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The El Paso CHABAD TIMES

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Celebration 117



On Nissan 11 – April 16, the Jewish world will celebrate the 117th birthday of the Lubavitcher Rebbe. The Rebbe was born at the dawn of the century in Nikolaevo, 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, Texas Governor Greg Abbott, the Texas Senate, the Texas House of Representatives and Mayor Dee Margo have issued proclamations and resolutions in honor of Education and Sharing Day.

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. 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.



Excitement mixes with dust as the building project begins!

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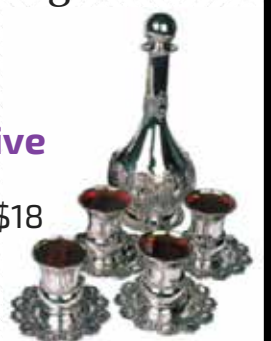
Relive the exodus, discover the eternal meaning of the Haggadah, and enjoy a community Seder complete with hand-baked Shmurah Matzah, wine, and a wonderful dinner spiced with unique traditional customs.

Seder will be conducted in Hebrew and English.

Friday, April 19 | 7:30pm

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Your Passover Guide
April 18th - 27th
Pages 8 - 11

The Rabbi's Message



... dwell with the lamb, the leopard will lie down with the young goat . . . the young lion and the fatted ox." How will this be possible?

The Rebbe explains: Children are more prone to squabbling with each other due to their immaturity. They do not possess the intellectual capacity to appreciate that petty things are not worth fretting about. The more we mature, the less prone we are to anger and confrontation.

Moshiach will usher in an era of global maturity. All of humanity will be so enlightened by the wisdom of Torah that it will affect the animal kingdom as well. Predator and hunted alike will share the same space in absolute harmony.

The arrival of this era of universal perfection depends on our preparation. Today we all live in self-made cages. Each is preoccupied with providing for and protecting their own. We must leave our cages and truly care for another, even at our own expense. This will surely prepare us for a brighter future to come.

It is customary to celebrate the conclusion of Pesach with a festive dinner celebrating the imminent redemption. I invite you to join us on Shabbat, April 27 at 7:00pm for dinner and a fascinating discussion about Moshiach. See page 11 for details.

I look forward to celebrating together.

Best wishes for a Kosher and Joyous Pesach!

Rabbi Yisrael Greenberg

Last year, during the intermediate days of Passover, our family took a trip to the El Paso Zoo. Our grandchildren were delighted to see the various animals in their respective cages and enclosures.

As we made our way through the zoo I was reminded of a cute anecdote. A child once asked his father about the origins of the human race. The father explained that humans originate from apes. Then this curious child approached his mother and asked the same question. "We originate from Adam," she responded. Confused, he admitted that he had previously asked father and received a very different answer. The mother replied, "Father's side comes from apes, my side comes from Adam."

At the zoo most animals, even those that usually share natural habitats, are kept separate from each other. I imagine a main reason for this is that they should not fight with each other, or worse.

On Acharon Shel Pesach, the final day of Passover, during synagogue services we will read the prophecy of Isaiah about the messianic era. "The wolf will

From Our Mail Box

Dear Greenberg Family,
Just received a wonderful sweet surprise of mishloach manot from you all. Thanks so much. We will use the challah tomorrow night for shabbos. It smells so good.

It is always nice to receive something that reminds us of home. Keep up your good work. We keep up with you all via various sources. We miss the old El Paso scene.

Warmly,
H. & S. G.

Dear Rabbi and Chana,
Thank you for all your love and

support during this difficult time with the loss of my wonderful husband.

Sincerely,
S.

Dear Rabbi and Mrs. Greenberg,
Thank you very much for your support and for visiting with my mom and brothers during the Shiva. I enjoyed davening at the Chabad Shul, and pray Hashem will provide you continued hatzlacha in your new Torah Center.

With gratitude,
D. and the whole family

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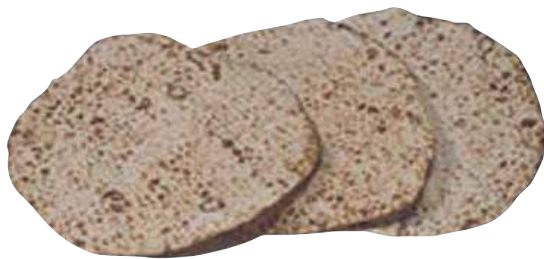
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In This Issue

Celebration 117.....	p 1
Constructions Begins.....	p 1
Community Passover Seder.....	p 1
The Rabbi's Message.....	p 2
Raffle Winners.....	p 2
From Our Mailbox.....	p 2
Mazel Tovs.....	p 2
Message from the Rebbe.....	p 3
Chabad Tomorrow.....	p 3
From the Rabbis' Blog.....	p 4
Camp Gan Israel.....	p 4
4D Passover Experience.....	p 4
Jewish Community Calendar.....	p 5
Chabad in Photos.....	p 6-7
Your Passover Guide.....	p 8-10
The Passover Calendar.....	p 11
Ongoing Programs.....	p 11
Seudat Moshiach.....	p 11
Sale of Chametz Form.....	p 11
New Building Campaign.....	p 12



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A Message from the Lubavitcher Rebbe



In the Haggadah recited at the Passover Seder, we say: “Even if we are all wise, all men of understanding, and all know the Torah, it is a mitzvah for us to tell of the exodus from Egypt.” Lisaper, translated as “to tell,” also means “to shine.” The Passover Seder is not meant to be merely a recollection of past events. Instead, it is a time for each of us to relive the experience to the point that we are glowing with the light of the redemption.

For this reason, the Seder is an interactive experience, beginning with a child’s asking of the Four Questions. For the intent is not merely to lecture and tell about how special the night is: the entire evening

is about reliving the exodus and we can’t relive an experience unless we get involved. Therefore questions are asked and techniques are employed to attract a child’s interest.

Just as we try to motivate our children to experience redemption, G-d does the same for His children, the Jewish people as a whole. For every Jew is like G-d’s only son and on Pesach, He does what He can to enable us to relive the Exodus, to be freed from any of the influences that confine and constrict us, be they spiritual or material.

What does redemption mean? Is a person who was redeemed any different than he was a moment before his redemption?

Same but Different

Well, physically, he’s the same, but he has a new glow to his eye, a new spring to his step. Internally, he’s brimming with new energy and he has greater spirit and vitality.

The same idea applies on a larger scale. “Golah,” the Hebrew word for exile and “Geulah,” the Hebrew word for redemption share the same letters, but with one difference: “Geulah,” redemption, has the letter alef which represents G-d’s infinity. The difference between exile and redemption is not in the external dimensions of reality; they remain the same. But in a world of redemption, G-dliness is apparent. Though we will still live in a physical world, its material dimensions are not of primary importance; they will be subsumed to its spiritual content.

These concepts may seem a little distant from our reality. After all, we are used to dealing with things that we can see or feel. G-dliness and Redemption may appear above us, concepts that we believe in, but have difficulty relating to.

Pesach gives us a tool to bridge this divide: Matzah, the food we eat on Pesach, is called “the bread of faith.” Implied is that partaking of it gives us the opportunity to internalize and identify with ideas that we would otherwise merely accept on faith.

The Passover Seder does not merely commemorate the past; it is a future-oriented event. As we say at the very beginning of the Haggadah: “This year, we are here; next year, we will be in Eretz Yisrael. This year, we are servants; next year, we will be free men.”

Although we are looking forward to the redemption of all mankind, this is not a passive experience. We don’t merely sit back and wait. Instead, every person can have an individual experience of redemption, attuning his- or herself to the mindset that will prevail in that future era. By doing so, he does not change himself alone, he influences the people and the culture around him.

The ultimate Redemption, the era of Mashiach, will be a time when the world rises above the ordinary, natural pattern of existence and lets the inner G-dliness that permeates all being become manifest. Similarly, in the personal realm, redemption means going beyond our ordinary routine and letting our inner G-dly core express itself. As more and more people experience redemption on a personal level, the microcosm will affect the macrocosm and hasten the coming of the era when this awareness will permeate all existence.

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From the Rabbis' Blog

www.chabadelpaso.com/blog

Dedicated by Northeast Feed



Rabbi Levi Greenberg

Getting Lost on Our Road Trip

This winter we took a road trip to visit my brother Shmulik's family in Wichita, Kansas.

Since paper maps are a thing of the past, I opened the Waze app on my phone and discovered that the fastest and most direct route would be to drive on the 54 from El Paso straight to Wichita. With such simple directions I felt it unnecessary to pay attention to the app throughout the 12 hour ride.

At Vaughn, New Mexico the 54 makes a sharp left turn, while continuing straight on

the road takes you south on the 285—the exact opposite direction of our destination. I missed the turn and when I finally glanced at Waze close to 45 minutes later, we were rerouted through Amarillo and Oklahoma City, with an extra two hours to our estimated arrival time.

We were initially bummed, but got over it quickly and enjoyed the rest of our extended road time. (Paying attention to Waze!)

The story of Exodus features the very first GPS navigational system used by millions of people. The Torah records (Exodus 13:21-22) that as the Israelites left Egypt, G-d directed their journey to the Promised Land with a divine pillar of cloud during the day and a divine pillar of fire that led them through the night. Wherever these pillars went, the Israelites followed.

It would seem logical for G-d to direct the Israelites—*anxious to inherit their homeland—on the fastest and most direct route possible.* An amateur reading of a map of the area reveals that the Israelites traveled a roundabout route to Israel. In fact, the Red Sea is in the opposite direction!

However, this course was intentional. As the Torah states (Exodus 13:17): G-d did not lead them through Philistia, because it was nearby. For G-d said "The people may have a change of heart when they see war and return to Egypt."

Why does the Torah explain G-d's rationale in determining the itinerary? Because it provides the most valuable lesson you may ever need in life.

There were two options in mapping out the Israelite advance to Israel: The direct

route or the roundabout route. Although the direct route was the swiftest, it was also the most challenging for the Israelites at the time. Since it was possible that they were incapable of handling the heat of battle and would retreat back to slavery, G-d steered them away from there. Even though the alternate route was also very challenging—getting stuck at the Red Sea wasn't fun—G-d was certain they could handle it.

Whatever your circumstances, no matter how challenging they may be, know that G-d leads us only on paths He is certain we can succeed. Even if you find yourself wedged between a roaring sea and a murderous army—there is certainly a way forward.

Follow G-d's instructions meticulously and even the worst situations may result in the greatest of miracles.

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Hamentashen Bake



Dr. Peter and Tova Herman winning the Grand Prize of the Fifteenth Annual Raffle.

Mayor Dee Margo gives Tzedaka at City Hall prior to the invocation at the City Council Meeting.

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Gan Israel Spring Camp



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 (Friday, March 30) through the eighth day of Pesach (Shabbat, April 7). 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.

Thursday, April 18 The Formal Chametz Search

It is a Mitzvah to formally search for the Chametz at sundown (8:03pm) 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 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.”

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

Friday, April 19 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. Join the Siyum at Chabad at 7:00am.

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 10:53am. Burn chametz before 11:59pm.

Shabbat Night, April 20 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.

Sunday, April 21-Thursday, April 25 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.

Thursday, April 25: Make Eruv Tavshilin before sundown. See below for details.

Thursday Evening - Shabbat, April 25-27 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 matzah 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 final days of Pesach occur on Friday and Shabbat, so an eruv tavshilin is made on Thursday afternoon before the holiday candles are kindled.

This eruv consists of a challah or two matzahs, 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 challah or matzah as one of the two loaves of bread used at the Shabbat meal.

5779 - April 18-27, 2019

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.

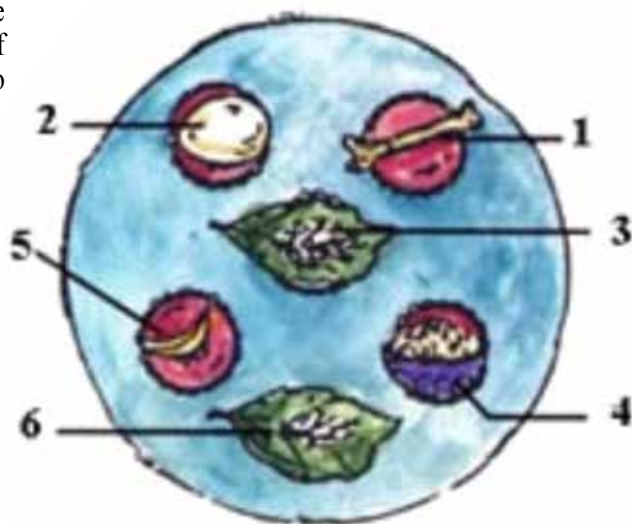
Here's how to set up your Ka'arah:

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.



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.

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.

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.

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.

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:

... *Passover Guide* continued from page 9



“... 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.

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 VE-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 light of Shabbos and of the Festival.

The Pesach Calendar • Nissan 13-22, 5779 • April 18 - 27, 2019			
Thursday, April 18	Formal Search for the Chometz.....8:03pm	Sunday, April 21	Shacharit.....9:30am Mincha7:15pm Holiday ends8:17pm
Friday, April 19	Shacharit-Followed by Siyum for the Fast of the first born.....7:00am Stop eating Chometz before 10:53am Destroy Chometz before 11:59pm Candle lighting7:20pm Blessing #3 and #2 Mincha7:15pm 1st Seder Chabad Community Seder7:30pm	Thursday, April 25	Candle Lighting Time7:24pm Blessing #1 Mincha7:25pm
Shabbat, April 20	Shacharit.....9:30am Mincha7:15pm Candle Lighting Time after 8:16pm (from a pre existent flame) Blessings #1 and #2	Friday, April 26	Shacharit.....9:30am Mincha7:25pm Candle Lighting Time7:25pm (from a pre existent flame) Blessing #3
		Shabbat, April 27	Shacharit.....9:30am Yizkor 11:00am Mincha6:30pm Seudas Moshiach7:00pm Holiday Ends after8:22pm

Ongoing Programs at Chabad

Sunday	Monday	Tuesday
Tanya Class 8:00am Shacharit 9:00am Bar Mitzvah Club 12:30pm Mincha & Maariv 7:00pm	Shacharit 7:00am Mincha & Maariv 7:00pm	Shacharit 8:30am Mommy and Me 10:15 am Talmud Class 12:00 pm Mincha & Maariv 7:00pm Torah Studies 7:30pm
Wednesday	Thursday	Friday
Shacharit 8:30am Mincha & Maariv 7:00pm Women's Night Out 7:30pm - 8:30pm	Shacharit 7:00am Mincha & Maariv 7:00pm	Shacharit 8:30am Kabbalat Shabbat 7:00pm
Shabbat		
Shacharit 9:30 am • Followed by A Sit Down Kiddush • Mincha following the Kiddush Childrens Program 11:00am • Maariv, Havdalah, refreshments and film after Shabbat Chabad is always hosting new classes and programs. To receive updates, e-mail chabad@chabadelpaso.com or visit us online at chabadelpaso.com If you would like to set up a private study session, please call 584-8218.		

At the seder we celebrated our liberty from Egypt...

NOW CELEBRATE A NEW DAWN SEUDAT MOSHIACH

The final days of Pesach celebrate the imminent redemption that will usher in an era of global and personal peace.
Join us for a festive dinner and discover what this is all about.

SHABBAT, APRIL 27 | 7:00 - 8:20PM
CHABAD LUBAVITCH | 6615 WESTWIND DRIVE

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 5779/2019.

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.

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
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 - Rabbi's Lectern \$18,000
 - Siddur Book Case..... \$18,000
 - Silver Menorah \$12,000
 - Chazzan's Lectern (Reserved)..... \$10,000
 - Tallit Rack \$5,400

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

KETER/CROWN
\$250,000

AMUDIM/PILLARS
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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