We will gather at our Synagogue on Wednesday evening, March 4. We will wear kipot (yarmulkes), and head coverings. We will say blessings before the reading of the Megillah. We will dress in costume. We will sing Purim songs. We will eat Hamentashen. We will use groggers to drown out Haman’s name. We will read the entire Book of Esther. We will bring our children and family members. We will celebrate the victory led by Esther and Mordecai over the evil Haman and his henchmen.

But there is one thing we will not do which seems to be inconsistent with the observance of every other Jewish festival. We will not mention God’s name throughout the entire reading of the Megillah. This practice of omitting God from the observance of this holiday, which speaks of the triumph of good over evil and the survival of the Jewish people in ancient Persia at a time when an attempted genocide against us was the plan of our enemies, raises a number of questions. Why should we celebrate Purim in a synagogue? Why should we cover our heads? And most importantly, why is God not mentioned at all? Of the 24 books in the Tanach, the Book of Esther is the only one which never mentions God by name!

As I was researching the answers to this interesting question, I discovered a variety of opinions and comments. In a class I had taken years ago in rabbinical school, one of my mentors explained that it was intentional, and the purpose was to show that God “works behind the scenes.” God is an invisible Director Who is ensuring that everything comes out correctly. This teaches us that just because we don’t always feel the presence of the Lord doesn’t mean that God is ignoring us or doesn’t care about us.

Another commentator suggests that the major point of the book is directed more to the heroism of a “woman of valor” than to God’s intervening on behalf of the Jewish people. Once again, although God is clearly available to Esther, He allows her to capture the spotlight and become the focus of the story.

Yet another opinion reflects on the fact that Esther fasts before she approaches the King and also asks the Jews of Persia to fast for her. The tradition of fasting in Judaism is always in fulfillment of showing God our sincerity in regard to mourning, atonement or prayer. Therefore, Esther’s act of denying herself food and requiring the Jewish people to act accordingly implies God’s presence, even though the Almighty is not specifically mentioned. Rabbi Israel Drazin points out that in the Megillah, the Jews pray and Mordecai refuses to bow down to Haman because of their Jewish beliefs, but even in those cases it does not explicitly say that it is before God that this religious behavior takes place. Ibn Ezra, one of the classic Jewish commentators states that God is not mentioned so that the Pagan citizens of Persia will not bring into the story their polytheistic beliefs with a plethora of names of their gods, which would diminish the main theme of the story.

So we can see that in this Biblical chronicle, while we can feel the presence of God and even attribute the victory to God, the Book of Esther itself remains

con’t on p. 2
devoid of God’s name. As members of a religion which
has no physical image of God, the Purim story is actually
consistent with the faith we show every day when we
pray, and especially on every Shabbat and holiday when
we come to synagogue to communicate with an invisible
Deity. We see manifestations of God every day when we
look at our children and grandchildren, when we experi-
ence love, when we marvel at the beauty of the moun-
tains, and the uniqueness of every human being, and
when we agree to “repair this world” which God has
provided for you and me.

Stephen A. Leon
Rabbi

Happy Purim!!

Spring Forward
Don’t forget to move your clocks ahead on
Saturday evening, March 7
(or 2:00 a.m. early Sunday morning)

Please join us for the
unveiling of the monument
of our beloved member
Domingo Ruiloba
at the B’nai Zion Cemetery on
Sunday, March 1
1:00 pm

The Messenger is published monthly, except July and August
DEADLINE FOR THE NEXT ISSUE OF THE MESSENGER IS March 15
Articles and pictures should be emailed to the synagogue office at
bnaizion.congregation1@gmail.com
Congregation B’nai Zion ☞ 805 Cherry Hill ☞ El Paso, Texas ☞ 79912 ☞ 915-833-2222
www.congregationbnaizion.org
This 14th of Adar we celebrate the holiday of Purim, one of Judaism’s most fun-filled holidays. It is the day when we commemorate the salvation of the Jewish people from a plot seeking our total eradication. During Purim we attend the reading of the Megillah, many of us dressed in costumes. During the reading we make sure that Haman’s name is booed as loud as possible. We have a carnival and eat hamantashen for dessert during the seudah. For sure it is a fun time.

Unfortunately, the events of these last few months have clearly put a dent in our joy. The rise in anti-Semitism in Europe, and indeed in many parts of the world, should make us pause and think about the blessing of living in a country where we can freely and, without fear, practice our religion. As we approach the celebration of Purim I could not avoid thinking about the fact that it is very easy to take this blessing for granted.

As you prepare to send and receive mishloach manot, please take some time to think about the many communities around the world where Purim’s spirit of joy has been significantly diminished. Let us make this a time of reflection and renewal of our commitment to our religion and values, and to the strengthening of those things that join us as the Jewish Community of El Paso.

Cesar Carrasco
President, Congregation B’nai Zion
carrasco.cesar2@gmail.com

Celebrate Purim!

Wednesday, March 4
6:30 pm
Megillah Reading
Costume contest,
Hamantashen and ice cream bar,
and this year’s entertainment

Karaoke
We need volunteers to sing on or off key!

Thursday, March 5
Megillah reading 6:45 am

Shalom Broadway
Sunday, March 1st
7:00 pm
B’nai Zion Social Hall
Celebrate the contributions of Jewish composers and lyricists to the great American songbook, performed by local talent.

Admission free – donations welcome

desserts provided

For more information, contact Congregation B’nai Zion at 915-833-2222.

Give My Regards to Broadway
**Talmud Torah Shabbat**

Friday evening, March 20  
6:15 pm  
followed by Shabbat dinner  
The Talmud Torah students will participate in the services and lead Shabbat songs during dinner.  
*The cost of the dinner is $4 per person.  
Reservations must be made by March 12.*

**Talmud Torah Model Seder**

Sunday morning, March 22  
10:30 am  
in the social hall, following regular  
Talmud Torah classes  
*Parents, grandparents and siblings are encouraged to attend.*

We are thrilled to inform you that the Jewish Federation of Greater El Paso is planning a trip to Israel **October 12-21, 2015**. This trip is open to adult women and men. If you are interested in joining us, please contact the Jewish Federation (915-842-9554).

**Children’s Shabbat Service**

ages 4-8  
led by Sherry Grinsteiner  
**10:30 am to noon**  
March 7 & 21  
April 4 & 18  
May 2 & 16

**AARON WECHTER MEMORIAL SCHOLARSHIP FUND**

accepting applications for 2015 Fall Semester

Aaron Wechter was a long-time leader in the Jewish and business community in El Paso, Texas. Last year a UTEP Memorial Scholarship was established in his name. It was created to financially assist a worthy student interested in bettering the Jewish community of El Paso. Anyone interested in applying can contact the UTEP Office of Scholarships (call 747-5748 or email scholar@utep.edu). Completed application forms, with personal statements attached, must be received or postmarked no later than **Wednesday, April 15, 2015**.
PASSOVER SERVICES

FORM FOR SALE OF HAMETZ

I/We ______________________________________
hereby authorize Rabbi Stephen Leon to dispose of all
hametz which may be in my/our possession, wherever
it may be, at home, place of business, or elsewhere in
accordance with the requirements and provisions of
Jewish Law.

NAME _____________________________________
ADDRESS _________________________________
CITY ______________________________________

Please return this form by
Friday morning, April 3 at 9:00 am.

2nd Night of Passover
Community Seder
Saturday, April 4, 2015

Mincha will begin at 6:45 pm
followed by the Seder

Dinner catered by Gerry Chaplain
$25.00 adults
$15.00 for children under 13
children 4 and under eat free

Please contact the office with your payment and reservations.
Last year’s attendance for this event was overwhelming, so this year
we will only order enough food for those who pay for a reservation.

Absolutely no reservations will be taken after Friday, March 27
(office closes at noon)
PASSOVER AND ITS CUSTOMS

INTRODUCTION
Passover is the supreme Jewish holiday, the most universally celebrated. There is no holiday in the Jewish calendar over which the Jews make more of a tumult—the preparations beginning in some households weeks before the event. The reason is clear. From the very first Passover—celebrated in Egypt—the holiday has been celebrated in the bosom of the family. Family is a supreme Jewish value.

THE NAMES
Passover occurs on the 15th day of Nisan and is called the time of our freedom in our liturgy. The name Pesach refers to two events:
1. The placing of blood on the doorposts of the Hebrews’ homes at the time of the first Passover; the blood came from the Karbon Pesach, or the Paschal Lamb, which was sacrificed to G-d on the eve of the Exodus.
2. In Hebrew the verb ‘pesach’ means ‘pass over’ and it refers to the Angel of Death who passed over the homes of the Hebrews and killed only the first born of the Egyptians.

The holiday has several names. The word Passover comes from the Hebrew word Pesach, which itself is the noun form of the verb pasah. During the last of the Ten Plagues—the slaying of the first born sons—the Angel of Death is said to have “passed over” the houses of the Israelites. For this reason, the holiday is also known as Leil Shimurim, a night of observing, in which Israel has no fear. A third name is Hag haMatzot, after the unleavened flat bread, eaten because the hastily departing Israelites could not allow bread the time to rise. The fourth name of the holiday is Hag ha‘Aviv, the Feast of Springtime. Just as springtime connotes the rebirth of nature after a long winter, Passover celebrates the rebirth of a people after years of slavery.

THE DATE
Passover is therefore one of the Jewish New Years. Indeed Nisan, the month during which it is celebrated, is called in the Torah, the first month of the year. (Tishrei, the month of Rosh Hashanah, is the seventh.) Like Sukkot, Pesach begins at the full moon, on the 15th of the month, and ends in Israel after seven days and in the Diaspora after eight. For the record, the date of the Exodus is sometime during the 13th century BCE.

THE SEDER
The word Seder literally means order. In the Diaspora there is a Seder on each of the first two nights of Pesach; in Israel, on the first night. This order was given to us probably to assure that, in our flights of story-telling fancy, we do not forget to observe the other basic requirements.

PASSOVER CUSTOMS

BEDIKAT HAMETZ — Search for leaven
On the evening before Pesach the entire house is searched for leaven. This is done by using a candle for light, a feather to sweep the crumbs and a spoon to hold the crumbs.

BIOR HAMETZ — Burning hametz
All of the leaven is then burned in the backyard (only a few symbolic crumbs). This must be done before 9:00 a.m. on the morning of the first Seder—Friday, April 3rd.

MEHIRAT HAMETZ — The selling of hametz
Any manner of hametz (leavened food or utensils) owned by a Jew during the Passover holiday is forbidden for use forever. Since one cannot dispose of all hametz before the holiday, he must arrange for a formal Mehirat Hametz or sale of the leaven to a non-Jew, which is then re-purchased after Passover. All such hametz and utensils should, therefore, be locked in a special place by April 3rd. As not everybody is familiar with the legal technicalities of the law regulating such sale, it is the custom to sell it to a non-Jew. For your convenience in observing this law, an authorization form is in this bulletin and should be completed and returned to the Synagogue office by Friday, April 3rd.

MOTZI FRIDAY NIGHT AND SHABBAT MORNING
Since our homes should be cleared of all hametz by Friday morning, we should use egg matzah for the Motzi on Shabbat.

MAOT CHITTIM — Helping Charities
At this time of Pesach, when one sells his hametz or when one prepares for the Seder, he is obligated to give to a worthwhile charity. May I suggest a contribution to the Rabbi’s Discretionary Fund to help the poor. These contributions may be sent to our office c/o Rabbi Leon. Contributions to one’s favorite charity or Jewish Family and Children’s Services also is appropriate.

TA’ANIT AND SIYUM B’HORIM — Fast and service for first born males
All first born Jewish males are required to fast the day before Passover in order to remember the first born Egyptian males who were killed by G-d’s hand at the time of the Exodus. In order to change this obligation to a Mitzvah, a tractate of the Talmud is completed at a service early in the morning. If they attend a siyum—a party celebrating the completion of a cycle of study—they may break the fast. Such a siyum will take place on Friday, April 3rd, following the morning service that begins at 6:45 a.m.
THE SEDER

Passover begins with the lighting of the candles. On the first evening of Passover the following prayers are said when lighting the candles:
1. “Baruch ata adonei eloheinu melech ha’olam asher kidshanu b’mitzvotav v’tzivanu lihaddilk n’ear shel Yom Tov.”
2. “Baruch ata adonei eloheinu melech ha’olam sheheheyanu v’kiyissenu v’kiyissenu v’kiyissenu.

On the second night of Passover the prayers are the same.

On the 7th and 8th evenings of Pesach, only the first prayer is said when lighting the candles.

Prior to the Seder, every family should attend Passover services at the Synagogue. Then they return home for the Seder.

The word Seder means ‘order’ and the Seder book called Haggadah means ‘story.’ The Seder service consists of 14 parts. One should consult his own Haggadah for the appropriate prayers.

These are the parts of the Seder:
1. Kiddush: Prayer over the wine
2. Uritch: Wash hands using a pitcher or cup poured over the hands. No blessing is said because we are not yet ready to eat the meal, only to eat the karpas.
3. Karpas: A green vegetable (celery or parsley) is dipped into salt water and the prayer is said.
4. Yachatz: The middle matzah is divided in half; one half is returned, the other is hidden for the afikomen.
5. Mageed: The story of Pesach is told. This lengthy part of the seder includes the four questions, “we were slaves,” the four sons, God’s promise, Dayeinu, the three symbols.
6. Rachatz: We wash our hands once more, this time with the appropriate blessing for we are about to eat the meal.
7. Motzi Matzah: The prayer “Hamotzi” is said and then a special prayer concerning God’s command to eat matzah is offered. Then a piece of matzah is eaten.
8. Maror: We remember the bitter times of slavery by dipping the herb into charoset and saying the prayer.
9. Koreych: A sandwich is made and eaten consisting of two pieces of matzah, maror and charoset.
10. Shulchan Oreych: “The Set Table.” The meal is eaten.
11. Tsafun: Dessert, everyone receives a piece of the afikomen which has been recovered from the child who found it, for a gift.
12. Barach: The grace after meals is said by all.
13. Hallel: Songs of praise to God are sung. This occurs after the cup of Elijah is discussed.
14. Nirtzah: Conclusion. Final prayers and then many songs of Pesach are sung.

SERVICES

On the first two and the last two days of Passover, it is customary to attend synagogue services. Special Passover prayers and appropriate Torah readings are said. Please check the schedule of services. During Chol Hamoed Pesach, the intermediate days between the first and last two days, additional prayers are offered at services. Most regular customs of the weekday are observed – one may ride, go to work, etc. However, for all 8 days only Passover products may be eaten.

On the first day of Passover the prayer for dew is offered. On the eighth day of Passover the Yizkor Memorial services are offered. It is customary to conclude the second day of Passover and the eighth day at the synagogue with the Havadalah Service.

SEFIRAT HAOmer

Beginning with the second night of Passover, and continuing for forty-nine nights, we count the Omer, in accordance with the Biblical injunction: “From the morrow of Pesach, from the day of your bringing the Omer, you can count seven full weeks.” The Omer was a special offering of barley gathered from the newly ripened grain, which then permitted the use of the spring harvest. In Temple times, the harvesting of the Omer on the second night of Pesach was an occasion of great celebration in the streets of Jerusalem.

Beginning with the second night of Passover, and continuing for forty-nine nights, we count the Omer, in accordance with the Biblical injunction: “From the morrow of Pesach, from the day of your bringing the Omer, you can count seven full weeks.” The Omer was a special offering of barley gathered from the newly ripened grain, which then permitted the use of the spring harvest. In Temple times, the harvesting of the Omer on the second night of Pesach was an occasion of great celebration in the streets of Jerusalem.

Beginning with the second night of Passover, and continuing for forty-nine nights, we count the Omer, in accordance with the Biblical injunction: “From the morrow of Pesach, from the day of your bringing the Omer, you can count seven full weeks.” The Omer was a special offering of barley gathered from the newly ripened grain, which then permitted the use of the spring harvest. In Temple times, the harvesting of the Omer on the second night of Pesach was an occasion of great celebration in the streets of Jerusalem. The counting of the Omer must take place after sunset. Immediately before stating the daily and weekly number of the Omer, we recite the benediction “Al Sefirat HaOmer.”

THE SEDER

Passover begins with the lighting of the candles. On the first evening of Passover the following prayers are said when lighting the candles:
1. “Baruch ata adonei eloheinu melech ha’olam asher kidshanu b’mitzvotav v’tzivanu lihaddilk n’ear shel Yom Tov.”
2. “Baruch ata adonei eloheinu melech ha’olam sheheheyanu v’kiyissenu v’kiyissenu v’kiyissenu.

On the second night of Passover the prayers are the same.

On the 7th and 8th evenings of Pesach, only the first prayer is said when lighting the candles.

Prior to the Seder, every family should attend Passover services at the Synagogue. Then they return home for the Seder.

The word Seder means ‘order’ and the Seder book called Haggadah means ‘story.’ The Seder service consists of 14 parts. One should consult his own Haggadah for the appropriate prayers.

These are the parts of the Seder:
1. Kiddush: Prayer over the wine
2. Uritch: Wash hands using a pitcher or cup poured over the hands. No blessing is said because we are not yet ready to eat the meal, only to eat the karpas.
3. Karpas: A green vegetable (celery or parsley) is dipped into salt water and the prayer is said.
4. Yachatz: The middle matzah is divided in half; one half is returned, the other is hidden for the afikomen.
5. Mageed: The story of Pesach is told. This lengthy part of the seder includes the four questions, “we were slaves,” the four sons, God’s promise, Dayeinu, the three symbols.
6. Rachatz: We wash our hands once more, this time with the appropriate blessing for we are about to eat the meal.
7. Motzi Matzah: The prayer “Hamotzi” is said and then a special prayer concerning God’s command to eat matzah is offered. Then a piece of matzah is eaten.
8. Maror: We remember the bitter times of slavery by dipping the herb into charoset and saying the prayer.
9. Koreych: A sandwich is made and eaten consisting of two pieces of matzah, maror and charoset.
10. Shulchan Oreych: “The Set Table.” The meal is eaten.
11. Tsafun: Dessert, everyone receives a piece of the afikomen which has been recovered from the child who found it, for a gift.
12. Barach: The grace after meals is said by all.
13. Hallel: Songs of praise to God are sung. This occurs after the cup of Elijah is discussed.
14. Nirtzah: Conclusion. Final prayers and then many songs of Pesach are sung.

SERVICES

On the first two and the last two days of Passover, it is customary to attend synagogue services. Special Passover prayers and appropriate Torah readings are said. Please check the schedule of services. During Chol Hamoed Pesach, the intermediate days between the first and last two days, additional prayers are offered at services. Most regular customs of the weekday are observed – one may ride, go to work, etc. However, for all 8 days only Passover products may be eaten.

On the first day of Passover the prayer for dew is offered. On the eighth day of Passover the Yizkor Memorial services are offered. It is customary to conclude the second day of Passover and the eighth day at the synagogue with the Havadalah Service.

SEFIRAT HAOmer

Beginning with the second night of Passover, and continuing for forty-nine nights, we count the Omer, in accordance with the Biblical injunction: “From the morrow of Pesach, from the day of your bringing the Omer, you can count seven full weeks.” The Omer was a special offering of barley gathered from the newly ripened grain, which then permitted the use of the spring harvest. In Temple times, the harvesting of the Omer on the second night of Pesach was an occasion of great celebration in the streets of Jerusalem. The counting of the Omer must take place after sunset. Immediately before stating the daily and weekly number of the Omer, we recite the benediction “Al Sefirat HaOmer.”

The forty-nine days link the festival of Passover, the celebration of our physical redemption, with the festival of Shavuot, which occurs on the fiftieth day, when we celebrate our spiritual redemption, the giving of the Torah at Mt. Sinai.

“Baruch ata adonai eloheinu melech ha’olam asher kidshanu b’mitzvotav v’tzivanu al sefirat ha’omer. Blessed art Thou, Lord our G-d, King of the universe who has sanctified us with His commandments, and commanded us regarding the counting of the Omer.”

PASSOVER RULES

1. Hametz – The term hametz or leaven refers to food, dishes, and utensils that are prohibited for use on Pesach.
2. Forbidden for use – Foods and drinks made from wheat, rye, barley, oats, millet, as well as derivatives of those grains. Rice, corn, peas and all types of legumes are not for Passover use. (Sephardic Jews do use rice)
3. Permitted for use – The following foods may be used for Passover in unopened packages or containers and require no Kosher L’Pesach label: coffee, sugar, tea, salt, pepper. Frozen vegetables normally permitted for Passover use are permitted. Fresh fruits and vegetables (except those mentioned above) are permitted. Other products require Kosher L’Pesach labels and should be verified by Rabbinic signature.
4. Dishes and utensils
   a) Silverware, knives, forks and spoons made wholly of metal require thorough scouring, and immersion in boiling water.
   b) Glassware may be koshered by soaking in water for 72 hours. The water must be changed at least once a day.
   c) Metal pots and pans must be totally immersed in boiling water. The container used for this purpose must be heated with a red hot stone.
   d) Earthenware, enamelware, and porcelain utensils used during the year may not be used on Passover.
   e) Utensils used for baking during the year should not be used.
   f) Refrigerators and freezers should be thoroughly cleaned and the shelves should be covered.
   g) Ovens and ranges must be thoroughly scouring and all the gas jets or the electricity should be turned on for 5-7 minutes to burn out all the hametz.
   h) Dishwashers may be used after thoroughly scouring with boiling water and the use of a new tray.
SISTERHOOD

Power Play 2: Game Day

Join
B’Nai Zion Sisterhood
and the
El Paso Chapter of Hadassah
for
SPRING GAME DAY

Wednesday, March 11
11:30 AM - 4:00 PM
B’nai Zion Friedman Social Hall
$10.00 per person
includes a delicious lunch, snacks,
and door prizes
Please RSVP to Marcia Schwartz

Words Have Power 2: Book Club

start reading...

The Storyteller
by Jodi Picoult
for a book discussion, led by Annette Stone

Thursday, April 30
7:00 pm
Temple Mt. Sinai board room
sponsored by,
CBZ Sisterhood, Women of Reform Judaism, Hadassah
“In this searingly honest novel, Jodi Picoult gracefully explores
the lengths we will go in order to protect our families and to
keep the past from dictating the future.”

Congregation B’nai Zion would like
to extend a special THANK YOU to
Bill Carvajal
for being an underwriter
and to
Mike Batkin
Martha & Cliff Eisenberg
Robin & Tony Furman
Evelyn Goodman
Felicia Rubin
for being benefactors of our
Shalach Manot bags this year.

This project is sponsored by the Sisterhood and
the B’nai Zion Board Development Committee to
benefit programs such as the Talmud Torah, USY,
and other programs at B’nai Zion.

Don’t Pass-over

Come on in to your
Sisterhood Gift Shop!

Sisterhood cookbook
(many Passover recipes)
Beautiful Seder Plates and Matza covers
Passover Macca Beanies
and more
Everything you need for a beautiful Seder
Joan Korn and Monica Kupetz

Power of Humor: Jewish Women in Comedy

Making Trouble
a documentary film

Sunday, May 31
(rescheduled from an earlier date)
6:00 pm
Congregation B’nai Zion Social Hall
sponsored by Sisterhood
MARCH BIRTHDAYS

01 Kacy Spivack
05 Ellyce Kimmelman
08 Sylvia Svarzbein
10 Samuel Kessel
Rachelle Nedow
Donald Scharf
Gary Weiser
13 Molly Goldberg
14 Abe Goldberg
Allen Green
15 Ernest Eisenberg
Judy Grodin
16 Helen Eiland
Judith Weiser
17 Herbert Ehrlich
18 Robert Beckoff
19 Thomas Dula
Max Grossman
Harold Peitzer
Daniel Siegelman
22 Michael Kuchinsky
23 Sofia Kaplan
24 Dr. Sam Kupetz
Shane Lipson
Sara Scoggin
Gilberto Ureste
25 Marcia Schwartz
26 David Klahr
Dr. Marc Zuckerman
27 Mindy Marcus
28 Tibor Schaechner
29 Donald Glickstein
Moshe Yardeni
30 Holli Berry
Anthony Furman
31 Dr. Melvin Fox

MARCH ANNIVERSARIES

03 Dr. David & Cindy Metrikin
06 Jack & Ruja Cohen
08 Gerald & Stanlee Rubin
14 Drs. Jorge & Elena Perez
16 Dr. Larry Lesser & Dr. Lauren Davis
18 Gary & Lisa Nadler
19 Mark & Patricia Hutman
Bryan & Joani Schonberg
20 Carlos & Sofia Kaplan
21 James & Monica Kimmelman
24 Adam & Dana Frank
28 Solomon & Shaya Holland
29 Manon & Ellen Daugherty
David & Eugenia Kaplan
30 Art & Linda Corral

Mazal Tov!

to Sandy and Tom Dula on the birth of their new granddaughter Elia
Jae Lichtenstein. Proud parents are Wesley and Matt Lichtenstein.

BZUSY News

BZUSY Extravaganza Thank You

On February 8th BZUSY had their third annual Extravaganza. The event featured a silent auction with a variety of items. Zach Krasne and Renaye Feldt made delicious desserts for everyone to enjoy after the breakfast-for-dinner meal. The event was a huge success because we had the support of many people.

We want to thank everybody who helped make this event a success. This includes everybody who donated an item to the auction, bid for an item at the auction and purchased an item at the auction. We also want to thank everyone who bought a table. Your support does not go unnoticed. We appreciate your support greatly and your support helps us to be a stronger chapter. Without your support, BZUSY would not be what it is today.

BZUSY Kallah

Saturday, March 21

Come to our very first BZUSY Kallah!

- Starts with Mincha/Ma'ariv/Havdallah at B’nai Zion at 7:00 pm
- Followed by amazing programs by your BZUSY board
- It will be an overnight (if Kadima chooses not to stay overnight, they may leave at midnight)
- Our program will conclude Sunday morning with services and a bagel breakfast

This is an event that you won’t want to miss!
Come have a good time with your USY and Kadima friends and make new friends! More details to come.

KADIMA CONVENTION

March 27-29
Fort Worth, TX
contact Rachel Leon for details
3/1 (Adar 10)
Faye Ehrlich
Grace Ellowitz
Nathan Kasper
Rose Licht
Jack Morgan
Bertha Roberstein
Solomon Sabal
Joseph Schuller
Anna Tarlowe

3/2 (Adar 11)
Simon Askenazi
Florence Morgan
Channa Wemicky

3/3 (Adar 12)
Isadore Kahn
William Kurman
Mollie Nitka
Morris Rubinfeld
Moshe Schlusserberg
Rose Wasserzug

3/4 (Adar 13)
Mathy Chayes Pottok
Rose Geller
Jennie Mochon
Dora Moscow
Rose Schoicht
Mordecai Sidransky
Benjamin Suchoff
Edward Wilenken

3/5 (Adar 14)
Sondra Cohen
Abraham Englander
Bob Furman
Marcus Rosen
Gadola Schochat
Louis Wasserzug

3/6 (Adar 15)
Monica Hauptman
Rose Mann
Henry Zucker

3/7 (Adar 16)
Joseph Chemo
Dora Erlich
Charles Fruithandler
Evelyn Karner
Frieda Margolis
Dottie Rosenfield
Lillian Shabot

3/8 (Adar 17)
Mordechai Bork
Huberto Corral
Rose Goldberg
Isaac Kishk

3/9 (Adar 18)
Jacob Goodman
Nathan Morgenstern
Basirlay Ovadia
Wavis Twyford
Phillip Zissman

3/10 (Adar 19)
Sadie Berk
Hymen Krigan
Leon Tarlowe
Rose Zlotnick

3/11 (Adar 20)
David Brown
Ernestine Rosen
Zalman Rotman
Blanche Wechter

3/12 (Adar 21)
Belle Beinhorn
Sally Cohn
Abraham Ehrlich
Jean Golden
Roslyn Golden
Mathilda Goldstein
Gladys Schecter

3/13 (Adar 22)
Otto Klein
Samuel Liebman

3/14 (Adar 23)
Fred Davidoff
Jake Luskey
Sarah Reed

3/15 (Adar 24)
Alvin Cohen
Baruch Holzer
Nagtollah Shirazy

3/17 (Adar 26)
Litman Brown
Fanny Charbit
Dina Eisenberg
Annie Fox
Gussie Frommer
Julia Kellen
Machle Reisel
Tova Winberg

3/18 (Adar 27)
Edwardo Chavez
Emma Fox
Yetta Goldberg
Domingo Ruioba

3/19 (Adar 28)
Lena Behman
Milton D. Feinberg

3/20 (Adar 29)
Cyrel Celemenski
Samuel Feldman
Salomon Frankel
Louis Janger
Frieda Kuchs
Louis Levitt
Madelyn Shabot

3/21 (Nissan 1)
Nena Chiz
Joseph Leon
Donna Ovadia
Pearl Rosen

3/23 (Nissan 3)
Pauline Blum
Irwin Grodin

3/24 (Nissan 4)
Benny Frank
Joseph Kuchs
Lily Lieberman
Aaron Retzkin
Vivian Siegel

3/25 (Nissan 5)
Martha Bruder
Isidore Himelstein

3/26 (Nissan 6)
Dorothy Grosser
Alice Purvin
Samuel Schmalholz

3/27 (Nissan 7)
Gabriel Gronich
Molly Shindel

3/28 (Nissan 8)
Helen Bellman
Rachel Bir
Solomon Cohen
Samuel Glickstein
Tzivyah Grunberg
Jean Loew
Martin Schwartz

3/29 (Nissan 9)
Angelina Goldberg
Eugene Roth

3/30 (Nissan 10)
Chana Schuller
Paula Stein

3/31 (Nissan 11)
Irwin Cinofsky
Gertrude Cohen
Helen Finkelstein
Sundel Lipson
Siggie Schlusserberg

Congregation B’hai Zion, B’hai Zion Sisterhood and B’hai Zion USY are all beneficiaries of

THE

Jewish Federation
OF EL PASO
building community

Chaplain’s Catering
Gerry Chaplain
3950 Doniphan, Suite P
El Paso, TX 79922
chaplainscatering@att.net

Merrill Lynch
Walter Chayes
Vice President
Senior Financial Consultant
4669 North Mesa
534-3110
**Donations**

**Building Fund**
condolences to Betty Clark (Houston) on the loss of her brother, Jaime Epstein
Mark and Sara Blaugrund

**Cantor David Leon Biblical Gardens**
in memory of Frank Silberstein Bertie Siegelman
congratulations to Scott and Lynn Kobren on the marriage of their son, Jason and Lauryn Hoffman Marion Garmel

**Doris Eisenberg Garden of the Living**
much success to Dr. Charles Zaltz with your new associates Jack Eisenberg
yahrzeit for wife, Grace Ellowitz Sam Ellowitz
yahrzeit for father and grandfather, Oscar Eisenberg Jack Eisenberg Cliff and Martha Eisenberg Louis and Cindy Cohen
in honor of Sam Ellowitz on his very special birthday Jack Eisenberg and Valerie Barnett
condolences to the family of Bill Kastrin on their loss Jack Eisenberg

**Heller Memorial Fund**
yahrzeit for father, Dr. Sol Heller
Anita Kolleeny Howard Heller
happy birthday to Sara Heller
David and Helene Lawful

**Marla Rae Stein Memorial Fund**
yahrzeit for mother, Blanche Felsen Sharon Stein
yahrzeit for mother-in-law, Elizabeth Stein Sharon Stein

**Rabbi’s Fund**
condolences to Mindy Marcus and family on the loss of mother, Annette Goldberg
Saul and Norma Sidransky
in memory of Bernie Chasens Seymour and Joan Becker

**Yahrzeits**
for parents, Charles and Cecilia Silbert
Rita Davis
a speedy recovery to Diane Bass Jay and Roni Spetalnick
condolences to Joel Dorenfeld (Colorado Springs) on the loss of his father
Seymour and Joan Becker
yahrzeit for husband, Frank Slusser
Rita Slusser
happy birthday to Jane Rosen
Rita Davis
condolences to Amy Marcus and family on the loss of her mother,
Mimi Lait Saul and Norma Sidransky
yahrzeits for grandparents, Mordecai and Sadie Aaronson Sandra Aaronson
yahrzeit for mother, Pola Kimmelman Gil Kimmelman
in memory of Sara Hauptman Sandra Aaronson Laura Tolentino Denise Tolentino
yahrzeit for mother, Seretta Baron Ho Baron

**Ruth and Ted Carr Cemetery Fund**
yahrzeit for father,
Benjamin Levenfus Sylvia Korn
yahrzeit for mother-in-law,
Rose Naparstek Dorene Naparstek

**Siddur Fund**
in memory of Bertha Davidoff Dinah Braun
in honor of Beverly Robinson on her special birthday (two Bibles)
Cliff and Martha Eisenberg

**Talmud Torah Fund**
mazel tov to our friends Esther Kishk, Sam Kobren, and Sarita Heller on their birthdays
Louis and Miriam Rosenbaum
in memory of Grace Ellowitz
Louis and Miriam Rosenbaum
best wishes to Robert and Sara Shiloff on their anniversary
Louis and Miriam Rosenbaum

congratulations to niece, Shayna Kurland on making the Dean's List
Maurice Kurland Debra Kurland

**Teens to Israel Fund**
in memory of Annette Goldberg
Cliff and Martha Eisenberg
congratulations to Allan and Amy Goldfarb on the birth of their granddaughter
Sam and Gayle Belford
in honor of the bat mitzvah of my granddaughter, Shoshana Olga Kaim
Dr. Boris Kaim
yahrzeit for mother-in-law, Hedwig Eichenwald
Dr. Boris Kaim
condolences to Kenneth and Joan Korn on the loss of their grandchild
Dottie Grodin
in memory of Marvin Goldberg
Cliff and Martha Eisenberg
congratulations to Keith and Becky Myers on the birth of their grandson
Sam and Gayle Belford

**Torah Fund**
in memory of Sara Hauptman Felicia Rubin

*Donations made after February 15 will appear in the next Messenger*

**Thank You**

~ to Jerry, Stanlee and Felicia Rubin for sponsoring the Sunday morning Bagel Breakfast in memory of parents, Louis & Idelle Rubin and brother and husband, Irving Rubin

~ to Judy & Gary Weiser for sponsoring an Oneg Shabbat and Kiddush Lunch in memory of their parents, Morris & Irene Galatzan and Sig & Eva Weiser

~ to Lisa & Gary Nadler for sponsoring a Kiddush Lunch in honor of the Bat Mitzvah of their daughter, Madison
**March 2015**

<table>
<thead>
<tr>
<th>Sun</th>
<th>Mon</th>
<th>Tue</th>
<th>Wed</th>
<th>Thu</th>
<th>Fri</th>
<th>Sat</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>BZUSY board meeting 8:30 am</td>
<td>Hebrew High 6:30 pm</td>
<td>CBZ board meeting 6:45 pm</td>
<td>Erev Purim Megillah reading 6:30 pm</td>
<td>Purim Megillah reading 6:45 am</td>
<td>Shabbat services 6:15 pm</td>
</tr>
<tr>
<td></td>
<td>Talmud Torah 9:00 am</td>
<td>Purim bag delivery</td>
<td>Unveiling Domingo Ruiloba 1:00 pm</td>
<td>No Talmud Torah</td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
<td>“Shalom Broadway” 7:00 pm</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>2</td>
<td>Daylight Savings time begins</td>
<td>Hebrew High 6:30 pm</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>No Talmud Torah</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>3</td>
<td>Talmud Torah 9:00 am</td>
<td>Hebrew High 6:30 pm</td>
<td>Talmud Torah 4:00 pm</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>BZUSY board meeting 10:30 am</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>4</td>
<td>Shabbat Torah study 9:00 am</td>
<td>Shabbat 7:30 pm</td>
<td>Talmud Torah 4:00 pm</td>
<td>Shabbat services 6:15 pm</td>
<td>Talmud Torah Shabbat services 6:15 pm</td>
<td></td>
</tr>
<tr>
<td>5</td>
<td>No Talmud Torah</td>
<td>Sisterhood Game Day 11:30 am</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>6</td>
<td>Shabbat Torah study 9:00 am</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>7</td>
<td>No Talmud Torah</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>8</td>
<td>Daylight Savings time begins</td>
<td>Hebrew High 6:30 pm</td>
<td>Talmud Torah 4:00 pm</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>No Talmud Torah</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>9</td>
<td>Shabbat Torah study 9:00 am</td>
<td>Shabbat 7:30 pm</td>
<td>Talmud Torah 4:00 pm</td>
<td>Shabbat services 6:15 pm</td>
<td>Talmud Torah Shabbat services 6:15 pm</td>
<td></td>
</tr>
<tr>
<td>10</td>
<td>No Talmud Torah</td>
<td>Sisterhood Game Day 11:30 am</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>11</td>
<td>Shabbat Torah study 9:00 am</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>12</td>
<td>Shabbat Torah study 9:00 am</td>
<td>Shabbat 7:30 pm</td>
<td>Talmud Torah 4:00 pm</td>
<td>Shabbat services 6:15 pm</td>
<td>Talmud Torah Shabbat services 6:15 pm</td>
<td></td>
</tr>
<tr>
<td>13</td>
<td>No Talmud Torah</td>
<td>Sisterhood Game Day 11:30 am</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>14</td>
<td>Shabbat Torah study 9:00 am</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>15</td>
<td>No Talmud Torah</td>
<td>Talmud Torah 4:00 pm</td>
<td>Shabbat Torah study 9:00 am</td>
<td>Shabbat services 6:15 pm</td>
<td></td>
<td></td>
</tr>
<tr>
<td>16</td>
<td>Talmud Torah 9:00 am</td>
<td>Shabbat 7:30 pm</td>
<td>Talmud Torah 4:00 pm</td>
<td>Shabbat services 6:15 pm</td>
<td>Talmud Torah Shabbat services 6:15 pm</td>
<td></td>
</tr>
<tr>
<td>17</td>
<td>Hebrew High 6:30 pm</td>
<td></td>
<td>Talmud Torah 4:00 pm</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>18</td>
<td>Hebrew High 6:30 pm</td>
<td></td>
<td>Talmud Torah 4:00 pm</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>19</td>
<td>Hebrew High 6:30 pm</td>
<td></td>
<td>Talmud Torah 4:00 pm</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>20</td>
<td>Hebrew High 6:30 pm</td>
<td></td>
<td>Talmud Torah 4:00 pm</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>21</td>
<td>Hebrew High 6:30 pm</td>
<td></td>
<td>Talmud Torah 4:00 pm</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>22</td>
<td>Hebrew High 6:30 pm</td>
<td></td>
<td>Talmud Torah 4:00 pm</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>23</td>
<td>Hebrew High 6:30 pm</td>
<td></td>
<td>Talmud Torah 4:00 pm</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>24</td>
<td>Hebrew High 6:30 pm</td>
<td></td>
<td>Talmud Torah 4:00 pm</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>25</td>
<td>Hebrew High 6:30 pm</td>
<td></td>
<td>Talmud Torah 4:00 pm</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>26</td>
<td>Hebrew High 6:30 pm</td>
<td></td>
<td>Talmud Torah 4:00 pm</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>27</td>
<td>Hebrew High 6:30 pm</td>
<td></td>
<td>Talmud Torah 4:00 pm</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>28</td>
<td>Hebrew High 6:30 pm</td>
<td></td>
<td>Talmud Torah 4:00 pm</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>29</td>
<td>Hebrew High 6:30 pm</td>
<td></td>
<td>Talmud Torah 4:00 pm</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>30</td>
<td>Hebrew High 6:30 pm</td>
<td></td>
<td>Talmud Torah 4:00 pm</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>31</td>
<td>Hebrew High 6:30 pm</td>
<td></td>
<td>Talmud Torah 4:00 pm</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>1</td>
<td>Shabbat Torah study 9:00 am</td>
<td>Erev Passover</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>2</td>
<td>Shabbat Torah study 9:00 am</td>
<td>Shabbat Passover</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>3</td>
<td>Shabbat Torah study 9:00 am</td>
<td>Shabbat Passover</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>4</td>
<td>Shabbat Torah study 9:00 am</td>
<td>Shabbat Passover</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>5</td>
<td>Shabbat Torah study 9:00 am</td>
<td>Shabbat Passover</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>6</td>
<td>Shabbat Torah study 9:00 am</td>
<td>Shabbat Passover</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>7</td>
<td>Shabbat Torah study 9:00 am</td>
<td>Shabbat Passover</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>8</td>
<td>Shabbat Torah study 9:00 am</td>
<td>Shabbat Passover</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>9</td>
<td>Shabbat Torah study 9:00 am</td>
<td>Shabbat Passover</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>10</td>
<td>Shabbat Torah study 9:00 am</td>
<td>Shabbat Passover</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>11</td>
<td>Shabbat Torah study 9:00 am</td>
<td>Shabbat Passover</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>12</td>
<td>Shabbat Torah study 9:00 am</td>
<td>Shabbat Passover</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>13</td>
<td>Shabbat Torah study 9:00 am</td>
<td>Shabbat Passover</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>14</td>
<td>Shabbat Torah study 9:00 am</td>
<td>Shabbat Passover</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>15</td>
<td>Shabbat Torah study 9:00 am</td>
<td>Shabbat Passover</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>16</td>
<td>Shabbat Torah study 9:00 am</td>
<td>Shabbat Passover</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>17</td>
<td>Shabbat Torah study 9:00 am</td>
<td>Shabbat Passover</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>18</td>
<td>Shabbat Torah study 9:00 am</td>
<td>Shabbat Passover</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>19</td>
<td>Shabbat Torah study 9:00 am</td>
<td>Shabbat Passover</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>20</td>
<td>Shabbat Torah study 9:00 am</td>
<td>Shabbat Passover</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>21</td>
<td>Shabbat Torah study 9:00 am</td>
<td>Shabbat Passover</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>22</td>
<td>Shabbat Torah study 9:00 am</td>
<td>Shabbat Passover</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>23</td>
<td>Shabbat Torah study 9:00 am</td>
<td>Shabbat Passover</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>24</td>
<td>Shabbat Torah study 9:00 am</td>
<td>Shabbat Passover</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>25</td>
<td>Shabbat Torah study 9:00 am</td>
<td>Shabbat Passover</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>26</td>
<td>Shabbat Torah study 9:00 am</td>
<td>Shabbat Passover</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>27</td>
<td>Shabbat Torah study 9:00 am</td>
<td>Shabbat Passover</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>28</td>
<td>Shabbat Torah study 9:00 am</td>
<td>Shabbat Passover</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>29</td>
<td>Shabbat Torah study 9:00 am</td>
<td>Shabbat Passover</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>30</td>
<td>Shabbat Torah study 9:00 am</td>
<td>Shabbat Passover</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>31</td>
<td>Shabbat Torah study 9:00 am</td>
<td>Shabbat Passover</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>