

Congregation Or VeShalom

Yizkor Book

2023 ★ 5784



Rabbi Josh Hearshen

Netanel Kohen
Guest Cantor

David Franco
President

Sharon Sonenshine
Sisterhood President

Adam Kofinas
Executive Director

We welcome you to join with us in prayer
as we usher in the New Year 5784.
May it be a year of peace in Israel
and all the world.

This book was made possible
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Welcome to Congregation Or VeShalom

High Holidays 5784/2023

לשנה טובה

Rabbi Josh Hearshen

Inside this book, you'll find the words for a special "prayer" I wrote years ago. They came from a place of deep need for me to be able to cope with being the rabbi who officiated the Yizkor service for the community each year. There's a superstition that if your parents are alive, you need to leave the room for Yizkor because you could cause them to die prematurely simply by being in the room. I never believed in this superstition, and yet a part of me was scared, so I wrote the words you'll find in this book.

This is the very first year I won't be reading and saying those words. I'm now one of the mourners in the room. I'm now one of the people who stands to recall not a friend or a relative, but one of the four categories for which we mourn. I've spent years supporting friends and congregants through their difficult times. I've been honored to do so and I've learned so much from each of you. I've spent so many hours consoling and helping. I've written much about grief and now I find myself needing everything I've written and more.

I want to thank the entire OVS community for your understanding and comfort during this time. Your support helped me and my family through this chapter of our lives that's been unimaginable.

Holidays are always difficult for the grieving. We recall our loved ones who used to help cook, who sat at meals with us, who told stories, who led rituals and so much more. During the holidays, we notice the missing more acutely because we used to share the holidays with them. When I became a rabbi, it was only a matter of time before my parents would travel to wherever we lived at the time to celebrate the holidays with us. They would always be there for Rosh Hashana and Yom Kippur. We often asked them to stay through Sukkot but they were seldom able to make that happen. They would always be with us for Passover as well. My dad always had his roles to play. For the High Holidays he would often spend time with me late at night at the synagogue to listen to me practice my sermons. I would often look out into the congregation and could always find him sleeping (praying with his eyes closed) and know that it was the holidays. During Hanukkah each year, he and I would take turns making latkes. It was something he'd done at our synagogue when I was growing up, and when I began to make them, it felt like I was following in his footsteps. For Pesach each year he had the responsibility of helping me make meatballs. He took care of covering our chametz in the garage and cleaning our garage fridge for us. He was also the

person who sat outside and monitored the burning of our chametz so nothing got out of control. These are just some of the things my dad did each year for the holidays. This cycle of holidays following his illness and his death feels different from all the previous celebrations of these holidays. His absence at the table, and his absence in the rituals, will be acutely felt.

Holidays and lifecycle events can also be difficult without our loved ones because we recall how their illness linked up with benchmarks from the year. For instance, my dad got sick just before the High Holiday period last year. We received his diagnosis just before Tisha B'Av. When the holidays arrived, I remember we didn't want him to be around other people for fear of him getting sick. He began his chemotherapy during Sukkot. I remember he was in the hospital for Carrie's birthday and got out the day of Ayelet's birthday (9 days after Carrie's celebration). He and I celebrated our birthdays together (December 14th), but he was back in the hospital for Hanukkah. When it came time for Galit's birthday (January 13), he was in the hospital again. We sat in the waiting room of Emory Hospital while he was in surgery the day before Purim. Surgery that was unfortunately unsuccessful. A month later he would miss Passover as he was again in the hospital. He was able to make my mom's 80th birthday (April 23rd), but from the William Breman Home Rehab unit. My father left this world on the day of Erev Shavuot, the 49th day of the Omer. As I've retraced the previous year, I'm left scarred but I'm also left with benchmarks to recall his journey. I'm sure I'm not alone in this. I'm sure many of us can relate to the various markers that have been linked to our loved ones.

Memories are a gift. I often say they're a blessing and a curse, but for now, let's focus on the blessing side. When we take a walk down memory's way, we find dates and events and celebrations that stick out. These times will stick out because we are "meaning creators." We take our lives and find meaning in all sorts of events we've lived through. What was a minor day to other people, becomes a major day as it relates to our loved ones, because we're able to look and find meaning. We recognize that this date, or this item, or this place, links to a memory of our loved one, and in that linking, we enable ourselves to reconnect with those who have become physically absent in our lives.

As we gather four times a year to say *Yizkor*, we'll have the opportunity to reflect on the lives of those who made our lives special and meaningful. As we gather, we'll find that the times we gather will accentuate the lives we're remembering.

תזכו לשנים רבות

May we each merit many years to come of quality and uplifting life.

Rabbi Josh Hearshen

Do not stand By my grave, and weep.

Do not stand
By my grave, and weep.

I am not there,

I do not sleep—

I am the thousand winds that blow

I am the diamond glints in snow

I am the sunlight on ripened grain,

I am the gentle, autumn rain.

As you awake with morning's hush,

I am the swift, up-flinging rush

Of quiet birds in circling flight,

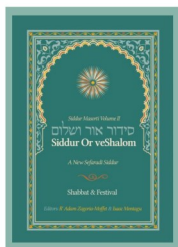
I am the day transcending night.

Do not stand
By my grave, and cry—

I am not there,

I did not die

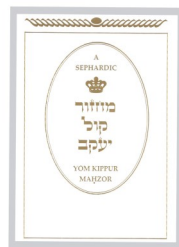
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Prayer for the Congregation

May the blessings of Heaven – kindness and compassion, long life, ample sustenance, well-being, and healthy children devoted to Torah – be granted to all members of this congregation. May the Sovereign of the universe bless you, adding to your days and your years. May you be spared all distress and disease. May our Protector in Heaven be your help at all times. And let us say: Amen.



Prayer for Peace

May we see the day when war and bloodshed cease,
when a great peace will embrace the whole world.

*Then nation will not threaten nation,
and mankind will not again know war.*

For all who live on earth shall realize
we have not come into being to hate or to destroy.
We have come into being to praise, to labor, and to love.

*Compassionate God, bless the leaders of all nations
with the power of compassion.*

Fulfill the promise conveyed in Scripture:
I will bring peace to the land,
and you shall lie down and no one shall terrify you.

*I will rid the land of vicious beasts
and it shall not be ravaged by war.*

Let love and justice flow like a mighty stream.
Let peace fill the earth as the waters fill the sea.
And let us say: Amen

Prayer for Our Country

Our God and God of our ancestors: We ask Your blessings for our country – for its government, for its leaders and advisors, and for all who exercise just and rightful authority. Teach them insights from Your Torah, that they may administer all affairs of state fairly, that peace and security, happiness and prosperity, justice and freedom may forever abide in our midst.

Creator of all flesh, bless all the inhabitants of our country with Your spirit. May citizens of all races and creeds forge a common bond in true harmony, to banish hatred and bigotry, and to safeguard the ideals and free institutions that are the pride and glory of our country.

May this land, under Your providence, be an influence for good throughout the world, uniting all people in peace and freedom – and helping them to fulfill the vision of Your prophet: “Nation shall not lift up sword against nation, neither shall they experience war anymore.” And let us say: Amen.

Prayer for Our Military

God on high who dwells in might, the King to whom peace belongs, look down from Your holy habitation and bless the soldiers of the American military forces who risk their lives for the sake of peace on earth. Be their shelter and stronghold, and let them not falter. Give them the strength and courage to thwart the plans of the enemy and end the rule of evil. May their enemies be scattered and their foes flee before them, and may we rejoice in Your salvation. Bring them back safely to their homes, as it is written: “The Lord will guard you from all harm, He will guard your life. The Lord will guard your going and coming, now and for evermore.” And may there be fulfilled for us the verse: “Nation shall not lift up sword against nation, nor shall they learn war anymore.” Let all the inhabitants on earth know that sovereignty is Yours and Your name inspires awe over all You have created – and let us say: Amen.

Prayer for the State of Israel

אָבינוּ שְׁבַשְׁמַיִם, צוּר יִשְׂרָאֵל וְגֹאֲלוֹ, בָּרַךְ אֶת מְדִינַת יִשְׂרָאֵל, רִאשִׁית
צְמִיחַת גְּאֻלָּתָנוּ. הִגֵּן עָלֶיהָ בְּאַבְרַת חֲסִדָּהּ, וּפְרַשׁ עָלֶיהָ סֶכֶת שְׁלוֹמָהּ,
וְשַׁלַּח אוֹרָה וְאַמְתָּךְ לְרֹאשֶׁיהָ, שָׁרֶיהָ וְיוֹעֲצֶיהָ, וְתַקְנֶם בְּעֶצֶה טוֹבָה
מִלְפָּנֶיהָ. חֲזַק אֶת יְדֵי מַגְבֵּי אֶרֶץ קִדְשֵׁנוּ, וְהַנְחִילֵם אֱלֹהֵינוּ יְשׁוּעָה וְעֲטָרַת
נֶצְחֹן תַּעֲטֹרֶם, וְנִתַּת שְׁלוֹם בְּאַרֶץ, וְשִׁמַּחַת עוֹלָם לְיוֹשְׁבֶיהָ.

וְאֶת אַחֵינוּ כָּל בֵּית יִשְׂרָאֵל, פָּקֵד נָא בְּכָל אֲרָצוֹת פְּזוּזֵיהֶם, וְתוֹלִיכֵם
מִהֶרָה קוֹמְמִיּוֹת לְצִיּוֹן עִירָה וְלִירוּשָׁלַיִם מִשְׁכַּן שְׁמֶךָ, כִּכְתוּב בְּתוֹרַת
מֹשֶׁה עֲבָדְךָ (דְּבָרִים ל,ד-ו): "אִם יִהְיֶה נִדְחָךְ בְּקִצָּה הַשָּׁמַיִם, מִשָּׁם
יִקְבֹּצְךָ יי אֱלֹהֶיךָ וּמִשָּׁם יִקְחֶךָ. וְהִבִּיאֶךָ יי אֱלֹהֶיךָ אֶל הָאָרֶץ אֲשֶׁר יְרָשׁוּ
אַבְתֶּיךָ וִירוּשָׁתָהּ, וְהִיטִבְךָ וְהִרְבֶּךָ מֵאַבְתֶּיךָ. וּמִל יי אֱלֹהֶיךָ אֶת לִבְבְּךָ וְאֶת
לִבֵּב זָרְעֶךָ, לְאַהֲבָה אֶת יי אֱלֹהֶיךָ בְּכָל לִבְבְּךָ וּבְכָל נַפְשְׁךָ, לְמַעַן חַיֶּיךָ".
וְיַחַד לִבְבָּנוּ לְאַהֲבָה וְלִירְאָה אֶת שְׁמֶךָ, וּלְשׁוֹמֵר אֶת כָּל דְּבָרֵי תוֹרָתָהּ,
וְשַׁלַּח לָנוּ מִהֶרָה בֶּן דָּוִד מְשִׁיחַ צִדְקָה, לְפָדוֹת מַחֲבִי הָעַם יְשׁוּעָתָהּ. הִפְעֵ
בְּהֵדָר גָּאוֹן עֲזָרָה עַל כָּל יוֹשְׁבֵי תֵּבֵל אֲרָצָהּ, וְיֹאמֶר כָּל אֲשֶׁר נִשְׁמָה בְּאַפּוֹ:
"יי אֱלֹהֵי יִשְׂרָאֵל מֶלֶךְ, וּמַלְכוּתוֹ בְּכָל מְשֻׁלָּה!"

ונאמר אמן

Avinu She-bashamayim, Rock and Redeemer of the people
Israel: Bless the State of Israel, with its promise of
redemption. Shield it with Your love; spread over it the
shelter of Your peace. Guide its leaders and advisors with
Your light and Your truth. Help them with Your good
counsel. Strengthen the hands of those who defend our
Holy Land. Deliver them; crown their efforts with triumph.
Bless the Land with peace, and its inhabitants with lasting
joy. And let us say: Amen.

Prayer for Jerusalem

God and God of our ancestors, Abraham, Isaac and Jacob, Sarah, Rebecca, Rachel, and Leah; may You bless our spiritual holy city and the Capital of the State of Israel, Jerusalem.

May You, the Ruler of the universe, bless the inhabitants and visitors of Jerusalem, grant them merit, hear their voices of prayer, and deliver them from all manner of harm, distress and trouble. May You fulfill for them the Biblical word, "Cry out and sing for joy altogether, ye waste places of Jerusalem, for the Lord shall surely comfort His people, He will redeem Jerusalem." For out of Zion shall the Torah come forth, and the word of the Lord from Jerusalem.

May this be Your will, and let us say, Amen!

Prayer for Healing

Mi shebeirach avoteinu
M'kor hab'racha l'imoteinu
May the source of strength
Who blessed the ones before us
Help us find the courage to make our lives a blessing
And let us say: Amen

May the One who blessed our ancestors Abraham, Isaac,
and Jacob, Sarah, Rebecca, Rachel, and Leah bless all who
are ill and remove from them any sickness; send complete
healing, both in body and in spirit; and send blessing and
good fortune to all the work of their hands – and to all the
people Israel. And let us say: Amen

Mi shebeirach imoteinu
M'kor habrachah l'avoteinu
Bless those in need of healing with r'fuah sh'leimah
The renewal of body, the renewal of spirit
And let us say: Amen

Shana Tova

Wishing you
and your family
a year of good
health, happiness
and peace.



To Stay or Not to Stay

Many people have experienced loss in such an intense way that no amount of time can diminish their pain. We ache for all of those in our midst... in our community, who have said final goodbyes to those who meant the world to them. At the same time, there are many people who have not experienced the pain of losing a loved one. The question has arisen over the years as to whether they should leave the room during Yizkor. Some claim this question has arisen from a fear that being in the room for Yizkor could cause their living parents to meet an early demise because they were present in the discussion of death and remembrance. Others make the argument that leaving shields them from the pain that others experience in the Yizkor Service. This custom is counterproductive and counterintuitive. Every one of my colleagues leads a Yizkor Service four times a year. Despite doing so, their parents are still living. Superstition has a time and a place but the irrationality of this one leads us to believe that there is no reason for it. To believe that

God would sit and take attendance at a Yizkor Service and then choose to let certain people die because their kids were present at the service is difficult to see as a belief in a loving God.

Rather the opposite should be the case. Our children need to see us cry and they need to see us grieve. Our children need to see that it's okay to be vulnerable and in pain. It is okay to hurt. And above all else, they need to see that the gift of memory allows for us to continue to live with our loved ones once they are no longer with us.

In ancient Israel, there was a practice of Jews keeping jars of their tears. They would collect happy and sad tears every day of their lives. The reality is a life well lived meant more tears in the jar. Because, in order for us to really be alive, we must see the tears we have amassed. What we now realize is that the quantity and quality of the tears we shed in sadness has a direct relationship to the quantity and quality of our love and relationships for other people. The more we love, the sadder we are when it's over. The greater we feel, the larger the disappointment we feel when it's over.

To borrow from the words of King David's 23rd psalm, "My cup overflows." May it be that all of us live lives filled with tear jars that are overflowing with tears we have shed in our lives. And may our memories keep all of those tears alive so we can keep our pasts with us as we move into the year ahead.

By Rabbi Josh Hearshen

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Yizkor Service

We Remember

ADONAI, what are human beings
that You take account of them,
mortals that You care for them?
Humans are as a breath, their
days like a passing shadow.
In the morning they flourish
anew, in the evening they
shrivel and die.
Teach us to count each day,
that we may acquire a heart of
wisdom.

יְהוָה, מַה־אָדָם וַתִּדְעֵהוּ,
בֶּן־אָנוּשׁ וַתִּחְשְׁבֵהוּ.
אָדָם לְהֶבֶל דָּמָה,
יָמָיו כְּצֵל עוֹבֵר.
בַּבֹּקֶר יִצְיָן וּחָלָה,
לָעֶרֶב יִמּוּלֵל וַיָּיֵשׁ.
לְמִנּוֹת יָמֵינוּ כֵּן הוֹדַע
וְנִבִּיא לִבֵּב חֲכָמָה.

On this solemn day we each make judgments about the quality
of our life.
We re-examine our deeds and relationships with our commu-
nity and with others.
We express our yearnings for a new year, a new beginning,
a year during which we commit ourselves to work toward
bringing health and peace to all.
We long for a year when individually and communally we shall
strive to live in a way that is more reflective of the ideals that
we cherish.
Now, in the midst of looking at our life and assessing its quality,
we pause to reflect and to remember, and to dedicate our-
selves anew.

Monuments need not be erected for the righteous; their deeds are
their memorials
The Jerusalem Talmud

God is always before me, at my
right hand, lest I fall.

Therefore I am glad, made
happy, though I know that
my flesh will lie in the ground
forever.

שְׁוִיִּיתִי יְהוָה לְנֶגְדִי תָמִיד,
כִּי מִיְמִינִי בִלְ-אֲמוּט.
לָכֵן שָׂמַח לִבִּי וַיִּגַּל
כְּבוֹדִי, אֶף בְּשָׂרִי יִשְׁכַּן
לְבַטָּח.

The deaths of those we now remember left holes in our lives.
But we are grateful for the gift of their lives and we are strength-
ened by the blessings that they left us and the precious memo-
ries that comfort and sustain us as we recall them this day.

WE RECALL

Some of us recall parents who watched over us, nursed us,
guided us, and sacrificed for us.

Some of us lovingly call to mind a wife, husband, or partner
with whom we were truly united—in our hopes and our
pains, in our failures and our achievements, in our joys and
our sorrows.

Some of us remember brothers and sisters, who grew up
together with us, sharing in the play of childhood, in the
youthful adventure of discovering life's possibilities, bound
to us by a heritage of family tradition and by years of
togetherness and love.

There are stars whose light reaches the earth only after they themselves
have disintegrated and are no more. And there are men whose scintillating
memory lights the world after they have passed from it. These lights which
shine in the darkest night are those which illumine for us the path...

Hannah Senesh

Some of us call to mind children, entrusted to us too briefly, to whom we gave our loving care and from whom we received a trust that enriched our lives.

So many of us recall beloved relatives and friends whose affection and devotion enhanced our lives, and whose visible presence will never return to cheer, encourage, or support us.

Though they are gone, we are grateful for the blessings they brought to our lives. We are sustained and comforted by the thought that their presence in our lives remains an enduring blessing that we can bequeath to others.

We can show our devotion to them by our devotion to those ideas that they cherished.

O God of love, make us worthy of the love we have received by teaching us to love You with all our heart and with all our soul and with all our might, and to spread the light of Your divine love on all whose lives touch ours.

Give us strength to live faithfully, for we are cheered by our confidence that You will not permit our lives to be wasted, but will bring all our worthy strivings to live on, even as we may not see their fulfillment.

—MORDECAI M. KAPLAN, EUGENE KOHN, AND IRA EISENSTEIN
(adapted from *Mahzor Hadash*)

The balm, according to the Rabbinical idea, is created before the wound... with the sorrow, comes the remedy for it; for it is enfolded in the sorrow. We are taught by our trouble, uplifted by it, consoled by it... We take the ruins of the old happiness and build upon them a fairer and more durable edifice. We let our beloved go, but we receive him back, made dearer, more living, by sanctified and inspiring memories.

Morris Joseph

A prayer for those reciting Yizkor,
whose Parents are still living

Ruler of the Universe. I stand in this room surrounded by people in pain. The pain of loss is one that I have not experienced in an intensely personal way, and for this I am forever thankful. I am thankful for the continued presence of both of my parents in my life. I am grateful for the ability to speak with them and to be with them.

Today I am standing in this room to recall people who were dear to me... People who have made life a great one. I am here today to honor the lives of people that thanks to my parents I was able to have known. Please continue to help me to connect with my parents every day in this world. Please allow for them to continue to be the blessing that they are in my life. Today as I pledge to perform the mitzvah of tzedaka on behalf of loved ones, may the righteousness of my parents continue to flourish... As I request that my loved ones be granted a place in the Garden of Eden as were our Patriarchs and Matriarchs may the influence of my parents continue to shine in a way that will assure me and my descendants a place there as well.

God, Thank You for allowing me to be able to stand here this day and to recall the lives of incredible people while I enjoy those memories by the sides of my parents. Please allow me the merit to have them with me for many years to come.

Amen

We each continue in private meditation, selecting from among the following and adding appropriate names as indicated. Personal prayers may be added.

We rise.

In memory of male relatives or friends:

May God remember the soul of

my father _____

my husband _____

my partner _____

my brother _____

my son _____

my relative _____

my friend _____

(others) _____

who has [have] gone to his [their] eternal home. In loving testimony to his life [their lives], I pledge *tz'dakah* to help perpetuate ideals important to him [them]. Through such deeds, and through prayer and remembrance, may his [their] soul[s] be bound up in the bond of life. May I prove myself worthy of the many gifts with which he [they] blessed me. May these moments of meditation strengthen the ties that link me to his [their] memory. May he [they] rest in peace forever in God's presence. Amen.

One does not die in one day; one dies little by little as his friends and teachers and those who are the parameters of his life die.

Rabbi Louis Finkelstein

We each continue in private meditation, selecting from among the following and adding appropriate names as indicated. Personal prayers may be added.

We rise.

In memory of male relatives or friends:

יִזְכּוֹר אֱלֹהִים אֶת נִשְׁמַת

(for a father) _____ אָבִי מוֹרִי

(for a husband) _____ אִישִׁי

(for a partner) _____ בֶּן זֻוגִי

(for a brother) _____ אָחִי

(for a son) _____ בְּנִי

(for other relative) _____ קָרוֹבִי

(for a friend) _____ חֲבֵרִי

(others) _____

שְׁהֶלֶךְ לְעוֹלָמוֹ [שְׁהֶלְכוּ לְעוֹלָמָם]. הִנְנִי נוֹדֵב/נוֹדֶבֶת
צָדֵקָה בְּעַד הַזְכָּרַת נִשְׁמָתוֹ [נִשְׁמוֹתֵיהֶם]. אָנָּה תִּהְיֶה
[תִּהְיֶינָה] נִפְשׁוֹ צְרוּרָה [נִפְשָׁם צְרוּרוֹת] בְּצִרוֹר הַחַיִּים
וְתִהְיֶה מְנוּחָתוֹ [מְנוּחָתָם] כְּבוֹד, שְׂבַע שְׂמֵחוֹת אֶת־
פְּנֵיךְ, נְעִימוֹת בִּימִינְךָ נֹצֵחַ. אָמֵן.

A Tzaddik is lost only to that particular generation. This can be analogized to a person who lost a pearl. Wherever it is, it is still a pearl, it is lost only to its owner.

Megillah 15a

In memory of female relatives or friends:

May God remember the soul of

my mother _____

my wife _____

my partner _____

my sister _____

my daughter _____

my relative _____

my friend _____

(others) _____

who has [have] gone to her [their] eternal home. In loving testimony to her life [their lives], I pledge *tz'dakah* to help perpetuate ideals important to her [them]. Through such deeds, and through prayer and remembrance, may her [their] soul[s] be bound up in the bond of life. May I prove myself worthy of the many gifts with which she [they] blessed me. May these moments of meditation strengthen the ties that link me to her [their] memory. May she [they] rest in peace forever in God's presence. Amen.

Death is the passing of life.

And life is the stringing together of so many little passings.

—Rabbi Rami Shapiro

In memory of female relatives or friends:

יִזְכּוֹר אֱלֹהִים אֶת נִשְׁמַת

(for a mother) _____ אִמִּי מוֹרְתִי

(for a wife) _____ אִשְׁתִּי

(for a partner) _____ בֵּת זִוגִי

(for a sister) _____ אַחוֹתִי

(for a daughter) _____ בָּתִּי

(for other relative) _____ קְרוֹבָתִי

(for a friend) _____ חֲבֵרָתִי

(others) _____

שֶׁהִלְכָה לְעוֹלָמָהּ [שֶׁהִלְכוּ לְעוֹלָמָן]. הִנְנִי נוֹדֵב/נוֹדֶבֶת
צָדָקָה בְּעַד הַזְכָּרַת נִשְׁמָתָהּ [נִשְׁמוֹתֶיהֶן]. אֲנִי וְהִי
[תְּהִינָה] נִפְשָׁה צְרוּרָה [נִפְשָׁן צְרוּרוֹת] בְּצִרוֹר הַחַיִּים
וְתִהְיֶי מְנוּחָתָהּ [מְנוּחָתָן] כְּבוֹד, שֶׁבַע שְׁמָחוֹת אֶת־פָּנֶיךָ,
נְעִימוֹת בְּיָמֶיךָ נֶצַח. אָמֵן.

If God didn't hide from all people the date of their death, nobody would build a home, nobody would plant a vineyard, because everyone would say, 'I'm going to die tomorrow, so of what purpose is it for me to work today?' For this reason, God denies us knowing the day of our death, in the hope that we will build and plant. If not for ourselves, others will benefit from our labor.

Yalkut Shimoni on Kohelet 9:5

IN MEMORY OF MARTYRS:

May God remember the souls of the martyrs of our people, who gave their lives for the sanctification of God's name. In their memory do I pledge *tz'dakah*. May their bravery, their dedication, and their purity be reflected in our lives. May their souls be bound up in the bond of life. May they rest in peace forever in God's presence. Amen.

IN MEMORY OF CONGREGANTS:

May God remember the souls of our friends, members of this holy congregation, who have gone to their eternal home. May their souls be bound up in the bond of life. May these moments of meditation strengthen the ties that link us to their memory. May they rest in peace forever in God's presence. Amen.

Exalted, compassionate God, comfort the bereaved families of this congregation. Help us to perpetuate everything that was worthy in the lives of those no longer with us, whom we remember this day. May their memory endure as a blessing. And let us say: Amen.

IN MEMORY OF THE SIX MILLION:

Exalted, compassionate God, grant perfect peace in Your sheltering presence, among the holy and the pure, whose radiance is like the heavens, to the souls of all the men, women, and children of the House of Israel who were slaughtered, strangled, and burned in the Shoah. May they rest in paradise. Master of mercy, may they find eternal shelter beneath Your sheltering wings, and may their souls be bound up in the bond of life. ADONAI is their portion. May they rest in peace. And let us say: *Amen*.

IN MEMORY OF MARTYRS:

יִזְכּוֹר אֱלֹהִים נִשְׁמוֹת כָּל־אֲחֵינוּ בְּנֵי יִשְׂרָאֵל שְׁמָסְרוּ
אֶת־נַפְשָׁם עַל קְדוּשַׁת הַשֵּׁם. הִנְנִי נוֹדֵב/נוֹדֶבֶת צְדָקָה
בְּעַד הַזְכָּרָת נִשְׁמָתָם. אֲנִי יִשְׁמַע בְּחַיֵּינוּ הַד גְּבוּרָתָם
וּמַסִּירוֹתָם וַיֵּרָאָה בְּמַעֲשֵׂינוּ טָהָר לָבָם וְתַהֲיִינָה
נִפְשׁוֹתֵיהֶם צְרוּרוֹת בְּצִרוֹר הַחַיִּים וְתִהְיֶי מְנוּחָתָם כְּבוֹד,
שְׁבַע שְׁמָחוֹת אֶת־פָּנֶיךָ, נְעִימוֹת בִּימִינְךָ נֹצֵחַ. אָמֵן.

IN MEMORY OF CONGREGANTS:

יִזְכּוֹר אֱלֹהִים נִשְׁמוֹת יְדִידֵינוּ חֲבָרֵי הַקֶּהֱל הַקְּדוֹשׁ הַזֶּה
שֶׁהָלָכוּ לְעוֹלָמָם. אֲנִי תַהֲיִינָה נִפְשׁוֹתֵיהֶם צְרוּרוֹת
בְּצִרוֹר הַחַיִּים וְתִהְיֶי מְנוּחָתָם כְּבוֹד, שְׁבַע שְׁמָחוֹת אֶת־
פָּנֶיךָ, נְעִימוֹת בִּימִינְךָ נֹצֵחַ. אָמֵן.

IN MEMORY OF THE SIX MILLION:

אֵל מְלֵא רַחֲמִים, שׁוֹכֵן בְּמְרוֹמִים, הַמָּצֵא מְנוּחָה נְכוֹנָה
תַּחַת כְּנָפֵי הַשְּׂכִינָה, בְּמַעֲלוֹת קְדוּשִׁים וְטְהוּרִים, כְּזֹהֵר
הָרִקִּיעַ מְזַהֲרִים, לְנִשְׁמוֹת כָּל־אֲחֵינוּ בְּנֵי יִשְׂרָאֵל
שֶׁנִּטְבְּחוּ בַשּׁוֹאָה, אֲנָשִׁים נָשִׁים וְטָף, שֶׁנִּחְנְקוּ וְשֶׁנִּשְׂרָפוּ
וְשֶׁנִּהְרְגוּ, שְׁמָסְרוּ אֶת־נַפְשָׁם עַל קְדוּשַׁת הַשֵּׁם, בְּגֵן עֶדֶן
תִּהְיֶי מְנוּחָתָם. אֲנִי בְּעַל הַרְחָמִים, הַסְתִּירָם בְּסֶתֶר
כְּנָפֶיךָ לְעוֹלָמִים. וְצִרוֹר בְּצִרוֹר הַחַיִּים אֶת־נִשְׁמוֹתֵיהֶם.
יְהוּה הוּא נִחַלָתָם. וַיִּנּוּחוּ בְשָׁלוֹם עַל מִשְׁכְּבוֹתֵיהֶם.
וְנֹאמַר אָמֵן.

IN MEMORY OF ALL THE DEAD:

Exalted, compassionate God, grant perfect peace in Your sheltering presence, among the holy and the pure, whose radiance is like the heavens, to the souls of all those we have recalled today. May their memory be a blessing, and may they rest in paradise. Master of mercy, may they find eternal shelter beneath Your sheltering wings, and may their souls be bound up in the bond of life. ADONAI is their portion. May they rest in peace. And let us say: *Amen*.

PSALM 23

A PSALM OF DAVID.

ADONAI is my shepherd, I shall not want.

God gives me repose in green meadows,
and guides me over calm waters.

God will revive my spirit and direct me on the right path—
for that is God's way.

Though I walk in the valley of the shadow of death, I fear no
harm, for You are at my side.

Your staff and Your rod comfort me.

You prepare a banquet for me in the presence of my foes:

You anoint my head with oil, my cup overflows.

Surely goodness and kindness shall be my portion all the
days of my life,

And I shall dwell in the house of ADONAI in the fullness
of time.

אל מלא רחמים, שוכן במרומים, המצא מנוחה נכונה
תחת כנפי השכינה, במעלות קדושים וטהורים, כזהר
הרקיע מזהירים, לנשמות כל־אלה שהזכרנו היום לברכה,
שהלכו לעולמם, בגן עדן תהי מנוחתם. אנא בעל
הרחמים, הסתירם בסתר כנפיו לעולמים. וצור בצרור
החיים את־נשמותיהם. יהוה הוא נחלתם. וינוחו בשלום
על משכבותיהם. ונאמר אמן.

מזמור לדוד.

יהוה רעי, לא אחסר.
בנאות דשא ירביצני,
על מי מנחות ינהלני.
נפשי ישוב, ינחני במעגלי־צדק למען שמו.
גם כי אלך בגיא צלמות לא אירא רע כי אתה עמדי.
שבטך ומשענתך המה ינחמני.
תערוך לפני שלחן נגד צררי,
דשנת בשמן ראשי, כוסי רויח.
אך טוב וחסד ירדפוני כל־ימי חיי,
ושבתי בבית יהוה לארך ימים. תהלים כג

The dust returns to the earth as it was, and the spirit returns to God
who gave it...
Kohelet 12:7

Mourner's Kaddish

וְתִגְדֹּל וְיִתְקַדֵּשׁ שְׁמֵהּ רַבָּא. [אָמֵן] בְּעֶלְמָא דִּי בְרָא,
כְּרַעוּתָהּ, וְיִמְלִיךְ מַלְכוּתָהּ, וְיַצְמַח פְּרֻקָּנָהּ, וְיִקְרַב
מְשִׁיחָהּ. [אָמֵן] בְּחַיֵּיכוֹן וּבְיוֹמֵיכוֹן וּבְחַיֵּי דְכָל־בֵּית
יִשְׂרָאֵל, בְּעֶגְלָא וּבְזֶמַן קָרִיב, וְאָמְרוּ אָמֵן.

[אָמֵן] יְיָהּ שְׁמִיּהּ רַבָּא מְבָרַךְ לְעָלַם וּלְעָלְמֵי עָלְמֵיָא
וְתִבְרַךְ.

וְיִשְׁתַּבַּח. וְיִתְפָּאֵר. וְיִתְרוֹמֵם. וְיִתְנַשֵּׂא. וְיִתְהַדָּר.
וְיִתְעַלֶּה. וְיִתְהַלָּל שְׁמֵהּ דְּקֻדְשָׁא, בְּרִיךְ הוּא. [אָמֵן]
לְעֵלָא מִן כָּל בְּרַכְתָּא שִׁירְתָּא, תְּשַׁבַּחְתָּא וְנַחֲמַתָּא,
דְּאָמְרוּ בְּעֶלְמָא, וְאָמְרוּ אָמֵן. [אָמֵן]

יְיָהּ שְׁלָמָא רַבָּא מִן שְׁמֵיָא. חַיִּים וְשָׁבַע וְיִשׁוּעָה
וְנַחֲמָה. וְשִׁיזְבָּא וּרְפוּאָה וּגְאוּלָּה וּסְלִיחָה וְכַפָּרָה
וְרוּחַ וְהַצְלָה לָנוּ וּלְכָל עַמּוֹ יִשְׂרָאֵל. וְאָמְרוּ אָמֵן.
[אָמֵן]

עוֹשֶׂה שְׁלוֹם בְּמִרוֹמָיו. הוּא בְּרַחֲמָיו יַעֲשֶׂה שְׁלוֹם
עָלֵינוּ וְעַל כָּל עַמּוֹ יִשְׂרָאֵל. וְאָמְרוּ אָמֵן. [אָמֵן]

Mourner's Kaddish

Yitgaddal veyitkaddash sheméhh rabba. (Kahal: Amén) Be'alma di-
vera khir'utéh, veyamligh malkhutéh, veyatsmah purkanéh
vikarév meshihéh. (K: Amén) Behayyékhn uvyomékhn uvhayyé
dekhoh—Béṭ Yisraél ba'agala uyizman khariv, ve-imru: amén.

(K: Amén, yehé sheméhh rabba mevarakh le'alam le'almé 'almayya
yitbarakh)

veyishtabbah, veyitpa-ar, veyitromam, veyitnassé, veyithaddar, vey-
it'allel, veyithallal sheméhh deKudasha Berikh Hu. (K: Amén)

Le'élla min kal—birkhata shirata tishbehta venehemata da-amiran
be'alma, ve-imru: amén. (K: Amén)

Yehé shelama rabba min Shemayya, (K: Hayyim)
hayyim vesava' vishu'a venehamah veshézava urfu-ah ug-ullah uslihah
vekhapparrah verevah vehatssalah lanu ulkhol—'ammo Yisraél,
ve-imru: amén. (K: Amén)

'Oseh shalom bimromav, hu verahamav ya'aseh shalom 'alénu,
ve'al kol—Yisraél, ve-imru: amén. (K: Amén)

לכל איש יש שם/Everybody Has a Name

By זלדה/Zelda

Each of us has a name	לכל איש יש שם
Given by the Source of Life	שנתן לו אלוהים
And given by our parents	ונתנו לו אביו ואימו

Each of us has a name	לכל איש יש שם
Given by our stature and our smile	שנתנו לו קומתו ואופן חיוכו
And given by what we wear	ונתן לו האריג

Each of us has a name	לכל איש יש שם
Given by the mountains	שנתנו לו ההרים
And given by our walls	ונתנו לו כתליו

Each of us has a name	לכל איש יש שם
Given by the stars	שנתנו לו המזלות
And given by our neighbors	ונתנו לו שכניו

לכל איש יש שם
לכל איש יש שם

Each of us has a name	לכל איש יש שם
Given by our sins	שנתנו לו חטאיו
And given by our longing	ונתנה לו כמיהתו

Each of us has a name	לכל איש יש שם
Given by our enemies	שנתנו לו שונאיו
And given by our love	ונתנה לו אהבתו

Each of us has a name	לכל איש יש שם
Given by our celebrations	שנתנו לו חגיו
And given by our work	ונתנה לו מלאכתו

Each of us has a name	לכל איש יש שם
Given by the seasons	שנתנו לו תקופות השנה
And given by our blindness	ונתן לו עיוורונו

לכל איש יש שם
לכל איש יש שם

Each of us has a name	לכל איש יש שם
Given by the sea	שנתן לו הים
And given by our death	ונתן לו מותו.



The Book of Remembrance

There is a time for
everything; there is a
time for all things under
the sun; a time to be born
and a time to die;
a time to laugh
and a time to cry;
a time to dance and
a time to mourn;
a time to seek and
a time to lose;
a time to forget
and a time to
remember.

IN MEMORIAM

It is our custom to recall relatives no longer with us during Yizkor Services.
Members of our Keilah remember the loved ones listed below their names.

Joyce Alhadeff & Daniel Alhadeff

Charlie Alhadeff
Jack Alhadeff
Minnie Alhadeff

Steve & Kathie Alhadeff

Abraham Alhadeff
Heather Alhadeff
Ruth Alhadeff
Adam Cadranel
Nace Cadranel
Victoria Cadranel

Jeannine & Aaron Altmann

Betty Altmann
Karl Altmann
Kurt Altmann
Alberto Israel
Sara Israel

Lea Amar and Family

Aaron Amar
Armand Amar
Ephraim Ekstein
Hannah Ekstein
Aharon Schwartz
Alti Schwartz
Rozsi Schwartz

Albert Amato

Emily Amato
Faye Amato
Jack Amato
Lauren Amato

Annette Shain
Herbert Shain

Erica Amato & Howard Krisel

Emily Amato
Faye Amato
Jack Amato
Herman Brush
Rose Brush
Annette Krisel
Jack Krisel
Annette Shain
Herbert Shain

Bootsie & Ralph Amiel

Leo Amiel
Lydia Amiel
Rebecca Amiel
Leo Friedman
Sally Friedman
Emile Hemo
Fortuna Sarda
Nellie Swartz

Lilly & Mark Antebi

Jeanne H. Antebi
Maurice Antebi
Aron R. Franco
Lenore W. Franco
Robert A. Franco
Harold Lindner
Mathilda Lindner
Becky Waronker
Milton Waronker

Sharon & David Apseloff

Albert Apseloff
Enid Apseloff
Lester Samet
Mickey Samet

Alice & Rick Arogeti

Michael Arogeti
Sam Arogeti

Amy & Robert Arogeti

Joseph Alhadeff
Rebecca J. Alhadeff
Jack Arogeti
James Arogeti
Jeanette Alhadeff Arogeti
Regina Arogeti
Mary Pitlick
Samuel Pitlick
Charles Brian Romm
Mendel Romm Jr.
Mendel Romm Sr.
Tootsie Goldman Romm

Beth & Joel Arogeti

Joseph S. Alhadeff
Rebecca (Joe) Alhadeff
Jack B. Arogeti
James Arogeti
Jeanette Alhadeff Arogeti
Regina Arogeti
Margaret S. Weiller

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We at Or VeShalom greatly appreciate
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We remain in gratitude to
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And a special hazak u barukh
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for all you do.

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