



The El Paso CHABAD TIMES

Issue 151

A publication of Chabad Lubavitch of El Paso

September-October 2018 | Tishrei - Cheshvan 5779

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See Page 11 for the comprehensive High Holidays Schedule

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group counselors who made the trip from Brooklyn to spend these two weeks with our El Paso children: Rivky Feistman, Chani Feldman, Chani Greenfeld and Mushka Osdoba. Their devotion to the campers and enthusiasm for Judaism made camp very special.

Thank you to all of our local volunteers for all of your time and effort. We could not have done it without you.

Thank you to all of our friends and supporters for making it possible to have first-class Jewish educational opportunities for the children of our community.

View our beautiful online camp photo album at chabadelpaso.com/CGI2018



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Your Holiday Guide
September 9 - October 2
Pages 8 thru 11

The Rabbi's Message



Rabbi Yisrael Greenberg

It is time for the new year. We open a new calendar and start fresh. There are different types of calendars. Some have thirty days on the page and some with a page dedicated to every day, meant to be filled with memorable occurrences of that day.

What is worth writing for posterity and what is worth forgetting?

There is story told of two friends, Tom and Jack that set out on a journey to discover new lands and nations. One day, as they were trekking in the desert, Tom suddenly slapped Jack in the face. Shocked and confused Jack bent down and wrote in the sand "My best friend slapped me today."

Several weeks later they found themselves trapped in a river and Tom realized that Jack cannot swim. For hours, Tom swam through the rushing current with Jack on his back until they reached safety.

Once on dry land, Jack took out a chisel and carved into a stone, "My best friend saved my life today".

Seeing this, Tom asked Jack why weeks earlier he had recorded his experience in the sand and now he chose to do so on a stone.

"When you slapped me, it was out of nervousness and tension. It was not the real you, so I recorded in the sand so that the wind will come and erase the episode from history. But now that you invested much effort in saving my life, this is the real you. This story must be remembered forever."

As we begin to record a new year of interactions with others let us pay attention and distinguish which actions are a true reflection of ourselves and others and which are the result of circumstances. What episodes are worthy of remembering and what is better forgotten.

We must be mindful to do more things that worthy of going down in history.

Rosh hashanah is a time to make good resolutions to grow in our Torah study, Mitzvah observance and Tzedakah giving. These are the things that true history is made of.

Fill up your new diary of 5779 with an extra daily Mitzvah and G-d will surely inscribe us all for a good and sweet new year. A year of life, good health, nachas and abundant livelihood.

Shana Tova,
Rabbi Yisrael Greenberg

From Our Mail Box

Dear Rabbi Levi,

Thank you for making our 8th grade graduation so special with your inspiring and motivational speech. I'm sure the boys will take your words to heart as they go on to high school and beyond.

Best wishes,
E.M.

...One thing that was so nice about the El Paso community was that people weren't just hospitable in the way that people often are to newcomers or young couples.

Everyone knew we were only going to be there for a year, but it still felt like people really opened their hearts and made us feel like a part of the community.

So when I say that we'd love to have guests from El Paso, it's not just a pro forma thing or a sense of obligation, but a reflection of this real connection for which we continue to be grateful.

J.B.

Dear Rabbi,

This card to you is to let you know how very much I appreciate your classes on Jewish relevant laws and understanding.

You're so scintillating and brilliant in your story-telling to us. I could listen and learn all day from your grand talks. You're like a star, you twinkle with delightful and strong stories that we all can apply to today's life.

Thank you so much for your informative classes.

Sincerely,
D.S.

Dear Rav Greenberg,

Thank you for this enlightening dvar.

I remember visiting El Paso several or more years ago and having met you, the Rebbitzin and, then, your young children.

I also remember being impressed and informed by virtually all your Shabbos e-mails.

Thank you.
S.L.

Mazel Tov

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is published by

CHABAD LUBAVITCH
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Mazel Tov!

Sidney & Meralee Schlusberg

on the occasion of the marriage of their son

Asher Shlusberg

to

Leora Walter

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A Holiday Message from the Lubavitcher Rebbe



The Rebbe holds the Lulav and Etrog while reciting the Hoshanaot prayer in the main synagogue at Lubavitch World Headquarters.

The festival of Sukkot, which follows Rosh Hashana and Yom Kippur, marks the beginning of the true days of rejoicing of the month of Tishrei, coming as it does after the solemnity of the High Holidays. Although Sukkot has many similarities and characteristics in common with Rosh Hashana and Yom Kippur, it is actually the culmination and fulfillment of the first two holidays. The difference between the two lies in the fact that the holiness that was in a more hidden state on Rosh Hashana and Yom Kippur is revealed for all to

see on “the day of our rejoicing (Sukkot).”

One of the fundamental themes of Rosh Hashana and Yom Kippur is that of the unity of the Jewish People. But it is on Sukkot that this motif finds its highest expression.

The Jew’s worship on the High Holidays lies in his uncovering of the “pintele Yid,” the Jewish spark that can never be extinguished, that he shares in common with every other Jew. All of us stand as equals before G-d in prayer on Rosh Hashana, accepting His sovereignty and crowning Him

Achieving the Greatest Unity

King over us all; on Yom Kippur we are equally aroused to do teshuva (repent) and return to G-d. When a Jew does teshuva, he is merely uncovering and revealing his innate belief in G-d and love of Him.

The unity of the Jewish People during the High Holidays is a unity based on the common denominator inherent in every Jew. It does not take into consideration the many differences of temperament, intelligence, or any other marks which distinguish one person from another.

On Sukkot, however, we reach an even higher level of unity than before, further developing the theme of High Holidays.

One of the most important mitzvot of Sukkot is the taking of the Four Kinds. These four species symbolize the four different types of people which exist within the Jewish nation. The etrog (citron) symbolizes one who possesses Torah learning and also does good deeds; the lulav (palm) stands for one who possesses only Torah learning. The hadas (myrtle) symbolizes one who performs commandments and does

good deeds, but does not have Torah learning, and the arava (willow) symbolizes the Jew who possesses neither Torah nor learning.

On Sukkot we take these four disparate species and bring them together to perform a mitzva. Our unity does not lie in our ignoring the external differences which divide us; rather, we go out of our way to include all types of Jews, even those in the category of arava, who would seem to have no positive contribution to make. Despite all our differences we are all bound together.

This is the highest degree of unity we can achieve. It is far easier to concentrate only on that which we have in common than to acknowledge that we differ as individuals and still remain together.

On Sukkot we verify and confirm the unity which was achieved during the High Holidays. This realization sustains us throughout the year and gives us the strength to live in harmony and solidarity with one another.

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From the Rabbis' Blog

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Dedicated by Northeast Feed



Rabbi Levi Greenberg

What I Learned from the Military

All things military can be fascinating. Air Force jets, tanks and battle gear can capture the imagination of kids and adults alike. Battleground heroism and patriotism are the stuff great stories have been made out of for ages.

War is horrible, but it is an inevitable part of reality so long there is fragmentation and competition in our world and the Torah sets forth the divine guidelines for a Jewish militia. Whereas these laws are unfortunately relevant in the literal sense, they are also metaphorically relatable to the personal and communal challenges we face on a daily basis.

In fact, when G-d redeemed the

Israelites from Egyptian slavery they were referred to as Tzivot Hashem - G-d's Army. Since the era marked the birth of the Jewish nation, their title reflected the fact that to accomplish their new mission to the world, a military mindset is vital.

Here are two elements of army life that are necessary for Jewish success.

Obedience: Soldiers are trained to follow orders unquestioningly. This is not a cruel ploy to rob human beings of their natural right to investigate and understand, rather it is a crucial ingredient to military success.

The foot soldier's perspective of the battle is extremely limited. Only the commanders who are privy to the finest intelligence and real time updates of the entire front are capable of making the best strategic decisions. During battle there is no time for explanations and the soldier must follow orders first and ask questions much later.

The same is true in Judaism. When G-d offered the Torah to

the Jewish people, the magical words of acceptance were "Naasheh Ve'nishma" - "We will observe the commandments (first) and we will understand their meaning (afterwards)." Once you become aware of a Mitzvah that needs to get done, do it! Rest assured that there is inspirational depth and flavor to it all, and with the proper investment of time and effort you will appreciate it all in due time.

Interdependence: Following orders is not only beneficial for the individual soldier. The success of the entire war can depend on one soldier's swift and perfect fulfillment of a single command. The various branches of the military must work in perfect cohesion and coordination otherwise lives are at stake.

The Jewish nation is comprised of different types. Kohen, Levi, Yisrael, man, woman, scholar and layman all have a defined role in religious life. Fulfilling the mission of your specific category does not only benefit you on a personal level. Rather, the collective mission of Judaism from the

climactic moment of Sinai and for all of destiny depends on you fulfilling your G-d given role.

Courage: Although soldiers are trained to follow orders, there are times when the realities on the ground call for flexibility, innovation and the courage to make important decisions instantaneously - all while carefully following military protocol and the rules of engagement. The specific tactics of how to accomplish the mission will inevitably change as the battle rages and such flexibility demands much courage.

As Jews, we fight a constant battle against assimilation. It can be a personal challenge or a communal one. When unforeseen challenges and opportunities arise we need to have the courage and flexibility to adapt accordingly with speed - all while carefully following the protocol and rules of engagement as they are spelled out in the Shulchan Aruch - the Code of Jewish Law.

We've all been drafted 3,330 years ago. Let's give this fight all we've got.



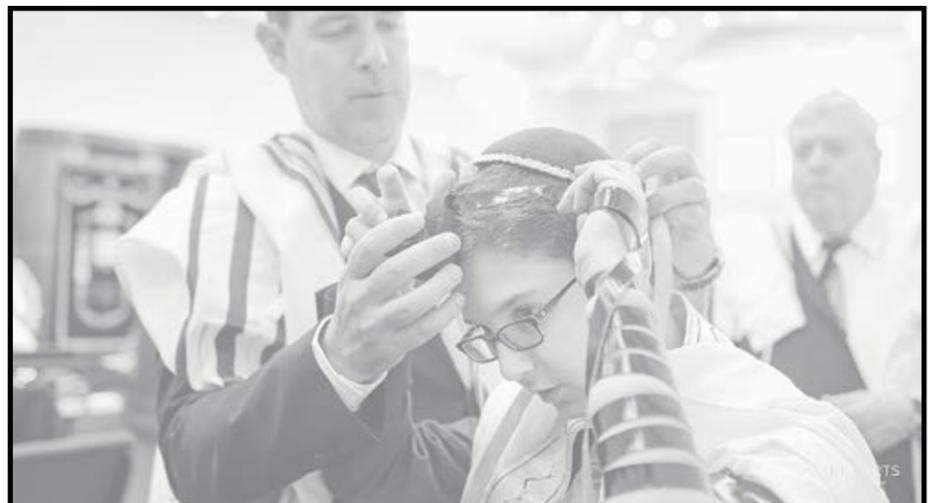
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Wednesday	Thursday	Friday
Shacharit 8:30am Maariv 7:00pm Women's Night Out 7:30pm - 8:30pm	Shacharit 7:00am Maariv 7:00pm	Shacharit 8:30am Kabbalat Shabbat as announced each week
Shabbat		
Shacharit 9:30 am • Followed by A Sit Down Kiddush • Mincha will follow the Kiddush Childrens Program 11:00am • Maariv, Havdalah, refreshments and film after Shabbat Chabad is always hosting new classes and programs. To receive updates, e-mail chabad@chabadelpaso.com or visit us online at chabadelpaso.com If you would like to set up a private study session, please call 584-8218.		



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Yom Kippur Destiny

In Berdichev lived a man named Hirshele who was a failure in every business enterprise he attempted. Needless to say, he was not a happy man. His neighbors disregarded him, and his wife was always nagging him to bring home some money so they could have food on the table.

On the eve of Yom Kippur, he hoped to have a small bite to eat before the fast, but with what should his wife have prepared a meal? Instead of even a meager meal, Hirshele received a tongue lashing from his frustrated wife, and set out early for the synagogue. His stomach gurgled as he trudged to the shul, where everything gleamed and shone in anticipation of the great day.

Hirshele felt even worse as he looked around at the congregants, each wearing a stark white kittel and talit. Hirshele tried not to listen to the angry growling of his poor stomach, but the harder he tried, the less success he had.

Then a thought entered poor Hirshele's head. It was certain that he wasn't going to get anything to eat, but just maybe Reb Baruch, the wealthy businessman who sat at the first row near the eastern wall, would give him a little smell of his snuff. That would, perhaps, revive his spirits enough to allow him to pray.

Hirshele cautiously approached the front of the synagogue and tapped Reb Baruch on the back: "Shalom Aleichem, Reb Baruch. Maybe I could have a little sniff of your tabak?"

Reb Baruch turned with an incredulous look on his face. Who could have the nerve to bother him now, interrupting his prayers on this holiest of nights, to ask for some snuff? When he saw it was none other than Hirshele, the pauper, he just looked at him, and with an unmistakable tone of disgust said only one word: "Now?!"

Hirshele turned stiffly and made his way back to his seat, as humiliated as he had ever been. "Humph," he thought, "I'm not even worth a sniff of tabak."

little episode, but on High, the ministering angels were in an uproar. How could the wealthy man have humiliated his poverty-stricken brother like that? It was decreed that in the upcoming year, things would be radically different. The wheel of fortune would turn and Hirshele would be on top for the first time in his life. Reb Baruch, however, would be on the bottom.

And so, right after Yom Kippur, Hirshele received an unexpected inheritance from a deceased relative, and invested in some merchandise. Hirshele made an enor-

mous profit and reinvested it. Again, he had the wildest success, and from that time on, whatever he set his hand to was successful. At the same time, Reb Baruch began losing money at every turn. He went to his rebbe, Reb Levi Yitzchak of Berdichev who asked him, "Can you think of any dealings you may have had with Reb Hirsh?"

At first Reb Baruch could think of nothing, but then he remembered Yom Kippur when he refused the snuff to Hirshele. "That must be it!" said Reb Levi Yitzchak. "Because of your actions, it was decreed that you would lose your money and that he would become wealthy."

Reb Baruch was stricken with remorse. "How can I atone?" he cried. Reb Levi Yitzchak just looked at him. "It won't be easy. All I can say is that when you approach Reb Hirsh and ask for a sniff of snuff and he refuses you, then you will have something to bargain with."

Many years passed and Reb Baruch was unable to extricate himself from his crushing poverty. Reb Hirsh, however, continued to prosper. He was now a respected member of the community and when his daughter reached marriageable age, she was betrothed to the son of the Rabbi of Zhitomir.

The whole town looked forward to celebrating the great event. Reb Baruch's anticipation was perhaps greater than most, for he had a plan to recoup his wealth. As the young couple stood under the wedding canopy surrounded by their happy parents, Reb Baruch quietly came up to Reb Hirsh and said, "A sniff of tabak, Reb Hirsh?"

Without a thought, Reb Hirsh removed his gilt snuff box from his coat pocket and handed it to Reb Baruch. Reb Baruch immediately fell to the ground in a dead faint. A stir went through the crowd. When Reb Baruch regained consciousness, Reb Hirsh asked him, "Was it something I did which caused you to faint?"

"Please come with me to some place where we can speak privately," replied Reb Baruch. The two men sat down and Reb Baruch explained everything that had transpired and related the words of Reb Levi Yitzchak. They agreed to go together to the tzadik and follow the advice he would give.

Reb Levi Yitzchak listened to the story and turned to Reb Hirsh. "Are you willing to give a percentage of your wealth to Reb Baruch?" Reb Hirsh decided to divide his great wealth with Reb Baruch and the two lived as close as brothers, in prosperity and health for the rest of their lives.

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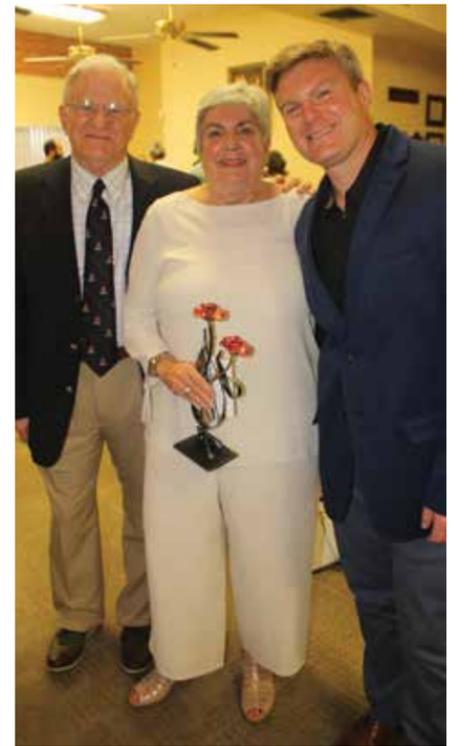
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Your High Holiday Guide

The Month of Elul

As the last month of the Jewish year, Elul is traditionally a time of introspection and stocktaking - a time to review one's deeds and spiritual progress over the past year and prepare for the upcoming "Days of Awe" of Rosh Hashanah and Yom Kippur.

As the month of "Divine Mercy and Forgiveness," Elul is a most opportune time for teshuvah ("return" to G-d), prayer, charity, and increased Ahavat Yisrael (love

for a fellow Jew) in the quest for self-improvement and coming closer to G-d. The Alter Rebbe - Rabbi Schneur Zalman of Liadi likens the month of Elul to a time when "the king is in the field" and, in contrast to when he is in the royal palace, "everyone who so desires is permitted to meet him, and he receives them all with a cheerful countenance and shows a smiling face to them all."

The following are some of the

basic customs and practices for the month of Elul:

- Each day of the month of Elul (except for Shabbat and the last day of Elul), we sound the shofar (ram's horn) as a call to repentance.

- When writing a letter or meeting one another, we bless one another by including the greeting Ketivah vachatimah tovah - which loosely translates as "May you be inscribed and sealed for a good year."

- Elul is a good time to have your

tefillin and mezuzot checked by an accredited scribe to ensure that they are in good condition and fit for use.

- During the last week of Elul, in the days leading up to Rosh Hashanah, the Selichot prayers are recited. The first selichot is recited on Motzei Shabbat (Saturday night) at midnight and on the following days in the early morning. This year selichot recitation begins on Motzei Shabbat, September 1.

Rosh Hashanah

Tishrei 1-2 | September 9-11

The festival of Rosh Hashanah is observed for two days beginning on Tishrei 1, the first day of the Jewish year. It is the anniversary of the creation of Adam and Eve, the first man and woman, and their first actions toward the realization of mankind's role in G-d's world.

Rosh Hashanah thus emphasizes the special relationship between G-d and humanity: our dependence upon G-d as our creator and sustainer, and G-d's dependence upon us as the ones who make His presence known and felt in His world. Each year on Rosh Hashanah, "all inhabitants of the world pass before G-d like a flock of sheep," and it is decreed in the heavenly court, "who shall live, and who shall die... who shall be impoverished, and who shall be enriched; who shall fall and who shall rise."

This is also the day we proclaim G-d King of the Universe. The Kabbalists teach that the continued existence of the universe is dependent upon the renewal of the divine desire for a world when we accept G-d's kingship each year on Rosh Hashanah.

The central observance of Rosh Hashanah is the sounding of the shofar, the ram's horn, which represents the trumpet blast of a people's coronation of their king. The cry of the shofar is also a call to repentance; for Rosh Hashanah is also the anniversary of man's first sin and his repentance thereof.

Another significance of the

shofar is to recall the Binding of Isaac which also occurred on Rosh Hashanah, in which a ram took Isaac's place as an offering to G-d; we evoke Abraham's readiness to sacrifice his son and plead that the merit of his deed stand by us as we pray for a year of life, health and prosperity. Altogether, the shofar is sounded 100 times in the course of the Rosh Hashanah service.

Sunday, September 9

On the day before Rosh Hashanah it is customary to visit the graves of tzaddikim (righteous, saintly people) to pray for a sweet new year. We beseech the tzaddikim to intercede on High on our behalf, and we pray to G-d to have mercy on us in the merit of these righteous people at whose resting places we are standing.

Many have the custom to visit the Ohel - the resting place of the Rebbe in New York City. Petitions for blessing may be sent via fax or email to be placed by the Ohel.

Fax: 718-723-4444 E-mail: ohel@ohelchabad.org

Light Festival Candles

Women and girls light candles on each evening of the festival and recite the appropriate blessings.

September 9: Light candles at 7:02pm. Recite blessings 1 and 2.

September 10: Light candles AFTER 7:55pm. Recite blessings 1 & 2.

NOTE: On September 10 light candles from an existing flame (such as from a pilot flame), as on the holiday one may not create a

fire.

On the first night of Rosh Hashanah, it is customary to greet one another with blessings and good wishes of Leshana tova tekatev v'etachetem - May you be inscribed for a good year!

Rosh Hashanah Eve Dinner

Rosh Hashanah dinner begins with the recitation of Kiddush over a glass of wine or grape juice.

After kiddush all present perform the ritual handwashing. Raise two challah loaves (it is customary to have round challah on Rosh Hashanah) and recite the Hamotzie blessing:

Ba-ruch atah A-do-nay, E-lo-hei-nu Melech Ha-Olam, hamotzie lechem min ha-are-tz.

[Blessed are You, L-rd, our G-d, King of the universe, who brings forth bread from the earth.]

It is customary to dip the slice of

challah into honey.

Symbolic Foods

After eating the challah dipped in honey, it is customary to eat several foods which symbolize the type of year we wish to have:

Dip a piece of sweet apple into honey and recite:

Ba-ruch A-tah A-do-nai E-lo-hei-nu Me-lech ha-olam bore pri ha-etz.

[Blessed are You, L-rd, our G-d, King of the universe, who creates the fruit of the tree.]

Ye-hi ratzon she-ti-cha-desh alei-nu shanah tovah u-m'tu-kah.

[May it be Your will to renew for us a good and sweet year.]

A head of a fish, ram or other kosher animal is served. This symbolizes our desire to be at the "head" this year.

A pomegranate is eaten, symbolizing our wish to have a year full of mitzvot as a pomegranate is



Rosh Hashanah

continued

filled with luscious seeds.

During the meal, it is customary to eat foods whose names in the vernacular allude to blessing and prosperity. For example, many have the custom of eating a carrot dish, because in Yiddish the word for carrots – meren - means to multiply.

It is customary not to eat sour or tart foods (the gefilte fish will have to do without the horseradish this time). The menu should mainly consist of sweet foods, symbolizing our desire to have a sweet, blessed and abundant year.

Shofar

What: A shofar is a horn of a kosher animal with the marrow removed. There is a specific series of sounds we obligated to hear from a Shofar on Rosh Hashanah.

When: In the Torah, Rosh Hashanah is called “The Day of the Shofar Blast.” That’s the mitzvah of the day: to hear the blasts of the shofar.

Since Rosh Hashanah is observed for two days, we hear the shofar blown during the daytime hours of both days.

Why: It is a mitzvah.

On a deeper level, the blasts of the shofar serve as a wake up call. Rosh Hashanah is the time to shake out of our spiritual slumber, reconnect to our source, and recommit to our divine mission in this world.

Who: All Jewish men, women, and children. All of us need to reconnect.

Where: Venue of preference is your local synagogue.

Tashlich

On the first day of Rosh Hashanah after the afternoon prayer, we go to a lake, river or to the sea (preferably one that has fish), and recite the Tashlich prayers, symbolically casting our sins into the water, starting the new year with a clean slate.

If one is unable to perform this ceremony on Rosh Hashanah, one may do so until Erev Yom Kippur (this year on September 18).

Second Night of Rosh Hashanah New Fruit

On the second night of Rosh Hashanah, a “new fruit,” i.e. a seasonal fruit which we have not yet tasted since its season began, should be present on the table when the holiday candles are kindled and during the kiddush.

While reciting the Shehecheyanu blessing after candle-lighting and after the kiddush, one should have the new fruit in mind.

This fruit is eaten following kiddush, before washing for bread. Before partaking of the fruit recite these two blessings:

Ba-ruch A-tah Ado-nai E-lo-hei-nu Me-lech ha-olam bore pri ha-etz.

Blessed are You, L-rd, our G-d, King of the universe, who creates the fruit of the tree.

Ba-ruch A-tah Ado-nai E-lo-hei-nu me-lech ha-olam she-hecheyanu ve-ki-yi-ma-nu ve-higi-a-nu liz-man ha-zeh

Blessed are You, L-rd our G-d, King of the universe, who has granted us life, sustained us, and enabled us to reach this occasion.

Yom Kippur

Tishrei 9-10 | September 18-19

Yom Kippur is the holiest day of the. It is the Day of Atonement - “For on this day He will forgive you, to purify you, that you be cleansed from all your sins before G-d” (Leviticus 16:30).

For twenty-six hours - from several minutes before sunset on Tishrei 9 until after nightfall on Tishrei 10 - we abstain from eating and drinking, washing or anointing our bodies (using body lotions), wearing leather footwear and from having marital relations.

There are five prayer services: Maariv, preceded by the solemn Kol Nidrei service, on the eve of Yom Kippur; Shacharit - the morning prayer; Musaf, which includes a detailed account of the Yom Kippur Temple service; Minchah, which includes the reading of the Book of Jonah; and Ne’illah, the “closing of the gates” service at sunset. The Al Chet (confession of sins) is recited eight times during the course of Yom Kippur.

Although it is the most solemn day of the year, an undertone of joy suffuses it: a joy that revels in the spirituality of the day and expresses the confidence that G-d will accept our repentance, forgive our sins, and seal our verdict for a year of life, health and happiness. The closing Neilah service climaxes in the resounding cries of “Shema Yisrael - Hear O Israel... G-d is one.” Then joy erupts in song and dance (a Chabad custom is to sing the lively “Napoleon’s March”), followed by a single blast of the shofar, followed

by the proclamation, “Next year in Jerusalem.” We then partake of a festive after-fast meal, as the evening after Yom Kippur is a Yom Tov (festival) in its own right.

Tuesday, September 18 Kaparot

The Kaparot (atonement) service is performed early morning with a live chicken (or alternatively with money) which is then donated to charity.

Receive Honey Cake

It is customary to ask for and receive lekach (sweet cake - signifying a sweet year) from someone (usually one’s mentor or parent) on this day. One of the reasons given for this custom is that if it had been decreed, G-d forbid, that during the year one should need to resort to a handout from others, the decree should be satisfied with this asking for food.

Festive Meals

It is a mitzvah to eat and drink in abundance on the day before Yom Kippur. It is customary to have two meals: one during the day and the second just prior to the onset of Yom Kippur.

Many have the custom to eat kreplach on the day before Yom Kippur. Kreplach are small squares of rolled dough filled with ground beef or chicken and folded into triangles. They can be boiled and served in soup or fried and served as a side dish.

It is proper to immerse in the mikvah on this day.



It is customary to give charity generously and liberally on the day before Yom Kippur, for tzedakah is a great source of merit and serves as protection against harsh decrees.

Prior to sunset, one should eat the final meal. One should eat only light foods such as chicken and soup. One should not drink intoxicating beverages, and it is also customary not to eat fish at this meal. If you wish to eat after this meal, when reciting the Grace after Meals have in mind that you will still eat or drink until the onset of the fast.

The fast begins at 7:08pm

It is customary to bless one’s children before Yom Kippur. Although there is no required formula for this blessing, it is customary to say:

[for a son:] May G-d make you like Ephraim and Manasseh;

[for a daughter:] May G-d make you like Sarah, Rebecca, Rachel, and Leah.

On Yom Kippur leather footwear is not worn. Before candle lighting time change your shoes to plastic or canvas shoes or slippers.

September 18: Light candles at 6:50pm. Recite blessings 3 and 2.

Fasting

On Yom Kippur, women and girls over 12 years old and men and boys over 13 are obligated to fast and observe all the restrictions mentioned above.

If one is unable to fast due to health reasons, a Rabbi should be consulted.

The fast ends at 7:43pm

After evening services Havdalah is recited over a glass of wine and we are then permitted to end the fast.

Sukkot

Tishrei 14 - 21 | September 23-30

For forty years, as our ancestors traversed the Sinai Desert prior to their entry into the Holy Land, miraculous “clouds of glory” surrounded and hovered over them, shielding them from the dangers and discomforts of the desert. In commemoration of G-d’s kindness we are commanded to dwell in a sukkah - a hut of temporary construction with a roof covering of branches - for the duration of the Sukkot festival (Tishrei 15 - 21). For seven days and nights, we eat all our meals in the sukkah and effectively regard it as our home.

Another Sukkot observance is the taking of the Four Kinds: an etrog (citron), a lulav (palm frond), three hadassim (myrtle twigs) and two aravot (willow twigs). On each day of the festival (excluding Shabbat), we take the Four Kinds, recite a blessing, bring them together in our hands and wave them in all six directions: right, left, forward, backward, up and down. The Midrash tells us that the Four Kinds represent the various types and personalities that comprise the community of Israel, whose intrinsic unity we celebrate on Sukkot.

Sukkot is also called “The Time of Our Joy” as a unique joy pervades the festival. The seventh day of Sukkot is called Hoshana Rabbah (“Great Salvation”) and concludes the period of Divine judgment initiated on Rosh Hashanah. A special observance is the Aravah - the taking of a bundle of willow branches.

Festival Candle Lighting

Women and girls light candles on each evening of the festival and recite the appropriate blessings.

September 23: Light candles at 6:43pm. Recite blessings 4 & 2.

September 24: Light candles AFTER 7:36pm. Recite blessings 4 & 2.

Note: On September 24, light candles from an existing flame (such as from a pilot flame), as on the holiday one may not create a fire.

Eat in the Sukkah

The mitzvah of Sukkah encompasses the entire body. Every limb and cell of the person is completely immersed and encompassed by the Sukkah.

It is very important to eat in a

Sukkah on the first night of Sukkot (September 23). Throughout the festival of Sukkot (September 23-30), when partaking of a meal in the Sukkah, containing at least two ounces of bread or cake, recite blessing 5. The first time eating in a Sukka this year, recite blessing 2 as well.

Lulav & Etrog: The Four Kinds

One of the special mitzvahs of Sukkot is to recite a blessing on the “The Four Kinds.”. Hold them close together, recite blessing 6 and wave them in all four directions, upward and downward. The first time doing the mitzvah this year recite blessing 2 as well.

Simchat Bet Ha-Sho’evah

It is a mitzvah to rejoice on Sukkot in commemoration of the joyous “Water Drawing Celebrations” that were held in the Temple.

During the Temple era, the celebration of the simchat bet ha-sho’evah was marked with great public festivity and rejoicing. Even in the absence of the Temple we continue to celebrate during Sukkot. In many communities,



it is customary to hold festive gatherings in synagogues during the nights of the festival to rejoice together through music, song, and praise in commemoration of the simchat bet ha-sho’evah.

Shemini Atzeret & Simchat Torah

Tishrei 21- 23 | September 30 - October 2

After the seven-day festival of Sukkot comes the two-day festival of Shemini Atzeret and Simchat Torah. (In the Land of Israel, the two festivals are “compacted” in a single day).

Shemini Atzeret means “the eighth [day] of retention”; the chassidic masters explain that the primary purpose of the festival is to retain and “conceive” the spiritual revelations and powers that we are granted during the festivals of the month of Tishrei, so that we can subsequently apply them to our lives throughout the year. A special prayer for rain is recited during the Musaf service.

On Shemini Atzeret we continue to eat in the sukkah without making the special blessing on the sukkah. On Simchat Torah night (i.e., the ninth day from the beginning of Sukkot) - we go back to eating in the home.

On Simchat Torah we conclude, and begin anew, the annual Torah reading cycle. The event is marked with great rejoicing, especially during the “hakafot” procession, in which we march, sing and dance with the Torah scrolls around the “Bima” (reading table) in the synagogue. The Chassidic masters describe the joy of Simchat Torah as follows: We rejoice in the Torah, and the Torah rejoices in us; the Torah, too, wants to dance, so we become the Torah’s dancing feet.

Festival Candle Lighting

Women and girls light candles on each evening of the festival and recite the appropriate blessings.

September 30: Light candles at 6:34pm. Recite blessings 4 & 2.

October 1: Light candles AFTER 7:27 pm. Recite blessings 4 & 2.

Note: On October 1, light candles from an existing flame (such as from a pilot flame), as on the holiday one may not create a fire.

Hakafot

Hakafot is the signature celebration of completing the Torah. After the evening services on Shemini Atzeret and Simchat Torah as well as during morning services on Simchat Torah all the Torah scrolls are paraded around the synagogue seven times. Each parade is accompanied with song and dance.

Hakafot Schedule:

September 30 – 7:00pm

October 1 – 7:30pm

October 2 – 11:30am



On Friday, October 2 we conclude the annual cycle of the Torah by reading the last portion of Deuteronomy and begin reading once again from Genesis. It is customary for all men to receive aliyot during this reading.

High Holidays Schedule at Chabad Lubavitch Tishrei 5779 - September/October 2018

ב"ה

SELICHOT

SHABBAT NIGHT
SEPTEMBER 1 Selichot Begins Saturday at Midnight ..12:00midnight

ROSH HASHANAH

WEDNESDAY, SEPTEMBER 9 Light Candles 7:02pm
ROSH HASHANAH EVE Mincha.....6:45pm
Eat Special Rosh Hashanah Foods

MONDAY, SEPTEMBER 10 Shacharit..... 9:00am
Shofar service.....11:30am
Mincha.....6:45pm
Tashlich..... 7:00pm
Light Candles after * 7:55pm

TUESDAY, SEPTEMBER 11 Shacharit.....9:00am
Shofar service.....11:30 am
Mincha..... 7:00pm
Holiday ends..... 7:54pm

FAST OF GEDALYAH

WEDNESDAY, SEPTEMBER 12 Fast Begins..... 5:31am
Mincha.....6:45pm
Fast Ends..... 7:41pm

YOM KIPPUR

TUESDAY, SEPTEMBER 18 Mincha..... 3:00pm
YOM KIPPUR EVE Light Candles..... 6:50pm
Fast Begins..... 7:08pm
Kol Nidrei..... 6:30pm

WEDNESDAY, SEPTEMBER 19 Shacharit..... 9:00am
Yizkor.....11:30am
Mincha..... 5:15pm
Neilah..... 6:15pm
Holiday Ends 7:43pm

SUKKOT

SUNDAY, SEPTEMBER 23 Light Candles..... 6:43pm
SUKKOT EVE Mincha..... 6:45pm

MONDAY, SEPTEMBER 24 Shacharit.....9:30am
Mincha.....6:45pm
Light Candles after *7:36pm

TUESDAY, SEPTEMBER 25 Shacharit..... 9:30am
Mincha.....6:45pm
Holiday ends.....7:35pm

WEDNESDAY, SEPTEMBER 26 Sukkot Luncheon for Seniors..... 11:30am

THURSDAY, SEPTEMBER 27 Camp Gan Israel Reunion 5:30pm
Party at Chabad

HOSHANA RABBAH

SUNDAY, SEPTEMBER 30 Shacharit..... 9:00am

SHEMINI ATZERET/SIMCHAT TORAH

SUNDAY, SEPTEMBER 30 Light Candles..... 6:34pm
SHEMINI ATZERET EVE Mincha..... 6:30pm
Hakafot..... 7:15pm

MONDAY, OCTOBER 1 Shacharit..... 9:30am
SHEMINI ATZERET Yizkor.....11:00am
Mincha.....6:30pm
Light Candles after * 7:27pm
Hakafot..... 7:30pm

TUESDAY, OCTOBER 2 Shacharit..... 9:30am
SIMCHAT TORAH Hakafot..... 11:30am
Mincha..... 6:45pm
Holiday ends..... 7:26pm

* LIGHT CANDLES FROM PRE-EXISTENT FLAME

ALL SERVICES TAKE PLACE AT 6615 WESTWIND DR. | FOR THE ENTIRE JEWISH COMMUNITY REGARDLESS OF AFFILIATION | FREE OF CHARGE

Holiday Blessings

1) Ba-ruch A-tah Ado-nai E-lo-hei-nu me-lech ha-olam asher ki-deshanu be-mitzvo-tav ve-tzvi-vanu le-hadlik ner shel Yom Hazikaron.

Blessed are You, L-rd our G-d, King of the universe, who has sanctified us with His commandments and has commanded us to light the candle of the Day of Remembrance.

2) Ba-ruch A-tah Ado-nai E-lo-hei-nu me-lech ha-olam she-heche-ya-nu ve-ki-yi-ma-nu ve-higi-a-nu liz-man ha-zeh

Blessed are You, L-rd our G-d, King of the universe, who has granted us life, sustained us, and enabled us to reach this occasion.

3) Ba-ruch a-tah ado-nai e-lo-hei-nu me-lech ha-olam asher ki-deshanu be-mitzvo-tav ve-tzvi-vanu le-hadlik ner shel Yom HaKipurim.

Blessed are You, L-rd, our G-d, King of the universe, who has sanctified us with His commandments and has commanded us to kindle the light of Yom Kippur.

4) Ba-ruch A-tah Ado-nai E-lo-hei-nu me-lech ha-olam asher ki-deshanu be-mitzvo-tav ve-tzvi-vanu le-hadlik ner shel Yom Tov.

Blessed are You, L-rd our G-d, King of the universe, who has sanctified us with His commandments and has commanded us to light the candle of the Festival.

5) Ba-ruch A-tah Ado-nai E-lo-hei-nu Me-lech Ha-olam Asher Kideshanu Bemitzvotav Vetzivanu Leshev Basukkah.

Blessed are You, Lord our G-d, King of the universe, who has sanctified us with His commandments, and commanded us to sit in the Sukkah.

6) Ba-ruch A-tah Ado-nai E-lo-hei-nu Me-lech Ha-olam Asher Kideshanu Bemitzvotav Vetzivanu Al Netilat Lulav.

Blessed are You, L-rd, our G-d, King of the universe, who has sanctified us with His commandments and has commanded us to hold the lulav.



Were you ever a camper in CAMP GAN ISRAEL?

**You are invited to a
REUNION PARTY IN THE SUKKAH!**

**Thursday, September 27 | 5:30pm
6516 Escondido Drive (@ the Giant Sukkah)**

Delicious Dinner | Fun Activities | Free Gift!

TOGETHER

WE WILL TRANSFORM THE LANDSCAPE OF JEWISH EL PASO FOREVER!



INDIVIDUAL | COMMUNITY | FAMILY

By the Grace of G-d, for three decades a dream has been nurtured and realized in our town. Uniting fellow Jews from a plethora of backgrounds and spanning all age groups, Chabad Lubavitch of El Paso has blossomed into a vibrant community. With special emphasis on the individual we have evolved into family. Your staunch support and friendship has helped us reach this momentous milestone. We have a vision. Building on the phenomenal success of the past we look forward to an even greater future. To erect an edifice that you will be proud to call home. A place to gather, discover, pray, laugh and celebrate our glorious heritage. Together we will ensure the continued growth and expansion of our oasis community in Southwest Texas.

DEDICATION OPPORTUNITIES

- Sanctuary.....\$770,000
 - Social Hall..... \$500,000
 - Judaic Library.....\$250,000
 - Aron Kodesh \$200,000
 - Front Lobby \$150,000
 - Children's Outdoor Playground..... \$150,000
 - Commercial Kosher Kitchen (Meat) ... \$150,000
 - Living Legacy Program for Children ... \$100,000
 - Commercial Kosher Kitchen (Dairy) \$75,000
 - Social Hall Furnishings..... \$36,000
 - Rabbi's Conference room \$36,000
 - Outdoor Gardens..... \$36,000
 - Conference Room \$30,000
 - Mommy & Me Room..... \$30,000
 - Conference Room Furnishings..... \$25,000
 - Security System..... \$25,000
 - Audio Visual..... \$25,000
 - Phone System (Reserved)..... \$25,000
 - Main Entrance Doors\$20,000
 - Front Door Mezuzah \$18,000
 - Foyer Furnishings \$15,000
 - Hand Washing Station..... \$10,000
 - Coat Room \$10,000
 - 5 Mezuzot (3 Reserved).....\$1,800 each
- SYNAGOGUE FURNISHINGS**
- Bima - Triple Platform\$50,000
 - Yartzeit Memorial Board (Reserved)...\$50,000
 - Sanctuary Chairs (Reserved).....\$30,000
 - Mechitzah.....\$25,000
 - Rabbi's Lectern \$18,000
 - Siddur Book Case..... \$18,000
 - Silver Menorah \$12,000
 - Chazzan's Lectern (Reserved)..... \$10,000
 - Tallit Rack \$5,400

TREE of LIFE DEDICATIONS

All dedications will be honored on a distinctive Tribute Wall located at the building's main entrance.

KETER/CROWN
\$250,000

AMUDIM/PILLARS
\$100,000

SHOMRIM/GUARDIANS
\$72,000

NEDIVIM/BENEFACTORS
\$54,000

BONIM/BUILDERS
\$36,000

CHAI/SUPPORTERS
\$18,000

CHAVERIM/COLLEAGUES
\$10,000

YEDIDIM/FRIENDS
\$3,600

TOMCHIM/ADVOCATES
\$1,000