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The El Paso  
**CHABAD TIMES**

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# Celebration 115



On Nissan 11 – April 7, the Jewish world will celebrate the 115th birthday of the Lubavitcher Rebbe. The Rebbe was born at the dawn of the century in Nikolaev, Russia, to the renowned kabbalist, talmudic scholar and leader Rabbi Levi Yitzchak and Rebbetzin Chana Schneerson.

The Rebbe is considered one of the most influential religious personalities of modern times. More than any other individual, the Rebbe was responsible for stirring the conscience of world Jewry, leading a spiritual awakening that continues to be felt today.

Throughout his lifetime, the Rebbe marked his birthday by redoubling his efforts to reach out to Jews in every corner of the world. Eschewing the very notion of retirement or “taking it easy”, each year the Rebbe would increase his programs and daily workload. If G-d grants someone another year, it is in order to accomplish more.

In 1972, during the celebration of his 70th birthday, he requested of his followers and admirers to establish 70 new institutions in honor of the momentous milestone.

In celebration of this day world leaders would send letters of congratulation and proclamations annually. In 1978 the tradition of Education Day U.S.A. was initiated. Every year since, the acting president has designated the anniversary of the Rebbe’s birth as a day dedicated to educational awareness.

This year as well, Jews all over the globe will mark the day by increasing their efforts in promoting the Rebbe’s message of adding in goodness and kindness. In many metropolitan locations, mobile synagogues known as Mitzvah Tanks will traverse the streets to draw attention to the fast-approaching holiday of Passover – it begins Friday evening – by handing out special handmade matzah and invite people to Seders.

Thousands of visitors are also expected throughout the day at the Rebbe’s resting place in Cambria Heights, N.Y. A visitors’ center is open 24 hours a day, providing guests with prayer books, head coverings, non-leather shoes and snacks, as many refrain from food all day in preparation for their visit.

The Rebbe once expressed his desired birthday gift: To increase in Torah study, the performance of mitzvot and charity. This is the best way to celebrate this momentous occasion.

To learn more about the Rebbe please visit [www.TheRebbe.org](http://www.TheRebbe.org)

## Experience. Exodus. Celebrate The Seder In Style

Relive the exodus, discover the eternal meaning of the Haggadah, and enjoy a community Seder complete with hand-baked Shmurah Matzah, wine, and a wonderful dinner spiced with unique traditional customs.

Seder will be conducted in Hebrew and English.

**Monday, April 10 | 7:30pm**

**Chabad Lubavitch - 6615 Westwind Drive**

Couvert: Adult - \$40 | Child (under 10 years) - \$18



**RSVP: 915-584-8218 | [chabad@chabadelpaso.com](mailto:chabad@chabadelpaso.com)**

## 21st Annual Le Café Chabad Celebrating the Jewish Woman Cooking Demonstration and Dinner Learn all about preparing easy, tasty and healthy recipes and enjoy a full course dinner.

The Le Café Chabad is proud to feature the legendary Lévana Kirschenbaum, formerly the co-owner of Levana’s Restaurant on Manhattan’s Upper West Side a pioneer in Kosher Upscale Dining. She is a master cooking instructor and cookbook author and gives cooking demos across the country. Her best-selling cookbooks are Levana’s Table: Kosher Cooking for Everyone, Levana Cooks Dairy-Free, In Short Order, and her Magnum Opus, The Whole Foods Kosher Kitchen: Glorious Meals Pure and Simple.

**This event for women will happen on  
Tuesday, March 28 at 7:00pm.  
Location: Chabad Lubavitch,  
6615 Westwind Dr.**

**Admission: \$15 | Patron: \$250 | Sponsor: \$180**



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**Your Passover Guide  
April 9 - 18  
Pages 8 - 11**



The Rabbi's Message



Passover is the festival of our redemption. We gather together with friends and family to celebrate our liberty at the Seder table. There are various traditions and symbolic foods to enable us to experience this feeling.

As free people living in a modern and free country, it is difficult to relate to the idea of redemption. Let alone to celebrate an event that occurred millennia ago with the same intensity as those who experienced it. How can one truly appreciate freedom without ever lacking it in the past?

For many years, I would visit Jewish inmates in the federal prison in Anthony, NM. I recall a specific encounter I had with a former inmate, years ago, who was just a few days away from completing his sentence. His joy and excitement was so palpable. He continued to marvel how in

a few days he would have full control of his life. Where to work, what to eat and when to sleep.

Upon his release, he excitedly called me to share the good news. This man experienced the true meaning of redemption.

Jewish law does not suggest that every Jew need to submit themselves to such a traumatic experience in order to properly observe Passover. Rather the Seder menu includes a very crucial ingredient on the menu.

While the wine, Matzah and chicken soup are welcome components of the Seder, it is a mitzvah to eat Maror (bitter herbs) as well. Tasting bitterness allows us to appreciate the liberty we are celebrating. We must also realize that whenever we experience bitterness in life, it is only so that we should better appreciate the goodness we receive and express our gratitude to G-d accordingly.

Here in Jalapeño country know that sharpness and bitterness can be an asset. As we celebrate the Seder, let us concentrate on the positive results of any negativity we may encounter.

May we merit to discover positivity in every aspect of our lives.

Best wishes for a Kosher and joyous Pesach.

*Rabbi Yisrael Greenberg*

From Our Mail Box

Thank you so much for my first candle stick holder and candles for Shabbos and my Aleph Bet Cards. I love them so much. I can't wait to light tonight and play with my cards.  
Love, L.

Dear Rabbi, Thank you very much for coming over yesterday and the tefillin and Megillah Esther. Your presence is always welcome and I hope that I will see you many more times in the future!  
B.

Mazel Tov

Baby Girl  
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Rabbi Yisrael and Chana Greenberg

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**Thirteenth Annual Raffle**  
**Mazel Tov to our winners!**

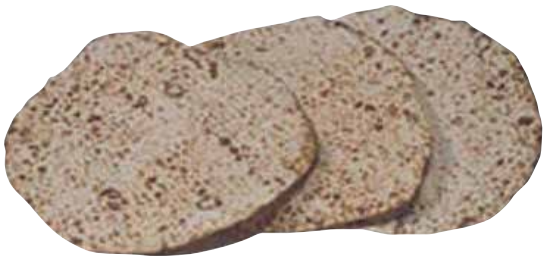
**Grand Prize**  
**Flights for Two to Israel**  
**Rothschild and Brown Families**

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**Ballpoint Pen**  
**Mrs. Sylvia Svarzbein**

Thank you to everyone for participating in the raffle. We appreciate your support and look forward to working together to build a vibrant Jewish tomorrow.

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## A Holiday Message from the Lubavitcher Rebbe



In the Passover Haggadah, we say: “Even if we are all wise, all men of understanding, and all know the Torah, it is a mitzva (commandment) for us to tell of the exodus from Egypt.” This quote indicates that the point of the Seder is not merely an intellectual experience. For after all, if we are wise and know the Torah, then we also know the story of the Exodus.

Instead, the intent is that the Seder enables us to relive the Exodus, to realize - as we say later in the Haggadah - that “not only our ancestors [were] redeemed from Egypt, but [G-d] redeemed us as well.” Every Seder is an opportunity for each one of us to leave Egypt.

What does it mean for us to leave Egypt, when many of us have never seen that part of the world?

Mitzrayim - the Hebrew name for Egypt - shares a connection with the term meitzarim, meaning “boundaries” or “limitations.” Leaving Egypt means going beyond those forces that hold us back and prevent us from expressing who we really are. The idea of leaving Egypt reminds us that, in a certain way, we are all slaves.

Each one of us has a soul which is “an actual part of G-d.” This is the core of our being, our real “I.” But we find ourselves in Egypt, for there are forces, both external and internal, that prevent us from being in touch with this spiritual potential and giving it expression.

The Seder night is a time when these forces do not have the power to hold us back. For Passover is “The Season of Our Freedom.” From the time of the Exodus - and indeed, from the beginning of time - this night was chosen as a night on which the potential is granted to express our G-dly core. Every year, at this time, within the spiritual hierarchy of the world, there is “an exodus from Egypt.” All restrictions fall away and transcendent G-dliness is revealed.

This spiritual awakening filters down within our souls, prompting us to tap our spiritual core, express our unbounded G-dly potential, and leave Egypt, i.e., to break through any and all restraints.

This experience should not remain an isolated spiritual peak. Instead, Passover should initiate a process of endless growth, empowering us to continuously break through ever subtle levels of limitations and express our spiritual potential at all times.

This concept is reflected in the Lubavitch custom not to recite the passage “Chasal Siddur Pesach” (“The Passover Seder is concluded”) which others say at the end of the Seder. The intent of the omission is to emphasize that our Passover experience should be ongoing. Throughout the year, we should look to the Seder as the beginning of a pattern of new growth and spiritual expression.

*Have your beloved ones remembered  
with a memorial light...*

... by purchasing a plate on the memorial  
tablet at the cost of \$500.00

For more information call 584-8218

**Do a good deed today ...  
And help others do  
a good deed tomorrow!**

**Remember  
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## Tuesday Torah Class is now streaming LIVE on FACEBOOK!

Join Rabbi Levi every Tuesday evening at  
7:45pm for an informative and thought  
provoking Torah class.

A service for the seniors, home-bound and anyone that  
cannot make it in person!

## Save The Date

Celebrate Jewish Unity & Pride

**Lag B'Omer BBQ**

**Sunday, May 14 - 4:00pm**

**Details to Follow Soon**

## A Taste of Things to Come - Seudat Moshiach The Last Day of Pesach - Tuesday, April 18 at 7:00 p.m.

On the last day of Passover, the famous prophecy of Isaiah (10:32-12:6) is read after the Torah reading. His prophecy describes the final redemption of the Jewish people through the Moshiach (Messiah).

Moshiach will bring about the return of our people to our heritage, rebuild the Holy Temple in Jerusalem, and ultimately usher in

an era of G-dly enlightenment - an eternal age of peace and harmony among all the nations of the world.

Isaiah states: “They shall do no evil nor shall they destroy ... For the earth will be full of the knowledge of G-d ... You will say on that day, ‘Praise G-d, proclaim his name ... for G-d has done wondrous things.’”

The Baal Shem Tov, founder of Chassidism, instituted the custom of eating a special third meal on the last day of Passover. At this meal, we eat Matzah and drink four cups of wine. It is called the “Feast of Moshiach.” On that day, the Baal Shem Tov says, one can feel the approach of Moshiach.

Join us at Chabad Lubavitch  
**Tuesday, April 18**  
for the **Feast of Moshiach.**  
Mincha - 6:45 pm  
Followed by an inspiring meal  
and Chassidic gathering.



# From the Rabbis' Blog

www.chabadelpaso.com/blog



## Rabbi Levi Greenberg Reflection to Redemption

Redemption, Freedom and Liberty are all seasonal buzzwords. Whereas Passover is called the Festival of Redemption, the entire month of Nissan is called the Month of Redemption. Although the Israelites were still trapped in the clutches of Pharaoh and in shackled in Egyptian Servitude until the 15th of the month, the very first day of Nissan heralded in a new era for the Jewish nation.

Two centuries of living in the environment of the morally corrupt and depraved Egyptian empire took its toll on the descendants of Jacob. If not for their distinguishable language, fashion style and names they would be virtually identical to their masters. They had assimilated to and adopted the behavior of their host country.

Before whisking the Jews out of Egypt, it was necessary to introduce some basic elements of divinity to them, so that they should be worthy of deliverance. On the first day on Nissan, 15 days before the Exodus, G-d communicated to Moses the mitzvah of setting up the Jewish calendar. The Jewish calendar guidelines in place today were embedded in the divine communicate to Moses over 3,300 years ago.

A year later, on the same day, the young Jewish nation celebrated the inauguration of the Mishkan (Tabernacle) service, in the Sinai Desert. This edifice served as the prototype for the subsequent Holy Temples built in Jerusalem. As Aron the High Priest completed the service of the day, a cloud descended upon the

Mishkan, representing the permanent revelation of G-d in the midst of the Jewish camp.

Ever since, the divine energy never departed the Jewish scene. Even after the destruction of the Temples, we are capable of creating a space in which divinity is readily apparent.

The fact that these two incidents, the establishment of the Jewish calendar and the inauguration of the Tabernacle occurred on the same day, emphasizes their correlation to each other.

Jewish months are determined by the lunar cycle. The barely visible crescent represents a new beginning and a full moon represents the highest achievements. The reflexive changes in the moon's size are due to its posturing in reflecting the light of the sun – the dependable luminary of our sky.

To serve as a platform for Divine revelation one needs to be in a position to reflect G-d's light as it is transmitted to us in His Torah. Through continued study and growth in Mitzvah observance, one can become a proper vessel through which true goodness and kindness

can radiate. Just as the construction of the Tabernacle was the result of the united and enthusiastic efforts of the entire Jewish nation to comply with G-d's wishes and instructions.

This dynamic also sheds light on how the idea of redemption can be applied and relevant in all times. Humans are chronically shackled to the needs of the physical body. A surgeon performing a life-saving operation, an officer on a search and rescue mission or a scholar in the midst of a major academic discovery all need to pay close attention to their nutrition and sleeping behaviors. An exhausted body can sabotage the greatest endeavors.

Nevertheless, within this physical "exile" we are capable of attaining great divine accomplishments, just as the Israelites started keeping a Jewish calendar while still enslaved by Pharaoh. Notwithstanding challenges from without and within, leading a life of uncompromising devotion to our Jewish obligations is within reach. As long as we are always aware of our obligation to reflect the Divine, redemption will always be around the corner.

# The Model Matzah Bakery



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## Ongoing Programs at Chabad

Sunday	Monday	Tuesday
Shacharit 9:00am Mincha 7:00pm	Shacharit 7:00am Mincha 7:00pm	Shacharit 8:30am Downtown Talmud Class 12:00 noon - 1:00pm Mincha 7:00pm Torah Studies 7:45pm
Wednesday	Thursday	Friday
Shacharit 8:30am Mincha 7:00pm Class for Women 7:30pm - 8:30pm	Shacharit 7:00am Lunch and Learn 12:00pm Mincha 7:00pm	Shacharit 8:30am Kabbalat Shabbat 7:00pm
Shabbat		
Shacharit 9:30 am • Followed by A Sit Down Kiddush • Mincha will follow the Kiddush Children's Program 11:00am • Maariv, Havdalah and film after Shabbat		
Chabad is always hosting new classes and programs. To receive updates, e-mail <a href="mailto:chabad@chabadelpaso.com">chabad@chabadelpaso.com</a> or visit us online at <a href="http://chabadelpaso.com">chabadelpaso.com</a>		
If you would like to set up a private study session, please call 584-8218.		



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## ROSH CHODESH LUNCH FOR WOMEN



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# The Mysterious Seder Guest

It was the night of Passover. The candles were lit, the house shone, and the holiday table was set. Everyone in the family was dressed in his finest clothes. The children couldn't wait for the seder to begin, but their father seemed a bit sad. And what, in fact, was bothering him? That he had only found two guests to invite, instead of the usual dozen. The seder just wouldn't be the same.

The father was a wealthy Jew who gave a tremendous amount of tzedaka (charity). His business employed a great many people, and he was always trying to find work for more. His home was open to the poor and needy, and every Shabbat and holiday it was filled with guests.

This year, however, the weather had been terrible, and the roads were virtually empty. For this reason, there had been precious few strangers to invite.

Suddenly, there was a knock at the door. Hoping it might be a guest the man ran to open it. "I've lost my way in the snow," the stranger apologized. "I beg you, as a fellow Jew: Please allow me to participate in your Passover seder."

"You are extremely welcome!" the wealthy Jew replied joyfully. "We'd be delighted to have you join us at the seder table." The stranger's

shabby clothing was completely drenched. The poor fellow's teeth were chattering.

The father quickly ordered one of his sons to bring a change of clothing, but the stranger insisted it wasn't necessary. "What for?" he asked. "The clothes I'm wearing are good enough. Besides, I'm sure they'll be dry by the time we finish praying the evening service."

"Whatever you wish," the man said. Everyone wondered why the stranger was so reluctant to part with his dirty clothes.

The stranger put his knapsack on the floor and went off to the synagogue with his host. When they came home, the children noticed that their father was treating this guest with unusual deference. The stranger was seated at the head of the table, and he kept smiling at him as if they were old friends.

"Magid," the father announced, and everyone began to recite the Hagada. Everyone, that is, except for the stranger, who didn't open his mouth. In fact, had anyone been watching closely, he would have seen that the man wasn't even turning the pages. Occasionally it even seemed as if he was sleeping...

When it was time for the meal the stranger suddenly perked up. His table manners were atrocious.

He stuffed too much food into his mouth, grabbed things with his hands, and repeatedly asked for additional helpings. But the host continued to treat him respectfully and gave him whatever he asked for.

"What a glutton!" everyone else at the table thought. No one could understand why he was being treated so deferentially.

After the third cup of wine was poured and they were about to recite the grace after meals, the father asked for everyone's attention. "Children," he said, "tonight it is a mitzva to tell the story of the Exodus. It is also an appropriate time to recount the miracles that one has experienced personally..."

He then proceeded to recount an event that had happened years before, when he had set out on a business trip with two other Jews. After several hours a snowstorm had suddenly materialized, their wagon and two horses had been stranded in the middle of nowhere. By then it was completely dark.

"We were running out of hope," the man recalled, "when suddenly we saw a light in the distance. We were overjoyed when we discovered it came from a house, but our joy did not last long. We had stumbled upon a thieves' den. They were as pleased to see us as a hungry animal about to

devour its prey.

"My money and gold watch and chain were immediately taken. Then the robbers decided that I must be killed. I pleaded for my life, but to no avail.

"At that moment a man walked in and asked what all the commotion was about. When he saw me tied up on the floor he said, 'Leave him alone! If he dies, many others will die with him - all the workers he employs and all the poor people he supports. I used to work for him, and I can tell you firsthand that he is a good man. Just let him be. Do it for my sake.'

"The next morning we were allowed to leave. The man who saved my life accompanied us back to the main road. And if you want to know his identity, he is sitting right here by my side..."

The children looked at the chair next to their father - but it was empty! Without anyone noticing the stranger had left the table and disappeared. They conducted a thorough search but he was gone. And for some reason, he had been in such a hurry that he had forgotten to take his knapsack.

After the holiday they opened it up, and found a gold watch and chain and some money.

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# Purim Eve





# Hamentashen Baking at the Monte Vista



# Purim in the Shtetl





# Your PASSOVER Guide - 13 - 22 Nissan

## What Is Chametz?

It is forbidden for a Jew to consume or own Chametz for eight and a half days, starting at noontime of the Seder day (Monday, April 10) through the eight days of Passover (through Tuesday, April 18). Chametz is any leavened products containing wheat, barley, oats, rye or spelt.

Clear your home of all chametz: Remember to empty pockets, vacuum cleaner bags, and to replace pet foods for the week. You will need to use a separate set of dishes for Passover. Gather all your chametz dishes and store them in a closet during Passover.

Hit the Aisles – Any processed food you eat on Passover (and year-round) needs kosher supervision.

The supermarket aisles are loaded with “Kosher for Passover” products. Fruits, vegetables and most raw and unprocessed foods are kosher for Passover. (Consult with your Rabbi about using beans or legumes). It is a good idea to plan to go healthy for the eight days and cook everything from scratch. For a complete guide to preparing your house for Passover, along with a storehouse of knockout recipes, get your hands on “The Spice and Spirit of Kosher for Passover Cooking” (LWO, 2003), available at most Jewish bookstores. For other recipe ideas visit [www.chabadelpaso.com/passover](http://www.chabadelpaso.com/passover). Feel free to call us at 584-8218 with any questions.

## Chametz for Sale

In addition to the prohibition of eating chametz on Passover, it is forbidden to own any chametz during the eight days of Passover. Therefore, we temporarily sell our chametz to a non-Jew. This is a legally binding sale (according to both Jewish and civil law). Fill out and mail in the sale form (See page 11). This is a legal document authorizing your Rabbi to transfer the ownership of your chametz to a non-Jew for the duration of Passover. The Rabbi will buy back your chametz at the conclusion of Passover.

## Sunday, April 9, 2017 Search For Chametz

At nightfall (7:57pm) we formally search our homes for chametz. Tightly roll ten pieces of chametz in paper wrappings and hide them around the house. It is recommended to keep a list of your hiding places in case you can’t find one of the ten pieces. Traditionally, a lit candle is used to help with the search. A spoon (shovel) and feather (broom) are used to help scoop the ten hidden pieces of chametz into a paper bag. Before beginning the search, recite this blessing:

**Bo-ruch A-toh Ado-noi  
E-lo-hei-nu Me-lech Ho-olom  
A-sheer Ki-de-sha-nu  
Be-mitz-vo-sov Ve-tzi-vo-nu  
Al Bee-ur Cho-metz.**

“Blessed are You, L-rd our G-d, King of the universe, who has sanctified us by His commandments, and has commanded us concerning the removal of chametz.”

After the search, place the ten pieces of chametz in a conspicuous spot until morning.

## Monday, April 10, 2017 Firstborn Fast

When G-d slew the firstborn sons of Egypt on the eve of the Exodus, he spared the Jewish firstborns. In commemoration and thanks, firstborn sons fast on this day. It is said, “Joy breaks all boundaries.” Since the joy of a mitzvah—such as the completion of studying a Talmudic tractate—transcends the obligation to fast, on this day many firstborn sons break their fast early with a siyum (mitzvah meal of joy) by completing the study of a tractate on this day.

### Burning the Chametz

It is customary to burn all leftover chametz in the morning of Erev Pesach. When burning the chametz say: “All leaven or anything leavened which is in my possession, which I have neither seen nor removed, and about which I am unaware, shall be considered nullified and ownerless as the dust of the earth.”

All your pre-Passover chametz consumption should be concluded as well, bringing your possession of chametz down to nil. Stop eating chametz at 10:58am. Burn chametz before 12:02pm.

## Passover Begins

Monday Evening, April 10, 2017: The First Seder	Tuesday Evening, April 11, 2017: The Second Seder
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## Tuesday Night, April 11, 2017 Sefirat Haomer Counting of the Omer

Tonight we begin the counting of the Omer, named for the Omer offering of new crops brought in the Temple on the second day of Passover. We count 49 days from Passover until Shavuot in anticipation for the day when we received the holy Torah at Mount Sinai. During the Omer count, we work on self growth in preparation for this monumental event. A person has 49 combined emotional and spiritual traits. Each day of the Omer is a propitious time to

work on a particular aspect, until our soul is fully primed to receive a spark of G-dliness on the 50th day, Shavuot.

## Thursday, April 13 — Sunday, April 16, 2017 Chol HaMoed

The four days between the first two and last two holy days of Passover are called Chol Hamoed. The laws of only eating food that is Kosher for Passover (chametz free) apply. During these four days, the only other difference from your normal life is like your mother keepstelling you, “You shouldn’t work so hard.” Keep your spirits up: it’s a custom to drink a glass of wine every day of Passover.

### Shevii Shel Pesach

On this day, over 3,300 years ago the sea split and the Jewish people were officially free. Experience your own spiritual wake-up call tonight by staying up until dawn, studying works of Divine wisdom—the Torah.

## Tuesday, April 18, 2017

**On a Positive Note** – Without our forebears, we not only wouldn’t have Passover, we wouldn’t be here. That’s why we remember our departed parents on the eighth day of Passover with the special Yizkor prayer - synagogue memorial service.

**Encore! Encore!** – As the day draws to a close, the world experiences an outpouring of Divine consciousness. Following the custom of the Baal Shem Tov, founder of Chassidism, Passover concludes with a “Feast of Moshiaich.” This festive meal complete with matzah and, yes, four cups of wine, begins before sunset. It is the perfect way to spiritually take leave of Passover and open our consciousness to the coming redemption.

**It’s All Over Now:** Nightfall marks the end of Passover. Wait about an hour after the holiday ends to eat chametz to your heart’s content. This will give your Rabbi enough time to buy back your sold chametz.

## Be Sure To Have Shmurah Matzah

Shmurah means watched. Shmurah is an apt description of this matzah. The flour and water ingredients are watched from the moment of harvesting and drawing.

The day chosen for the harvesting of the wheat is a clear, dry day. The moment it is harvested the wheat is inspected to ensure that there is absolutely no moisture. From then, careful watch is kept on the grains as they are transported to the mill. The mill is meticulously inspected to ensure that each piece of equipment that will be used in the making of the matzah is absolutely clean and dry. The flour is then transported to the bakery under strict supervision.

The water, too, is carefully secluded to prevent any contact with wheat or other grains. The water is drawn the night before the baking, and is kept pure until the moment it is mixed with the flour to bake the shmurah matzah.

In the bakery itself shmurah matzot are made under strict supervision to avoid any possibility of leavening during the baking process. Shmurah matzot are round and kneaded and shaped by hand. In these two ways they are similar to the matzot that were baked by the Israelites as they left Egypt. It is thus fitting to use shmurah matzah on each of the two Seder nights for the matzot of the Seder plate.



# 5777 - April 9 - April 18, 2017

## The Passover Seder Plate

The Seder Plate (Ka'arah) includes most of the ingredients that go into the making of the Seder. Its three matzahs and the six other items are arranged in a formation dictated by their mystical significance and relationship vis-a-vis each other.

Here's how to set up your Ka'arah:

On a large plate, tray or cloth, place three whole matzahs, each one piled on top of the other. It's best to use round, hand-baked shmurah matzah.

Cover the matzahs with a cloth or tray. Above the covering, position the following six items as pictured above right:

1) "Zeroa" - a roasted chicken bone with most of its meat removed. This represents the Passover offering. It is not eaten during the Seder.

2) "Beitzah" - a hard-boiled egg. It represents the festival offering.

3) "Maror" - grated horseradish (just the horseradish -- not the red stuff that has vinegar and beets added) and/or romaine lettuce. This is the bitter herbs.

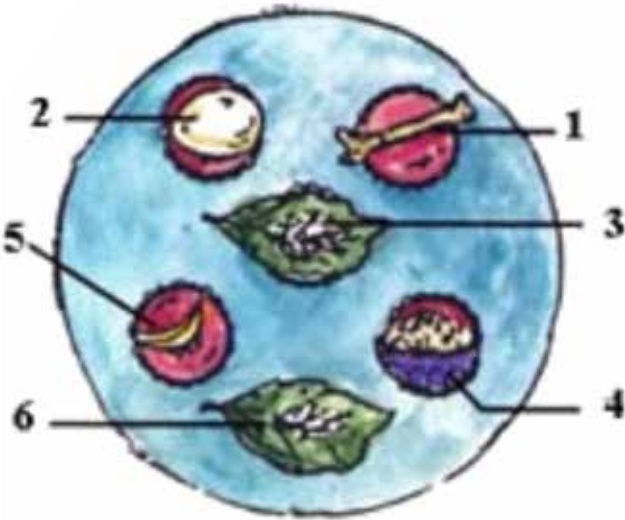
4) "Charoset" - a paste made of apples, pears, nuts and wine. You will dip the bitter herbs into the Charoset.

5) "Karpas" - a piece of an onion or potato.

6) "Chazeret" -- more bitter herbs. This is used in the matzah-maror sandwich

You will also need a wine cup or goblet for each participant at the Seder. And, of course, plenty of wine: enough to fill four cups per person.

Prepare a dish of salt water in which to dip the Karpas.



Any other night, we would be getting to the meal now. But tonight we do things differently to spark the interest of children and to provoke them to ask questions. If they ask, "Hey! Aren't we supposed to eat real food now?"—you know you're doing things right.

The child is the most important participant at the Seder. In fact, the entire Seder with all its customs revolves around children. The essential mitzvah of the Seder is to "tell the story to your child."

But more than children learn from us, we learn from children. Tonight, we enter the mind and heart of a child. We awaken our child within, the place that is innocent and able to grow, to be amazed, to sense awe. Rabbi Yosef Yitzchak of Lubavitch once said, "If you want to know what it is like to see with the eyes of a prophet, look at the world the way you did as a child."

### Step 4 YACHATZ (Breaking the matzah)



Take the middle matzah from your Seder Plate and break it into two. Put the smaller piece back between the two complete matzahs. This piece is the "poor man's bread" over which we will recount the story of our Exodus.

Break the larger piece into five and wrap the pieces in a cloth. Hide the package until the end of the Seder when it will be eaten as the Afikoman. Some have the tradition that children hide the Afikoman and the adults have to find it at the end of the meal. In other traditions, the adults hide it and the children must find it. Either way, it keeps the kids in suspense.

Why is there so much broken in this world? Why did the Creator make a world where hearts break, lives shatter, beauty crumbles? A whole vessel can only contain its measure, while a broken one can hold the Infinite. The broken matzah is called the "poor man's bread." His brokenness allows him to open his soul and escape his Egypt. When we realize that we are just a fragment—that we need the others around us, that so much of ourselves is missing—then miracles can begin.

### Step 5 MAGGID (Retelling)



The Seder Plate is moved aside and the second cup of wine is filled. The story of our Exodus is now retold.

Children ask the Four Questions, found in your Haggadah. (Of course, they can always ask more.) No children at your Seder? Have an adult ask. There's just you? You be the child and G-d, the Father. Say the blessing and drink the second cup at the end of this step.

The experience of leaving Egypt left such an indelible mark on our soul that we never stop doing it. The Exodus is not simply an event that happened to us. It is found in the life of each one of us, occurring again and again in our wrestling match with the world and in our struggle with our own selves. To retell the story is to express our essential self; to come face to face with who we really are.

## Your 15-Step "Soulful Seder" Companion

### Step 1 KADESH (A toast to freedom)

It's been a busy week and a busy year. The first step of the Seder is to forget the noise and leave it behind. Tonight we enter a timeless space, where we experience the Exodus together with Moses and all our ancestors—

with generations of rejoicing and tears, of celebration and wisdom—by doing just what we will do tonight.

Fill your cup with wine (or grape juice). That's the first of four cups you'll enjoy at tonight's Seder. Make sure your cup holds at least 3-1/2 ounces. Everyone stands and recites Kiddush together. It's all there in your Haggadah. Now get ready for some serious relaxing—recline on a cushion to your left side while you drink. (Remember the good old days, when kings would recline on couches while sampling wines? That's what we emulate by reclining. We are not just free; we are our own masters.)

Every journey begins with a separation. You've got to leave somewhere to get somewhere else. The Hebrew word "kadesh" means "separation," which is the first step towards freedom. It also means to "sanctify." Once you've separated yourself from those things that inhibit your soul, you can achieve the second meaning of "kadesh"—to "sanctify" our world. The first two steps of the Seder, Kadesh (separate/sanctify) and Urchatz (purify) describe what we set out to accomplish this night: to pass over the limitations of our world in order to elevate it.



### Step 2 URCHATZ (Washing hands)

For this step, you could bring a basin and towel to the table or you can head to the kitchen sink. Fill a cup with water. Pour the water over your right hand three times, then over your left hand three times. That's how the Kohanim (priests) washed when they entered the Holy Temple in Jerusalem.

*(When we wash our hands again before eating matzah, we'll recite a blessing. But not now.)*

Our hands are the instruments that allow the mind to interact with our environment. They reflect our mental state, and act according to our emotions: love, fear, compassion, the urge to win, to be appreciated, to express ourselves. Too often, our psyche is fragmented and compartmentalized—the mind sees one way, the heart feels another—and our interaction with the world is disoriented.

Water symbolizes wisdom. Flowing downward from on high, everything in its stream is affected by its pure and simple essence. We pour water over our hands so that our heart and emotions may be touched by wisdom, and from there, shape our interaction with the world.

### Step 3 KARPAS (The appetizer)



After washing our hands in the previous step, we now dip a vegetable (for example, potato, onion or parsley) into saltwater. Say the blessing for eating vegetables, and munch good; you're not going to eat for a while. The saltwater represents the tears of our people, beginning with our slavery in Egypt. In order to free ourselves from our personal Egypt, we taste harshness again. This harshness gives us the humility necessary for freedom.



... *Passover Guide* continued from page 9

**Step 6 RACHTZAH (Washing hands)**

We now prepare ourselves to eat matzah by again washing our hands. Pour some water over your right hand three times, then over your left hand three times. Say the appropriate blessing and dry your hands.

In Judaism, eating can be a spiritual experience. Since the destruction of the Holy Temple, the table upon which we eat is likened to the Altar. We wash our hands before eating to prepare ourselves for an experience in which we can encounter G-dliness. Spiritual freedom is not achieved by ignoring or suppressing our human needs and desires, but rather by acknowledging and fulfilling them in a holy way.

**Step 7 MOTZIE (Thanking G-d for bread)**



Raise the three matzahs together—the top one, the broken middle one and the bottom one—and say the blessing found in your Haggadah:

“... Who brings forth bread out of the earth.” Then return the bottom matzah to the Seder Plate.

We feel an affinity with the bread we eat: We too are a miracle “out of the earth” and we share a common journey. Bread begins as a seed buried beneath the ground. And then,

a miracle occurs—the seed decomposes and loses its original form, then it comes alive, and begins to sprout and grow. As Spring arrives, it pushes its way above the earth to find the sun, and bears its fruit for the world.

We, too, began buried in Egypt, our identity all but lost. But that furnace of oppression became for us a firing kiln, the ground from which we grew to become a nation. In our liberation, we bring our fruits of freedom to the world.

**Step 8 MATZAH (Bless the matzah)**



Recite the blessing on the top and (broken) middle matzah: “... Who commanded us concerning eating matzah.”

Break off a piece from each of these two matzahs for yourself and for each of those sitting at your table. Everyone eats at least two ounces (about two thirds of a matzah). To do this, you may need an auxiliary reserve of matzah. Lean to the left while you munch.

The Zohar calls matzah “food of mehemnuta.” “Mehemnuta” is Aramaic for “faith” but it means a lot more than “I believe.” Faith often is something people claim when they don’t care to think too much. “Mehemnuta” means reaching the place where your soul and the Infinite are One. It’s a place that nothing can describe. There are no words. No doubts, no uncertainty, no confusion. Nothing but a magnificent Oneness before which nothing else exists and within which the challenges of life withdraw.

By eating matzah, we digest and internalize “mehemnuta” and become one with the One.

**Step 9 MAROR (Bitter herbs)**

Maror is the bitter taste of our slavery in Egypt. Dip at least one ounce of bitter herbs (horseradish, romaine lettuce or both) in charoset, which recalls the mortar of our enslavement, then shake off the charoset. It’s a delicate balance: You want



bitter herbs, but you want to sweeten the bitterness. Say the blessing: “... Who commanded us concerning eating bitter herbs.”

We can never get used to Egypt, thinking, “They are our masters, we are their slaves, and that’s the way it is.” Being stopped from true self-expression must remain something we feel bitter about, something that is not right and needs to change.

If we get used to Egypt, it’s very hard to escape. In fact, many Jews said, “Egypt is our home. How can we leave?” and they died there. When Moses announced the time had come, it was only those who felt bitterness that had the faith to leave. This is the sweetness that is connected with the bitter herbs: Bitterness without faith is self-destructive, but mixed together, it can become the springboard to freedom.

**Step 10 KORECH (Sandwich)**



Take two pieces of matzah, totalling at least an ounce (using the bottom matzah). Take an ounce of maror, dip it in charoset, then shake off the charoset. Place the maror between the matzah pieces and say: “So did Hillel in the time of the Holy Temple...” Lean to the left while eating.

Hillel understood the words of the Torah about the Pesach lamb, “with matzah and bitter herbs you shall eat it,” in their literal sense. So he invented the sandwich.

The world, when viewed from within Egypt, looks to be a mess of fragments. It’s a “Passoverly Challenged” perspective—plain materialism. Mitzvahs appear to be a mishmash of dos and don’ts; the Jewish people are a collection of irreconcilable individuals; daily life is a cacophony of hassles.

But once we escape materialism’s gravitational pull, we can look back and see a new perspective. Mitzvahs are multiple expressions of a single spiritual path; Jews are multiple faces of a single soul; the elements of tonight’s journey harmonize together as a symphony playing a delicate melody. The bitter and sweet fragments of life wrap together in a single package.

**Step 11 SHULCHAN ORECH (Festive meal)**

It is the custom of some to begin the meal with eating the egg on the Seder Plate, dipped in saltwater. The egg symbolizes the cycle of life and is also a sign of mourning. At every festive occasion, we mourn the destruction of Jerusalem.

Dinner is served.

**Step 12 TZAFUN (Out of hiding)**

At the conclusion of the Passover meal, the Afikoman (which had been in hiding) is returned. Everyone eats two-thirds of a matzah, after which nothing else is consumed tonight, except for the two remaining cups of wine.

There is the soul, and then there is the essence of the soul. If the soul is energy, then that essence is its generator. The Kabbalah teaches that this essence remains elusive. It is called “tzafun,” meaning hidden, locked away and out of reach. We can be inspired, we can meditate, we can pray. But to touch this essence—to access our essential self—takes a power from Beyond.

Tonight, we have that ability. But only

after journeying through the steps of the Seder. Then, when we have connected every facet of ourselves with the Divine, that’s when that ability comes to us. Whether we sense it or not, the matzah we eat now—the matzah of tzafun—reaches deep into our essence, empowering us to transform our very being.

**Step 13 BAIRACH (Grace after meal)**



The third cup is now filled. Once you’ve said grace after the meal and the appropriate blessing for wine, drink this

cup while leaning to your left.

Now fill a special cup of wine, the Cup of Elijah, and set it in the middle of the table. You won’t drink this one—it’s for Elijah the Prophet, who comes to announce the imminent arrival of Moshiach. Then fill your fourth (and final) cup, from which you will drink a little later.

Open the front door of your home to welcome Elijah and recite the prayer, “Pour out Your wrath...” “from the Haggadah. Watch Elijah enter. (Can’t see him? Maybe you had too much wine.)

Our Sages taught: Whatever G-d asks of us, He also does Himself. Of course, there’s a difference. We do it in our little human world, while He does it on a grand cosmic plane.

He asks us to open our doors, and tonight, He opens every spiritual door and gateway. Regardless of our past, tonight is our opportunity to enter the highest of spiritual levels.

**Step 14 HALLEL (Praise)**

“Songs of Praise” are now offered. It’s all there in your Haggadah. Sing them to your heart’s content. At the end, say a blessing and drink the fourth and final cup while leaning to the left.

Does G-d need us to praise Him? It is we who need to. When we praise G-d, we become more conscious of His presence. We open the channels through which we can perceive His kindness. This is also mirrored in the human sphere: When you compliment someone as “kind” or “fair,” you are revealing those qualities.

**Step 15 NIRTZAH (Acceptance)**

The steps of the Seder have been integrated into our consciousness and accepted. Now we pause, take a deep breath, and reflect on our experience: We examined our personal challenges through the slavery of our ancestors, and we achieved a personal freedom by reliving the Exodus. We completed our part in good faith; the rest is up to you-know-Who.

The last song of the Seder echoes our hope and that of our ancestors that G-d complete our broken world, and that His promise for a world of peace and wisdom become a reality. “Nation shall not lift up sword against nation, nor study war anymore,” and the entire world will dwell “in a city built where all are united as one.”

**Next Year in Jerusalem!**

Rabbi Schneur Zalman of Liadi did not include the passage “The order of Pesach is concluded” in his Haggadah, for indeed, the Seder never concludes. Its message endures throughout the year. A Jew leaves Egypt every day by transcending his limitations, reaching ever higher levels of holiness.



The Pesach Calendar • Nissan 13-22, 5777 • April 9 - April 18, 2017			
First Days of Pesach		Last Days of Pesach	
<b>Sunday, April 9</b>	Formal Search for the Chometz.....7:57pm	<b>Friday, April 14</b>	Candle Lighting Time .....7:17pm Blessing #3
<b>Monday, April 10</b>	Shacharit-Followed by Siyum for the Fast of the First Born .....7:00am <b>Stop eating Chometz before .....10:58am</b> Destroy Chometz before .....12:02am Candle lighting .....7:14pm Blessing #1 and #2 Mincha .....7:00pm 1st Seder <b>Chabad Community Seder .....7:30pm</b>	<b>Shabbat, April 15</b>	Shabbat ends.....8:13pm
		<b>Sunday, April 16</b>	Candle Lighting Time .....7:18pm Blessing #1 Mincha .....7:15pm
		<b>Monday, April 17</b>	Shacharit.....9:30am Mincha .....7:15pm Candle Lighting Time after .....8:14pm (from a pre existent flame) Blessing #1
<b>Tuesday, April 11</b>	Shacharit.....9:30am Mincha .....7:15pm Candle Lighting Time after .....8:10pm (from a pre existent flame) Blessings #1 and #2	<b>Tuesday, April 18</b>	Shacharit.....9:30am Yizkor .....11:00am Mincha .....6:45pm Seudas Moshiach .....7:00pm Holiday Ends after .....8:15pm
<b>Wednesday, April 12</b>	Shacharit.....9:30am Mincha .....7:15pm Holiday ends .....8:11pm		

### Candle Lighting Blessings

1) BO-RUCH A-TOH ADO-NOI E-LO-HEI-NU ME-LECH HO-LOM, A-SHER KI-DE-SHA-NU, BE-MITZ-VO-SOV VE-TZI-VO-NU LE-HAD-LIK NER SHEL YOM-TOV.

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

2) BO-RUCH A-TOH ADO-NOI E-LO-HEI-NU ME-LECH HO-LOM, SHE-HEH-CHE-YOH-NU, VI-KIYE-MO-NU VE-HE-GE-O-NU LEZ-MAN HA-ZEH.

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

3) BO-RUCH A-TOH ADO-NOI E-LO-HEI-NU ME-LECH HO-LOM, A-SHER KI-DE-SHA-NU, BE-MITZ-VO-SOV VE-TZI-VO-NU LE-HAD-LIK NER SHEL SHABBOS KODESH.

Blessed are You, Lord our G-d, King of the universe, who has sanctified us with His commandments, and commanded us to kindle the light of the Holy Shabbos.

### THE GREAT CHAMETZ SEARCH

The following is a checklist of suggested places to look for Chametz. It is by no means complete, but provided as a guide.

Aprons	Highchair
Art Supplies	Kitchen
Backpacks	Locker
Baking Supplies	Lunch Box
Bar (grain alcohol)	Medicine
Basement	Office
Bathroom	Oven
Bedrooms	Pantry
Bentschers	Perfumes
Bibs	Pet Food
Books	Pet House
Bread Box	Playpen
Briefcase	Play Room
Broom	Porch
Cabinets	Purse
Car	Refrigerator
Carpet	School Bags
Closets	Seforim
Clothing	Sheds
Cookbooks	Shelves
Cookie Jar	Sink
Cosmetics	Stairs
Crib	Storage
Den	Stove
Desk Drawers	Stroller
Detergent	Suitcases
Dining Room	Tallis Bag
Dishwasher	Travel Bags
Drawers	Toys
Fish Tank	Truck
Freezer	Vacuum
Garage	Window Sills
Garbage Cans	Work Bench

B"H

## SALE OF CHAMETZ FORM

I the undersigned, fully empower and permit Rabbi Yisrael Greenberg to act in my place and stead and on my behalf to sell all the chametz possessed by me, knowingly or unknowingly as defined by the Torah and Rabbinic Law (e.g. , possible chametz and all kinds of chametz mixtures). Also chametz that tends to harden and adhere to inside surfaces of pans, pots, or cooking utensils, the utensils themselves, and all kinds of live animals and pets that have been eating chametz and mixtures thereof. Rabbi Yisrael Greenberg is also empowered to lease all places wherein the chametz owned by me may be found, particularly at the address/es listed below and elsewhere. Rabbi Yisrael Greenberg has full right to appoint an agent or any substitute in his stead and said substitute shall have full right to sell and lease and provided herein.

Rabbi Yisrael Greenberg also has the full power and right to act as he deems fit and proper in accordance with all the details of the Bill of Sale used in the transaction to sell all my chametz, chametz mixtures, etc., as provided herein. This power is in conformity with all Torah and Rabbinic laws, and also in accordance with the laws of the State of Texas and of the United States of America.

And to this I hereby affix my signature on the \_\_\_\_\_ day of \_\_\_\_\_ in the year 5777/2017.

Name: \_\_\_\_\_

Address: \_\_\_\_\_

City/State/Zip: \_\_\_\_\_

Signatures: \_\_\_\_\_

\_\_\_\_\_  
(Husband and wife please specify names)

To avoid having Chametz in your possession during Passover, please fill out the above form. Sign and mail to: Chabad Lubavitch, 6615 Westwind Dr. El Paso, TX 79912.

Please call (915) 584-8218 with any questions and we will take care of it as a public service.

**Mail early so that it reaches us no later than Tuesday, April 6th, 2017.**



# 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