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Celebration 118



Sunday, 11 Nissan, April 5 is the Rebbe's birthday. See page 4 for more details.

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Your Pesach Guide
April 7 - 16
Page 8-11

The Rabbi's Message



Redemption in Every Home

and all the stores are shuttered. There is not a Jew in the world whose Pesach plans have not been impacted and it seems that so many will be forced to celebrate the Seder alone for the first time in their lives.

How are we to deal with the current state of affairs?

3,332 years ago, the night before G-d redeemed the Jewish people from Egyptian slavery, they were all instructed to quarantine themselves.

Moshe summoned all the elders of Israel and said to them, "Draw forth or buy for yourselves sheep for your families and slaughter the Passover sacrifice. And you shall take a bunch of hyssop and immerse it in the blood that is in the basin, and you shall extend to the lintel and to the two doorposts the blood that is in the basin, and you shall not go out, any man from the entrance of his house until morning.

On the eve of the fifteenth of

Nissan, as the Jewish people ate their paschal lamb and G-d killed the first-born Egyptians, every Jew was in quarantine. The Torah clarifies that the reason for this quarantine was to protect them from the death sweeping through the land.

The L-rd will pass to smite the Egyptians, and He will see the blood on the lintel and on the two doorposts, and the L-rd will pass over the entrance, and He will not permit the destroyer to enter your houses to smite you.

Rashi comments on this verse: This tells us that once the destroyer is given permission to destroy, he does not discriminate between righteous and wicked.

The Talmud learns from this verse that when there is a plague one should remain home. The one night quarantine on the first Pesach was to protect the Jewish people from the plague raging outside.

The next morning, with the first glimmers of sunlight, redemption arrived. The Jews departed Egypt for good, a free people.

At the Seder we welcome Elijah the Prophet with a glass of wine, since he visits every Seder to bring the tidings of the imminent redemption through Moshiach. Perhaps this year G-d wants Elijah to visit every single edifice Jews call home to bring the inspiring message of redemption, when all disease and illness will cease, to each and every one of us individually.

Let's be ready to greet Elijah into our homes. We know it will be difficult for many and we are here to help you with all your needs. Please do not hesitate to call us. 915-584-8218

Best wishes for a Kosher and joyous Pesach!

Rabbi Yisrael Greenberg

The lead up to Pesach is always a busy and joyous time as we prepare our homes for the holiday, make plans to celebrate with friends and family or to join a Pesach program in an exotic location. It's usually hectic and bustling with a joyous, celebratory vibe.

But this year our world has turned upside down and regular life has come to a stand still. In major Jewish communities this would be peak shopping season, instead the streets are eerily silent

From Our Mail Box

Dear Rabbi and Chani,
When Shainy Greenberg organizes an event you can always be assured that the project will be successful. The Hamentash Bake last week under Shainy's guidance was a delight to attend. Everything needed to make the Hamentashen was generously supplied by Chabad, and there were even "guides" to offer help to the novice bakers. I cannot thank Shainy and Chabad enough for providing this wonderful and entertaining opportunity to "make and take" Hamentashen, and I am sure the other participants felt the same way.

Sincerely,
H.P.

Dear Rabbi,
I want to thank you again for the lovely Purim basket you brought to our home last week. M. and I so

appreciate your kindness and we are enjoying the contents.

Thank you again. With warmest wishes,
J. & M.

Dear Rabbi and Chani
Thank you for thinking of me with the lovely Mishloach Manot gift!

Your thoughtfulness is very much appreciated.

Fondly,
S. B.

Thank you, Rabbi. I appreciated this notice [about the worldwide online prayer gathering on Wednesday, March 25] and was able to see the web cast with my children.

I hope you and your family are all well and stay safe and strong.

Sincerest regards,
E. B.

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A Message

from the Lubavitcher Rebbe



Greetings and Blessings!
Your letter duly arrived, but numerous preoccupations did not allow me to reply until now. As a matter of fact you don't need my reply, because you received a reply from my revered father-in-law, the Rebbe [Rayatz], when you were here.

Nevertheless, I would like to reiterate something that I have already said a few times:

One ought to know, once and for

all, that faith is not something that is meant to remain only in one's thoughts; it must permeate the whole of one's life.

You are, without any doubt, a believer. So, the very first point of belief is that G-d directs the world. And if He is capable of directing one-and-a-half billion people, then your own affairs will certainly see the fulfillment of the verse, "I have made you and I will carry you; I will sustain you and deliver you."

No Need to Worry

Now, think this over. G-d promises, "I will sustain and deliver you." So think: Can a gentile from this or that land disturb G-d from fulfilling His promise (G-d forbid)? Having thought that, now consider: Is G-d really in need of your worry as to how He is going to run your affairs and solve your problems? Or will He succeed in finding good solutions even without your worrying?

After all is said and done, you must remember that the Rebbe — that is, my revered father-in-law, of saintly memory — gave you his blessing, and the blessing of a tzaddik is certainly fulfilled. So the blessing you received will also be fulfilled.

However, until you see the fulfillment of the blessing, you have been given two options:

Either (a) you will walk around worried in case (G-d forbid) the blessing won't be fulfilled. And then, when the blessing is fulfilled, you will have a fresh worry: Why did you have to waste so much vital

energy in vain?

Or (b) you will be staunch in your trust and faith in G-d — that He will lead you along the right path and will fulfill all the blessings that you have been given. And then, when you see them being fulfilled in actual fact, you will be able to tell yourself: "Just look how well I handled this deal! I didn't worry about things that were no cause for concern."

This is one of the meanings of my father-in-law's blessings to you, and not only as a blessing but also as a directive. Be happy, because — with G-d's help — the problems that you imagine to be so serious will be solved. You have nothing to worry about. You can be happy, and you can fulfill the directive of the verse, Tehillim 100:2. "Serve G-d with joy."

I wish you a kosher and joyful Pesach and a healthy and joyful always, and look forward to hearing good news from you in the near future.

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From the Rabbis' Blog

www.chabadelpaso.com/blog

Dedicated by **Northeast Feed**



Rabbi Levi Greenberg

Yud Alef Nissan: For this I am truly grateful

In a recent conversation, someone mentioned that gratitude is a gift and a challenge. The more we are thankful the happier we are, but gratitude can become mechanic. Even the cordial "Thank you" is now standard courtesy and often lacks genuine feeling.

This observation allowed me to better appreciate a relatively unknown sacrifice offered in the Holy Temple that is discussed in this week's parshat Tzav: Korban Todah - the Thanksgiving Offering. The detailed instructions of who is obligated to offer this sacrifice gives us a better understanding of how to be properly gracious without becoming cliché.

While the Torah does not specify what type of gratitude needs to be expressed through offering a Thanksgiving Sacrifice, the Talmud distills from Tehillim Psalm 107 four events that warrant this mega thankfulness. (a) Surviving a sea voyage, (b) surviving a desert journey, (c) being released from captivity, (d) recuperating from an illness. These are all life threatening situations most of us do not face on a daily basis and surviving them is a big deal.

To be sure, every breath is miraculous and upon waking in the morning we must acknowledge G-d's kindness and benevolence to us. But Judaism discourages throwing a banquet or singing special songs of praise for the consistent miracles. The Korban Todah was for the extraordinary and less common miracles.

We experience freedom every day, but Pesach - the Festival of Freedom - is celebrated only once a year on the anniversary of our redemption.

Celebrating the major miracles properly gives meaning and weight to our appreciation for the minor and more common miracles as well.

Sunday, April 5 the 11th day of Nissan will be the Rebbe's 118th birthday. As I studied the details of the Korban Todah this week I realized an interesting correlation between the miracles that warrant this sacrifice and the Rebbe's gift to our world.

With all the blessings of modern society there is an acute vacuum of spiritual clarity. To use the metaphor of the four above-mentioned life threatening scenarios, our times are uniquely challenged in four ways.

Navigating the turbulent flood of information constantly inundating us (sea voyage).

Finding inspiration to quench our spiritual thirst (desert journey).

Breaking out of negative behavioral cycles (captivity).

Properly identifying the good from the bad (severe illness).

The Rebbe relentlessly and patiently provided our generation with the intellectual and emotional tools to combat these unique challenges. The thousands of hours he taught Torah and his vast correspondence published in hundreds of volumes and preserved in video and audio format continue to be a guiding light for all who avail themselves to these treasures.

For this I am tremendously grateful and the Rebbe's birthday warrants a mega celebration to express gratitude to G-d for the miraculous gift of the Rebbe.

This year, consider celebrating the Rebbe's birthday through learning some of his teachings and doing an extra mitzvah. I invite you to learn more about the Rebbe and his teachings online at TheRebbe.org

May we all experience true spiritual freedom and together usher in an era of universal freedom with the arrival of Moshiach.

Drew (16) and Jamie Frank (15) started Kickpin three years ago. They sell rare sneakers and clothing to a devoted local clientele at their pop-up store on Mesa St. but also invest their business acumen into charitable giving as well.

"Every few months, we donate sneakers to less fortunate children. We've done it in El Paso and also all over the world, like in Israel," Drew said.

Last month they donated 100 pairs of new sneakers to underprivileged children studying at Roberts Elementary school. For many of them it was their first brand new pair of Nikes.

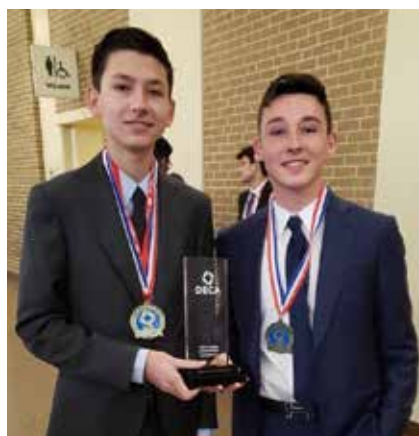
"New shoes give these kids renewed confidence in their stride," Jamie said. "That's the most gratifying part of this project."

The donating is done through their Kickpin Foundation. The brothers started it a few years ago when they noticed that too many teenagers had trouble walking to school because of holes in their shoes. So far, they have given away 5,000 pairs of shoes.

Kickpin is also receiving statewide acclaim. DECA prepares emerging leaders and entrepreneurs for careers in marketing, finance, hospitality and management in high schools and colleges around the globe. Drew and Jamie won the Texas DECA competition last month. Mazel Tov!



New Shoes at Roberts Elementary



Jamie and Drew Frank

The National History Day Contest encourages more than half a million students around the world to conduct historical research on a topic of their choice. Students enter these projects at the local and affiliate levels, with top students advancing to the National Contest. This year's theme is Breaking Boundaries in History.

Ethan Martinez, an alumnus of Camp Gan Israel, and a student at Hornedo Middle School partnered with Andrew Freeman to create an exhibit about Jackie Robinson, the legendary professional baseball player who became the first African American to play in Major League Baseball (MLB) in the modern era.

Robinson's character, his use of nonviolence and his unquestionable talent challenged the traditional basis of segregation that had then marked many other aspects of American life. He influenced the culture of and contributed significantly to the civil rights movement.

Ethan and Andrew's exhibit titled Swinging for Equality won first place in the 23rd Annual El Paso History Day contest and they will advance to the Texas History Day contest in Austin. Mazel Tov!



Ethan has an Aliyah by the Torah in Camp Gan Israel, Summer 2019

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Your PASSOVER Guide - 13 - 22 Nissan

What Is Chametz?

Chametz is leavened products containing wheat, barley, oats, rye or spelt. Consumption and ownership of Chametz is forbidden for eight and a half days, starting at noontime of the Seder day (Wednesday, April 8) through the eighth day of Pesach (Thursday, April 16). 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 Pesach.

The supermarket aisles are loaded with “Kosher for Passover” products. Fruits, vegetables and most raw and unprocessed foods are kosher for Pesach. (Consult with your Rabbi about using beans or legumes). For a complete guide to preparing your house for Pesach, 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. Feel free to call us at 584-8218 with any questions.

Chametz for Sale

As we are not allowed own Chametz throughout the festival, it is sold to a non-Jew with 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 the Rabbi to transfer the ownership of your chametz to a non-Jew for the duration of Pesach. The Rabbi will buy back your chametz at the conclusion of Pesach.

Tuesday, April 7 The Formal Chametz Search

It is a Mitzvah to formally search for the Chametz at sundown (7:56pm) the night before Pesach. 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 A-do-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.”

Place the ten pieces of chametz in a conspicuous spot until morning.

Wednesday, April 8 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. Since the joy of a Mitzvah—such as the “Siyum” 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. 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 10:59am. Burn chametz before 12:03pm.

Wednesday, April 8: Make Eruv Tavshilin before sundown. See below for details.

Thursday Night, April 9 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.

Shabbat, April 11-Tuesday, April 14 Chol HaMoed

The four days between the first two and last two days of Passover are called Chol HaMoed. The laws prohibiting Chametz consumption and ownership still apply. It is customary to drink a glass of wine every day of Pesach.

Tuesday Evening - Thursday, April 14-16 Final Days of Pesach

The last two days of Pesach are observed as a festival. Women and girls light holiday candles, Kiddush is recited over a glass of wine and it is a Mitzvah to enjoy a lavish dinner and lunch on both days. These two days celebrate the salvation of the Israelites at the Red Sea and the imminent arrival of Moshiach.

Shevii Shel Pesach

A week after the redemption, Pharaoh and the Egyptian army pursued the Israelites to bring them back to slavery. The Splitting of the Sea and the destruction of the Egyptian army marked the complete salvation and irreversible freedom of the Jews. It is customary to spend the night learning Torah. During Synagogue services the story of the Splitting of the Sea is read together with the song of praise entitled “Az Yashir.”

Acharon Shel Pesach

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.

Seudat Moshiach - Meal of Moshiach

The Baal Shem Tov, founder of Chassidism, would conclude Pesach with a “Feast of Moshiach.” This festive meal complete with matzah and four cups of wine begins before sunset. It is the perfect way to spiritually take leave of Pesach and open our consciousness to the imminent redemption.

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.

Eruv Tavshilin

It is forbidden on a holiday to do any act in preparation for the following day, even if the following day is Shabbat. However, the sages created a halachic device, called an eruv tavshilin, which allows one to cook food on a holiday day for use on a Shabbat that immediately follows it.

If a holiday day - whether the first or second day of a holiday -- occurs on a Friday, an eruv tavshilin is set

aside on the day preceding the holiday (Wednesday or Thursday afternoon), so that we will be permitted to prepare for Shabbat (cooking as well as any other necessary preparations) on the holiday. Only one eruv is required per household.

This year the first days of Pesach occur on Thursday and Friday, so an eruv tavshilin is made on Wednesday afternoon before the holiday candles are kindled.

This eruv consists of a matzah, and a cooked food, such as meat, fish, or an unpeeled hard-boiled egg.

Take the food items and say:

Blessed are you, L-rd our G-d, king of the universe, who has sanctified us with his commandments, and commanded us concerning the mitzvah of eruv.

Through this [eruv] it shall be permissible for us to bake, cook,

put away a dish [to preserve its heat], kindle a light, prepare, and do on the holiday all that is necessary for Shabbat -- for us and for all the Israelites who dwell in this city.

The eruv is put away until Shabbat, when it is eaten. In many communities, it is customary to use the matzah as one of the two loaves of bread used at the Shabbat meal.

5780 - April 7-16, 2020

This year, as a result of the COVID-19 crisis many will need to celebrate the Seder on their own for the first time. It may seem daunting but it is certainly doable.

First Seder - April 8 | Second Seder - April 9

Chabad is here to help you make your own meaningful and joyous Seder at home. Please join us for an online Model Seder which will serve as an easy to follow guide to prepare you for Pesach.

Thursday, April 2 | 7:30-8:45pm | www.chabadelpaso.com/model seder

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.

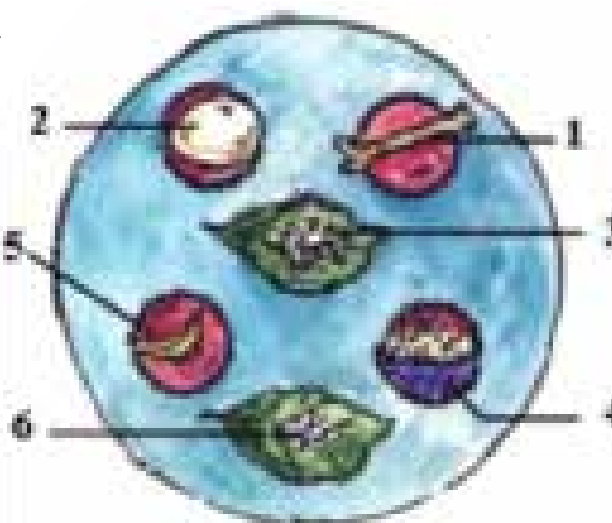
4) "Charoset" - a paste made of apples, pears, nuts and wine. You will dip the bitter herbs into the Charoset.

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.



In order to free ourselves from our personal Egypt, we taste harshness again. This harshness gives us the humility necessary for freedom.

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

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.



... *Passover Guide* continued from page 9



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.

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.

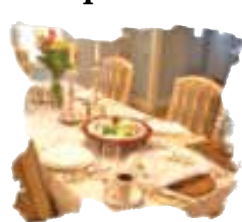
Step 9 MAROR (Bitter herbs)

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.”

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.

Important Holiday Times | Pesach 5780-2020 | April 7-16

Tuesday, April 7 - 13 Nissan

Bedikat Chametz - Official Search for the Chametz: 7:56pm

Wednesday, April 8 - 14 Nissan - Erev Pesach

Stop eating Chametz at: 10:59am

Burn or destroy all Chametz by: 12:03pm

Candle Lighting: 7:13pm - Recite Blessings 1 & 2

First Seder | Start Seder after: 7:56pm

Thursday, April 9 - 15 Nissan - First Day of Pesach

Candle Lighting from a pre-existent flame after: 8:09pm

Recite Blessings 1 & 2

Second Seder | Start Seder after 8:09pm

First night of counting the Omer

Friday, April 10 - 16 Nissan - Second Day of Pesach

Candle Lighting from a pre-existent flame at: 7:14pm

Recite Blessing 3

Shabbat, April 11 - 17 Nissan - Shabbat Chol Hamoed

Shabbat Ends: 8:10pm

Tuesday, April 14 - 20 Nissan - Erev Shvi'i Shel Pesach

Candle Lighting: 7:17pm - Recite Blessing 1

Wednesday, April 15 - 21 Nissan - Shvi'i Shel Pesach

Candle Lighting from a pre-existent flame after: 8:13pm

Recite Blessing 1

Thursday, April 16 - 22 Nissan - Acharon Shel Pesach

Holiday Ends: 8:14pm

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 5780/2020.

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.

SPECIAL ANNOUNCEMENT

This is an exciting time for Chabad Lubavitch of El Paso and the entire El Paso Jewish Community. Construction of the brand new Chabad Lubavitch Center for Jewish Life is more than half complete and we are preparing to move all of our operations - including the shul - into the new facility.

In the new facility there will be a brand new memorial wall where the names of your loved ones can be inscribed to be remembered with a memorial light on their Yartzeits and during Yizkor at various times throughout the year.

The two memorials currently installed at the shul on Westwind will not be transferred to the new shul on Escondido. The names currently inscribed on those memorials will be inscribed on the new memorial for the discounted price of \$100 per name. The cost for a new inscription on the new memorial will be \$600.

Please notify us if you would like to have the names of your loved ones currently inscribed on the memorials at the shul on Westwind to be inscribed on the new memorial at the shul on Escondido.

May the memories of your loved ones be for a blessing and may we continue to make them proud by ensuring a strong Jewish legacy for our community.



BUILDING *the* FUTURE TOGETHER

CHABAD LUBAVITCH
CENTER FOR JEWISH LIFE



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- 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
- Commercial Kosher Kitchen (Dairy)...\$75,000
- Conference Room.....\$36,000
- Rabbi's Office.....\$30,000
- Mommy & Me Room.....\$30,000
- Audio Visual.....\$25,000
- Phone System.....\$25,000
- Main Entrance Doors.....\$20,000
- Mechitzah.....\$25,000
- Silver Menorah.....\$12,000
- Front Door Mezuzah.....\$18,000
- Foyer Furnishings.....\$15,000
- Hand Washing Station.....\$10,000
- Outdoor Gardens.....\$36,000

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- Sanctuary Chairs.....\$30,000
- Yartzeit Memorial Board.....\$50,000
- Siddur Book Case.....\$18,000
- Tallit Rack.....\$10,000

TREE OF LIFE DEDICATIONS

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

- Keter – Crown.....\$250,000
- Amudim – Pillars.....\$100,000
- Shomrim – Guardians.....\$72,000
- N'divim – Benefactors.....\$54,000
- Bonim – Builders.....\$36,000
- Chai – Supporters.....\$18,000
- Chaverim – Colleagues.....\$10,000
- Mezuzah.....\$1,800
- Tomchim – Advocates.....\$1000

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