



The El Paso  
**CHABAD TIMES**

Issue 152

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Share the Chanukah cheer with the  
**Chanukah Toy Drive**  
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The Rabbi's Message



As a child growing up in Communist Russia my family would celebrate Chanukah every year. No, we did not have outdoor Menorah lightings, playlands or cartop Menorah parades. In fact, it was extremely dangerous to celebrate Judaism openly and we lit the Menorah behind closed doors and shuttered windows.

Although the authorities were not hunting down families that were lighting candles specifically during Chanukah, but in a police state the neighbors can be as troublesome as the police. If a neighbor saw the Menorah shining brightly during Chanukah and decided to notify my father's employer, there was a big chance he would lose his job - and that meant certain starvation. If one of the children spoke about it with their classmates in schools, there was a real chance the administration would cause much grief to our family.

My father could have secretly lit candles in in his bedroom instead of complicating life. Nevertheless, despite the great risks, my parents ensured that we all participated in the lighting and felt the holiday atmosphere. I always wondered why.

Upon closer reflection on the Chanukah story it emerges that the festival has more to do with observing Mitzvos perfectly than with celebrating the victory of the outnumbered Macabees against the Greeks.

When the Greeks seized the

Holy Temple they made an effort to desecrate the ritual purity of all the olive oil they could find. They wanted to make a statement that Jewish rituals that defied logic were simply superstitious and should therefore be rejected.

When the Macabees returned to the Holy Temple and wished to restart the Temple service of lighting the Menorah they had the halachic option of lighting the Menorah with ritually impure olive oil. But doing so would be a repudiation of the reason they sacrificed everything to revolt against their occupiers. It's not enough to do the bare basics - a Mitzvah must be observed perfectly!

The miracle of finding the one ritually pure jug of oil and the one day's worth burning for eight days was G-d's way of appreciating their desire and sacrifice to observe Mitzvos perfectly. And this is the message of the eight day celebration of Chanukah.

This stubborn commitment to perfect Judaism continues to pulse through our nation two millennia later and this is why my parents chose to celebrate Chanukah with the entire family in Soviet Russia.

Thankfully we live in a free society, but this comfort fuels a different sort of Chanukah challenge. Lighting the Menorah every night on time can be a hassle and sometimes it doesn't fit easily in the schedule.

Make the effort to light the candles every night and make it a priority for the entire family. This is the type of attitude that ensures the Chanukah message remains relevant throughout the year and for generations to come.

Best wishes for a joyous Chanukah!

Rabbi Yisrael Greenberg

From Our Mail Box

Dear Rabbi, I thank you all for coming over a few days ago. It was beautiful Shofar and lovely to see you. Thank you also for the delicious cake as I am enjoying it thoroughly. It is good to get some pleasure out of life! Also, would it be possible to get a few copies of Chabad News if you can. Yours truly, Bruce. K.

Dear Chani and Rabbi Greenberg, Thank you very much for the wonderful Challah you brought to my house. They were very much enjoyed.

Your thoughtful note was very much appreciated. Thank you again for being so kind.

Fondly,  
B.

Dear Rabbi and Mrs. Greenberg, We sincerely appreciate spending last Friday evening with you. We always go away enriched with new knowledge.

Dinner was delicious, company challenging.

Once again, happy birthday dear Rebbetzin and to many more healthy and joyful years.

Fondly,  
P. & T. H.

Thanks for this d'var, Rabbi Levi. I enjoy your dvarim weekly and this one (Travel Buddies - 11/16/2018 - bit.ly/2E2D8wi) struck me as especially meaningful.

Thanks for all you do in the community.  
J. D.

Dear Rabbi Greenberg, The El Paso Council for International Visitors thanks you for preparing the Kosher meal for Mr. G. B. on August 24. We greatly appreciate your kindness and swift response to our requests.

Sincerely,  
A.L.M.  
Executive Director

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## A Holiday Message from the Lubavitcher Rebbe



The Rebbe addresses to the participants of a children's Chanukah rally in the main synagogue at Lubavitch World Headquarters.

A century ago, there were no electric street lamps. How would people make their way through the public domain at night? There were kerosene lanterns on every corner whose light shined forth and made going through the streets less threatening. There were lamplighters who would trudge through the night and go from lamp to lamp with a torch, kindling its flame.

Even in the cold and the dark, these lone figures would make their way through the night, leaving a path of light behind them.

We are all lamplighters, charged with the mission of illuminating the world with the light of the Torah and its mitzvos. While this theme is always relevant, at certain times its importance resonates more forcefully than others.

Chanukah is one of those times. As we put our menorahs near the doors or windows of our homes with the intent that they shine light into the darkness, we convey a message to the world: "Darkness is temporary. With a little bit of light it can be banished."

The Previous Rebbe would tell his chassidim, "We must listen carefully to what the Chanukah candles are saying." For the light

## Be a Lamplighter

of the Chanukah candles points us toward many important goals for our lives.

Firstly, the Chanukah lights should be kindled after sunset and must burn into the night. Each person has his or her own definition of the metaphor of darkness.

The Chanukah candles teach us not to accept darkness as reality, but instead to kindle light. Moreover, we place the candles at our doorways or in our windows, indicating that we should not remain content with lighting up our own homes. Instead, we must reach out and spread light as far as we possibly can, lighting up the public domain.

Going further: On each night of Chanukah, we add to the number of candles lit on the previous night. Implied is that we can't sit still and rest on our laurels. Instead, we must increase our endeavors every day to spread light throughout the world. Though we illuminated our environment on the previous night, we cannot remain content, but instead must strive to make a further and greater contribution.

Chanukah is celebrated for eight days, a number that our Sages associate with the era of the Redemption. What is unique about eight? The natural order is structured in sets of seven: there are seven days in a week; seven years in the agricultural cycle observed in Eretz Yisrael. Eight represents a step above that cycle. In the motif of "eight," the transcendent oneness of G-d that surpasses nature's set of seven becomes revealed.

Though connected with oneness, eight is not one. The idea is not that infinity will be revealed in a manner that obscures entirely the material framework in which we presently live. Instead, 8 is 7+1, i.e., His oneness will permeate seven, the set of nature. We will appreciate how the truth of our own existence is G-dliness. The transcendent will be en clothed within the framework of our worldly sphere.

This message is illustrated and illuminated by the light of the Chanukah candles. They recall the miraculous burning of the Menorah in the Temple and imbue us with the awareness that the Menorah will soon be kindled again, spreading G-dly light openly throughout the world.

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A group of four young boys sitting at a table, blowing out lit candles on a cake.

A young boy wearing a colorful kippah, holding a lit Chanukah candle and speaking into a microphone.

Two young girls holding a large, round cake decorated with a Chanukah menorah. One girl is holding a card that says "I BAKED MY OWN MITZVAH AT THE CHANUKAH RALLY".

The logo for "CHABAD TOMORROW" featuring a stylized menorah and the text "MAKE YOUR LEGACY A JEWISH FUTURE".

Advisory Committee: Dr. Sam Kupetz, Dr. Steven Lanski, Mr. Sidney Schlusselberg & Mr. Ed Solomon



From the Rabbis' Blog

www.chabadelpaso.com/blog

Dedicated by **Northeast Feed**



**Rabbi Levi Greenberg**

*Written in the aftermath of the Pittsburgh Massacre.*

*Friday, 24 Cheshvan 5779 - November 2, 2018*

This past week was painful. Shabbat morning, on my way to Shul for services, I was already notified by a neighbor that tragedy struck in Pittsburgh, but nothing could prepare me for the devastating details of what has since been called the worst attack on Jews on American soil in history. In one of my numerous discussions this week I was asked if all of the outpouring of love and support will have any impact on the bad people. Will it help stop them from doing such things in

# We are All Responders

the future?

Far from doubting the value of genuine good human response to tragedy, the questioner was expressing a deep concern: If bad people do bad things shouldn't our energies be focused on battling the bad? What's the practical value of all the love in terms of deterrent?

Risking being cliché I reflected on the fact that we deal with darkness by lighting a candle. Why not negotiate with the darkness? Perhaps we should try transforming darkness by force?

The answer is that darkness does not negotiate and it is unaffected by condemnation. The only practical response to darkness is bringing new light - one candle at a time.

But is it really true that one good deed can make a difference in our lives and in the entire world?

In this week's parsha (Chayei Sarah) we learn of the expedition to find a suitable match for Yitzchok.

Avraham charged his devoted servant Eliezer with the mission to bring a woman from his family in Charan back to Israel. Together with a caravan of ten loaded camels he miraculously arrived in Charan on the same day he left and settled down next to the well.

He had no idea where to find the mystery girl so he made the following deal with G-d. When the girls of the town come out to draw water from the well, he will ask them for a sip from their jug. Whoever will graciously hydrate him and his camels will certainly be suitable to be the future bride of Yitzchok.

Rivka was the only modest girl in the region of idolatry and promiscuity. The proverbial rose among the thorns, she deserved to thrive in an environment more conducive to her noble character. That evening she went out to the well as usual, and when an old stranger asked for a simple sip of water from her jug, she graciously offered it.

She probably did not think much

of it and it was certainly not a difficult favor to do for a stranger.

But this simple act of kindness caused a trajectory in her life and in human history. She was invited to live in Avraham's home and became the next link in the glorious chain of Judaism.

One simple act of kindness changed the world forever.

When tragedy strikes there is a select group of first responders called upon to make a practical difference in real time. And when news of the tragedy spreads to the entire world bringing with it devastating darkness, we are all called upon to respond.

Certainly we must take appropriate measures to ensure our safety and to deter potential perpetrators, but generating more light is the fulfillment of our mission here on earth.

Your one single mitzvah can be the pivotal one needed to tip the scales of destiny to usher in the glorious era of redemption when grief, tragedy and tears will be wiped away forever.



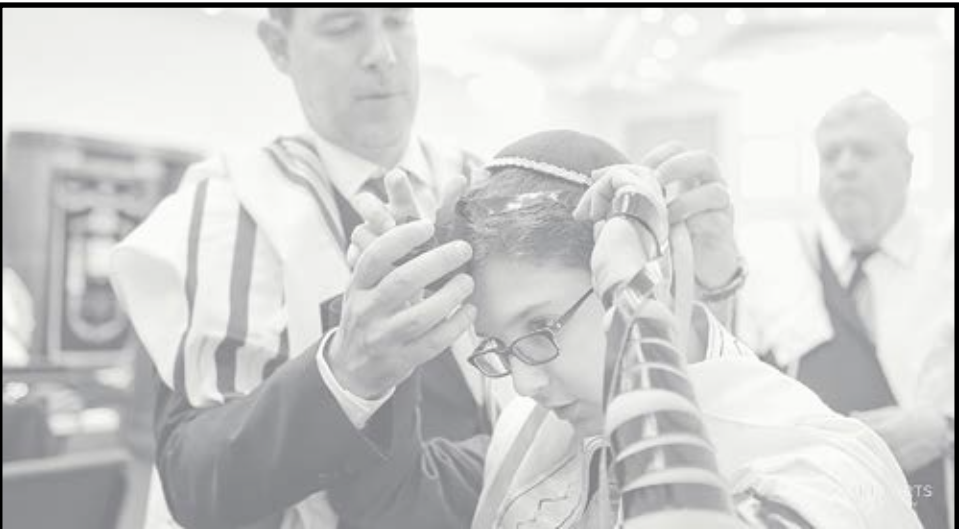
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Wednesday	Thursday	Friday
Shacharit 8:30am Maariv 7:00pm Women's Night Out 7:30pm - 8:30pm	Shacharit 7:00am Maariv 7:00pm	Shacharit 8:30am Kabbalat Shabbat as announced each week
Shabbat		
Shacharit 9:30 am • Followed by A Sit Down Kiddush • Mincha 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 <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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Menachem Greenberg assists participants in the Sukkot Luncheon for Seniors in reciting the blessing for the Lulav and Etrog.



# The Mega Challah Bake



# Bar Mitzvah Club





# The Broken Bottle of Oil

## A Chanukah Story

Avraham Pinchas lived 100 years ago in Baghdad. The wealthy Jewish merchant usually had a table full of guests, but this Shabbat he only had one, a poor man he had invited home from the synagogue. The guest was awed by the plush richness around him: the thick Persian rugs, gold inlayed dishes and beautifully decorated walls. Only one thing perplexed him: in the middle of the table stood an old, empty, broken bottle that looked as if it had once contained olive oil.

When Mr. Pinchas noticed his guest's interest in the odd artifact, he told him the following story.

"My father was a respected businessman, but he was always busy and left me in my grandfather's care. Every morning my grandfather would wake me, make sure I washed my hands, said the morning blessings and didn't forget my lunch. Then just before I left for school, he would give me a kiss on my forehead, raise his hands and say, 'Va'ani ana ani ba' ['And I, where will I go?' (Gen. 37:30)]. Later, I learned that this is what Reuven cried out when he discovered that Joseph was no longer in the pit and it was impossible to save him. But I had no idea why my grandfather always said that.

"Then, when I was 14 years old, tragedy struck: my grandfather passed away. I began to accompany my father to work. My father tried to make sure that I prayed and studied Torah but he was always very busy. I was so fascinated by his business that I didn't pay much attention to my studies.



"Two years later, my father died suddenly. Besides the fact that I was now alone, I had to decide what to do with the business. I was given the choice of selling it, or trying my luck as a manager. Against the advice of lawyers, I chose the latter.

"Well, I took to it like a fish to water. It wasn't long before I was quite successful. But I began to feel out of place as an observant Jew. I felt that keeping Shabbat and eating kosher prevented me from expanding my business. Slowly but surely I became less observant, and I discovered that the more commandments I dropped, the more successful I became.

"Several years passed. One day I was walking in the street when I noticed a Jewish boy, maybe 13 years old, sitting on the sidewalk crying. I asked him what was wrong. 'Oh thank you, sir,' he said 'but this is something only Jews would understand.'

"His words stabbed me in the heart. 'I am also Jewish...' I stammered.

"Oh, I'm sorry,' he answered, 'I didn't mean to offend you. It's just that I'm very sad about my home situation. We are very poor...' The boy looked up at me and wiped his eyes with his shirtsleeve. 'My father died a while ago and my mother works hard to support my six brothers and sisters. Well, this morning my mother told us that tonight is Chanuka. We prayed for a miracle, that we might find some money with which to buy oil. We were so happy when my sister found a coin behind a drawer! I ran right to the store and bought a small bottle of oil. I was walking home, holding the bottle and dreaming about Chanuka. I was even imagining that Moshiach might come now, and my mother will start to smile again. Unfortunately, I wasn't looking where I was going, and I tripped. I watched in horror as

the bottle flew from my hands and landed on a stone. It broke, and all the oil spilled out. 'Va'ani ana ani ba!' With these words, the boy began to wail.

"At that, I suddenly realized what my grandfather had meant. He must have known that this would happen. That broken bottle is me! And the spilled oil is my Jewish soul - I've lost my Jewish soul!

"As if in a trance, I withdrew some money from my pocket and handed it to the boy. 'Go back to the store,' I told him. 'Buy what you want, and have a happy Chanuka! Go!'

"When the boy was gone, I carefully picked up the bottle and carried it home, still in shock. I sent the servants away and when I was alone, I just stood there, looking at it and weeping. Then the thought struck me, 'A Jew can't lose his Jewish soul.' Maybe I had ignored it for a while, but I'm sure it's still there. I took my grandfather's menorah out of the cabinet, dusted it off, found some oil and a wick and lit the first Chanuka candle.

"Its light made me feel alive again. I even decided that the next morning I would begin putting on tefilin. The following night I lit two candles and decided that from now on I would eat only kosher. The third night, I decided to begin learning Torah. The night after that I made the decision to keep Shabbat. By the end of Chanuka I had become a new man. A renewed man. The Chanuka lights had saved me.

"So that is the reason I keep that broken bottle: to remind me how the miracle of the oil saved my life."

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# Chassidim Got Talent

## What are the ABC's of Chassidism?

By Rabbi Mendel Rubin

Many chassidim would respond with the classic story of the Alter Rebbe's chassid Reb Moshe Meisels, who served as a French translator but was a hidden spy for the Russians in the war against Napoleon. Once, while Reb Moshe was sitting in the French war room, Napoleon rushed over to him, put his hand on his heart and said, "You are a spy!" Ordinarily, someone who was so accused would have sudden heart palpitations. But Reb Moshe's heart rate didn't change, and the charge was dropped. Later, Reb Moshe said, "The alef of Chassidus saved my life."

The way the story is usually told, the alef (the ABC's, or the most foundational aspect) of Chassidus refers to the Alter Rebbe's dictum in the Tanya that the mind should rule the heart—we ought to have intellect govern our emotion. Reb Moshe's mindfulness and self-control in that sudden and stressful moment kept his heart from racing.

Chabad Chassidus, while passionate, engaging and heartfelt, is a deeply intellectual philosophy. The name "Chabad" is actually an acronym for the three faculties of intellect as explained in Chassidus. The "mind over heart" principle is a core teaching of the Tanya, and no doubt was the chassidic training that saved Moshe Meisels' life.

But if you take a closer look at how Rebbe Yosef Yitzchak

Schneersohn (1880–1950) tells the story, the ABC's of Chassidus are something different:

The well-known chassid Reb Moshe Meisels of Vilna, one of the younger students of the Alter Rebbe, told the great scholar and famous chassid Reb Isaac of Homil: "The alef of Chassidus saved my life. The (Alter) Rebbe taught us that the alef of Chassidus is to utilize one's nature in the service of G-d. The outset of one's spiritual efforts is to employ the nature of one's abilities: for example, the way the mind rules the heart by its very nature."

So in truth, the alef of Chassidus is to utilize one's nature—the natural processes of human psychology, one's inborn characteristics and emotions, talents and abilities—in the service of G-d. "Mind over heart" is just one example of that. At the most elementary level, we do not need to go beyond ourselves in order to serve G-d; we just need to dedicate ourselves to G-d as we are. As the Alter Rebbe urged Reb Shlomo Karliner: "Don't speak disparagingly of those with natural fear of G-d." We ought to take advantage of our natural gifts and not dismiss them.

The stories and teachings of the Baal Shem Tov reflect this. There's the story of an illiterate farmer boy who couldn't find his way in the prayerbook on Yom Kippur, so instead he cried out a rooster call:

"Cock-a-doodle-doo!" The Baal Shem Tov extolled it as a heartfelt prayer that pierced the heavens.

Once, in a marketplace, the Baal Shem Tov shared the Midrash of a poor Jew who used a bundle of greens to lead the fattened ox of a wealthier man to the Temple. The poor man's greens may have been only an accessory to the rich man's sacrifice, but the natural joy and devotion that he expressed was far more desirable to G-d than any fattened ox. A water-carrier who overheard the Baal Shem Tov's tale was in turn inspired to serve G-d joyfully, deciding to sacrifice some of his income from serving wealthy clients and instead to carry water for the lower-paying synagogues. The Baal Shem Tov helped people realize they could serve G-d with what was natural and familiar to them.

The Rebbe often encouraged people to make the most of their talents and abilities, skill sets, training and circumstances. "If you were given this, then it is a sign you must do something with it" was an oft-repeated reply of the Rebbe to many people seeking advice.

As the Rebbe's HaYom Yom states:

Each individual's avodah (life's work) must be commensurate with one's character and innate qualities. One who can drill pearls or polish gems and instead works at baking

bread can be considered a "sin," though baking bread is a most necessary craft.

Think of this in terms of education: students should know their strengths, and they should build on those strengths. As we learn in Proverbs, "Educate a child according to his way"—we should recognize each student's unique path and reach him or her through that focus.

The ABC's start from within ourselves, like Jacob's ladder—standing on the ground and reaching for the heavens. It begins with our personal nature, with all of its strengths and shortcomings.

Traditional Jewish texts refer to the good and bad inclinations within a person, one to be followed and one to be rejected. But the Tanya uses the term "animal soul" instead of "evil inclination." The goal is not to reject the animal soul, but to harness its energies and channel its strength. Ideally, we are to love G-d with both our animal soul and our G-dly soul, incorporating all aspects of ourselves into our service.

The alef of Chassidus is validating and empowering: true service of G-d is natural and accessible. As the verse on the Tanya's title page expresses it, "It is very near to you." There's no need to go far. You already have it within.



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**6615 Westwind Drive**

**3) Donate online @ [chabadelpaso.com/toys](http://chabadelpaso.com/toys)**

## Fifteenth Annual Raffle

Dear Friend,

Celebrating 32 years of community and friendship, we are filled with a sense of pride and gratitude. Pride in the beautiful community we have become and gratitude to you for partnering with us in this revolutionary endeavor. Your commitment and support is what enables us to reach out to every Jew in the region regardless of social status, background or affiliation.

At Chabad we aim to facilitate the spiritual growth of every Jew. To provide opportunities to discover our glorious heritage, the beauty of Torah and mitzvos, at a comfortable pace and in a non-judgmental environment. Ongoing synagogue services, adult education classes, youth activities and outreach programs are but a sampling of what goes on at Chabad. There is something here for everyone.

Chabad is hosting its annual fundraising raffle to help support the many ongoing activities. Please participate in the raffle by purchasing one or more tickets and be a partner in ensuring a vibrant Jewish future in El Paso. The grand prize is two round trip tickets to Israel (\$3,000.00). The second place prize is a Montblanc Writers Edition Carlo Collodi Pen. One (1) ticket - \$100.00 | Three (3) Tickets - \$250.00

You may purchase your ticket(s) by mailing in the tab on the facing page to Chabad, or online at [www.chabadelpaso.com/raffle](http://www.chabadelpaso.com/raffle).

The raffle drawing will be held on January 20, 2019.

Chabad remains dedicated to strengthening Jewish identity, unity and education in El Paso. With each raffle ticket that you purchase you become a partner in our vital work.

With much appreciation for your support,  
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Rabbi and Mrs. Levi Greenberg

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# The Festival of Chanukah



**C**hanukah - the eight-day festival of light that begins on the eve of Kislev 25 - celebrates the triumph of light over darkness, of purity over adulteration, of spirituality over materiality.

More than twenty-one centuries ago, the Holy Land was ruled by the Seleucids (Syrian-Greeks), who sought to forcefully Hellenize the people of Israel.

The cruel King Antiochus forced the Greek pantheon of idol worship on Israel in 164 B.C.E. He appointed apostates who adopted Greek names, dress and thought to reduce the holy Torah to mere literature, rather than Divine truth.

But many Jews remained loyal to the Torah, so the angry Antiochus sent soldiers to attack them and to enforce his rules. The Greeks forbade Jewish practice, but the faithful Jews defied their ban on Torah study, circumcision and Shabbat.

Heroic Jews like Chana and her seven sons refused to bow to a Greek idol, and the elderly Matisyahu from Modin and his five sons the 'Maccabees' revolted against the oppression and prevailed over the mighty Greeks.

Against all odds, a small band of faithful Jews defeated one of the mightiest armies on earth, drove the Greeks from the land, reclaimed the Holy Temple in Jerusalem and rededicated it to the service of G-d.

When they sought to light the Temple's menorah they found only a single cruse of olive oil that had escaped contamination by the

Greeks. Miraculously, the one-day supply burned for eight days until new oil could be prepared under conditions of ritual purity.

**T**o commemorate and publicize these miracles, the sages instituted the festival of Chanukah. At the heart of the festival is the nightly Menorah lighting: a single flame on the first night, two on the second evening, and so on till the eighth night of Chanukah, when all eight lights are kindled.

**T**his year, we usher in Chanukah by lighting the first candle on Sunday, December 2nd after 5:02 pm.

The Menorah's 8 lights must be of equal height, all in a row. To differentiate it from the other Chanukah candles, the Shamash 'servant' candle is placed a little higher or lower.

Most Menorahs use candles, while some prefer olive oil with wicks that can be purchased or homemade by twisting a puff of absorbent cotton into a 2-3 inch string.

An electric menorah does not fulfill the Mitzvah obligation, but may be placed in addition to a candle or oil menorah to promote Chanukah awareness.

A holiday of renewal and rededication, Chanukah promotes Jewish heritage. Children should light their own Menorahs.

In the absence of a designed Menorah, any metal containers may be used, making sure there is no fire hazard. During the Holocaust and Communist oppression, Jews improvised Menorahs from hollowed potatoes filled with margarine or fat. Israeli soldiers have used spent ammunition canisters lined in a row as their Menorah.

On the first night, the flame on the Menorah's extreme right is lit. Another flame is added to the left of the previous flame each succeeding night. The new flame is lit first, followed by the flame to its right, and so on, until all eight flames are kindled.

The Menorahs are placed at the doorpost across the mezuzah and

some place it at the window facing the street. Kindled at sunset or nightfall, the candles should burn at least half an hour after dark.

On Friday, December 7th, the Chanukah lights are kindled before the Shabbat candle lighting time. (Shabbat begins once the Shabbat candles are lit, so it is forbidden to light the Menorah later.) Saturday night, the Chanukah candles are lit after the "Havdalah" ceremony bids farewell to Shabbat. See calendar below for Shabbat times.

It is customary to sit by the Menorah, tell stories and sing songs. We do not benefit directly from the light of the candles, only from the shamash or regular lights in the room.

Women refrain from household chores during the half-hour that the lights burn, honoring the brave Jewish heroines who played crucial roles in the Chanukah story.

**PRAYERS**

"Hallel" is recited in the morning prayers. We add "Al Hanissim" in the Amida and during the Grace after meals.

We give Chanukah "Gelt" to children, encouraging them to donate some to charity. Gifts of books, games or toys are also given in addition to the 'Gelt' coins tradition.

The Draydel spinner with Hebrew letters on its four sides is available in metal, plastic or wood in various colors and sizes. The Syrian Greeks forbade Torah study, but the Jews defied the ban and learned in hiding. If Greek soldiers discovered a Torah class, the children would disguise their studies by pretending they were just playing a Draydel game.

**HOLIDAY FOODS**

Recalling the Chanukah Oil Miracle, it is customary to eat fried foods: potato Latke pancakes and Sufganiot doughnuts.

Dairy specialties recall the heroine Judith who charmed her way into the enemy camp, and gained the confidence of Heliornos,

a vicious Greek general. She served him salty cheese followed by wine to quench his thirst. As he slept, Judith seized his sword and slew him. Realizing that their head had fallen his soldiers ran off in confusion and the Jews were saved.

Before lighting the Menorah the first night, first kindle the Shamash 'servant' candle, and recite the following three blessings. Each additional night recite the first two blessings only.

**BLESSINGS**

1) Bo-ruch A-toh Ado-noi E-lo-hei-nu Me-lech  
Ha-olom A-sheh Ki-de-sha-nu Be-mitz-vo-sav Ve-tzi-va-nu Le-had-lik Ner Cha-nu-kah.  
Blessed are You, L-rd our G-d, King of the Universe, Who sanctified us by His commandments, and commanded us to kindle the light of Chanukah.

2) Bo-ruch A-toh Ado-noi Elo-hei-nu Me-lech  
Ha-olom She-o-so Ni-sim La-avo-sei-nu  
Ba-yom-mim Ha-heim Biz-man Ha-zeh.  
Blessed are You, L-rd our G-d, King of the Universe, Who made miracles for our ancestors in those days, at this time.

(The following blessing is recited the first time you kindle the Menorah.)

3) Bo-ruch A-toh Ado-noi E-lo-hei-nu me-lech  
Ha-olom She-heh-che-yoh-nu Ve-ki-yi-mo-nu Ve-he-ge-o-nu Liz-man Ha-zeh.  
Blessed are You, L-rd our G-d, King of the Universe, Who kept us alive and preserved us, and enabled us to reach this time.

We light an additional candle each night of Chanukah, leading up to the lighting of all eight candles on Sunday night, December 9th.

Earliest Time  
for Chanukah Candlelighting  
(except Friday & Saturday)  
is after sunset - 5:02pm

## Chabad-Lubavitch Chanukah Calendar

Sunday, December 2	Chanukah Playland ..... 3:30pm Dinner and Program ..... 5:30pm. Public Menorah Lighting at Chabad .....6:15pm See page 5 for details	Thursday, December 6	Public Menorah Lighting at Chabad ..... 7:00pm
Monday, December 3	Public Menorah Lighting at Chabad ..... 7:00pm	Friday, December 7	Public Menorah Lighting at Chabad ..... 3:30pm Light Chanukah Candles before lighting Shabbat candles Light Shabbat Candles ..... 4:44pm
Tuesday, December 4	Mommy and Me: Special Chanukah Edition..... 10:15 am Chanukah Party at the Monte Vista ..... 5:00 pm Public Menorah Lighting at Chabad ..... 7:00pm Tuesday Torah Class: Special Chanukah Edition..... 7:30 pm	Saturday, December 8	Light Chanukah Candles after .....5:42pm Havdalah, Latkes, Refreshments, Film and Public Menorah Lighting .....6:30pm.
Wednesday, December 5	Public Menorah Lighting at Chabad ..... 7:00pm Loaves of Love: Challah Baking.....7:00pm	Sunday, December 9	Public Menorah Lighting .....7:00pm

Be sure to check out our public Menorah displays at Sunland Park Mall, Cielo Vista Mall and The Outlet Shoppes at El Paso.



# 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 Lecturn ..... \$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<br>\$250,000        | AMUDIM/PILLARS<br>\$100,000     |
| SHOMRIM/GUARDIANS<br>\$72,000   | NEDIVIM/BENEFACTORS<br>\$54,000 |
| BONIM/BUILDERS<br>\$36,000      | CHAI/SUPPORTERS<br>\$18,000     |
| CHAVERIM/COLLEAGUES<br>\$10,000 | YEDIDIM/FRIENDS<br>\$3,600      |
| TOMCHIM/ADVOCATES<br>\$1,000    |                                 |