

Wishing You A Good And Sweet New Year!

ב"ה



THE EL PASO CHABAD TIMES

A PUBLICATION OF CHABAD LUBAVITCH EL PASO

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Issue 135

Tishrei 5776

September 2015

Camp Gan Israel 2015 Amazing Jewish Summer Experience For Kids

"It's a camp of laughter it's a camp of fun. For me Gan Israel is the only one..."

This popular line from the camp cheer quite adequately describes the scene of a typical day in camp. The joy on the campers' faces as they walked through the doors each morning expressed it more than a thousand words.

For the third year in a row, thirty children were treated to top notch activities and crafts by the dedicated staff. Nutritious lunch and snacks, swimming and field trips rounded off the spectacular program.

More importantly, camp has the unique capability of greatly enhancing the camper's sense of Jewish pride, identity and knowledge. The Jewish themed activities give the children the opportunity to learn about their



heritage in a fun environment. "Since camp, Sammy has a heightened awareness of Jewish concepts in daily life", says Mrs. Alison Westermann. "In the

supermarket he looks out for kosher symbols on the products and wears his kippa with more frequency. We are fortunate to have provided him with a first

class Jewish summer experience".

Perhaps the greatest indicator of the camp's success is the fact that the campers return year after year for more. "Our kids have attended camp for three years in a row and have had a fabulous time", says Mr. Shane Lipson. "They have great memories and always look forward to next summer".

A big thank you goes to our dedicated counselors for their tireless work in making this summer such a success. Rikki Levortov from Austin, Texas, Esti Laufer from Brooklyn, New York, Nechama Leah Greenberg and Brenda Hamicha from our very own hometown El Paso.

View our beautiful online camp photo album at chabadelpaso.com/CGI2015

There is a seat waiting for YOU at Chabad for the High Holidays

As the Jewish new year of 5776 approaches, Chabad Lubavitch is preparing a plateau of activities, lectures and services open to the entire community.

Services

At Chabad we believe every Jew should have the opportunity to pray no matter the circumstances. Throughout the holidays Chabad will be hosting all prayer services free of charge in a warm and friendly environment. Hebrew/English easy to use prayer-books and Talitot are available as well. Bring the kids along for the blowing of the Shofar and special children's

services. See page 11 for the full holiday schedule. Online at chabadelpaso.com/RHYK

After the solemn days of Rosh Hashanah and Yom Kippur treat yourself out to the most joyous celebration in Judaism! Simchat Torah is a one-of-a-kind holiday to express our pride and joy in being Jewish. Join us for the Hakafot ceremony on Monday, October 5 at 7:30pm and dance the night away! See page 11 for details.

Activities

Craft your very own Shofar! At The Shofar Factory you will learn all the details of Shofar production and sand and paint

your very own ram's horn for Rosh Hashanah. Monday, September 7 at 11:00am. See page 3 for details.

Ladies! Join us in baking delicious challah for Rosh Hashanah at the second annual Mega Challah Bake. Whether you're a seasoned Challah baker or a novice to the art this event is for you. Each participant will take home two Challahs in honor of the holiday. See page 3 for details.

Study

The key to a meaningful Jewish experience is through study. Join us on Sunday, September 20 at 7:45pm as

we discover the details of the historic mitzvah of "Hakhel" and its relevance today.

We look forward to celebrating together.



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Your Holiday Guide
September 13 - October 10
Pages 8 thru 11

The Rabbi's Message



head of the year, is blessed by G-d Himself, thus imbuing Israel with the ability to bless the other eleven months.

When and how does G-d A-mighty bless the month of Tishrei? The opening verse of the Torah portion that is read each year on the Shabbat preceding Rosh Hashana is the greatest blessing of all.

“Atem nitzavim hayom kulchem - You are standing together today, all of you . . . to enter into a covenant.” When we stand together as Jews, under the banner of one Torah, united with one purpose - to make this world a better place to live in - we merit the power to bless the rest of the year.

This message of unity is magnified by the fact that this year is a year of Hakhel – when all Jews would gather in the Holy Temple to recommit to the Torah together. May we all be inscribed and sealed for a happy and healthy new year.

Rabbi Yisrael Greenberg

Rosh Hashana is universally known as the beginning of the new year. It is also Rosh Chodesh, the beginning of the new month of Tishrei.

There is an age old custom that on the Shabbat before Rosh Chodesh a special blessing is recited in the Synagogue in the presence of the Torah scrolls to sanctify the new month. However on the Shabbat preceding Rosh Hashana this prayer is omitted.

Chassidic tradition, tracing back to Rabbi Israel Baal Shem Tov, teaches that this month, which marks the

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Ongoing Programs at Chabad

Sunday	Monday	Tuesday
Shacharit 9:00am Chabad Hebrew School - 10:00am - 12:00pm Maariv 7:00pm	Shacharit 7:00am Maariv 7:00pm	Shacharit 8:30am Talmud Class 12:00 noon - 1:00pm Maariv 7:00pm Torah Studies 7:30pm
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		
<p>Chabad is always hosting new classes and programs. To receive updates, e-mail chabad@chabadelpaso.com or visit us online at chabadelpaso.com</p> <p>If you would like to set up a private study session, please call 584-8218.</p>		

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The Year of Hakhel

A Holiday Message from The Lubavitcher Rebbe



Hakhel — the special Mitzvah which was observed once in seven years, in the post-Shemittah [Sabbatical] year, requiring the gathering (“Hakhel”) of the people, men, women, and children, in the Beth Hamikdosh [Holy Temple], for the purpose of strengthening and stimulating them in their adherence to Torah and Mitzvos with Yiras-Shomayim [fear of Heaven].

Like all matters of Torah, Toras Chayim (“instruction in living”), the precept of Hakhel, too, is reflected in various aspects of the daily life. One such aspect will be the subject of this message — in connection with the present days of introspection leading to conclusions and resolutions which are the prerequisites for the new and better year in all respects. But first, some prefatory remarks:

Human life expresses itself in three general forms of activity: thought, word, and deed.

There is an accepted rule that nothing can become totally extinct. It applies also to human thought, word, and deed. This is to say that the thoughts, words, and deeds of yesterday, and of the day before, and prior to that, do not vanish without a trace; their influence lingers on, affecting the shape of things of today and tomorrow, as evidenced in actual results, both in regard to the self and the environment.

Another point in this connection is this: Although at first glance it may appear that an action in the past is no longer under human control: the past is gone, and no person can retrieve it and alter it — this is really not so. For G-d has given man a Divine power — by means of Teshuvah [repentance] — to alter not only the course of the future, but also the power directly to

affect the past as well: to change it, even to the extent of reversing it altogether, so much so that “willful transgressions are deemed as inadvertencies” and can, moreover, be converted into positive accomplishments.

Finally, yet another point. There are things which — at certain times — are expressed with more vitality and feeling than at other times. And this brings us to the special significance of Hakhel at this moment.

Every year at this time the Jew is called upon to take account of all his thoughts, words and deeds during the outgoing year, with a view to preparing himself for Rosh Hashanah — when he accepts upon himself the absolute sovereignty of the Creator of the World and King of the World. If such preparedness is called for in any year, surely this should be done with even greater dedication and devotion at the conclusion of the Hakhel-Year. For the significance of Hakhel, in a spiritual sense, is that it indicates and demands the gathering of all one’s thoughts, words and deeds, in order to orientate them toward, and place them in, one’s inner “Beth Hamikdosh”, with wholehearted submission to the King’s command — the Will of G-d.

This year, at the conclusion of the Hakhel-Year, every Jew must undertake a special “stock-taking” in the spirit of Hakhel, with a firm resolve to:

Change those thoughts, words, and deeds in the daily life which require a change; repair and improve those which require more perfection; and instill more enthusiasm and vitality into those which, though accomplished to perfection in relation to the spiritual level in commonplace months, are yet to be revitalized in the spirit of the present moment, on the eve of the “Coronation” of the King, when all thoughts, words, and deeds must be on quite a different plane of exultation,

To the extent of realizing the full revelation of G-dliness in the personal life, in the environment, and in the world at large. ▼

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Caught In The Act

It happened in Berdichev. On the first day of Rosh Hashanah, during the repetition of the Shacharit prayer. In the shul of the great tzaddik, Rabbi Levi Yitzchak.

The rebbe himself was leading the service. His sweet yet powerful voice permeated the shul, stirring the soul-strings of all present and churning their emotions. Each person felt as if he was standing at that moment before the Throne of Glory Tears streamed down many faces. Everyone was inspired to pray with much more greatly focused intensity than usual, from the depths of their hearts.

Just before Kedushah, when he started to intone the prayer that begins with the words "L'E-I orech din" — "To G-d who conducts judgment," the tzaddik's voice quivered. A current pulsed through the room. Every heart pounded as the holiness and seriousness of the occasion seemed to be climaxing. Each person felt as if he was standing at that moment before the Throne of Glory, and the Judge of the World was measuring and weighing his deeds of the past year as His gaze penetrated every heart and secret thought. The Rosh Hashanah judgment was about to emerge!

When he came to the words of one of the final couplets, "I'koneh avadav badin" — "Who acquires his servants through judgment," R. Levi Yitzchak's voice cut off. He stood as if frozen in his place. His face turned white as a sheet. His eyes bulged. As his tallit began to slip off his head, it seemed as if his soul had flown off to higher realms.

All eyes riveted upon the rebbe. Everyone shook in fear. What will be, what will be?

The veteran chassidim, however, realized that something special must be happening, even if they couldn't perceive it. With great joy he called out confidently, "Who acquires his servants through judgment!" They

concentrated on thoughts of teshuvah, of regret for the past and good resolve for the future.

A few more seconds went by. Then, the color returned to the tzaddik's face. It was as if he had been restored to life. His face shone. With great joy he called out confidently, "L'koneh avadav badin" — "Who acquires his servants through judgment."

After the prayers, at the holiday meal, one of the elder chassidim mustered his courage and directly queried the rebbe, "What happened during Shacharit? Did you see something in the upper worlds?"

Not one present ever forgot the rebbe's extraordinary reply.

"I saw the Accuser carrying a huge sack on his back. Right away I felt uneasy. I realized that it was full of the sins of the Jews that he had managed to accumulate over the course of the year.

"I went over and peeked in to see what he had. Let me tell you, there was a full assortment: some nasty lashon hara talk, stinginess, baseless hatred, wasted time that could have been used for Torah study, and so forth and so on ad nauseam. Big ones, little ones—the sack was bulging, and the Accuser was gleefully galloping toward the Throne. As I took each particular sin and considered it in the light of these thoughts, it melted in my hand and disappeared as if it had never been!

"Oy!" I thought to myself. 'What can I possibly do?' I couldn't come up with any plan. My spirits sank.

"Suddenly the Accuser stopped short. His sharp eyes had detected a Jew committing a sin on Rosh Hashanah itself. He dropped the sack and jumped off to pick up this juicy new item to top off his collection.

"As he disappeared from sight, I decided to look in his sack again to get a closer look at what he had. I went over and started examining the

different transgressions. I quickly saw that the Jews who had done these things weren't really so guilty. The bitter harshness of the exile, their bleak poverty, the oppressive negative influence of the dominant cultures in which they lived, and other extenuating circumstances, all combined to coarsen the Children of Israel and seriously weaken their Jewish identity and commitment, until finally they were mired in the filth and unable to resist temptation. Those poor Jews! What could be expected of them? And anyway, what could these puny errors weigh against the callous murder, immorality and theft in which the host nations were sunk?

"As I took each particular sin and considered it in the light of these thoughts, it melted in my hand and disappeared as if it had never been! The pile shriveled and shrank, and soon was all gone.

"Just then, the Accuser returned. When his glance took in the empty sack, he shrieked grievously, 'Thieves! Ganavim! They stole all my Jewish sins that I worked so hard to amass.'

"Then he spotted me. He recognized right away that it must be me that would do something like this to him. He flew over and grabbed me by my beard!

"Now, you should realize that when it comes to knowing Torah, the Accuser is no slouch! He demanded that I pay him back for what I stole, and not only that, but that I was obligated to pay him double. When I answered him that I didn't have anything to pay him with, he quoted the verse, 'If the thief can't pay back, he is sold into slavery.' . . . only by serving Him can we escape the clutches of the Accuser

"With that,

the Accuser seized me firmly and dragged me off to sell me. The first angel we encountered, though, adamantly refused to buy me. A Jewish slave? No way! It is too much responsibility. He'd be obligated to feed me and provide for my other needs, and at the same time have to worry about getting caught in false accusations and other problems. 'He who acquires a Jewish slave acquires a master for himself,' he quoted. 'Even if he were free, I wouldn't take him,' he finished.

"So the Accuser offered me to the next angel we came upon, and to a third and to a fourth. No one wanted to buy me. No one was interested at all.

"Deciding it was hopeless, the Accuser took hold of me again and pulled me right up to the Throne of Glory, and set forth his case before the Almighty Himself! When he finished, a voice was heard. "I have made you and I shall carry; I shall sustain and I shall deliver." I will buy him from you, O Accuser.'

"The Accuser stood slack-jawed. All his complaints were silenced.

"At this point I revived, as you saw for yourselves. And now you know the explanation of 'Who acquires His servants through judgment': we are all servants of the Almighty, and only by serving Him can we escape the clutches of the Accuser. So let's do it!" concluded the tzaddik dramatically. "And in the merit of doing so, surely we will be inscribed and sealed for good."



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• From Bubby's Kitchen •

Traditional Rosh Hashanah Tzimmes

Tzimmes is one of those traditional Jewish foods that seems to have dozens of variations.

Why do we eat tzimmes on Rosh Hashanah? Well, there's the sweetness factor. We try to eat sweet foods to symbolize our wish for a good, sweet year ahead. It is also customary to eat foods whose names in the vernacular allude to blessing and prosperity, and the Yiddish word for carrot, meren, also means to multiply.

Ingredients:

- 1 large Spanish onion, cut in half or quarter rounds
- $\frac{1}{4}$ cup oil
- 1 lb. carrots, sliced in $\frac{1}{2}$ -inch rounds
- $\frac{1}{2}$ lb. sweet potato, cubed
- 10 prunes, diced
- $1\frac{1}{2}$ cups orange juice
- $\frac{1}{2}$ cup honey
- $\frac{1}{2}$ tsp. cinnamon
- $\frac{1}{2}$ tsp. salt

Directions:

- Sauté the onion in the oil over medium heat for about 20 minutes.
- Add the rest of the ingredients and simmer for 2 hours, until vegetables are tender. Serve warm.

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Hakhel: Be a Part of It

Current events can provide us with profound lessons in life in general and Jewish life and observance in particular. As the United States of America shifts into election gear it is fascinating to see the connection to the age-old mitzvah of Hakhel. The following article was penned during the 2008 presidential campaign which coincided with the Hakhel year of 5769.

By Rabbi Nachum Mangel

As I write these lines, we are currently deep in the 2008 presidential campaign. Media and political operatives are calling my adopted home state, the state of Ohio, a battleground state. TV shows and newspapers are filled with pictures of crowds of Ohioans flocking to hear their favorite candidate.

What moves people to attend these meetings? First, they must wait several hours to clear security and be admitted. Once inside, the speeches they hear are usually just standard stump speeches, having been said many times before, and going to be said many times afterwards. They would have been able to see and hear the event on news broadcasts, or if they need more than a sound bite, on YouTube or on one of many websites. Why go to the trouble of attending a rally in person?

The answer comes directly from the people who attend. They will tell you that there is nothing like being part of something live. There is something in the air that is more than just the words of the speeches.

At these rallies, TV journalists often select parents with children, and ask them the question: Why did you bring your child?

The answer parents frequently give is that they wanted



to their child (and themselves as well) to be a part of history. And even if the child doesn't understand the issues, he or she will absorb the feeling of the event. This will make a lasting impression that will most likely have an impact upon the child in the future.

Certainly, we can be well-informed about politics without ever setting foot in a convention hall or joining in a rally. Yet to sit at home, to keep a distance, is somehow not really to take part. By actually going out and joining physically with other people, in one place and for one purpose, something takes place that is unique—we are involved, we are participating, we are taking part.

The idea of “taking part” is vital to Jewish life. Every year at the Seder table, we speak of the need to participate and to relive the experience, not just to think about our history at arm's length: In every generation, each person is required to see themselves as if they had themselves gone out from Egypt.

The Torah sets forth another mitzvah which takes this idea of participation and raises it to the highest level. In the book of Deuteronomy, it describes an event that took place every seven years in which the entire Jewish nation convened

as one. At this gathering, we would regenerate our sense of purpose as a people with a task to transform ourselves and the world.

“Hakhel et ha'am,” gather together the people – the men, the women the children; whether native born or naturalized – at the end of the Sabbatical year, in Jerusalem, the entire nation together. Assembled there, everyone is to listen as the king reads the Torah, in order to hear and understand the Torah and in order to feel the awe of G-d.

While one can know certain things at a distance – abstract things – awe is different. It is a profound personal feeling, not a detached thought. It is so profound that it imbues life with a sense of purpose and in so doing transforms it into something intensely meaningful.

And the Torah turns its special focus on the children. Why should children be at such a convention? What purpose does it serve for them?

The Torah says: The children, who do not know and who do not understand, will hear and learn to feel awe of G-d all the days that you live on the land that you are crossing the Jordan to take possession.

This verse tells us that the inner experience of awe is something so fundamental, so

deep, that it touches everyone without exception—that even the children are equal to their parents in this. In this hakhel gathering, each person can sense the purpose that has brought our people as a whole into existence and therefore, every single person, whether man, woman or child, is to be present on this occasion.

As we entered into this New Year on Rosh Hashanah, we move from a Sabbatical year to a year of Hakhel—gathering the people. It is a reminder to us of how Judaism is passed from one generation to another. Though our literature offers unparalleled intellectual challenge, Judaism is not merely an intellectual exercise. Though the Torah speaks of the infinite worth of each individual life, Judaism is not meant to be lived in isolation.

Children and grandchildren – and the child within all of us – thrive on the dynamic excitement of being a part of something great. All have a need to be a part of events that will create lasting memories. And they are inspired most by having their parents and grandparents participating along with them, side by side.

So join together with others this year. Be a part, not only of one historic election, but of a history which continues to change the world. Take your children and come together with your fellows and pray; learn Torah; express your love and solidarity with your people; do a mitzvah. Let us get together and participate in making history, in voting with our feet for concerted deeds of goodness and kindness that will hasten the revelation of the peaceful world that has been G-d's goal from the start.

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Your High Holiday Guide

The Month of Elul

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

As the month of "Divine Mercy and Forgiveness," Elul is a most opportune time for teshuvah ("return" to G-d), prayer, charity, and increased Ahavat Yisrael (love for a fellow Jew) in the quest for self-improvement and coming closer to G-d. The Alter Rebbe - Rabbi Schneur Zalman of Liadi likens the month of Elul to a time when "the king is in the field" and, in contrast to when he is in the royal palace, "everyone who so desires is permitted to meet him, and he receives them all with a cheerful countenance and shows a smiling face to them all."

The following are some of the basic customs and practices for the month of Elul:

- Each day of the month of Elul (except for Shabbat and the last day of Elul), we sound the shofar (ram's horn) as a call to repentance.
- When writing a letter or meeting one another, we bless one another by including the greeting Ketivah vachatimah tovah - which loosely translates as "May you be inscribed and sealed for a good year."
- Elul is a good time to have your tefillin and mezuzot checked by an accredited scribe to ensure that they are in good condition and fit for use.
- During the last week of Elul, in the days leading up to Rosh Hashanah, the Selichot prayers are recited, the first night at midnight, the following days in the early morning.

Rosh Hashanah: Tishrei 1-2 September 13-15



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

Rosh Hashanah thus emphasizes the special relationship between G-d and humanity: our dependence upon G-d as our creator and sustainer, and G-d's dependence upon us as the ones who make His presence known and felt in His world. Each year on Rosh Hashanah, "all inhabitants of the world pass before G-d like a flock of sheep," and it is decreed in the heavenly court, "who shall live, and who shall die... who shall be impoverished, and who shall be enriched; who shall fall and who shall rise." This is also the day we proclaim G-d King of the Universe. The Kabbalists teach that the continued existence of the universe is dependant upon the renewal of the divine desire for a world when we accept G-d's kingship each year on Rosh Hashanah.

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

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

Erev Rosh Hashanah Sunday, September 13, 2015

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

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

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

Light Festival Candles

Girls and all women that are in the house (if there is no woman in the house, the head of the household), light candles to usher in each night of the holiday.

September 13, 2015: Light candles at 6:57pm. Recite blessings # 1 & 2.

September 14, 2015: Light candles after 7:50pm. Recite blessings # 1 & 2.

NOTE: On September 114, light candles from an existing flame (such as from a pilot flame), as on the holiday one may not create a fire.

New Year Greetings

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

Rosh Hashanah Eve Dinner

Kiddush

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

Dip Challah in Honey

Immediately following the kiddush (on the second night, after eating the new fruit), all present perform teh ritual handwashing. Raise two challah loaves (it is customary to have round challot on Rosh Hashanah) and recite the Hamotzie blessing:

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

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

It is customary to dip the slice of challah into honey.

Symbolic Foods

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

Dip a piece of sweet apple into honey. Before eating it recite:

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

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

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

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

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

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

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

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

Shofar - A Call to Action

What: A shofar is a horn of a kosher animal with the marrow removed. Blow into a shofar and you get a shofar blast. Blow the right sequence of blasts at the right time of year and you've got a great mitzvah.

When: In the Bible, Rosh Hashanah is called "The Day of the Shofar Blast." That's the mitzvah of the day: to hear the blasts of the shofar. Since Rosh Hashanah is two days long, we hear the shofar blown during the daytime hours of both of those days.

Why: Basically, because it's a mitzva. But the blasts of the shofar are also wake up calls. Rosh Hashanah is the time to shake out of our spiritual slumber, reconnect to our source, and recommit to our divine mission in this world.

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

Where: Venue of preference is your local synagogue.

Tashlich

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

If one is unable to perform this ceremony on Rosh Hashanah, one may do so until Erev Yom Kippur (this year on September 22).

Second Night of Rosh Hashanah

New Fruit

On the second night of Rosh Hashanah, a "new fruit," i.e. a seasonal fruit which we have not yet tasted since its season began, should be present on the table when the holiday candles are kindled and during the kiddush. While reciting the Shehecheyanu blessing after candle-lighting and after the kiddush, one should have the new fruit in mind.

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

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

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

Yom Kippur: Tishrei 9-10 September 22-23



Yom Kippur is the holiest day of the year - the day on which we are closest to G-d and to the quintessence of our own souls. It is the Day of Atonement - "For on this day He will forgive you, to purify you, that you be cleansed from all your sins before G-d" (Leviticus 16:30).

For twenty-six hours - from several minutes before sunset on Tishrei 9 to after nightfall on Tishrei 10 - we "afflict our souls": we abstain from food and drink, do not wash or anoint our bodies, do not wear leather footwear, and abstain from marital relations.

During the course of Yom Kippur we hold five prayer services: Maariv, preceded by the solemn Kol Nidrei service, on the eve of Yom Kippur; Shacharit - the morning prayer; Musaf, which includes a detailed account of the Yom Kippur Temple service; Minchah, which includes the reading of the Book of Jonah; and Ne'illah, the "closing of the gates" service at sunset. We say the Al Chet confession of sins eight times in the course of Yom Kippur, and recite Psalms every available moment.

The day is the most solemn of the year, yet an undertone of joy suffuses it: a joy that revels in the spirituality of the day and expresses the confidence that G-d will accept our repentance, forgive our sins, and seal our verdict for a year of life, health and happiness. The closing Neilah service climaxes in the resounding cries of "Shema Yisrael - Hear O Israel... G-d is one." Then joy erupts in song and dance (a Chabad custom is to sing the lively "Napoleon's March"), followed by a single blast of the shofar, followed by the proclamation, "Next year in Jerusalem." We then partake of a festive after-fast meal, as the evening after Yom Kippur is a Yom Tov (festival) in its own right.

Erev Yom Kippur Tuesday, September 22, 2015

Kaparot

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

Receive Honey Cake

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

Festive Meals

It is a mitzvah to eat and drink in abundance on the eve of Yom Kippur. Two meals are eaten, one during the day and the second just prior to the onset of Yom Kippur.

In many communities it is customary to eat kreplach on the day before Yom Kippur. Kreplach are small squares of rolled pasta dough filled with ground beef or chicken and folded into triangles. They can be boiled and served in soup or fried and served as a side dish.

Mikvah

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

Charity

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

Seudah Hamafseket - The Final Meal

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

The fast begins at 6:58pm

Bless the Children

It is customary to bless one's children after the meal, although there is no required formula for this blessing, it is customary to say:

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

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

Non Leather Shoes

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

Light Candles:

September 22: Light candles at 6:45pm. Recite blessings # 3 & 2.

Girls and all women that are in the house (or if there is no woman in the house, the head of the household), should light candles.

Yom Kippur

Fasting

On Yom Kippur, women and girls over 12 years old and men and boys over 13 are obligated to fast.

In addition, the biblical commandment to "afflict" ourselves during Yom Kippur includes abstention from the following: eating, drinking, bathing, wearing of leather footwear, marital relations and personal "anointing" (use of body lotions etc.). If one is unable to fast due to health reasons, a Rabbi should be consulted.

Clothing

Many communities have a custom of wearing white clothes on Yom Kippur, as on this day we are compared to angels.

End of Fast

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

Sukkot: Tishrei 14-23 - September 27-October 6, 2015

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

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

Sukkot is also called “The Time of Our Joy”. Indeed, a unique joy pervades the festival. Nightly Simchat Beit Hasho’eivah celebrations, reminiscent of the evening-to-dawn festivities held in the Holy Temple in preparation for the drawing of water for use in the festival service, fill the synagogues and streets with song, music and dance until the wee hours of the morning.

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

Sukkot Observances & Customs



Festival Candle Lighting

All women and girls light candles on each evening of Sukkot and recite the appropriate blessings.

September 27, 2015: Light candles at 6:38pm. Recite blessings # 4 & 2.

September 28, 2015: Light candles after 7:31pm. Recite blessings # 4 & 2.

October 2, 2015: Light candles at 6:32pm. Recite blessing: # 7

Note: On September 28, light candles from an existing flame (such as from a pilot flame), as on the holiday one may not create a fire.

Eat in the Sukkah

The mitzvah of dwelling, eating and spending time in the Sukkah is unique in that the entire person is involved in a mitzvah. The mitzvah of Sukkah encompasses the entire body. Every limb and cell of the person is completely immersed and encompassed by the Sukkah.

One should attempt to eat in a Sukkah particularly the first night of Sukkot, to fulfill the biblical commandment. When partaking of a meal in the Sukkah, containing at least two ounces of bread or cake, recite Blessing # 5. The first time eating in a Sukka this year, recite Blessing # 2 as well.

The Four Kinds

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

Simchat Bet Ha-Sho’evah

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

When the Holy Temple stood, the celebration of the simchat bet ha-sho’evah was marked with great public festivity and rejoicing. Today the Holy Temple lays in ruins and we have neither the altar nor the sacrifices, neither

the wine libations nor the water libations. Nevertheless, we still rejoice greatly on the Festival of Sukkot! The sacrifices may have ceased, but the mitzvot of the festival will never cease to be pertinent, and the Torah ordains: And you shall rejoice on your Festival.

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

Shemini Atzeret & Simchat Torah Tishrei 21-23 October 4-6



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

Shemini Atzeret means “the eighth [day] of retention”; the chassidic masters explain that the primary purpose of the festival is to retain and “conceive” the spiritual revelations and powers that we are granted during the festivals of the month of Tishrei, so that we can

subsequently apply them to our lives throughout the year.

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

The second day of Shemini Atzeret is called Simchat Torah (“Rejoicing of the Torah”). On this day we conclude, and begin anew, the annual Torah reading cycle. The event is marked with great rejoicing, especially during the “hakafot” procession, in which we march, sing and dance with the Torah scrolls around the “Bima” (reading table) in the synagogue. “On Simchat Torah,” goes the chassidic saying, “we rejoice in the Torah, and the Torah rejoices in us; the Torah, too, wants to dance, so we become the Torah’s dancing feet.”

Other festival observances include the special prayer for rain included in the musaf prayer of Shemini Atzeret, and the custom that all men are called up to the Torah on Simchat Torah.

Eve of Shemini Atzeret, October 4, 2015

Light Candles

Girls and all women that are in the house (or if there isn’t a woman in the house, the head of the household), light candles to usher in the holiday.

October 4, 2015: Light candles at 6:29pm. Recite blessings: # 4 & 2

Hakafot

The custom of Chabad is to observe the Hakafot ceremony on Shemini Atzeret as well, in solidarity with the Jewish people in Israel who dance hakafot that evening.

Eat

Eat a festive meal in the Sukkah, without reciting the blessing “Leshev Basukah”.

Eve of Simchat Torah, October 5, 2015

Light Candles

Light candles after 7:22pm from an existing flame (such as from a pilot flame), as on the holiday one may not create a fire. Recite blessings # 4 & 2.

Hakafot

On Simchat Torah we celebrate the completion of the year round cycle of reading of the Torah. All the Torah scrolls are taken from the Ark and carried in a parade around the synagogue seven times. This is called “Hakafot”.

The joyful dancing takes place on the evening of October 5, as well as during the morning services, on October 6.

HIGH HOLIDAYS SCHEDULE AT CHABAD LUBAVITCH

September/October 5776-2015

ג'ה

SELICHOT

SHABBAT NIGHT	Special Pre-Selichot Program.....	11:00pm
SEPTEMBER 5	Selichot Begins Shabbat at Midnight ..	12:00midnight

ROSH HASHANAH

SUNDAY, SEPTEMBER 13	Light Candles	6:57pm
ROSH HASHANAH EVE	Mincha.....	6:30pm
	Eat Special Rosh Hashanah Foods	
MONDAY, SEPTEMBER 14	Shacharit.....	9:00am
	Mincha.....	6:30pm
	Tashlich.....	6:45pm
	Light Candles after *	7:50pm
TUESDAY, SEPTEMBER 15	Shacharit.....	9:00am
	Mincha.....	6:45pm
	Holiday Ends.....	7:49pm

FAST OF GEDALYAH

WEDNESDAY, SEPTEMBER 16	Fast Begins.....	5:33am
	Mincha.....	6:45pm
	Fast Ends.....	7:36pm

YOM KIPPUR

TUESDAY, SEPTEMBER 22	Mincha.....	3:00pm
YOM KIPPUR EVE	Light Candles.....	6:45pm
	Fast Begins.....	7:03pm
	Kol Nidrei.....	6:30pm
SHABBAT, SEPTEMBER 23	Shacharit.....	9:00am
	Yizkor.....	11:30am
	Mincha.....	5:00pm
	Neilah.....	6:15pm
	Holiday Ends	7:38pm

SUKKOT

SUNDAY, SEPTEMBER 27	Light Candles.....	6:38pm
SUKKOT EVE	Mincha.....	6:30pm
MONDAY, SEPTEMBER 28	Shacharit.....	9:30am
	Mincha.....	6:30pm
	Light Candles after *	7:31pm
TUESDAY, SEPTEMBER 29	Shacharit.....	9:30am
	Mincha.....	6:30pm
	Holiday Ends.....	7:30pm
SHABBAT, OCTOBER 2-3	Light Candles at.....	6:32pm
SHABBAT CHOL HAMOED	Shabbat Ends.....	7:25pm

HOSHANA RABBAH

SUNDAY, OCTOBER 4	Shacharit.....	9:00am
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SHEMINI ATZERET/SIMCHAT TORAH

SUNDAY, OCTOBER 4	Light Candles.....	6:29pm
SHEMINI ATZERET EVE	Mincha.....	6:15pm
	Hakafot.....	7:00pm
MONDAY, OCTOBER 5	Shacharit.....	9:30am
SHEMINI ATZERET	Yizkor.....	11:00am
	Mincha.....	6:15pm
	Light Candles after *	7:22pm
	Hakafot.....	7:30pm
TUESDAY, OCTOBER 6	Shacharit.....	9:30am
SIMCHAT TORAH	Hakafot.....	11:00am
	Mincha.....	6:15pm
	Holiday Ends.....	7:21pm
SHABBAT, OCTOBER 9-10	Light Candles.....	6:23am
SHABBAT BERESHIT	Shabbat Ends.....	7:16pm

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

High Holiday Guide ... continued from page 10

Torah Readings

On Tuesday, October 6 we conclude the annual cycle of the Torah by reading the last portion of Deuteronomy and immediately begin reading once again from Genesis. It is customary for all men to receive aliyot during this reading.

About Simchat Torah

Simchat Torah and Shemini Atzeret are one day. Outside the Land of Israel, however, where all Festivals are observed for two days, they are separate. The first day is reserved for the joy of the festival and for the prayers for rain, while the second day is reserved for the celebration of the conclusion of the cycle of reading from the Torah. In Israel, where Simchat Torah is not celebrated on a separate day - since all festivals are observed for a single day, the customs of

Simchat Torah are observed together with those of Shemini Atzeret.

Simchat Torah comes on the last day of the festivities. At this time the last portion of the Torah is read, and since we never finish the Torah reading, we begin the reading from the very beginning again to show the Torah is beloved to us like a "new command to which everyone runs". This is a very happy occasion. All the Torah scrolls are taken from the Ark and carried in a parade around the synagogue seven times. We rejoice, sing and dance with the Torahs, for the reestablishment of our covenant with the Torah as a groom rejoices with his bride. For the Torah is betrothed to Israel as a wife is to her husband.

Children are given gifts of candy and fruit because it is stated that the "commandments of the L-rd are sweeter than honey."

Holiday Blessings:

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

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

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

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

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

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

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

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

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

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

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

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

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

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

TOGETHER

WE WILL TRANSFORM THE LANDSCAPE OF
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- | | |
|--|---|
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| ○ Social Hall.....\$500,000 | ○ Main Entrance Doors.....\$20,000 |
| ○ Judaic Library.....\$250,000 | ○ Front Door Mezuzah.....\$18,000 |
| ○ Aron Kodesh.....\$200,000 | ○ Foyer Furnishings.....\$15,000 |
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| ○ Commercial Kosher Kitchen (Meat)....\$150,000 | ○ Mezuzot (5).....\$1,800 each |
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| ○ Commercial Kosher Kitchen (Dairy)....\$75,000 | SYNAGOGUE FURNISHINGS |
| ○ Foyer.....\$75,000 | ○ Bima - Triple Platform.....\$50,000 |
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| ○ Mommy & Me Room.....\$30,000 | ○ Siddur Book Case.....\$18,000 |
| ○ Conference Room Furnishings.....\$25,000 | ○ Silver Menorah.....\$12,000 |
| ○ Security System.....\$25,000 | ○ Chazzan's Lectern.....\$10,000 |
| ○ Audio Visual.....\$25,000 | ○ Tallit Rack (Reserved).....\$5,400 |

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CHAI/SUPPORTERS
\$18,000

CHAVERIM/COLLEAGUES
\$10,000

YEDIDIM/FRIENDS
\$3,600

TOMCHIM/ADVOCATES
\$1,000