brachot Top 10 Teaching of the Daf 14

1. When and why we say Hallel. Rabbi Yehuda and Rabbi Meir were debating about when it is acceptable to interrupt the *Shema*. The *Gemara* then asks what about *Megillah* and *Hallel*? Can they be interrupted? You might think that if the *Shema* can be interrupted then of course *Megillah* and *Hallel* can be interrupted since they are only rabbinic requirements. Then again, perhaps it makes sense to be extra strict with *Megillah* and *Hallel* because their purpose is *pirsumei nissa* (publicizing the miracle) which is extremely important. The first opinion cited by the *Gemara* is that *Hallel* can be interrupted. But *Rabba* says it depends. On the days when we complete the *Hallel* (i.e. say the full *Hallel*), you can interrupt between chapters but not in the middle of a chapter. On days we don't complete the *Hallel* (i.e. we say half *Hallel*), you can interrupt even in the middle of a chapter. What days was *Hallel* instituted for? Usually we say *Hallel* on holidays when *mela'cha* (work) is prohibited. However, if a holiday lasts several days and nothing is unique about the different days, we don't continue to say the full *Hallel* every day of the holiday. The first day of *Pesach* requires *Hallel*, but in the days of the *Beit HaMikdash* the service for the remaining days was the same so *Hallel* is not required on those days. On *Sukkot* however, different offerings were brought every day of the holiday. Since the service of each day was unique, each day required *Hallel*. Based on this formula, *Hallel* was originally instituted on 18 days: the first day of *Pesach*, *Shavuot*, eight days of *Sukkot*, and eight days of *Chanukah*. In *galut* that turned into 21 days, with the addition of the second day of *Pesach*, *Shavuot* and *Shemini Atzeret*. Though *Chanukah* is not a holiday when *mela'cha* is prohibited, we say *Hallel* nonetheless because a miracle occurred. Why do we say *Hallel* all eight days? A one-day supply of oil lasted for eight days which means that each

day a miraculously small amount of oil was used up. Each day that the oil was not used up was a new miracle.

2. What about the custom to say Hallel on Rosh Chodesh? *Tosfot* tells a story from *Gemara* in *Taanis*: *Rav*, who lived in *Israel*, went to *Bavel* and saw people saying *Hallel* on *Rosh Chodesh*. He thought they were making a mistake, thinking it was a holiday, and he wanted to stop them. *Tosfot* explains that *Rav* assumed they were going to say the whole *Hallel*. When he saw that they were skipping sections, he understood that they must have been following the custom of their ancestors. This means that the days we say only half *Hallel* are the days when *Hallel* is not actually required. It's a *minhag* (custom) to say *Hallel* on those days. The *Machzor Vitry* suggests that when *Hallel* is only a *minhag*, we should not make a *bracha* on it. There is a *Gemara* in *Sukkah* (44b) that says you don't make a *bracha* on a *minhag*. However, that *Gemara* is talking specifically about *Hoshanos*, and *Rabbeinu Tam* says that rule doesn't apply to *Hallel* because *Hallel* itself is a *mitzvah*. Even on a day when it is not required, a *bracha* can still be made, just like if a woman does a *mitzvah* she's not actually obligated in she can make a *bracha*. We know we can make a *bracha* on a *minhag*, because even having a second day of a holiday is a *minhag* outside of *Israel*, and we make *brachot* on those days just like the "real" holidays. In fact, *Gemara* here must be talking about *Hallel* with a *bracha*, because without a *bracha* there would be no question about the permissibility of interruptions. Also, if *Rav* had heard the people in *Bavel* saying *Hallel* without a *bracha* he would have realized immediately that it was a *minhag*. This elevation of *minhagim* are more pronounced in the *Ashkenazic* community than the *Sephardic* community.

3. Hallel on Rosh Chodesh in Chassidus. Usually we say *Hallel* because it is a holiday. On these days, G-d made something extraordinary. On these days His light is manifest. We don't work, we brought special offerings in the *Beit HaMikdash*, and we celebrate some miraculous event that occurred in *Israel*. But *Rosh Chodesh* is not a holiday. Why do we say *Hallel*? *Rab Tzadok HaKohen* of *Lublin* says that in the future, when *Mashiach* comes, time itself will be a miracle. Today every moment is miraculous but we don't see it in our everyday lives. G-d is One but his Oneness is not obvious to the world. In the time of *Mashiach* that will change. G-d and his Name will be One for all to see at all times. In *Bavel*, where the people truly felt the pain of exile, they anticipated *Mashiach* all the time, and so they were more able to feel a connection to the future revelation of the miracle of time itself. If we can say *Hallel* on a miracle, and time is a miracle then we can say *Hallel* on time. And what is *Rosh Chodesh* if not a celebration of time? However, time is not yet an open miracle as it will be when *Mashiach* comes. So for now, *Rosh Chodesh* is just a taste of the future, and *Hallel* is just a *minhag*.

4. A minhag is a neder. When you make a *neder*, a vow, to do or not to do something, you are obligated by your vow. The *gemara* in *Nedarim* and the *Shulchan Aruch* say that when you do a good practice, even if you don't make a specific vow, it takes on the status of a vow rabbinically. To remove the obligation, you need *hatarat nedarim*. The *Ishbitzer Rebbe* says the development of *Rabbinic* law is like a *neder*. Imagine an alcoholic. If he drinks even a little bit of wine he will fall off the wagon, so he needs to swear never

Con't on page 12

Unless otherwise indicated, prices for dinners are: \$55 (Members: \$45) Out-of-town guests and all newcomers pay MEMBER prices. There is a \$5 discount per meal if paid no later than the Tuesday before the dinner. ALL reservations for Shabbat meals must be made by noon Thursday at www.thecarlebachshul.org.

Shabbat & Holiday Dinners



DECEMBER 23RD — *Shabbat Chanukah with Rabbi Naftali Citron and special guest speakers Sarah and Rabbi Avrohom Marmmerstein*

Join our Chevra with open bar and festive holiday foods. Chanukah latkes and other fun foods for a joyous Chanukah Dinner celebration. Learn about the history of the Carlebach family in Germany and the United States, during and after WWII, as we commemorate the life of Rabbi Naftali Carlebach on the occasion of his Yahrzeit.



JANUARY 27TH — *Kabbalah Shabbaton with Sara & Rabbi Asher Crispe and Rabbi Naftali Citron*

In anticipation of our annual Day of Kabbalah (this year January 29th) at the Marlene Meyerson JCC we will be hosting Sara and Rabbi Asher Crispe for Shabbat.



FEBRUARY 24TH — *MEMBER APPRECIATION*

Join fellow members for an elegant, uplifting, and entertaining evening.

Admission: \$50.

Members will receive an invitation by mail.

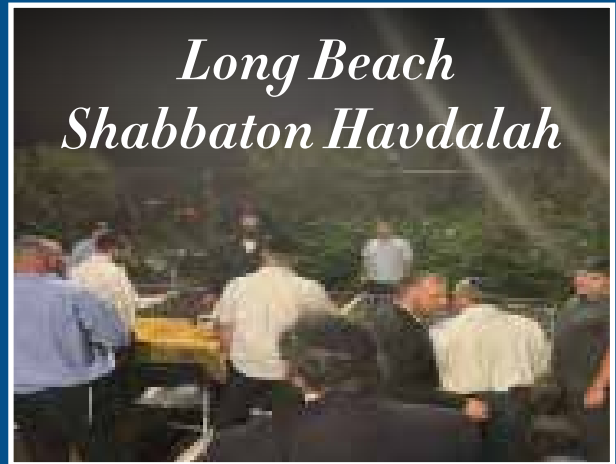
"Members Only" Dinner : If you are not yet a member it is worth joining just to attend this dinner. We pull out all the stops!

Rabbi Naftali Citron

Hoshana Rabbah 2022



Long Beach Shabbaton Havdalah



Yahrzeit Concert 2022



THE CHANUKAH SHOW

SATURDAY NIGHT, DECEMBER 24TH, 2022

@ STAND UP
NY

236 West 78th Street
New York, NY

TICKETS (each show)

\$15 in advance

\$20 at the door (if available)

Two drink minimum (or additional \$18)

Reserve Online at: www.TheCarlebachShul.org

Doors Open – 8:00 PM

Show at 8:30 PM

WITH TOP COMICS SEEN ON
The Daily Show, Jimmy Kimmel, and Jimmy Fallon



Mystical Tu B'shvat Seder

**Fruits of The Four Worlds:
Storytelling, Mystical,
Musical, Magical**

At The Carlebach Shul, 305 West 79th Street

Sunday Night, February 5th 7:00 PM

\$40 in advance if paid before January 27th

\$50 after January 27th

Led by Rabbi Naftali Citron with musical director

Noah Solomon and special guests

Annual Day of Kabbalah

THE LAND OF ISRAEL IN KABBALAH

Co-sponsored by The Carlebach Shul and The Marlene Meyerson JCC in Manhattan

SAVE THE DATE

Sunday, January 29th, 11:00am - 4:00pm

(registration at 10:30am,
kosher lunch available for purchase)

At The Marlene Meyerson JCC in Manhattan,
334 Amsterdam Avenue

\$50 in advance/\$70 at the door

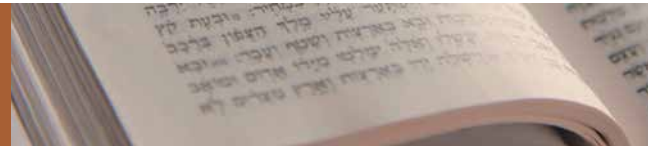
To register, please call 646.505.5708

Join us once again for a deep dive into the heart of Kabbalah. Renowned teachers will present on the significance of the Land of Israel both in theory as well as in practice since Kabbalah has both interpreted and reinterpreted the meaning of The Land of Israel. Combining academic excellence with opportunities for experiential learning providing opportunities for personal transformation, the Day of Kabbalah will stimulate your mind and fill your heart.



SPEAKERS TO BE ANNOUNCED





Sunday – Thursday

9:20 – 10:00PM: DAF YOMI ON THE PHONE

■ The Talmud is a masterpiece of law, logic, stories and our history. This class completes the entire Talmud every 7 1/2 years. *Faculty: Heshey Lieberman, Jan Buckler, Nachman Alpert, David Prager, Rabbi Naftali Citron and Rabbi Chaim Zev Citron. Coordinated by Shy Yellin.*

Please call the shul for virtual access information

Wednesday Night

8:45 - 10:00PM: A CHASSIDUT OF THE STUDENTS OF THE MAGGID

■ One of the most spectacular moments of creativity followed the passing of the Maggid of Mezritch when his students inspired Eastern Europe with their different interpretations of Chassidism. This included Rabbi Levi Yitzchak of Berdichev, the Alter Rebbe of Chabad, Reb Elimelech of Lyzhensk and many more.

Members: \$8, Non-members: \$10

Shabbat

**30 MINUTES BEFORE MINCHA:
CHASSIDIC DISCOURSE ON WEEKLY PARSHA WITH
NIGGUNIM WITH RABBI NAFTALI CITRON**

■ Classic sources such as Torah Ohr of the Alter Rebbe of Chabad and the Mei HaShiloach of Rabbi Mordechai Yosef of Ishbitz will be explored and brought to modern day relevance.

Monthly

BRACHOT TALMUD TOP 10 TEACHINGS

■ A monthly exploration of how to understand a page of Talmud. This class will be emailed to you in writing as well as video format for those who request both. Please email info@thecarlebachshul.org and write: *Please add me to the Top 10 Talmud emails.*



*Given at The Carlebach Shul
on Simchat Torah 2022*

How Have We Survived?

How have we survived the centuries?

Earlier today Rabbi Naftali talked about the chain that connects us back to our ancestors. He talked about all they have passed on that shapes who we are today.

This chain not only extends back to our individual ancestors, but connected our ancestors to each other, as it will connect those yet to come.

How strong is that chain?

The chain is not strong if it is rigid. Sharp movements must not break it. And life is sometimes sharp.

The chain is not strong if it is formless. There must be a tension through which to transmit something.

Our chain is stronger than steel, more pervasive than water.

Our chain is strong because our chain is the book - and the reader.

The book. And the reader.

The first voice may be G-d's but all the rest are ours.

We flex and we learn, reading, writing, giving to and taking from the cultures that surround us, but always returning. No words are lost, least of all the oldest ones at the center. But, new words come always to surround them.

How strong is the chain?

The chain is as strong as the book. The chain is as strong as the reader.

Because the reader is also writing.

We may be entries in G-d's book but we are our books. We are every day writing our stories.

Our chain is stronger when we engage with each other. My story is stronger with you in it. Our chain is stronger when we engage with each other. My story is stronger with you in it, whether it is a starring role in our pursuit of knowledge together, or even when we just add commentary to each other at the margins.

May we have many blank pages left in our books! May we treat each other's stories with at least the caution and respect we would give a book in a library, not judging by the cover, approaching each other with interest and care.

And may we ask the question that makes the pages to come more interesting. Or tell the story that merits thought and silence.

It is usually quiet in a library: the space commands us to respect the books and the readers.

But what can the librarian do when tonight the books, both the ones in scrolls and the ones with two legs, are themselves all singing and dancing!

We invite the great librarian to join in.

Chag Sameach!

The Carlebach Shul Chanukah Checklist

Chanukah Preparation:

Before Chanukah make sure to procure the following items:

- A Menorah
- Olive oil and wicks preferred or if unavailable then procure candles for your Menorah.
- A minimum of 44 candles are needed for the Menorah. This includes both the daily candles, as well as the *shamash* candles (the candle used to light the daily ones) for all eight nights of the holiday.

Chanukah is primarily celebrated by lighting the Menorah every evening. It takes the center stage!

The Chanukah Menorah: Where, when, how and why:

Where: the custom is to light the Menorah by the window or door facing the street so people passing on the street can be reminded of the miracle of Chanukah.

There were times when lighting the Menorah for public view was unsafe so some people will light the Menorah inside on a table. This custom has grown in popularity, especially when members of the family gather around the table for Chanukah Menorah lighting.

If you are lighting by the doorway, it should be on the left side of the entrance so you are surrounded by *Mitzvot*; the Mezuzah on the right side and the Menorah the left. It is of utmost importance that the Menorah be set up in a safe manner with nothing flammable even if it falls.

It is also important not to leave the Menorah unattended. For safety reasons one may put out the Menorah as long as it has burned for half an hour.

A special element of watching the Menorah is for it giving off light. Family members can share in this special Chanukah experience. If one needs to leave they should put out the Menorah before leaving the house.

That was the where.

Now the When: The Menorah is lit at nightfall.

- On average that would be about an hour after the Shabbat candle lighting time for that week. It's okay to light it earlier but not before sundown. Some people try to light it within a half an hour after nightfall.
- If that is not possible, its okay to light later as long as someone is awake in the household or there are people walking by and able to see the Menorah.
- One must be very careful on Friday and Saturday evenings. On Friday evening, one must not light the Menorah when it is already Shabbat. To avoid this, we light the Menorah before lighting the Shabbat candles at 18 minutes before sunset.
- Saturday evening, one should wait until Shabbat is over which is at least one hour after the candle lighting time on that Friday. For example: If candle lighting was 4:14PM in NYC on Friday evening, one should light the Menorah on or after 5:20PM on Sat night.
- In NYC in 2022 the candle lighting time for the Menorah, i.e., nightfall the first night is Sunday, Dec. 18 at 5:01PM; Monday, Dec. 19 is at 5:02PM; Tuesday, Dec. 20 is at 5:02PM; Wednesday, Dec. 21 is at 5:02PM; Thursday, Dec. 22 is at 5:03PM; December, Friday Dec. 23, 4:14PM; Saturday, Dec. 24, not before 5:20 pm; and Sunday, Dec. 25, 5:04PM.

How:

- The first night we light one candle plus the *Shamash*. The second night we add an additional candle to the left of the first candle. Each night we add another candle to the left side until the final night we have eight lights. On each succeeding night we light the

additional candle first. We make the following blessings on the first night:

- Blessings upon lighting the candles:
 - » First blessing: *Baruch Atah Hashem Elokeinu Melech Haolam Asher Kideshanu Bemitzvotav Vzivanu Lehadlik Ner Shel Chanukah.*
 - » Second blessing: *Baruch Atah Hashem Elokeinu Melech Haolam She-asa Nissim La-avotaynu Bayamim Hahaym Bazman Hazeh*
 - » Third blessing (only the first night) *Baruch Atah Hashem Elokeinu Melech Haolam Shehehchianu Vekiyemahnu Vehigiahnu Lazman Hazeh.*

While making the actual blessing remember to say G-d's name properly (not *Hashem Elokeinu*). See in the Artscroll Sefard Siddur page 830.

The third blessing is only made on the first night or the first time one lights the Menorah this year. After one has lit the Menorah, one recites or sings a prayer called *Hanairot Hallalu Kodesh Haim*, meaning "These lights are holy." We then also sing the famous *Moaz Zur*.

Why: We light the Menorah to remind us of the miracle in the days of the Hashmonean (Maccabean) Priests, when the Greek Hellenists, at that time from the dynasty of the Seleucid empire, a Greek state in Syria, wished to hellenize ancient Israel. The Hashmonean family rose against them leading a rebellion and retaking the Temple in Jerusalem. When they went to light the Menorah, there was only enough pure olive oil to last for one day. Miraculously it lasted for 8 days.

- » To remember the miracle, we too light the Menorah for 8 days.
- » We increase the lights each night as an important lesson that we should increase goodness.
- » We light the *Shamash* as a reminder that if we want to benefit from the light, it shouldn't be from the candles but from the *Shamash*; it is to publicize this miracle of Chanukah, which also represents

the few against the many, the weak against the strong, and those who would wish to forget the Torah and just become like the dominant culture.

- » Today for many people it is an expression of religious freedom. It is also an expression of hope against even great adversity. It is also a time to celebrate with friends and family.
- **Hallel:** During the morning service, we recite it every day after the *Amidah*. This is a gratitude prayer. We give thanks to the Creator for the miracles and wonders He performed back then as well as today. One of the most important things is to be grateful for the miracle and to recognize that there are still miracles happening in our lives today. Perhaps when we say Hallel we can take a moment to think about the things we are grateful for. Some of those things have elements of the extraordinary, perhaps even the small miracles.
- **Al HaNissim:** We also add a special prayer "*Al HaNissim*" in the *Amidah* and in the *Birkat HaMazon*. This prayer acknowledges the miracle of the military victory of the Macabees, few in number, over the mighty Greeks.
- **Chanukah Party:** The goal of a Chanukah party is not mainly the food or drink but the gathering, singing, and praising the Creator and acknowledging our miracles of the past and present. But what would a Chanukah party be without the traditional *Latkes* and donuts? Because the miracle happened with oil, we eat these foods which are deep-fried in oil.
- **Dreidel game:** Many people play the dreidel some for money; others just for fun. The 4 sides of the Dreidel have the letters, *Nun, Gimel, Heh, Shin*, standing for *Ness Gadol Haya Shom*. A great miracle happened there. Although many people give out gifts on Chanukah, it is more appropriate to give Chanukah *Gelt* to the children, particularly after the lighting of the candles.

A MESSAGE FROM RABBI NAFTALI CITRON (CON'T)

Con't from page 3

to have any wine. The rabbis understood that some things are so dangerous that fences are needed to prevent people from falling. So they established fences to protect Torah law, and these fences took on the status of vows. The time may come when one of these vows is no longer necessary, but we can't simply undo it ourselves.

The rabbis created the obligation, and the only way to undo it is with a Beit Din that is greater in wisdom and in numbers than the Beit Din that originally made the decree. This ability to undo a decree is similar to the concept of *hatarat nedarim*.

5. What not to do before davening, and why Chassidim are not as careful. Rav says that if someone greets his friend (saying Shalom) before *davening*, it's as if he built an altar. How can that be? The rabbis had just been discussing when it's permitted to interrupt the *Shema* to greet people. How could the *halacha* be stricter before beginning *davening* than during the *Shema*? Rav Abba explains that this does not refer to casual greetings, but to going to a friend's house. What it really means is that you should not take care of your personal business before *davening*. In other words, *davening* time is important and it should not be delayed. However, Chassidim often have chosen to de-emphasize *davening* times. They worried that people were too focused on *davening* at the proper time and not focused enough on the *davening* itself. Reb Levi Yitzchak of Berdichev explained the issue with a parable: There was once a group of musicians who played every day before the king. After many years of doing the same thing every day, they got lazy. They never practiced, they never bothered tuning their instruments. The music they played was not fit for a king. Then one day, they decided to put in the effort. They tuned their instruments and rehearsed, and they got so involved in preparing that they showed up late to the performance. Even so, the king was pleased, because they were finally playing real music. We are like these musicians. We let our *davening* become routine, not fit for the King. So the Chassidim decided it would be better to be late and to do it right then to continue showing up on time and *davening* by rote. Followers of the Vilna Gaon objected, because once you start ignoring one rule it can become easier

to ignore others. But that hasn't happened. Chassidim have not gone further and violated other *halachot*; it is only *davening* times that they have relaxed.

6. Emes at the end of Shema. When you conclude the last paragraph of the *Shema*, you should not interrupt before saying the word *emes*. The word *emes* is actually not part of the *Shema*, but the beginning of the next paragraph. But there is a verse in Yeshayahu, "and G-d is the G-d of truth (*emes*)." Therefore, when we say G-d's name we want to connect it to truth. Does that mean you should say the word *emes* twice? Rav Avahu says in the name of Rav Yochanan that you should repeat it, while Rabba says not to repeat it.

7. The danger of repeating words in davening. Rabba heard someone in his synagogue saying "*emes*" twice, and he objected. Why, when we know there is a legitimate reason to repeat the word? Perhaps Rabba felt that saying a word once is enough, and repeating it indicates a problem. Often people repeat words in *davening* because they have OCD - Obsessive Compulsive Disorder. They're afraid they didn't say the words right or that they didn't have the right intention while saying them, so they repeat them over and over trying to get it right. But that's not what G-d wants from us. The Steipler Gaon says that G-d doesn't want us to be anxious about our prayers. That anxiety is the *yetzer hara* talking. We should trust that even if what we're doing is not perfect, G-d is pleased with it. He does not expect us to be perfect; He just wants us to try. OCD is a real problem in the religious community, and it hurts people's relationships with G-d. But therapy is available to treat this disorder, and anyone suffering should seek professional help.

8. The customs in Israel and Bavel regarding the third paragraph. In Israel, people would not say the whole *Shema* during Maariv. They would say the first few words of the third paragraph, until "*ve'amarta aleihem*," and then they would skip to "*ani Hashem Elokeichem emes*." Rav Kahana says in the name of Rav that in the evening, the third paragraph of the *Shema* is not really necessary, because it's mostly about *tzitzit*, which is a daytime *mitzvah*. In fact, you shouldn't say the paragraph at all at night, but if you start it you must say the whole thing without skipping. However, just saying the first few words doesn't really count as starting. Only

if you've already said "*ve'amarta aleihem*" do you have to continue. In Israel, they felt that you haven't really started the paragraph until you've mentioned the *tzitzit*. Abaya says that in Bavel, they would say the first few words of the paragraph out of *kavod* for Israel, but since they considered that beginning the paragraph, they would have to say the whole thing.

9. Two reasons for the order of the parshot of Shema. Rabbi Yehoshua ben Karcha in the Mishna on *daf* 13a offered an explanation for the order of the paragraphs: The first paragraph, *ve'ahavta*, is about accepting G-d as our King. The second paragraph, *vehaya im shamo*, is about accepting the mitzvot. We must accept G-d before we can accept His mitzvot. *Vehaya im shamo* is about mitzvot that apply day and night, while the third paragraph, *vayomer*, is specifically about *tzitzit*, which is only applicable during the day. Rabbi Shimon bar Yochai gives a different reason for the order: The first paragraph is about learning, the second paragraph is about teaching, and the third paragraph is about acting. But the first paragraph isn't only about learning; it also mentions teaching children and wearing tefillin. The second paragraph also mentions the mitzvot of *tefillin* and *mezuzot*. What Rabbi Shimon bar Yochai means is that the first paragraph is about learning, teaching, and acting; the second paragraph is about teaching and acting; and the third paragraph is only about acting. He is not actually arguing with the Mishna. He is just adding an extra reason. When a rabbi brings a new teaching, it's not always because he disagrees with the first one. Sometimes he is agreeing and just adding an extra element.

10. Which comes first, Shema or tefillin? The gemara says you should have your tefillin on already when you say the *Shema*. Otherwise it's like you're giving false testimony, because the *Shema* talks about wearing tefillin. The essence of *emes* is having what we do match what we say. Without actually wearing the tefillin to show that you are a servant of G-d, the *Shema* is just empty words. The *halachic* authorities point out that if the time of *Shema* is passing it is ok to say *Shema* without tefillin, as long as you put on tefillin later and repeat the *Shema* with its blessings as part of the *davening*.

NEW MEMBERS



Lew Engel
 Ed Garner and Lynn Lerosé
 Steve and Alissa Grill
 Hindy Gidali
 Kenny and Marjorie Jahre
 Ze'ev London and Andrea Ross
 Alex Novack
 David Pessar
 Linda and Jonathan Shalhav
 Amnon Shalhav
 Jason Shela
 Leon Sytner
 Bruce Teitelbaum and Suri Kasirer
 Aimee Zelzer

Mazel Tov to:

Ze'ev and Amy Teifer on the birth of baby girl Miriam Bruria on August 27, 2022

Jonathan and Linda Shahov on their wedding.

Harry and Rachel Skydell on the marriage of their daughter Shoshana to Joseph Lindenblatt

Bill and Hadassa Greenbaum on the engagement of their Daughter Ariela Greenbaum to Matthew Silkin

Condolences:

Berezin-Bahr family on the passing of David Berezin-Bahr

Elana Fine on the passing of her mother Susan Lifson Fine

Naomi Padeh on the passing of her husband Zve Padeh

Karen Sutton on the passing of her brother Steve Ehrlich

Not Yet a Member?

Commit to help The Carlebach Shul grow and continue to spread the message of our beloved Reb Shlomo, zt"l!

First Year Membership*:

Single: \$250 **Family:** \$385

Associate Membership**:

Single: \$175 **Family:** \$225

An additional security assessment will be added.

Membership entitles you to:

- Discounts on High Holiday seats and Friday night dinners
- Free tickets to Annual Selichos event, Priority admission to Simchas Torah celebration
- And more!

* Membership fees increase after first-year

** Associate Membership available to all who live outside Manhattan. Associate members do not participate in membership meetings. Note: These prices are for year 2023 dues. Future years' dues are subject to change. Call the office or visit www.thecarlebachshul.org to become a member.



A leader in mergers and acquisitions
 For family-owned, private and public companies

www.coviewcap.com