

Yizkor
Book of Remembrance



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5781



Jewish Community of Greater Stowe

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Yizkor: Recalling the Dead

Adapted from a piece by Rabbi Maurice Lamm

Recalling the deceased during a synagogue service is not merely a convenient form of emotional release, but an act of solemn piety and an expression of profound respect. The *Yizkor* memorial service was instituted so that the Jew may pay homage to his or her forbears and recall the good life and traditional goals.

This memorial service is founded on a vital principle of Jewish life, one that motivates and animates the *Kaddish* recitation. It is based on the firm belief that the living, by acts of piety and goodness, can redeem the dead. The child can bring honor to the parent. The "merit of the children" can reflect the value of the parents. This merit is achieved, primarily, by living on a high ethical and moral plane, by being responsive to the demands of G-d and sensitive to the needs of one's fellow human. The formal expression of this merit is accomplished by prayer to G-d and by contributions to charity.

It is understandable, therefore, that when the *Yizkor* was first introduced into the service, probably during the massacres of the Crusaders and the early medieval pogroms, it was natural to be recited during the Day of Atonement. On that holiest day of the year, when Jews seek redemption from their sins, they seek atonement as well for members of the family who have passed on. "Forgive Thy people, whom Thou hast redeemed," says the Bible in Judges, chapter 21. Say the sages: "Forgive Thy people," refers to the living; "Whom Thou hast redeemed," refers to the dead. The living can redeem the dead. Atonement must be sought for both. One scholar even suggests that the term *Yom HaKippurim*, the technical name for the Day of Atonement, is written in the plural, "atonements," because on that day the Jew must seek atonement for both those who are present and those who sleep in the dust.

But even prayer is not sufficient for a dignified and meaningful memorial. It must be accompanied by charity, as the personal, material demonstration of kindness. Thus, *Yizkor* came to be recited on major holidays when Deuteronomy 15-16 is read, and which contains the phrase, "Each person shall give according to his or her ability." Those chapters command people to be charitable, to support the poor, the orphan, the widow, and the Levites who depend on their graciousness. They emphasize that on the three pilgrim festivals of Passover, Shavuot and Succot no one may appear at the Temple empty-handed. Each person must be generous according to his or her ability. Accordingly, the proper memorial service contains a phrase denoting a sum of charity that is being pledged. This statement should not be taken lightly; it is not a mere liturgical formula. If no charity will be given it should not be included. It is preferable not to promise than to renege on a vow. Thus, the *Yizkor* service recited on Yom Kippur, Passover, Shavuot and Succot, includes both prayer and charity.

For Whom *Yizkor* Is Recited

Yizkor may be said for all Jewish dead: parents, grandparents, mates, children, family and friends. It may be recited for suicides and for sinners. A question of propriety usually arises regarding *Yizkor* for a deceased first mate after remarriage. The only reason it would not be said is the hurt it might cause the present mate. Being that the *Yizkor* is recited silently, there can be no such fear and the prayer may be recited.

When Is *Yizkor* Recited?

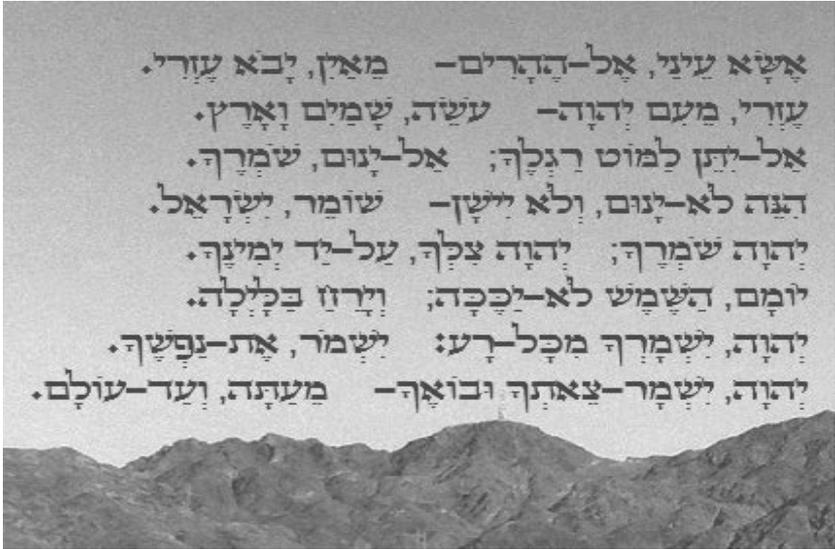
Yizkor is recited after the morning Torah reading on Yom Kippur, on the last day of Passover and Shavuot, and on the seventh day of Succot, called *Shemini Atzeret*. It is recited on these days even if they fall on the Sabbath at which time memorials are, otherwise, inappropriate to the festive nature of the holiday. In most synagogues it is recited after the rabbi's sermon.

The Requirement of a *Minyan*

Yizkor should be recited at synagogue services. If one cannot possibly attend these services because of illness, or because there is no *minyan* available, one may recite *Yizkor* privately at home. In this respect, it is unlike the *Kaddish* which may not be recited privately, under any circumstances.

Candle Lighting for *Yizkor*

It is an ancient custom, on the four holidays when *Yizkor* is recited, to kindle *yahrzeit* candles for the departed. It is best that the lights be flaming wicks, as the flame and candle symbolize the relation of body and soul. However, if this is not available, electric bulbs or gas light may be used. For *Yizkor* memorial purposes, one light will serve adequately to recall all the departed.



אֲשָׂא עֵינַי, אֶל-הַהָרִים - מֵאֵן, יָבֵא עֲזְרִי.
 עֲזְרִי, מֵעַם יְהוָה - עֹשֶׂה, שָׁמַיִם וָאָרֶץ.
 אֶל-יָדֶיךָ לְמוֹט רַגְלֶךָ; אֶל-יָנוּם, שְׁמֹרֶךָ.
 הֲגֵה לֹא-יָנוּם, וְלֹא יִשָּׁן - שׁוֹמֵר, יִשְׂרָאֵל.
 יְהוָה שְׁמֹרֶךָ; יְהוָה צִלְּךָ, עַל-יַד יְמִינֶךָ.
 יוֹמָם, הַשֶּׁמֶשׁ לֹא-יִכְבֶּה; וַיְרֻז בְּלַיְלָה.
 יְהוָה, יִשְׁמְרֶךָ מִכָּל-רָע: יִשְׁמֹר, אֶת-נַפְשֶׁךָ.
 יְהוָה, יִשְׁמֹר-צִדְקָתְךָ וּבֹאֶיךָ - מֵעַתָּה, וְעַד-עוֹלָם.

ESA EINAI el heharim maei-ayin yavo ezri?
 Ezri mei-im Adonai, oseih shamayim vaaretz.
 Al yitein lamot raglecha, al yanum shomrecha.
 Hinei lo yanum v'lo yishan shomeir Yisrael.
 Adonai shomrecha, Adonai tzilcha al yad y' minecha.
 Yoman hashemesh lo yakeka, v'yarei-ach balaila.
 Adonai yishmorcha mikol ra, yismore et nafshecha.
 Adonai yishmor tzeit'cha uvo-echa, mei-ata v'ad olam.

I LIFT UP MY EYES to the mountains;
 from where will my help come?
 My help comes from the Eternal One,
 maker of heaven and earth.
 God will not let your foot give way;
 your guardian will not slumber;
 See, the guardian of Israel
 neither slumbers nor sleeps!
 God is your guardian,

God is your protection
 at your right hand.
 By day the sun will not strike you,
 nor the moon by night.
 God will guard you from all harm;
 God will guard your life.
 God will guard your going and coming
 now and forever.

BIRTH IS A BEGINNING

and death a destination.

And life is a journey:

from childhood to maturity

and youth to age;

from innocence to awareness

and ignorance to knowing;

from foolishness to discretion

and then, perhaps to wisdom;

from weakness to strength

or strength to weakness

and often, back again.

From health to sickness

and back, we pray, to health again;

from offense to forgiveness,

from loneliness to love,

from joy to gratitude,

from pain to compassion,

and grief to understanding

from fear to faith;

from defeat to defeat to defeat

until, looking backward or ahead

we see that victory lies

not at some high place along the way,

but in having made the journey, stage by stage

a sacred pilgrimage.

Birth is a beginning

and death a destination.

But life is a journey,

from birth to death

to life everlasting.

Each Person Has a Name

by Zelda

Lechol ish yesh shem
shenatan lo elohim
venatnu lo aviv ve'im

Lechol ish yesh shem
shenatnu lo komato
ve'ofen chiyucho

venatan lo ha'arig
Lechol ish yesh shem
shenatnu lo heharim

venatnu lo k'talav
Lechol ish yesh shem
shenatnu lo hamazalot

venatnu lo shchenav
Lechol ish yesh shem
shenatnu lo chat'av

venatna lo k'mihato
Lechol ish yesh shem
shenatnu lo son'av

venatna lo ahavato
Lechol ish yesh shem
shenatnu lo chagav

venatna lo mel'achto
Lechol ish yesh shem
shenatnu lo tkufot Hashanah

venatan lo ivrono
Lechol ish yesh shem
shenatan lo hayam
venatan lo moto.

לְכֹל אִישׁ יֵשׁ שֵׁם

שְׁנֵיתוֹ לֹ אֱלֹהִים

וְנָתַנּוּ לּוֹ אָבִיו וְאִמּוֹ.

לְכֹל אִישׁ יֵשׁ שֵׁם

שְׁנֵיתוֹ לֹ קוֹמָתוֹ

וְאֶפֶן חַיּוּכּוֹ

וְנָתַן לּוֹ הָאָרִיג.

לְכֹל אִישׁ יֵשׁ שֵׁם

שְׁנֵיתוֹ לֹ הַהָרִים

וְנָתַנּוּ לּוֹ כְּתָלָיו.

לְכֹל אִישׁ יֵשׁ שֵׁם

שְׁנֵיתוֹ לֹ הַמַּזְלוֹת

וְנָתַנּוּ לּוֹ שְׁכָנָיו.

לְכֹל אִישׁ יֵשׁ שֵׁם

שְׁנֵיתוֹ לֹ חֲטָאָיו

וְנָתַנָּה לּוֹ כְּמִיּהָתּוֹ.

לְכֹל אִישׁ יֵשׁ שֵׁם

שְׁנֵיתוֹ לֹ שׁוֹנְאָיו

וְנָתַנָּה לּוֹ אֲהַבָּתּוֹ.

לְכֹל אִישׁ יֵשׁ שֵׁם

שְׁנֵיתוֹ לֹ חֲגָיו

וְנָתַנָּה לּוֹ מְלֹאכְתּוֹ.

לְכֹל אִישׁ יֵשׁ שֵׁם

שְׁנֵיתוֹ לֹ תְּקוּפּוֹת הַשָּׁנָה

וְנָתַן לּוֹ עֲרוּוּנּוֹ.

לְכֹל אִישׁ יֵשׁ שֵׁם

שְׁנֵיתוֹ לֹ הַיָּם

וְנָתַן לּוֹ מוֹתּוֹ.

EACH PERSON has a name. We each have a name given by God and given by our father and mother. We each have a name given by our stature and smile and give by our attire. We each have a name given by the hills and given by the walls.

We each have a name given by the stars and given by our friends. We each have a name given by our sins and given by our yearnings. We each have a name given by our enemies and given by love.

We each have a name given by celebrations and given by our work. We each have a name given by the seasons and given by our blindness. We each have a name given by the sea and given by our death.

MY MOTHER'S MOTHER died in the spring of her days.
And her daughter did not remember her face.
Her portrait, engraved upon my grandfather's heart,
was erased from the world of images after his death.

Only her mirror remained in the home, sunken with age into the silver frame.
And I, her pale granddaughter, who does not resemble her,
look into it today as into a pool which conceals its treasures beneath the waters.

Very deep, behind my face, I see a young woman
pink-cheeked, smiling and a wig on her head.
She puts an elongated earring on her earlobe, threading it
through a tiny hole in the dainty flesh of her ear.

Very deep, behind my face,
the bright goldness of her eyes sends out rays,
and the mirror carries on the tradition of the family:
that she was very beautiful.

I USED TO BE part of you
belong to you
the extension of your being
but now
you live within me
are the spark
of my consciousness

I say Kaddish for you
with you
as you
sing your melodies
speak your words
hearing your voice
in mine
and my eyes
too green
have somehow started
to reflect
the blue of yours

I used to be part of you
protected by your presence
by your light
but now
the time is mine
and alone
I must be more
than myself:
your child
has become your heir
has become you.

... the art of memory remains incomplete, an empty suitcase, until [we] have grasped — and then responded to — current suffering in the world in the light of a remembered past.

James Young

Remember Me

Shared by Elizabeth Tragash

When it is time for me to leave this world,
don't think of me beneath the earth.
Instead, think of me when the earth gives life
to spring's first flowers,
when summer rain fills the air
with the rich, sweet scent of earth and grass, leaf and tree.
Remember me when the sky is painted gold and red
at day's beginning and at day's end.
Think of me, remember me, and I will live on in you.

When my days are done,
don't think of me beneath a marker of stone.
Instead, think of me in those moments when G-d's grandeur
sweeps across the mountains and the oceans,
when the rare gift of a rainbow unfurls across the sky.
Remember me when you give birth to a new creation,
when you paint a piece of the world in your own colors,
when you give voice to a song, a poem, a prayer.
Think of me, remember me, and I will live on in you.

When I leave this world, weep only for a while,
then think of me when the trees turn,
when a gentle breeze brushes your cheek and tousles your hair as I once did.
Think of me when the snow dances in the arms of winter's trees,
then wrap yourself in a soft, warm blanket and
remember the times I wrapped my arms around you and kept the cold away.
Remember the days we filled with love and laughter.
Remember the days marred by sorrow and tears.
Think of me, remember all the seasons we shared, and I will live on in you.

When I have left this earth,
don't look for me in a silent field of stone.
Come, stand beneath night's vast sky
as the moon parts the clouds and stars fill the heavens.
Remember when we would wish on night's first star
and whisper "goodnight" to the moon.
When you gaze up at the starlit heavens,
remember, the light once mine still shines within you.
Think of me, remember me, and my light will shine on through you.

When my time has come,
don't curse G-d for numbering our days,
for it is only the body of whose days are numbered.
Don't bid me farewell,
just whisper "I love you."

Hard Mornings

By: Alden Solovy

Mornings are the toughest,
That between time
When I'm not quite awake,
When my mind settles
Back to the familiarity and
The certainty of you.
Until I remember your passing.
Hard mornings,
Hard mournings,
Blend into evenings
Of solitude and sorrow.
Perhaps I'm wrong.
Evenings are the problem,
When the quiet crushes my breath
And the growing darkness
Shadows my heart
Until blessed sleep
Descends from heaven.
Mornings are the toughest
New beginnings,
Each day an echo of loss.
Evenings are the roughest reminders
Of your absence.
Each night a hollow silence,
Emptiness in the space you once held.
One day
I will breathe again.
The Soul of the Universe
Will turn my sorrow into dancing.
I will remove this sackcloth
And live again.

'Tis a fearful thing

by Yehuda ha Levi

'Tis a fearful thing

To love

What death can touch.

To love, to hope, to dream,

And oh, to lose.

A thing for fools, this,

Love,

But a holy thing,

To love what death can touch.

For your life has lived in me;

Your laugh once lifted me;

Your word was a gift to me;

To remember this brings painful joy.

'Tis a human thing, love,

A holy thing,

To love

What death can touch.

My Eyes So soft

by Hafiz

Don't surrender your loneliness so quickly.

Let it cut more deep.

Let it ferment and season you

As few human or even divine ingredients can.

Something missing in my heart tonight

Has made my eyes so soft,

My voice so tender,

My need of God

Absolutely

Clear.

The Five Stages of Grief

by Linda Pastan

The night I lost you
someone pointed me towards
the Five Stages of Grief.
Go that way, they said,
it's easy, like learning to climb
stairs after the amputation.
And so I climbed.
Denial was first.
I sat down at breakfast
carefully setting the table
for two. I passed you the toast—
you sat there. I passed
you the paper—you hid
behind it.
Anger seemed more familiar.
I burned the toast, snatched
the paper and read the headlines
myself.
But they mentioned our departure,
and so I move on to
Bargaining. What could I exchange
for you? The silence
after storms? My typing fingers?
Before I could decide, *Depression*
came puffing up, a poor relation
its suitcase tied together
with string. In the suitcase
were bandages for the eyes
and bottles of sleep. I slid
all the way down the stairs
feeling nothing.
And all the time Hope

flashed on and off
in defective neon.
Hope was a signpost pointing
straight in the air.
Hope was my uncle's middle name,
he died of it.
After a year I am still climbing,
though my feet slip
on your stone face.
The treeline
has long since disappeared;
green is a color
I have forgotten.
But now I see what I am climbing
towards: *Acceptance*
written in capital letters,
a special headline:
Acceptance,
its name is in lights.
I struggle on,
waving and shouting.
Below, my whole life spreads its surf,
all the landscapes I've ever known
or dreamed of. Below
a fish jumps; the pulse
in your neck.
Acceptance. I finally
reach it.
But something is wrong.
Grief is a circular staircase.
I have lost you.

Gratitude for the Next Generation

If some messenger were to come to us with the offer that death should be overthrown, but with the one inseparable condition that birth should also cease; if the existing generation were given the chance to live forever, but on the clear understanding that never again would there be a child, or a youth, or first love, never again new persons with new hopes, new ideas, new achievements; ourselves for always and never any others—could the answer be in doubt?

When we fear death's decree, let these bring us solace: the memory of loved ones who have gone before us; a vision of generations to come, through whom we reach far into the future—beyond our own lives.

Season of Sorrow

by Alden Solovy

This is my season of sorrow.
A time when struggles begin,
When challenges arrive,
When endings occur.
Moments of pain.
Moments of sadness.
Moments of confusion.
Times of loss. Times of grief.
Moments that stripped me of wisdom
And left me crushed and breathless,
Cold and in deepening shadow.

Holy One,
Help me recall my seasons of joy
To recall with hope and praise
Your gifts and blessings.
Moments of laughter.
Moments of kindness.
Moments of peace.
Times of health. Times of clarity.
Moments that lifted my spirit
And comforted my heart.

In truth,
These joys and sorrows
Are gifts of holiness,
Gifts of mystery,
Gifts beyond my wisdom,
My knowledge,
My understanding.

Rock of Old,
You are my comfort and my strength,
My light and my truth.

RIBBONS

by Stacey Zisook Robinson

The ribbon---
Now cut;
A neat snip of black cloth
on black cloth.
It disappears
Against a background of grief.

The ribbon---
Now cut;
It used to be torn.
Rent.
A whole tapestry,
A whole life.
Ripped and frayed,
Separate from itself.
No neat edges
of symmetry,
No patchwork grace.
Just tangled threads,
Broken strands,

Dark on darker still,
Seasoned with salt and ash.

That ribbon of black---
Now cut;
Threaded through the light
That dances on hard edges
And skims along soft folds,
Offering a pale benediction,
And a sacred comfort,

A holy silence---
In a ribbon of black
Shot through with light
And cut---
Now cut,
Now broken
And frayed
And ragged-edged,
Woven in grief and praise.

HOW IS GRIEF LIKE A MOSAIC? ...AS NO TWO MOSAICS CAN EVER BE EXACTLY THE SAME, SO NO TWO EXPERIENCES OF GRIEF ARE THE SAME. AS EACH MOSAIC IS PARTICULAR, FASHIONED BY MANY INDIVIDUAL ELEMENTS CONFIGURED IN UNIQUE WAYS, SO EACH PERSON'S EXPERIENCE OF GRIEF IS PARTICULAR. IT IS FORMED BY THE UNIQUE INTERPLAY OF ALL ASPECTS OF ONE'S LIFE--ONE'S PAST, ONE'S RELATIONSHIPS, ONE'S WAYS OF MAKING MEANING, ONE'S EXPERIENCE OF THE DIVINE, ONE'S HISTORY OF LOSSES, ONE'S SENSE OF COMMUNITY, ONE'S CULTURAL PERSPECTIVES, AND SO ON.

--Melissa M. Kelley

Approaching The End

by Elizabeth Sarah

Suffused with sadness
and an aching loneliness
all that I am
runs through my fingers
like water
from another source
To watch
and to feel
and to know
the end
as it approaches
l'at, l'at? (slowly, slowly?)

in the measured movements of
your body
in the lines of your face
in the grip of your hands
in your dark eyes
brimming with
bewilderment
questions
accusations against God
and tears
Your tears



The Amen Stone

by Yehuda Amichai

On my desk there is a stone with the word "Amen" on it,
a triangular fragment of stone from a Jewish graveyard destroyed
many generations ago. The other fragments, hundreds upon hundreds,
were scattered helter-skelter, and a great yearning,
a longing without end, fills them all:
first name in search of family name, date of death seeks
dead man's birthplace, son's name wishes to locate
name of father, date of birth seeks reunion with soul
that wishes to rest in peace. And until they have found
one another, they will not find perfect rest.

Only this stone lies calmly on my desk and says "Amen."
But now the fragments are gathered up in lovingkindness
by a sad good man. He cleanses them of every blemish,
photographs them one by one, arranges them on the floor
in the great hall, makes each gravestone whole again,
one again: fragment to fragment,
like the resurrection of the dead, a mosaic,
a jigsaw puzzle. Child's play.

There are stars up above,
so far away we only see their light
long, long after the star itself is gone.
And so it is with people that we loved—
their memories keep shining ever brightly
though their time with us is done.
But the stars that light up the darkest night,
these are the lights that guide us.
As we live our days, these are the ways we remember

by Hana Senesh

*To ask of death that it never come is futile, but it is not futility to pray that when death comes for us,
it may take us from a world one corner of which is a little better because we were there.*

Rabbi Jacob P. Rudin

LET THERE BE REST.
And let it be, at last, the perfect rest—
Oh, Merciful God Most High.

Let there be light:
heaven's radiance, gleaming light of the holy and pure
for my holy and pure one
whose corner was lit only by broken shards of light—
not nearly enough to see by.

Let there be, in my life, a shelter
against the storms of guilt, anger, grief, and pain.
When dark clouds gather above me—
may I find a warm shelter of peace.

And let there be a circle of souls around me—
patient, persistent, filled with Your compassion;
and let us be bound up in a loving bond that will not break.

Rest.
Light.
Shelter of peace.
Circle of souls.

And give me the strength to praise.

Praying the Heart

by Elizabeth Cunningham

You can only pray what's in your heart.

So if your heart is being ripped from your chest
pray the tearing

if your heart is full of bitterness
pray it to the last dreg

if your heart is a river gone wild
pray the torrent

or a lava flow scorching the mountain
pray the fire

pray the scream in your heart
the fanning bellows

pray the rage,
the murder and
the mourning

pray your heart into the great quiet hands that can hold it
like the small bird it is.

On Grief

by Dietrich Bonhoeffer

Nothing can make up for the absence of someone whom we love, and it would be wrong to try to find a substitute—we must simply hold out and see it through. That sounds very hard at first, but at the same time it is a great consolation, for the gap, as long as it remains unfilled, preserves the bonds between us. It is nonsense to say that God fills the gap; he doesn't fill it. On the contrary, he keeps it empty and so helps us to keep alive our former communion with each other, even at the cost of pain.

From “Yom Kippur”

יּוֹם כִּפּוּר בְּלִי אָבִי וּבְלִי אִמִּי
הוּא לֹא יוֹם כִּפּוּר.

מִבְּרַכַת יְדֵיהֶם עַל רֹאשִׁי
נִשְׁאָר רַק הַרְעָדָה, כְּמוֹ רֵעַד מְנוּעַ
שֶׁלֹא פָּסַק גַּם אַחֵר מוֹתָם.

Yom Kippur without my father and without my mother
Is not Yom Kippur.

From the blessing of their hands on my head
Just the tremor has remained like the tremor of an engine
That didn't stop even after their death . . .

Yehuda Amichai

THE DEATH OF A LOVED ONE is the most profound of all sorrows. The grief that comes with such a loss is intense and multifaceted, affecting our emotions, our bodies, and our lives. Grief is preoccupying and depleting. Emotionally, grief is a mixture of raw feelings such as sorrow, anguish, anger, regret, longing, fear, and deprivation. Grief may be experienced physically as exhaustion, emptiness, tension, sleeplessness, or loss of appetite.

Grief invades our daily lives in many sudden gaps and changes, like that empty place at the dinner table, or the sudden loss of affection and companionship, as well as in many new apprehensions, adjustments, and uncertainties.

The loss of a loved one throws every aspect of our lives out of balance. The closer we were to the person who died, the more havoc the loss creates. Love does not die quickly. Hence to grieve is also “to celebrate the depth of the union. Tears are then the jewels of remembrance, sad but glistening with the beauty of the past. So grief in its bitterness marks the end...but it also is praise to the one who is gone.”

by Judy Tatelbaum

Some people whose parents are living have a custom of leaving the service at this time, but even those who do not yet need to say the personal prayers of remembrance might remain and recite prayers for others as well as join in the communal prayers.

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.

יהוה, מה-אדם ותדענהו,
בן-אנוש ותחשבהו.
אדם להקל דמה,
ימיו כצל עובר.
בבקר יציץ וחרף,
לערב ימולל ויבש.
למנות ימינו כן הודע
ונביא לבב חכמה.

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.

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.

שויתי יהוה לנגדי תמיד,
כי מימיני בל-אמוט.
לכן שמח לבי ויגל
קבודי, אף בשרי ישכון
לבטח.

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 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:

יִזְכֹּר אֱלֹהִים אֶת נִשְׁמַת

(for a father) אָבִי מוֹרִי _____

(for a husband) אִישִׁי _____

(for a partner) בֵּן זֻוגִי _____

(for a brother) אָחִי _____

(for a son) בְּנִי _____

(for other relative) קָרוֹבִי _____

(for a friend) חֲבֵרִי _____

(others) _____

שְׁהֵלֶךְ לְעוֹלָמוֹ [שְׁהֵלְכוּ לְעוֹלָמָם]. הִנְנִי נוֹדֵב/נוֹדֶבֶת
צְדָקָה בְּעַד הַזְכָּרַת נִשְׁמָתוֹ [נִשְׁמוֹתֵיהֶם]. אָנָּא תְהִי
[תְהִינָּה] נִפְשׁוֹ צְרוּרָה [נִפְשָׁם צְרוּרוֹת] בְּצָרוֹר הַחַיִּים
וְתְהִי מְנוּחָתוֹ [מְנוּחָתָם] כְּבוֹד, שְׁבַע שְׁמָחוֹת אֶת־
פְּנִיךָ, נְעִימוֹת בִּימִינְךָ נְצַח. אָמֵן.

In memory of female relatives or friends:

יִזְכֹּר אֱלֹהִים אֶת נִשְׁמַת

(for a mother) אִמִּי מוֹרְתִי _____

(for a wife) אִשְׁתִּי _____

(for a partner) בַּת זֻוגִי _____

(for a sister) אָחוֹתִי _____

(for a daughter) בָּתִּי _____

(for other relative) קָרוֹבָתִי _____

(for a friend) חֲבֵרָתִי _____

(others) _____

שְׁהֵלְכָה לְעוֹלָמָהּ [שְׁהֵלְכוּ לְעוֹלָמָן]. הִנְנִי נוֹדֵב/נוֹדֶבֶת
צְדָקָה בְּעַד הַזְכָּרַת נִשְׁמָתָהּ [נִשְׁמוֹתֵיהֶן]. אָנָּא תְהִי
[תְהִינָּה] נִפְשָׁהּ צְרוּרָה [נִפְשָׁן צְרוּרוֹת] בְּצָרוֹר הַחַיִּים
וְתְהִי מְנוּחָתָהּ [מְנוּחָתָן] כְּבוֹד, שְׁבַע שְׁמָחוֹת אֶת־פְּנִיךָ,
נְעִימוֹת בִּימִינְךָ נְצַח. אָמֵן.

*Though I stared
earnestly at
my fingernail*

Yesterday when I was on
the #7 bus
I happened to look
at the cuticle
of my right forefinger
and for a moment
I thought not that it
was mine
but that it was
my father's—
the same small
confusion I have
from time to time
when I catch sight
of my daughter
in her denim skirt, size 3,
and I feel lean, willowy,
in her clothes.

So there I was
on the #7 bus
overtaken by a longing
very close to love
staring at the cuticle
of my right forefinger.

I remembered how clean
and short he kept his
nails
and suddenly there was
the whole man
reconstituted
from a fingernail
standing before me,
smiling broadly,
his face flushed
with pleasure.

But then just as suddenly
he was gone
and though I stared
earnestly
at my fingernail
I failed to bring him back.

—MERLE FELD

We each continue in private meditation, selecting from among the following an 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.

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.

IN MEMORY OF MARTYRS:

יִזְכּוֹר אֱלֹהִים נִשְׁמוֹת כָּל-אֲחֵינוּ בְּנֵי יִשְׂרָאֵל שֶׁמָּסְרוּ
אֶת-נַפְשָׁם עַל קְדוּשַׁת הַשֵּׁם. הַנְּגִי נוֹדֵב/נוֹדֶבֶת צְדָקָה
בְּעַד הַזְּכָרֶת נִשְׁמָתָם. אָנָּה יִשְׁמַע בְּחַיֵּינוּ הַד גְּבוּרָתָם
וּמִסִּירוֹתָם וַיִּרְאֶה בְּמַעֲשֵׂינוּ טָהָר לְפָנָיו וְתַהֲיֶינָה
נִפְשוֹתֵיהֶם צְרוּרוֹת בְּצָרוֹר הַחַיִּים וְתֵהִי מְנוּחָתָם כְּבוֹד,
שֶׁבַע שְׁמַחוֹת אֶת-פְּנֵיךָ, נְעִימוֹת בִּימִינְךָ נְצַח. אָמֵן.

IN MEMORY OF CONGREGANTS:

יִזְכּוֹר אֱלֹהִים נִשְׁמוֹת יְדִידֵינוּ חֲבָרֵי הַקֶּהֱל הַקְּדוֹשׁ הַזֶּה
שֶׁהֲלָכוּ לְעוֹלָמָם. אָנָּה תַהֲיֶינָה נִפְשוֹתֵיהֶם צְרוּרוֹת
בְּצָרוֹר הַחַיִּים וְתֵהִי מְנוּחָתָם כְּבוֹד, שֶׁבַע שְׁמַחוֹת אֶת-
פְּנֵיךָ, נְעִימוֹת בִּימִינְךָ נְצַח. אָמֵן.

IN MEMORY OF THE SIX MILLION:

אֵל מְלֵא רַחֲמִים, שׁוֹכֵן בְּמְרוֹמִים, הַמֵּצֵא מְנוּחָה נְכוֹנָה
תַּחַת כַּנְּפֵי הַשָּׁכִינָה, בְּמַעְלוֹת קְדוּשִׁים וְטַהוּרִים, כְּזֹהֵר
הַרְקִיעַ מְזַהֲרִים, לְנִשְׁמוֹת כָּל-אֲחֵינוּ בְּנֵי יִשְׂרָאֵל
שֶׁנִּטְבְּחוּ בַשּׁוֹאָה, אֲנָשִׁים נְשִׁים וְטָף, שֶׁנִּחְנְקוּ וְשֶׁנִּשְׂרְפוּ
וְשֶׁנִּהְרְגוּ, שֶׁמָּסְרוּ אֶת-נַפְשָׁם עַל קְדוּשַׁת הַשֵּׁם, בְּגֵן עֵדֶן
תֵּהִי מְנוּחָתָם. אָנָּה בְּעַל הַרְחָמִים, הַסְּתִירָם בְּסִתְרֵךָ
כַּנְּפֶיךָ לְעוֹלָמִים. וְצָרוֹר בְּצָרוֹר הַחַיִּים אֶת-נִשְׁמוֹתֵיהֶם.
יְהוּה הוּא נִחְלָתָם. וַיְנַחֲחוּ בְּשָׁלוֹם עַל מִשְׁכְּבוֹתֵיהֶם.
וְנֹאמֵר אָמֵן.

*A Yizkor Meditation
in Memory of a Parent
Who Was Hurtful*

Dear God,

You know my heart.
Indeed, You know me better
than I know myself,
so I turn to You before I
rise for Kaddish.

My emotions swirl
as I say this prayer. The
parent I remember was
not kind to me. His/her
death left me with a leg-
acy of unhealed wounds,
of anger and of dismay
that a parent could hurt a
child as I was hurt.

I do not want to pre-
tend to love, or to grieve
that I do not feel, but I do
want to do what is right
as a Jew and as a child.

Help me, O God,
to subdue my bitter
emotions that do me no
good, and to find that
place in myself where
happier memories may
lie hidden, and where
grief for all that could
have been, all that should
have been, may be
calmed by forgiveness,
or at least soothed by the
passage of time.

I pray that You,
who raise up slaves to
freedom, will liberate me
from the oppression of
my hurt and anger, and
that You will lead me
from this desert to Your
holy place.

—ROBERT SAKS

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 radi-
ance 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 ALL THE DEAD:

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 כנפיך לעולמים. וצורר בצרור
החיים את־נשמותיהם. יהוה הוא נחלתם. ויגוהו בשלום
על משכבותיהם. ונאמר אמן.

מזמור לדוד.

יהוה רעי, לא אחסר.

בנאות דשא ירביצני,

על מי מנחות ינהלני.

נפשי ישובב, ינחני במעגלי־צדק למען שמו.

גם כי אלה בגיא צלמות לא אירא רע כי אתה עמדי.

שבטך ומשענתך המה ינחמני.

תערף לפני שלחן נגד צררי,

דשנת בשמן ראשי, כוסי רויה.

אך טוב וחסד ירדפוני כל־ימי חיי,

ושבתני בבית יהוה לארץ ימים. תהלים כג

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.

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 traditions and by years of togetherness and love.

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.

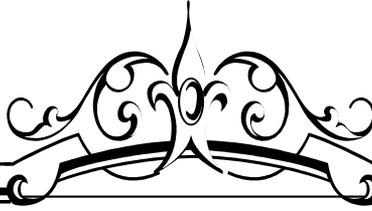
O God of love, make us worthy of the love we have received by teaching us to love You with all our heart and with all our soul and with all our might, and to spread the light of Your divine love on all whose lives touch ours.

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)

REMEMBRANCE OF OUR BELOVED

The names of our beloved are recorded on these pages so that we may recall them with the dignity and affection they deserve.



We recall with love those members of our congregation who departed from our midst during the past year:

Howard Alter
Glenn Danziger
Carol Good
Stanton Needleman
Robin Beth Singer

זְכוֹר צַדִּיק לְבִרְכָה

Zeicher tzadik livrachah!

May the memories of the righteous be a blessing!

Remembered By:

In Memory of...

Beverly Albert:

*Milton Albert
Murray Cohen
Beth Kenuk
Sara Stoler
Lou Stoler*

Judith Allen:

*Blanche P. Karkus
Jacob S. Karkus
Aaron N. Waldman
Ann K. Waldman
Jack H. Waldman
Rebecca Allen
Abraham Allen
Julius Allen
William Allen
Rose A. Gerber
Joseph Ditkofsky*

Charlene and Sig Baltuch:

*Joel Baltuch (H)
Margareta Baltuch (H)
Dr. Noah Wevrick
Bertha Wevrick
Leonard Wevrick
Sondra Druckman*

Susan Kaplan Bauchner:

*Burton Bauchner
Arnold Kaplan
Bobby Kaplan*

Barbara and Robert Bauman:

*Bonnie Bauman
Marcy Bauman
Bernard Bauman
Fred Erstein
David Erstein
Clare Erstein*

Amy Wenger and Dana Begins:

Dianne Nancy Wenger

Cynthia Allen-Berson and Steve Berson:

Sunya Berson

Remembered By:

In Memory of...

Gretchen and Al Besser:

*Fannie Bear Besser
Hyman Besser
Sidonya Menkes Rous
Ben Rous
Nita Rous Manitzas
Edith Besser Segall*

Joan and Henry Binder:

*Meyer Wilen
Rose Wilen
Samuel Binder
Rose Binder
Janet Binder Robinson
Irwin Robinson
Meryl Wilen Greenfield*

Betsy and David Blechman:

*David B. Roth
Beatrice L. Roth
Ruth Blechman
Seymour Blechman*

Gail and Steve Blumsack:

*Nathan Blumsack
Jacob Levine
Miriam Levine*

Marty and Steve Braff:

*William B. Gellman, MD
Grace Gellman
Michael Gellman, MD
Daniel Braff
Helen Braff*

Barbara Segal and Howard Brown:

*Joshua Brown
Muriel Brown
Frank Brown
Ida Brown
Louis Schwartz
Eva Schwartz*

Remembered By:

In Memory of...

Willa and Jeff Bruckner:

*Karl Bruckner
Suzanne Bruckner
Marke Bruckner
Seymour Cohen
Anita Cohen*

Susan and Steven Cummings:

*Jack Cummings
Norma Cummings
Nathan Wisebord
Stephen Wisebord*

Margaret and Howard Dananberg:

*Adele Dananberg
Murray Dananberg
Rosita Hardoon
Edmund Hardoon*

Danziger Family:

*Fifi Danziger
Beth Danziger Keyes
Victor Danziger
Freda Danziger
Abraham Spielvogel
Ethel Spielvogel
Glenn Danziger*

Judy and Larry Dunn:

*Marilyn Pass
Leonard Pass
Joyce Segal
Ruth Lombardino*

Candace Elmquist:

*Jerry Lee Some
Louise Bernard Some*

Rabbi David Fainsilber and Alison Link:

Harry Fainsilber

Suzan and Gary Feibus:

*Irving Jack Feibus (H)
George Carl Saul
Bradley Michael Piccirillo*

Remembered By:

In Memory of...

Deborah and Ron Feinstein:

Stella Wise

Sam Wise

Ruth Feinstein

Monte Feinstein

Susan Bayer-Fishman and Stephen Fishman:

Anne Bayer

Jack Bayer

Maurice Fishman

Sally Fishman

Roger Fishman

Judy Frank:

Benjamin Frank

Steven Alan Dorfman

Mayer Frank

Jackie Freedman and family:

Dr. Arthur Freedman

Ann and Stephen Fried:

Fred Greenbaum

Shirley Greenbaum

Milton Fried

Barry Fried

Barney Massarsky

Jordan Friede:

George Friede

Fella Pressner Friede

Gameroff family:

Marvin Bernard Gameroff

Ruth Helen Gameroff

**To ask of death that it never come is futile, but it is not futility to pray that
when death comes for us, it may take us from a world one corner of
which is a little better because we were there.**

--Rabbi Jacob P. Rudin

Remembered By:

In Memory of...

Lynne Gedanken:

Elaine Gedanken

Irving Gedanken

Jacob Zash

Dora Zash

Max Gedanken

Sarah Gedanken

Anna Friedman

Bernard Friedman

Rose Colton

Irving Colton

Abraham Gedaknen

Sandra and Dan Geensburg:

Oscar Antelman

Rebecca Antelman

Morton Antelman

Renee Sklaw

Harvey Sklaw

Henry Geensburg

Gert Geensburg

Joel Geensburg

Meg and Jim Glazier:

Sidney Glazier

Zelda Glazier

David Mitiguy

Patricia Mitiguy

Julia and Charles Goldstein:

Fred B. Goldstein

Jon Goldstein

Alice Goins:

Myron H. Kornitsky

Sue Minter and David Goodman:

George Goodman

Dorothy Goodman

Robert Minter

Bobby Minter

Eli Brookens

Cyrus Zschau

Liam Hale

Mary Harris

Janie Chase

Remembered By:

In Memory of...

Mike & Susie Heitner:

*Emanuel & Rose Heitner
David & Eunice Scribner
Samuel & Esther Smolin*

Leah Hodari:

George Feuerman

Amy Simms Hoskins:

*Teddie Simms
Emily Salmon*

Edee Simon-Israel and Mark Israel:

*Nancy Simon (H)
Sol Simon (H)
Charlotte Israel
David Israel*

Barbara and Richard Jacobs:

*Jack Burlison
Rhoda Burlison
Philip Jacobs
Millicent Jacobs
Susan Jacobs Reidy*

Sean, Drew, and Wendy Jacobson:

*Gary Jake Paul Jacobson
Albert Levin
Fritzie Goldbarb Loew
Albert Loew*

Stephanie Justine and Sky Barg:

*Abbott Victor Brunell
Anita Brunell
Albert R. Fink
Lillian Fink
Alison F. Brunell
Siobhan Carroll Martel
Judith Plotkin
Leonard Fisher*

Amanda and Avi Kalichstein:

*Harriet Schultz
Jennifer Howard*

Remembered By:

In Memory of...

Alison Karosas:

Barbara Bigler

Russell Bigler

Doris and Sheldon Klein:

Steven Shawn Klein

Edward Klein

Anne Klein

Sam Klein

Harry Feinman

Ann Feinman

Judith Schecter

Nancy and Reid Krakower:

Edward Hamburger

Merle Hamburger

May Rubin

I. Irving Rubin

Richard Krakower

Sonya Rose

Helen Englander

Thauna and Aaron Kromash:

Sonya Schwartz

Miriam Abrin

Charles and Leslie Levine:

Miriam Dunn

Hyman Dunn

Anne Dunn

Emanuel Levine

Louisa Levine

Linda and Robert Levy and family:

Doc & Ruth Levy

Irving & Hannah Corr

Pop B & Nany Helen Buchwald

Pop Sam & Nany Frieda Pasternak

Richard & Bea Levy

Jo Ann Levy

Rose & Martin Buchwald

Rita Schneider

Maya Yasur

Remembered By:

In Memory of...

Shelley and Leonard Lewkowicz:

Sandra Gameroff

Moni and Beth Liberman:

Peretz Snir

Yechiel Liberman

Carole and Stephen Lichtenstein:

Paula Amerman Goldstein

Julius Goldstein

Harry Goldstein

Sarah Shansky Goldstein

Roy Goldstein

Myron Amerman

Sidney Lichtenstein

Edith Alterman Lichtenstein

Barry Lichtenstein

Joseph Lichtenstein

Rose Lichtenstein

Peter Limon:

Michael Ari Limon

Steven Litner, Alan Litner, and Jamie Rubin:

Carol Good

Sara Lourie:

Lucinda Lourie

Terri and Barry Lyman:

Jack Lyman

Percy Lyman

Leonard Fox

Alvin Gershon

Pearl Meshnick

Andy and Priscilla Minkin:

Max Minkin

Jean Minkin

Steve Minkin

Benjamin Minkin

Eva Minkin

Nathan Albert

Fanny Albert

Don Klein

Thea Klein

Remembered By:

In Memory of...

Sandra Montgomery:

*Roger Montgomery
Bessie Herman
Moses Herman
Karen Herman*

Amy and Patrick Murphy and Sandra Wolk and family:

*Joel S. Wolk
Patricia E. Murphy & John T. Murphy
Jean Green Levine & Meyer Levine
Selma Wolkowitz Rabinowitz & Ben Rabinowitz
Frances Rosenberg Wolkowitz & Abraham Wolkowitz
Cynthia Levine Bove
Elsie Wolkowitz
Martin Wolkowitz*

Chava Ryan and Mimi Murtagh:

*Francis "Frank" Castagna
Francesca Rita Castagna-Murtagh
Dominic P. Castagna
Natalena O. Castagna*

Kathy Myron and Jonathan Sigler:

Joshua Myron

Joan Spiegel:

*Adele Spiegel
David Spiegel*

Sandy Nisenholtz:

*Bernie Nisenholtz
Ceil Davis
Louis Davis
Arthur Davis
Ray Nisenholtz
Max Nisenholtz
Fred Nisenholtz*

Rhoda and Joel Pinsky:

*Louis Pinsky
Anne Pinsky
Lyla Pinsky Klein
Harry Moses Lazar
Jean Lazar
Cecil April*

Remembered By:

In Memory of...

Betty Polow:

Bertram Polow

Michelle and Brad Rauch:

Samuel William Rauch

Dora Rauch

Monique Guest

Edward Rauch

Evelyn Redlich:

Norman Redlich

Bobbi Rood:

Harry Cohen

Margery Cohen Green

Peggy (Esther) Roth

Milton (Mendel) Peshkin

Emily and Jeffrey Rosenbaum:

Gilda Gross Gold

Seymour Bernat

Rose Aline Bernat

Martin Rosenbaum

Bernice Greenberg

Susan and Robert Rosenbaum:

Rose Bernat

Seymour Bernat

Miriam and Stephen Rosenbloom:

Norman Rosenbloom

Claire Rosenbloom

Meta Denneboom (H)

Menno Denneboom (H)

Harvey Rosenbloom

Marilyn and Skip Rosskam:

William B. Rosskam II

Edith Rosskam

Philip Zell

Ruth Zell

Patti C. Rubin:

Burton S. Rubin

William J. Campbell

Remembered By:

In Memory of...

Ken Rubinstein:

*Amy E. Rubinstein
Morris Rubinstein
Ray Rubinstein
Joseph Beilen
Ruth (Kelly) Beilen*

Elyse Beth Rudner:

Oscar Lowell Look, Jr.

Nancy and Allan Salzman:

*Samuel Salzman
Ronald Grossman*

Sand family:

Otto Sand (H)

Rita and Stephen Schneps:

*Harold Rosen
Hattie Rosen
Robert Rosen
Jacob Schneps
Reva Schneps
Stanley Sockol*

Hersh Schwartz:

*Robert Schwartz
Lynne Metz Schwartz*

Marcie and Bill Scudder:

*Lorne Abramowitz
Roselle Abramowitz (H)*

Susan and Marc Segal:

*Josh Segal
Alvin Segal
Mort Weiss
Marion Ross
Isadore Adelson
Helen Adelson
Sam Adelson
Dinah Adelson*

**G-d cares for every [person]...
and suffers in the loss of every of [G-d's] creatures.**

--Rabbi Maurice Lamm

Remembered By:

In Memory of...

Debra and Stephen Sherman:

*Bunnie Gordon
Irving E Gordon
Linda Dubowsky
Mildred Sherman
Murray Sherman
Linda Dubowsky*

Mel Siegel:

*Joe Chen Siegel
Nathan Siegel
Rose Siegel
Irma Lewis
Betty Lewis*

Carol Singer and Tim Skedzuhn:

*Sidney Singer
Jennie Singer
Louis Singer
Irwin Singer
Robin Beth Singer*

Debora and Peter Steinerman:

*Eva Andrews
Andrew Kovary Andrews
Franciska Grunstein (H)
Eugene Grunstein (H)
Rose Kovary
Alexander Kovary
Sheila Steinerman
Harvey Steinerman
Bertha Figarsky
Jack Figarsky
Rhoda Steinerman
Joseph Steinerman*

Barbara Stern:

Zalman Raniel Stern

Karen and Paul Stewart:

*Priscilla Friedman
Helen & William Stewart
Edwin Oppenheim
Ruth Goldman
Charles & Augusta Oppenheim
Bessie & Leonard Friedman*

Remembered By:

In Memory of...

Sara and Irwin Tauben:

Morton Tauben (H)

Julie Tauben (H)

Nusson Ferdman (H)

Ruchla Ferdman

Aron Temkin:

Max Temkin

Lillian Temkin

Robert Temkin

Manuel Band

Ethel Band

Maxine Gelman

Carol Teplick:

Steven K. Teplick

Judith and Arthur Tischler:

Betty & Ruben Samuels

Berti & Norman Tischler

Elise Werth and Sara Schlosser:

Theodore "Ted" Kole

Barbara Kole

Ben Wax:

Samuel Wax, Mildred Wax

Katrine and David Wolfgang:

Elizabeth Wolfgang

Walter Wolfgang

Randolf Wolfgang

Anton Flory

Joanna and Allan Wolper:

Harry & Eva Birnbaum

Sidney & Zenna Birnbaum

Sydelle Wolper

Lillian Sommer

Lillian Nadel

Mildred Freund

Claudia Woodward:

Raymonde Frieda Krausz Woodward

John Judge Woodward

Remembered By:

In Memory of...

Linda Zamvil and John Angier:

*Louis Zamvil
Stella Savage Zamvil
Rebecca Bronfin Savage
Samuel Kurdman Savage
Betty Bronfin Hofrichter
Helen McElroy Piccinini
John McNeil Angier I
Shirley Bronfin Magier
Catherine Cahill
Louis Meyers
Gertrude Anna Zamvil
Celia Zamvil Siegal
Emmanuel Siegal
Chana Schochat Smikun
Yechiel Bronfman
Selma Bronfin Hecker*

Edith Black Zfass:

*Dr. Isadore Samuel Zfass
Rose Black
Ovadia Black
Hester Black Stirber
Miles Robert Stirber
Professor Percy Black
Dr. Perry Black
Mechlie Serota Vasilevsky (H)
Leah Riva Vasilevsky (H)*

(H) Marks the names of departed holocaust victims/survivors

What Death Cannot Destroy

By Naomi Levy

Death cannot sever our connection to those we have lost. The soul is eternal and can never be extinguished. But not only the soul survives the grave. The bonds of love are stronger than death. The lessons that our loved ones taught us, their goodness, their deeds, their wisdom will remain with us always. They have left a permanent imprint upon our souls that can never be erased. They continue to guide us wherever we go.

Most people think heaven is a far-off place. But perhaps heaven is closer than we think, perhaps our loved ones are with us. Perhaps they are silently watching over us and sheltering us and guiding our steps. I believe that we are surrounded by the loving presence of those we have loved and lost. May they continue to be with us; may they bless us and inspire us to goodness, in death as they did in life.

INTRODUCTION
TO THE
KADDISH

When a soldier in the forces of a ruler of flesh and blood falls,
That ruler hardly knows that one is missing.
If one soldier is slain, there are others to replace that one.

But our Ruler, the Creator of the Universe,
The Holy One, Who is to be blessed,
Desires life, loves peace and pursues peace;
When one of Israel is missing,
A diminishing and lessening takes place;
There is a decline of strength.
Therefore we pray after the death of each Jew,
Yitgadal v'yitkadah sh'mey raba,

May the Power of the Name be magnified,
And may no lessening of power come to the Holy One
Who is blessed and sanctified,
In the world which was created according to the Holy Will.

Therefore, O sisters and brothers of the whole house of Israel,
All you who participate in this mourning,
Let us turn our hearts to the Holy One,
The Ruler and Redeemer of Israel.
And pray—for ourselves—and for our Creator as well:
That we may be worthy to live and see with our very eyes,

Oseh shalom bi-m'romav
Hu ya-aseh shalom aleynu v'al kol yisrael.
That the One, who mercifully makes peace in the heavens,
Will make peace for us,
And for all Israel.
And let us say: Amen.

ADAPTED FROM THE POEM BY S. Y. AGNON

INTERPRETATIONS

KADDISH

Look around us, search above us, below, behind.
We stand in a great web of being joined together.
Let us praise, let us love the life we are lent
passing through us in the body of Israel
and our own bodies, let's say amen.

Time flows through us like water.
The past and the dead speak through us.
We breathe out our children's children, blessing.

Blessed is the earth from which we grow,
blessed the life we are lent,
blessed the ones who teach us,
blessed the ones we teach,
blessed is the word that cannot say the glory
that shines through us and remains to shine
flowing past distant suns on the way to forever,
Let's say amen.

Blessed is light, blessed is darkness,
but blessed above all else is peace
which bears the fruits of knowledge
on strong branches, let's say amen.

Peace that bears joy into the world,
peace that enables love, peace over Israel
everywhere, blessed and holy is peace, let's say amen.

MARGE PIERCY

קדיש יתום

Mourners:

יִתְגַּדֵּל וַיִּתְקַדֵּשׁ שְׁמֵהּ רַבָּא,
בְּעֵלְמָא דֵּי בְרָא, כְּרַעוּתָהּ,
וַיִּמְלִיךְ מַלְכוּתָהּ בְּחַיִּיכוּן וּבְיוֹמֵיכוּן
וּבְחַיֵּי דְכָל־בֵּית יִשְׂרָאֵל,
בְּעֵגְלָא וּבְזִמְן קָרִיב,
וְאָמְרוּ אָמֵן.

Congregation and mourners:

יְהֵא שְׁמֵהּ רַבָּא מְבָרַךְ לְעָלְמָא וּלְעָלְמֵי עָלְמַיָּא.

Mourners:

יִתְבָּרַךְ וַיִּשְׁתַּבַּח
וַיִּתְפָּאֵר וַיִּתְרוֹמֵם
וַיִּתְנַשֵּׂא וַיִּתְהַדָּר
וַיִּתְעַלֶּה וַיִּתְהַלַּל
שְׁמֵהּ דְקַדְשָׁא, בְּרִיךְ הוּא,
לְעֵלָא (לְעֵלָא) מְכָל־בְּרַכְתָּא וְשִׁירְתָּא
תְּשַׁבַּחְתָּא וְנַחֲמְתָּא
דְאִמְרִין בְּעֵלְמָא,
וְאָמְרוּ אָמֵן.

יְהֵא שְׁלָמָא רַבָּא מִן שְׁמַיָּא וְחַיִּים
עָלֵינוּ וְעַל כָּל־יִשְׂרָאֵל,
וְאָמְרוּ אָמֵן.

עֲשֵׂה שְׁלוֹם בְּמֵרוֹמָיו
הוּא יַעֲשֵׂה שְׁלוֹם
עָלֵינוּ וְעַל כָּל־יִשְׂרָאֵל
[וְעַל כָּל־יוֹשְׁבֵי תְּבֵל].
וְאָמְרוּ אָמֵן.

Mourner's Kaddish

May God's great name be exalted and hallowed throughout the created world, as is God's wish. May God's sovereignty soon be established, in your lifetime and in your days, and in the days of all the House of Israel. And respond with: *Amen*.

May God's great name be acknowledged forever and ever!

May the name of the Holy One be acknowledged and celebrated, lauded and worshipped, exalted and honored, extolled and acclaimed—though God, who is blessed, *b'rikh hu*, is truly far beyond all acknowledgement and praise, or any expressions of gratitude or consolation ever spoken in the world. And respond with: *Amen*.

May abundant peace from heaven, and life, come to us and to all Israel. And respond with: *Amen*.

May the One who brings harmony on high, bring harmony to us and to all Israel [and to all who dwell on earth].
And respond with: *Amen*.

Mourners:

Yitgaddal v'yitkaddash sh'meih rabba, b'alma di v'ra, ki-r'uteih, v'yamlikh malkhuteih b'hayyeikhon u-v'yomeikhon u-v'hayyei d'khol beit yisra-el, ba-agala u-viz'man kariv, v'imru amen.

Congregation and mourners:

Y'hei sh'meih rabba m'varakh l'alam u-l'almei almayya.

Mourners:

Yitbarakh v'yishtabbah v'yitpa-ar v'yitromam v'yitnassei v'yit-haddar v'yit-alleh v'yit-hallal sh'meih d'kudsha, b'rikh hu, l'eilla (l'eilla) mi-kol birkhata v'shirata tushb'hata v'nehamata da-amiran b'alma, v'imru amen.

Y'hei sh'lama rabba min sh'mayya v'hayyim aleinu v'al kol yisra-el, v'imru amen.

Oseh shalom bi-m'romav hu ya-aseh shalom aleinu v'al kol yisra-el [v'al kol yosh'vei teivei], v'imru amen.

Yahrzeit: Memorial Anniversary

By Rabbi Maurice Lamm

Despite the Germanic origin of the word *yahrzeit*, the designation of a special day and special observances to commemorate the anniversary of the death of parents was already discussed in the Talmud. *Yahrzeit* may be observed for any relative or friend, but it is meant primarily for parents. Tradition regards this day as commemorative of both the enormous tragedy of death and the abiding glory of the parental heritage. It was a day set aside to contemplate the quality and life-style of the deceased, and to dwell earnestly upon its lessons. It is a day conditioned by the need to honor one's parent in death as in life, through study and charity and other deeds of kindness.

The kindling of the *yahrzeit* candle is a custom dating back to very early times, and is observed by almost all Jews. The kindling takes place at dark on the evening before the anniversary, and on Sabbaths and holy days before the regular candle-lighting.

One should make donations to religious schools or synagogues, to medical institutions or to the poor, on behalf of the deceased on *yahrzeit*.

The annual visit to the grave at *yahrzeit* is a traditional custom. At graveside one may recite Psalms and then the *malei rachamim* prayer in Hebrew or English.

Grave Visitations and Prayers

If one has not visited a cemetery in 30 days one may recite the following blessing addressed to the deceased:

Baruch ata Adonai Elo-kenu melech ha-olam asher yatzar etchem badin, v'dan v'chilkail etchem badin, v'hemit etchem badin, v'yode-ah mispar koolchem badin, v'atid l'ha-chazir ul-ha-chayot etchem badin. Baruch ate adonai-m'chayeh hemetim.

"Praised be the Eternal, our G-d, Sovereign of the Universe who created you in judgment, who maintained and sustained you in judgment, and brought death upon you in judgment; who knows the deeds of every one of you in judgment, and who will hereafter restore you to life in judgment. Praised be the Eternal who will restore life to the dead."

Memorial Prayer

The *El Maleh Rachamim* is a memorial prayer of undetermined origin that has been taken to heart by all Jews. Its ubiquitous appeal and profound emotional effect has caused it to be chanted at funerals and unveilings, at every visitation to the cemetery, and in the synagogue on Sabbaths before *yahrzeits*, and at *Yizkor* services. This prayer may be recited in English without any loss of religious significance.

For a man:

Ayl mō-lay ra-chamim, sho-chayn	אֵל מְלֵא רַחֲמִים שׁוֹכֵן
ba-m'romim, ham-tzay m'nuchō	בְּמַרְוֹמִים הַמְצָא מְנוּחָה
n'chonōh al kan-fey hash-chinōh,	נְכוֹנָה עַל כַּנְפֵי הַשְּׂכִינָה
b'ma-alos k'doshim ut'horim	בְּמַעְלוֹת קְדוּשִׁים וְטְהוּרִים
k'zohar hō-rōki-a maz-hirim, es	כְּזוֹהַר הַרְקִיעַ מְזֻהָרִים, אֶת
nish-mas (mention his Hebrew name and	נִשְׁמַת (פְּלוֹנִי בֶן פְּלוֹנִי)
that of his father) she-hōlach l'olōmo,	שֶׁהִלַּךְ לְעוֹלָמוֹ,
ba-avur she-nōd'vu tz'dökōh	בְּעַבּוּר שְׁנִדְבוּ צְדָקָה
b'ad haz-kōras nish-mōso, b'gan	בְּעַד הַזְכָּרַת נִשְׁמָתוֹ, בְּגַן
ay-den t'hay m'nuchō-so, lō-chayn	עֵדֶן תְּהֵא מְנוּחָתוֹ, לִכְן
ba-al hō-racha-mim yas-tiray-hu	בְּעַל הַרַחֲמִים יִסְתִּירֵהוּ
b'sayser k'nōfōv l'olō-mim, v'yitz-ror	בְּסִטְרָה כְּנִפְיוֹ לְעוֹלָמִים, וְיִצְרָר
bitz'ror hacha-yim es nish-mōso,	בְּצָרוֹר הַחַיִּים אֶת נִשְׁמָתוֹ,
adonōy hu nacha-lōso, v'yōnu-ach	יְיָ הוּא נִחַלְתּוֹ, וְיִנַּח
al mish-kōvo b'shōlom,	עַל מִשְׁכְּבוֹ בְּשָׁלוֹם,
v'no-mar ōmayn.	וְנֹאמַר אָמֵן:

Translation:

O G-d, full of compassion, Who dwells on high, grant true rest upon the wings of the Shechinah (Divine Presence), in the exalted spheres of the holy and pure, who shine as the resplendence of the firmament, to the soul of (mention his Hebrew name and that of his father) who has gone to his [supernal] world, for charity has been donated in remembrance of his soul; may his place of rest be in Gan Eden. Therefore, may the All-Merciful One shelter him with the cover of His wings forever, and bind his soul in the bond of life. The Lord is his heritage; may he rest in his resting-place in peace; and let us say: Amen.

For a woman:

Ayl mō-lay ra-chamim, sho-chayn	אֵל מָלֵא רַחֲמִים שׁוֹכֵן
ba-m'romim, ham-tzay m'nuchō	בְּמִרוּמִים הַמָּצֵא מְנוּחָה
n'chonōh al kan-fei hash-chinōh,	נְכוֹנָה עַל כַּנְפֵי הַשְּׁכִינָה
b'ma-alos k'doshim ut'horim	בְּמַעְלֹת קְדוּשִׁים וְטְהוּרִים
k'zohar hō-rōki-a maz-hirim, es	כְּזֹהַר הַרְקִיעַ מְזֹהְרִים, אֶת
nish-mas (mention her Hebrew name and	נִשְׁמַת (פְּלוֹנִית בְּתַפְלוּנִי)
that of her father) she-hōl-chōh l'olōmōh,	שֶׁהִלְכָה לְעוֹלָמָה,
ba-avur she-nōd'vu tz'dōkōh	בְּעִבּוּר שֶׁנָּדְבוּ צְדָקָה
b'ad haz-kōras nish-mōsōh, b'gan	בְּעַד הַזְכָּרַת נִשְׁמַתָּה, בְּגַן
ay-den t'hay m'nu-chōsōh, lō-chayn	עֵדֶן תְּהֵא מְנוּחָתָה, לְכֵן
ba-al hō-racha-mim yasti-rehō b'sayser	בְּעַל הַרַחֲמִים יִסְתַּרְהָ בְּסִתָּר
k'nōfōv l'olōmim, v'yitz-ror bitz'ror	כְּנִפְיוֹ לְעוֹלָמִים, וְיִצְרֹר בְּצִרְוֹר
hacha-yim es nish-mōsōh, adonōy	הַחַיִּים אֶת נִשְׁמַתָּה, יְיָ
hu nacha-lōsōh, v'sōnu-ach	הוּא נִחַלְתָּה, וְתַנּוּחַ
al mish-kōvōv b'shōlom,	עַל מְשַׁכְּבָהּ בְּשָׁלוֹם,
v'no-mar ōmayn.	וְנֹאמַר אָמֵן:

Translation:

O G-d, full of compassion, Who dwells on high, grant true rest upon the wings of the Shechinah (Divine Presence), in the exalted spheres of the holy and pure, who shine as the resplendence of the firmament, to the soul of (mention her Hebrew name and that of her father) who has gone to her [supernal] world, for charity has been donated in remembrance of her soul; may her place of rest be in Gan Eden. Therefore, may the All-Merciful One shelter her with the cover of His wings forever, and bind her soul in the bond of life. The Lord is her heritage; may she rest in her resting-place in peace; and let us say: Amen.

IN THE RISING of the sun, and in its going down, we remember them.

In the blowing of the wind and in the chill of winter, we remember them.

In the opening of buds and in the rebirth of spring, we remember them.

In the blueness of the sky and in the warmth of summer, we remember them.

In the rustling of the leaves and in the beauty of autumn, we remember them.

In the beginning of the year and when it ends, we remember them.

When we are weary and in need of strength, we remember them.

When we are lost and sick at heart, we remember them.

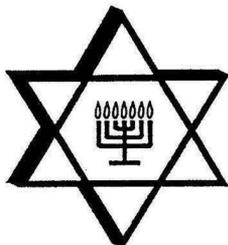
When we have joys we yearn to share, we remember them.

So long as we live, they, too, shall live,

for they are now a part of us, as we remember them.

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