

Wishing You A Kosher and Joyous Passover!

ב"ה



THE EL PASO CHABAD TIMES

A PUBLICATION OF CHABAD LUBAVITCH EL PASO

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Issue 139

Nissan 5776

April 2016

Celebration 114



On Nissan 11 – April 19 the Jewish world will celebrate the 114th birthday of the Lubavitcher Rebbe. The Rebbe was born at the dawn of the century in Nikolaev, Russia, to the renowned kabbalist, talmudic scholar and leader Rabbi Levi Yitzchak Schneerson and his wife 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

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20th Le Café Chabad

The evening of song and dance, featuring singing sensation Esther Freeman, was attended by close to 100 women. The annual tradition entered a third decade of celebrating the unique role of women in Judaism. As a tribute to Rebbetzin Chaya Mushka Schneerson, wife of the Lubavitcher Rebbe, the event is scheduled to coincide with her birthday on the 25th of Adar. Esther inspired the delighted crowd with her pleasant voice and beautiful songs, peppered with personal anecdotes and Chassidic lessons. Eight-year-old Sophie

Spier, a member of the Youth Opera of El Paso delighted the audience with a solo of “Oseh Shalom Bimromav” and later joined Esther on stage for an impromptu duet. Special thanks to our Patrons: Suzanne Azoulay, Mira Goldstein, Linda Holzer, Yocheved Kimmelman, Wendy Lansky, Rachel Nedow, Leticia Neiman, Rachel Oshry, Nancy Rothschild and Meralee Schlusberg. Sponsors: Ilisa Cappell, Helen Goldberg, Marcie Leff, Cindy Metrikin, Lisa Rosenbaum, Miriam Rosenbaum, Susy Rothschild, Martha Schlusberg and Pollie Toren.



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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 22 | 7:30 pm
Couvert: Adult - \$40 | Child (under 10 years) - \$18

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Your Passover Guide
Thursday, April 21 -
Saturday, April 30
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The Rabbi's Message



At the Seder, celebrating freedom is not merely encouraged to commemorate our Exodus from Egypt – it is obligatory. There is no alternative. Every Jew is duty-bound to eat matzah, drink four glasses of wine and prepare a festive meal. Even poverty is no excuse – on Seder night we are all royalty.

These mitzvot – icons of our freedom - were observed by our people during the most trying periods in our history, when the reality was very different than what is expressed by the wine and matzah. Even in concentration camps, soviet gulags and worse, Jews made many sacrifices to have a seder. What can be the value of going through the motions if the feeling and reality of freedom is non-existent?

When generations of Israelites were enslaved by ancient Egypt their morale was on the verge of collapse. Despite the assurances of Jacob and Joseph that redemption would certainly arrive, it was difficult to see the light at the end of the tunnel. When Moses the redeemer finally appeared on the scene, many were too disillusioned to dare to hope.

Exodus changed this forever. Collectively, the Jewish nation is eternally free. We are empowered with the knowledge that even exile has a purpose and confidant that the end will surely come. On a personal level, we have been granted the ability to transcend challenges and hardships by realizing that they are stepping stones to greater heights. Recently, a Jew in Israel was stabbed by a terrorist and as a result of the medical tests in the hospital a malignant tumor was discovered and immediately neutralized.

Dr. Viktor Frankl, a holocaust survivor, in his bestseller *Man's Search for Meaning*, asserts that survival in the concentration camps depended on faith in G-d. Otherwise, one would surely succumb to the terrifying reality. The Haggadah states that had G-d had not redeemed us on that fateful night, we would still be slaves to Pharaoh today. We would be susceptible to the slave mentality – deprived of the courage to march forward.

At the seder table be mindful that on Pesach we received the greatest gift of all. As a community and in our personal lives, the message of true freedom resonates even in the toughest moments. Be aware that imbedded in the negativity there is purpose and ultimately a positive outcome.

Best wishes for a kosher and joyous Pesach.

Rabbi Yisrael Greenberg

From Our Mail Box

Dear Rabbi and Mrs. Greenberg and family,

Many thanks for the beautiful Shalach Manot gift our family received from you. Everyone, especially our grandchildren, enjoyed opening each drawer to sample the delicious treats inside. Your thoughtfulness is much appreciated.

R. & S.L. and Family

Rabbi, I just wanted to thank you for the Purim visit and the good things you brought in the Purim bag. That was so wonderful and thoughtful of you. I loved your costume. S.W.

Rabbi Levi,
Had a little relapse - your words [during your visit at the hospital] were most generous and appreciated. M.R.

Mazel Tov

Baby Girl

Nechama Leah

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

Thank you Dr. Sidransky for gifting the prize money to Chabad.

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chabad@chabadelpaso.com

Director
RABBI YISRAEL GREENBERG
Editor
RABBI LEVI GREENBERG

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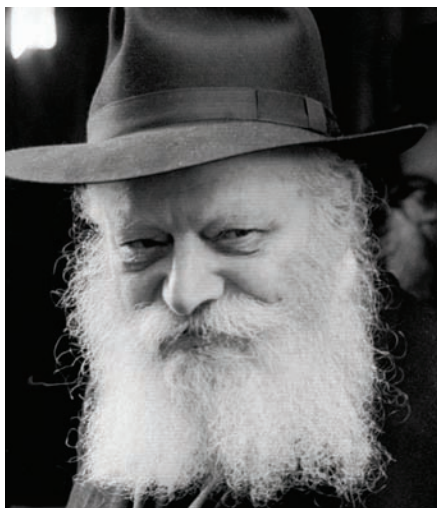
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A Holiday Message from the Lubavitcher Rebbe



the principle “Know G-d in all your ways,”; acknowledge and serve G-d in every way and in all activities. This is comprised of two categories: (a) The spiritual domain – Torah study and Mitzvah observance and (b) the secular domain – mundane matters of day to day life.

Engagement in Torah study and Mitzvah observance irradiates oneself, the immediate environment and the world at large with Divine light. Whether the individual’s study or observance is with a full measure of inspiration or at times with less enthusiasm, it always generates an intense level of divine illumination. This the “Sun” of divine service.

A unique aspect of the Festival of Pesach is the emphasis on the exact moment in time when the redemption occurred. The Torah states that Pharaoh freed the Jews “in the very middle of the night” and similarly pinpoints the exact hour they actually left Egypt - “in the very middle of the day.”

“Night” and “Day” respectively symbolize the opposing concepts of “darkness” and “light” in the spiritual sense. It follows that “midnight” and “midday,” respectively connote the bleakest darkness of the night and the brightest light of the day. This is connected with the symbolism of the sun and moon – the respective luminaries of night and day.

The sun and moon have two different and contrary ways of illuminating the earth: The lunar light, however brightly it shines, even at its maximum fullness, does not transform night into day. The sun on the other hand, however weakly it may shine on earth, such as at the beginning or end of the day, still makes day.

Divine service encompasses the totality of everyday life, as defined by

Then there is the domain of ordinary matters, such as eating, drinking and the like, which are not inherently considered mitzvot. When life is lived according to the lessons of Torah, even mundane routine becomes a source of inspiration by reflecting the “Great Luminary” of Torah, just as the moon is illuminated, and illuminates, by reflecting the light of the sun.

This is one of the lessons from the emphasis on the redemption occurring at midnight, alluding to mundane matters, which in relation to Torah and Mitzvot are like “night” to “day.” Even in the most materialistic aspects of secular matters one can, and should, completely free one’s self from subservience to materialism and its limitations.

Similarly, when one has reached the height of spiritual strength and brightness – comparable to the brightness of “midday” - there is still a need for “redemption.” To transcend the feelings of complacency and to strive for greater heights.

Celebration 114 continued from front page

70 new institutions in honor of the momentous milestone.

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

This year as well, Jews all over the globe will mark the day by increasing their efforts in promoting the Rebbe’s message of adding in goodness and kindness. In many metropolitan locations, mobile synagogues known as Mitzvah Tanks will traverse the streets to draw attention to the fast-approaching

holiday of Passover by handing out special handmade matzah and invite people to Seders.

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

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Save The Date

Celebrate Jewish Unity & Pride

Lag B'Omer BBQ

Thursday, May 26 - 5:30pm

Details to Follow

A Taste of Things to Come - Seudat Moshiach The Last Day of Pesach - Shabbat, April 30 at 7:00 p.m.

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

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

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

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

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

Join us at Chabad Lubavitch

Shabbat, April 30

for the Feast of Moshiach.

Mincha - 6:45 pm

*Followed by an inspiring meal
and Chassidic gathering.*

From the Rabbis' Blog

www.chabadelpaso.com/blog



Rabbi Levi Greenberg

The Precious Deed

"I have a story to share with you, Rabbi." As I entered Jeff's office he seemed visibly shaken. I know him as a calm and collected individual but today I could tell something unusual had occurred.

"This afternoon as I was driving on the freeway my tire had a blowout. By the time I managed to pull over to the shoulder the tire was a total wreck and I could not manage to pop it off. I called

AAA and they assured me assistance was on the way. A few minutes later a car pulled up behind mine and a fellow approached and offered to help in rapid Spanish. Showing him my AAA card I tried to determine if he was from AAA. Ignoring the card, he pulled out a few tools from his car, popped off my shattered tire, replaced it with the spare like a pro and in less than ten minutes sped off down the freeway. At that point I realized that there was no connection to AAA and he had simply stopped to help a complete stranger in need."

By now Jeff was in tears. "I wish I had paid him. Such random kindness, such selflessness... I know this is a blessing from Above so I decided to be sure to see you today to wrap Tefillin and say a prayer."

While the actions of Jeff's anonymous auto repairman are impressive and quite noble, I was moved by Jeff's reaction to the ordeal. Possibly this fine fellow works

in a body shop and to him the job was a standard procedure. Chances are that he will forget about the ten-minute stop in a short time, but Jeff will remember it warmly for a long while. Although such kind gestures occur fairly often, it made a deep impression on Jeff. None of his close friends and associates were able to assist him and this mentch of a human being did him a supreme favor.

As we wrapped Tefillin it dawned on me that this is one of the most empowering ideas articulated in Chassidus for over two centuries. At times we may experience spiritual fatigue and wonder if the mitzvah observed out of route – lacking enthusiasm and devotion – has any value? For that matter, is it worth investing disproportionate resources of time, energy and money to encourage a single Jew to do a single mitzvah, when the expectations of his or her continued growth in commitment to Judaism is unclear?

The answer to both questions

is: Yes! Whereas Jeff's fond memories of that roadside encounter may fade over time, the effect of each individual mitzvah is eternal. In our universe it may seem like a fleeting moment, but when we recite a blessing on the Lulav, give a coin to charity or light Shabbat candles we are fulfilling G-d's desire – and G-d transcends time.

Think about it! Currently, none of the great Jewish leaders and saints of the Biblical and Talmudic eras can arouse such joy by G-d. Only living mortals on planet earth are capable of it. Even if the language of the blessings may be foreign and the environment of the synagogue strange, the action is what truly counts. It may seem random and out of context, but every mitzvah is elevated to a realm of infinitude and G-d will cherish and be delighted by it for eternity.

We have been granted the insight to appreciate the divine preciousness and everlasting relevance of even an isolated random mitzvah.

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Sunday	Monday	Tuesday
Shacharit 9:00am Chabad Hebrew School - 10:00am - 12:00pm Mincha 7:00pm	Shacharit 7:00am Mincha 7:00pm	Shacharit 8:30am Downtown Talmud Class 12:00 noon - 1:00pm Mincha 7:00pm Torah Studies 7:45pm
Wednesday	Thursday	Friday
Shacharit 8:30am Mincha 7:00pm Class for Women 7:30pm - 8:30pm	Shacharit 7:00am Lunch and Learn 12:00pm Mincha 7:00pm	Shacharit 8:30am Kabbalat Shabbat 7:15pm
Shabbat		
Shacharit 9:30 am • Followed by A Sit Down Kiddush • Mincha will follow the Kiddush Children's Program 11:00am • Maariv, Havdalah and film after Shabbat		
Chabad is always hosting new classes and programs. To receive updates, e-mail 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.		



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Seeing The Blind

By Boruch Shlomo Cunin

As the sun was about to set, my train broke down in the middle of the Bronx and I had to walk. Heading in the general direction of Pelham Parkway, I kept asking people where the address was. I remember one helpful soul who told me, "Son, you've got a long way to go!"

Earlier that afternoon, a group of students in Brooklyn had finished baking the last of the Passover matzah. It was 1958, and the Lubavitcher Rebbe had a custom of giving hand-baked matzah to people as a spiritual gift before Passover. He would stand for hours, greeting people and handing them matzah. The Zohar says matzah is the "bread of faith," and simply eating it nourishes the soul.

The Rebbe would give matzah first to the people who had to travel far, because riding in a car or subway is not permitted on Shabbat and Jewish holidays. I was 16 and had to get home to 167th and Jerome Avenue in the Bronx, which was pretty far away. When I approached the Rebbe, he handed me matzah and asked if I could deliver some to a certain family.

Ideally, I would have taken a taxi from the subway station, asked the driver to wait, delivered the

matzah, and gotten home in time for our Seder. But life is seldom ideal. Eventually, I found the address, which turned out to be a housing project. I knocked on the door and out came a man with no shirt, tattoos and a potbelly.

"What is it?" he snapped. In the Bronx, it's proper etiquette to snap when greeting someone. "Excuse me, are you Mr. So-and-so?" I asked. "Yeah," he said. I noticed the loaf of rye bread sitting on the table, definitely not a traditional Seder food. I said, "The Rebbe sent me."

"The Rebbe? Oh, please come in," he said. The tiny kitchen contained only a small table, some chairs and a hot plate. I didn't understand what I was doing there, delivering matzah to a family that wasn't celebrating Passover. Then I thought, perhaps that's exactly why I was there.

I asked the man if he would like to have a Seder. He agreed and called for his wife to come in. She entered, visibly pregnant, with two beautiful little girls, maybe five or six years old, trailing behind. Both girls were blind.

We cleared off the table. I put a hat on the man's head and said, "Okay, we're having a Seder!" I

tried to remember the blessings in the proper order, but it was difficult without a Haggadah. We ate the matzah and used water and paper cups to recall the four cups of wine. I tried to think what the Rebbe would do if he was here. I looked at the little girls and at their mother, about to have another child, and began to tell them some things I had learned from the Rebbe.

I told them that we have to have faith. On this night, G-d liberated our ancestors from slavery, and He liberates us, too. The husband and wife seemed to hang on every word, like they were getting nourishment just by listening. I told them that on Passover, we journey through our personal Egypt to freedom, and that G-d doesn't put on our shoulders more than we can carry. Once you know that, and believe it, you're already liberated. We sang songs with the children and time flew.

At 1:00 a.m., the woman put the girls to bed and it was time for me to leave, but I had to ask the man how he knew the Rebbe. It turned out he was a tanner and was acquainted with a rabbi who worked at another section of the meat plant. Several months ago, his wife had become pregnant. Since they had a disease that caused their children to be born

blind, their doctor recommended an abortion. The man was very depressed and didn't know what to do. So he asked this rabbi, who suggested that he write a letter to the Lubavitcher Rebbe. The Rebbe wrote back, saying that they should have faith in G-d and have the child.

As I was about to leave, the man said, "You know, my wife and I weren't sure about this. How are we supposed to have faith? How are we supposed to forget what is and have hope? We didn't think it was possible. But tonight, hearing about faith and how G-d gives us the strength to overcome our personal Egypt, well, now we understand."

Their son was born fully sighted. Over time, I lost track of this family, but years later I learned that the daughters had married and that each had several children, all sighted.

To really describe the Rebbe's love for hundreds of thousands of Jews and non-Jews all over the world would be impossible. The best I could do is to write about a poor family in the Bronx, living in a housing project for the blind. And how the Rebbe had faith hand-delivered to their door.

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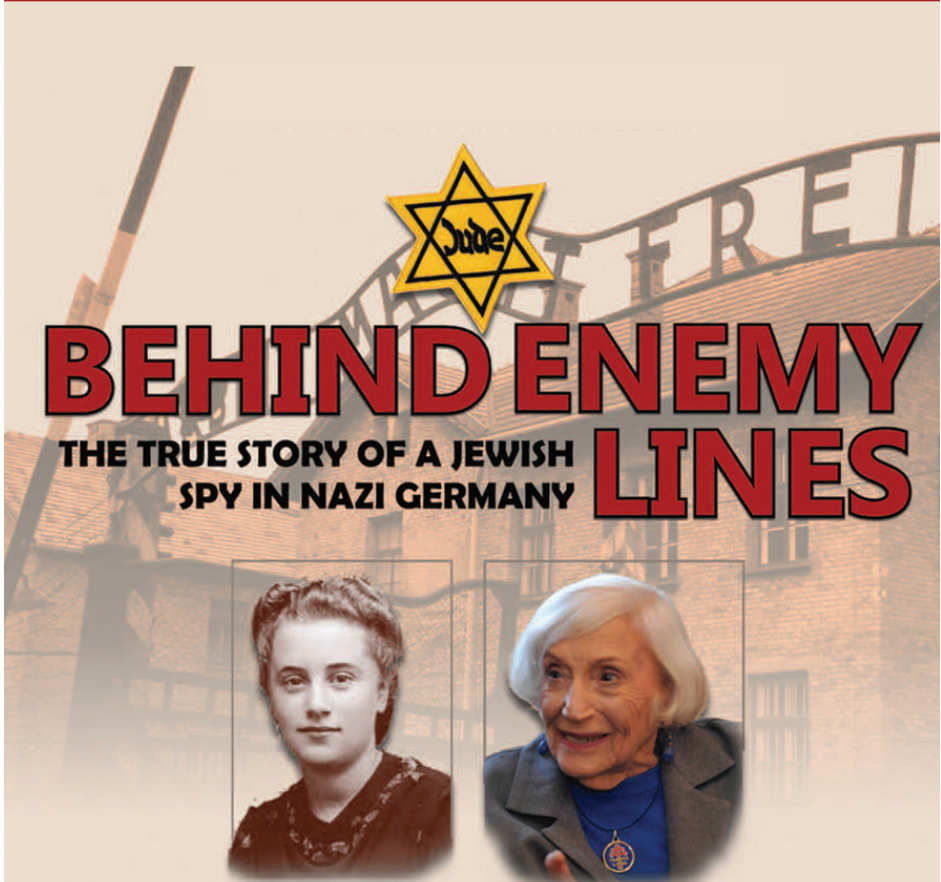
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Details To Follow

Jewish Youth Zone - Purim Family Fun Day



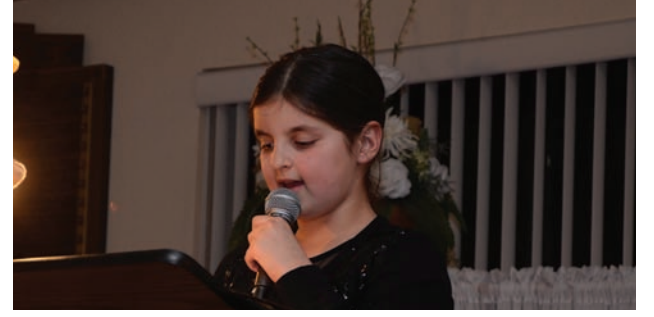
Purim Eve at Chabad



Purim in Persia



Le Café Chabad



Raffle Drawing - Tacos and Wine



Smile on Seniors - Hamentashen Workshop



Learning the Purim story at Chabad Hebrew School.



Delivering Mishloach Manot (Purim gifts) at The Monte Vista.

Your PASSOVER Guide - 13 - 22 Nissan

What Is Chametz?

Before You Passover: It is time to clean your house and create a chametz free zone. All chametz should be placed and locked in a closet for the eight days of Passover.

Chametz is any foods that are forbidden on Passover: any leavened products containing wheat, barley, oats, rye or spelt.

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

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

Today, that's no big deal—the supermarket aisles are loaded with “Kosher for Passover” products. Fruits, vegetables and most raw and unprocessed foods are kosher for Passover. (Consult with your Rabbi about using beans or legumes). It is a good idea to plan to go healthy for the eight days and cook everything from scratch. For a complete guide to preparing your house for Passover, along with a storehouse of knockout recipes, get your hands on “The Spice and Spirit of Kosher for Passover Cooking” (LWO, 2003), available at most Jewish bookstores. For other recipe ideas visit www.passover.net. Feel free to call us at 584-8218 with any questions.

Chametz for Sale

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

Thursday, April 21, 2016

Search Warrant – At nightfall (8:05pm) we formally search our homes for chametz. Tightly roll ten pieces of chametz in paper wrappings and hide them around your 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, say this blessing:

Bo-ruch A-toh Ado-noi

E-lo-hei-nu Me-lech Ho-olom

A-sheh Ki-de-sha-nu Be-mitz-vo-sov

Ve-tzi-vo-nu Al Bee-ur Cho-metz.

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

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

Friday, April 22, 2016

Life in the Fast Lane – When G-d slew the firstborn sons of Egypt, he spared the Jewish firstborns.

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

You're Fired – After having cleaned your house and sold your chametz, the ten pieces of chametz found during the formal search are burned in the morning. 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 10:51 am. Burn chametz before 11:58 am.

Prepare To Celebrate – To help build up an appetite for the Seder avoid eating any foods found of the seder plate, especially matzah. If you're a lover of bitter herbs or salt water, this may be a tough day.

Passover Begins

Friday Evening,
April 22, 2016:
The First Seder

Saturday Evening,
April 23, 2016:
The Second Seder

Saturday Night, April 23, 2016

Be Counted - 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.

Monday, April 25 — Thursday, April 28, 2016

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

Thursday, April 28, 2016

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 on a pre-existing flame for use on a Shabbat that immediately follows it.

This year (5776/2016) the Last Days of Passover occur on Friday and Shabbat, so an eruv tavshilin is made on Thursdays day afternoon before the holiday candles are kindled. This eruv consists of 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 eaten on Shabbat.

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

Saturday, April 30, 2016

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

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

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

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

5776 - April 21 - April 30, 2016

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-à-vis each other.

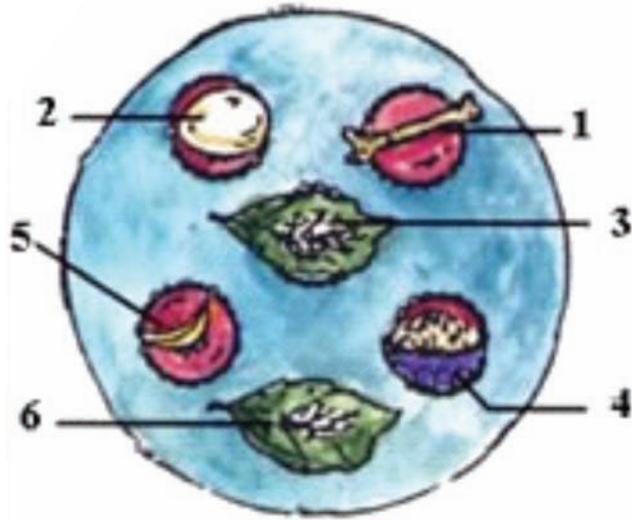
Here's how to set up your Ka'arah:

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



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

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

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

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

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

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

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

is kept pure until the moment it is mixed with the flour to bake the shmurah matzah.

In the bakery itself shmurah matzot are made under strict supervision to avoid any possibility of leavening during the baking process. Shmura 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 shmura matzah on each of the two Seder nights for the matzot of the Seder plate.

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

continued on page 10 ...

... *Passover Guide* continued from page 9

essential self; to come face to face with who we really are.

Step 6 RACHTZAH (Washing hands)

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

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

Step 7 MOTZIE (Thanking G-d for bread)

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

“... Who brings forth bread out of the earth.”

Then return the bottom matzah to the Seder Plate.

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

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

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

Step 8 MATZAH (Bless the matzah)

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

Break off a piece from each of these two matzahs for yourself and for each of those sitting at your table. Everyone

eats at least two ounces (about two thirds of a matzah). To do this, you may need an auxiliary reserve of matzah. Lean to the left while you munch.

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

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

Step 9 MAROR (Bitter herbs)

Maror is the bitter taste of our slavery in Egypt. Dip at least one ounce of bitter herbs (horseradish, romaine lettuce or both) in charoset, which recalls the mortar of our enslavement, then shake off the charoset. It’s a delicate balance: You want bitter herbs, but you want to sweeten the bitterness. Say the blessing: “... Who commanded us concerning



eating bitter herbs.”

We can never get used to Egypt, thinking, “They are our masters, we are their slaves, and that’s the way it is.” Being stopped from true self-expression must remain something we

feel bitter about, something that is not right and needs to change.

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

Step 10 KORECH (Sandwich)



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

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

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

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

Step 11 SHULCHAN ORECH (Festive meal)



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

Dinner is served.

Step 12 TZAFUN (Out of hiding)

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

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

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

Step 13 BAIRACH (Grace after meal)

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

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

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

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

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

Step 14 HALLEL (Praise)



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

final cup while leaning to the left.

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

Step 15 NIRTZAH (Acceptance)

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

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

Next Year in Jerusalem!

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

The Pesach Calendar • Nissan 13-22, 5776 • April 21 - April 30, 2016

First Days of Pesach		Last Days of Pesach	
Thursday, April 21	Formal Search for the Chometz.....8:05pm	Thursday, April 28	Candle Lighting Time7:27pm Blessing #3 Mincha7:15pm Eiruv Tavshilin (see page 8)
Friday, April 22	Shacharit-Followed by Siyum for the Fast of the First Born7:00am Stop eating Chometz before10:51am Destroy Chometz before11:58am Candle lighting7:22pm Blessing #1 and #2 Mincha7:15pm 1st Seder Chabad Community Seder7:30pm		Friday, April 29
Saturday, April 23	Shacharit.....9:30am Mincha7:15pm Candle Lighting Time after8:19pm (from a pre existent flame) Blessings #3 and #2	Saturday, April 30	Shacharit.....9:30am Yizkor11:00am Mincha6:45pm Seudas Moshiaich7:00pm Holiday Ends after8:25pm
Sunday, April 24	Shacharit.....9:30am Mincha7:15pm Holiday ends8:20pm		

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 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 Shabbat and of Yom Tov.

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 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.

THE GREAT CHAMETZ SEARCH

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

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

B"H

SALE OF CHAMETZ FORM

I the undersigned, fully empower and permit Rabbi Yisrael Greenberg to act in my place and stead and on my behalf to sell all the chametz possessed by me, knowingly or unknowingly as defined by the Torah and Rabbinic Law (e.g. chametz, 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 5776/2016.

Name: _____

Address: _____

City/State/Zip: _____

Signatures: _____

(Husband and wife please specify names)

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

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

Mail early so that it reaches us no later than Monday, April 18th, 2016.

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.

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 - Living Legacy Program for Children ... \$100,000
 - Commercial Kosher Kitchen (Dairy) \$75,000
 - Foyer \$75,000
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 - 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.....\$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
 - Mezuzot (5)\$1,800 each
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 - Mechtzah.....\$25,000
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 - Siddur Book Case.....\$18,000
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 - Chazzan’s Lectern.....\$10,000
 - Tallit Rack (Reserved).....\$5,400

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

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- AMUDIM/PILLARS**
\$100,000
- SHOMRIM/GUARDIANS**
\$72,000
- NEDIVIM/BENEFACTORS**
\$54,000
- BONIM/BUILDERS**
\$36,000
- CHAI/SUPPORTERS**
\$18,000
- CHAVERIM/COLLEAGUES**
\$10,000
- YEDIDIM/FRIENDS**
\$3,600
- TOMCHIM/ADVOCATES**
\$1,000