

WE REMEMBER THEM



Yizkor 2018/2019

יזְכוֹר תשע"ט



CONGREGATION DARCHEI NOAM
OF FAIR LAWN, NEW JERSEY

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Message from Rabbi Jeremy Donath

In Parshat Shoftim, Perek 21, we read about the episode and pertinent *halachot* (laws) of the *eglah arufah* (the broken neck of a heifer), when a corpse is found in between two cities. The leaders of the city measured to be closest to the corpse would take an axe to the neck of a heifer, and proclaim as part of their atonement process: “*Kapeir le’amcha Yisrael asher padita Hashem, ve’al titein dam naki bekerev amcha Yisrael*” — “Atone for Your people Israel, which You redeemed, G-d, and don’t let their innocent blood be spilled amongst your people.” The Sifri expounds on the verse and comments: “*Kapeir le’amcha*” (“atone for Your people”) – *Eilu hachayim*, this refers to the living. “*Asher padita*” (“which You redeemed”) – *Eilu hameitim*, this refers to the dead. The Sifri continues: “*Melameid shehameitim tzerichim kapparah*” — “This teaches us that not only do the living require *kapparah* (atonement), but the deceased require it as well.”

The Beit Yosef in Hilchot Yom HaKippurim, Siman 621, quotes the Mordechai (who mentions this Sifri) as the source of the minhag to pledge amounts of *tzedakah* specifically on Yom Kippur. On Yom Kippur, the *minhag* (custom) is that people pledge money and say, “*Ba’avur she’ani nodeir be’ad hazkarat nishmotam*,” proclaiming that the *tzedakah* is being given in memory of the deceased. Rabbi Joseph B. Soloveitchik often said that this provides an additional understanding of the Gemara in Eruchin 10b and Rosh HaShanah 32b, which deals with the question of why we don’t recite Hallel on Rosh HaShanah and Yom Kippur. The Gemara provides G-d’s response: “*Efshar Melech yosheiv al kisei hadin, vesifrei chayim vesifrei meitim petuchin lefanav, veYisroel omrim shirah?*” — “Could it be appropriate that when the King is sitting on the throne of judgment with the books of life and death open before him, that the Jews at such a tense moment would be singing?”

Typically, we think of the two aforementioned books as referring to the book of life which we wish for ourselves, and the book of death which we don’t wish for ourselves. Rav Soloveitchik suggested, based on the Sifri, that alternatively the Gemara could be referring to a different set of *sifrei chayim* and *meitim* (books of life and death). During the High Holidays, there are two books open, both a book for judging the living and a book calculating the merits of the deceased.

How would the status of the departed be impacted year to year if they are no longer alive? Rav Soloveitchik explained that a person’s impact is felt well after the time in which they leave this world. Through their descendants, who carry on the traditions and lessons of their departed loved ones, one finds the opportunity to bring merit to the accounts of the departed.

Yizkor is recited throughout the year on holidays, a time when the absence of those who are no longer with us is most poignantly felt. During these moments, we appropriately set aside time to pray on behalf of their souls, pledge *tzedakah le’ilui nishmotam* (for the elevation of their souls), and further resolve to continue our life’s work of bettering ourselves and becoming closer to G-d. We dedicate ourselves to the lessons taught by the previous generations, all in an effort to hold on to the most special, precious, and eternal of relationships.

Tih’yenah nishmotam tzerurot bitzror hachayim—may their souls be bound in the eternal bonds of life.

Rabbi Jeremy Donath

Congregation Darchei Noam dedicates
“We Remember Them” 2018/2019

To the memory of our dear friend
and devoted member

Dr. David Thaler o.b.m.

משה דוד בן יצחק אייזיק ומטיא טלר ז"ל

May his warmth, love,
and concern for all of God's creatures
serve as an inspiration to us all

תהא נשמתו צרורה בצרור החיים

Communal Yizkor

Yizkor for Holocaust Martyrs

May God remember the souls of the holy and pure ones who were killed, murdered, slaughtered, burned, drowned, and strangled for the sanctification of the Name. Therefore, without making a vow, we shall give to charity on their behalf. As a reward for this, may their souls be bound in the Bond of Life, together with the souls of Abraham, Isaac, and Jacob, Sarah, Rebecca, Rachel, and Leah, and together with the other righteous men and women in the Garden of Eden.

Now let us respond: Amen.

Yizkor for Fallen Soldiers of the Israel Defense Forces

May God remember the souls of the fighters of the Israel Defense Forces who gave their lives for the sanctification of The Name, the People, and the Land; who died a heroic death in missions of liberation, defense and security. Therefore, without making a vow, we shall give to charity on their behalf. They were swifter than eagles and stronger than lions as they volunteered to assist the people, and with their pure blood soaked the clods of our holy earth. The memory of their self-sacrifice and heroic deeds will never perish from us. May their souls be bound in the Bond of Life, together with the souls of Abraham, Isaac, and Jacob, Sarah, Rebecca, Rachel, and Leah, and together with the other Jewish heroes and martyrs in the Garden of Eden.

Now let us respond: Amen.

Yizkor for Terror Victims

May God remember the souls of the innocent victims who were murdered in sanctification of the Name in the war waged by terrorists against the People of Israel. Therefore, without making a vow, we shall give to charity on their behalf. As a reward for this, may their souls be bound in the Bond of Life, together with the souls of Abraham, Isaac and Jacob, Sarah, Rebecca, Rachel and Leah, and together with the other righteous men and women in the Garden of Eden. May they take comfort in the shelter of the Almighty. May their memory serve as a blessing to all the House of Israel.

Now let us respond: Amen.

יזכור ציבורי

לזכר חללי השואה

יזכור אלהים את נשמות כל קרובינו וידידינו הקדושים והטהורים שהומתו ושנהרגו ושנשחטו ושנשרפו ושנטבעו ושנהקו על קדוש השם, בעבור שבלי נדר נתן צדקה בעד הזכרת נשמותיהם. בשכר זה תהינה נשמותיהם צרויות בצרור הסיים עם נשמות אברהם יצחק ויעקב שרה רבקה רחל ולאה ועם שאר צדיקים וצדקניות שבגן עדן. ונאמר אמן.

לזכר חללי צה"ל

יזכור אלהים את נשמות חילי צבא ההגנה לישראל שמסרו נפשם על קדשת השם, העם והארץ, ונפלו מות גבורים במלחמת השחרור, ובמערכות סיני במפקידי הגנה ובטחון, בעבור שבלי נדר נתן צדקה בעד הזכרת נשמותיהם. מנשרים קלו ומאריות גברו, בהחלצם לעזרת העם והרוו בדמם הטהור את רגבי אדמת קדשנו ומדברות סיני. זכר עקדתם ומעשה גבורתם לא יסופו מאתנו לעולמים. תהינה נשמותיהם צרויות בצרור הסיים עם נשמות אברהם יצחק ויעקב שרה רבקה רחל ולאה ועם שאר גבורי ישראל וקדושיו שבגן עדן. ונאמר אמן.

לזכר נפגעי הטרור

יזכור אלהים את נשמות הקדושים והטהורים שנהרגו ושנהרגו על קדוש השם, בידי המרצחים מארגוני הטרור במלחמת הקיום של עם ישראל בארצו. בעבור שבלי נדר נתן צדקה בעד הזכרת נשמותיהם. לכן בעל הרחמים יצור בצרור הסיים את נשמותיהם עם נשמות אברהם יצחק ויעקב שרה רבקה רחל ולאה ועם שאר צדיקים וצדקניות שבגן עדן. ונאמר אמן.

Personal Yizkor

The following two paragraphs are recited responsively

God, what is man that You recognize him?
The son of a frail human, that You reckon with him?

Man is like a breath; his days are like a fleeting shadow.

In the morning it blossoms and is rejuvenated, by evening it is cut down and brittle.

**According to the count of our days, so may You teach us;
then we shall acquire a heart of wisdom.**

Safeguard the perfect and watch the upright, for the destiny of that man is peace.

**But God will redeem my soul from the grip of the lower world,
for He will take me, Selah!**

My flesh and my heart yearn, Rock of my heart and my portion is God, forever.

**Then the dust returns to the ground as it was,
and the spirit returns to God Who gave it.**

Who sits in the refuge of the most high, he shall dwell in the shadow of the Almighty.

**I will say of God, He is my refuge and my fortress,
my God, I will trust in Him.**

For He will deliver you from the ensnaring trap, from devastating pestilence.

**With His pinion He will cover you,
and beneath His wings you will be protected, shield and armor are His truth.**

You shall not fear the terror of night, nor the arrow that flies by day;

**Nor the pestilence that walks in gloom;
nor the destroyer who lays waste at noon.**

Let a thousand encamp at your side and a myriad at your right hand,
but to you they shall not approach.

**You will merely peer with your eyes,
and you will see the retribution of the wicked.**

Because You, God, are my refuge, You have made the Most High your dwelling place.

No evil shall befall you, nor will any plague come near your tent.

He will charge His angels for you, to protect you in all your ways.

On their palms they will carry you, lest you strike a foot against a stone.

Upon the lion and the viper, you will tread; you will trample the young lion and the serpent.

**For he has yearned for Me and I will deliver him;
I will elevate him because he knows My name.**

He will call upon Me and I will answer him, I am with him in distress,
I will release him, and I will honor him.

**With long life will I satisfy him, and I will show him My salvation;
With long life will I satisfy him, and I will show him My salvation.**

יזכור יחידי

The following two paragraphs are recited responsively

יהנה, מֶה-אָדָם וּתְדַעְהוּ, בֶן-אָנוּשׁ וּתְחַשְׁבֵהוּ.

אָדָם לַהֲבֵל דָּמָה, יָמִיו כְּצֵל עוֹבֵר.

כַּבָּקָר יִצְיִץ וְחִלָּף, לְעָרֵב יְמוּלֵל וְיִבֵּשׁ.

לְמִנּוֹת יָמֵינוּ כֵּן הוֹדַע, וְנִבְּא לִבֵּב חֲכָמָה.

שָׁמַר תָּם וּרְאָה יֵשֶׁר, כִּי אַחֲרִית לְאִישׁ שְׁלוֹם.

אִךְ אֱלֹהִים יִפְדֶּה נַפְשֵׁי מִיַּד שְׂאוּל, כִּי יִקְחֵנִי סֵלָה.

כָּלָה שְׂאָרֵי וּלְקַבִּי, צוּר לְכַבִּי וְחִלְקֵי אֱלֹהִים לְעוֹלָם.

וְיִשָּׁב הַעֶפְרַיִם עַל הָאָרֶץ כְּשֶׁהִיָּה, וְהָרוּחַ תָּשׁוּב אֶל הָאֱלֹהִים אֲשֶׁר נִתְּנָה.

יֵשֶׁב בְּסֶתֶר עֲלִיוֹן כְּצֵל שְׂדֵי יִתְלוֹנָן.

אָמַר לִיהִנֶּה, מַחְסֵי וּמִצּוֹדֹתַי, אֱלֹהֵי אֲבֹתַי בּוֹ.

כִּי הוּא יִצְיִלְךָ מִפַּח יְקוּשׁ, מִדְּבַר הַיּוֹת.

בְּאַבְרָתוֹ יִסֹּף לָךְ, וּתְחַת כְּנַפְיֹו תִּחְסֶה, צִנָּה וְסַחֲרָה אָמַתּוֹ.

לֹא תִירָא מִפַּחַד לִילָה, מִחֶץ יַעֲוֹף יוֹמָם.

מִדְּבַר בְּאִפֶּל יִהְיֶה, מִקְטָב יִשׁוּד צְהָרִים.

יִפֹּל מִצְדָּה אֶלָּף, וּרְבִבָה מִימִינְךָ, אֵלֶיךָ לֹא יִגָּשׁ.

רַק בְּעֵינֶיךָ תִּבְיֵט, וְשִׁלְמַת רְשָׁעִים תִּרְאֶה.

כִּי אַתָּה יְהוָה מַחְסֵי, עֲלִיוֹן שְׁמֹת מְעוֹנָה.

לֹא תֵאָנֶה אֵלֶיךָ רָעָה, וְנִגַּע לֹא יִקְרַב בְּאַהֲלָךָ.

כִּי מִלְאֲכֵיו יִצְנֶה לָךְ, לְשִׁמְרָה בְּכֹל דְרָכֶיךָ.

עַל כַּפִּים יִשְׂאוּנָה, פֶּן תִּגַּח בְּאָבֶן רִגְלָה.

עַל שַׁחַל יִפְתֹּן תִּדְרֹף, תִּרְמָס כְּפִיר וּתְנִיּוֹן.

כִּי בִי חָשַׁק וְאִפְלֹטָהוּ, אֲשַׁגְּבֵהוּ, כִּי יָדַע שְׁמִי.

יִקְרָאנִי וְאֶעֱנֶהוּ, עֲמוּ אֲנֹכִי בְצָרָה, אֲחַלְצֵהוּ וְאֲכַבְדֵהוּ.

אֲרָף יָמִים אֲשֶׁבִיעֵהוּ וְאֲרָאֵהוּ בִישׁוּעָתִי,

אֲרָף יָמִים אֲשֶׁבִיעֵהוּ וְאֲרָאֵהוּ בִישׁוּעָתִי.

For One's Father

May God remember the soul of my father, my teacher, (name, son of, name) who has gone on to his world, for, without making a vow, I shall give to charity on his behalf. As a reward for this, may his soul be bound in the Bond of Life, together with the souls of Abraham, Isaac, and Jacob, Sarah, Rebecca, Rachel, and Leah, and together with the other righteous men and women in the Garden of Eden.

Now let us respond: Amen.

For One's Mother

May God remember the soul of my mother, my teacher, (name, daughter of, name) who has gone on to her world, for, without making a vow, I shall give to charity on her behalf. As a reward for this, may her soul be bound in the Bond of Life, together with the souls of Abraham, Isaac, and Jacob, Sarah, Rebecca, Rachel, and Leah, and together with the other righteous men and women in the Garden of Eden.

Now let us respond: Amen.

For One's Male Relative

May God remember the soul of my (grandfather, uncle, brother, son, or husband) (name, son of, name) who has gone on to his world, for, without making a vow, I shall give to charity on his behalf. As a reward for this, may his soul be bound in the Bond of Life, together with the souls of Abraham, Isaac, and Jacob, Sarah, Rebecca, Rachel, and Leah, and together with the other righteous men and women in the Garden of Eden.

Now let us respond: Amen.

For One's Female Relative

May God remember the soul of my (grandmother, aunt, sister, daughter, or wife) (name, daughter of, name) who has gone on to her world, for, without making a vow, I shall give to charity on her behalf. As a reward for this, may her soul be bound in the Bond of Life, together with the souls of Abraham, Isaac, and Jacob, Sarah, Rebecca, Rachel, and Leah, and together with the other righteous men and women in the Garden of Eden.

Now let us respond: Amen.

For One's Great-grandparents and All Other Relatives

May God remember the souls of my (great-grandparents) (all other relatives) (name, son/daughter of/name), whether on my father's side or my mother's side who have gone on to their world, for, without making a vow, I shall give to charity on their behalf. As a reward for this, may their souls be bound in the Bond of Life, together with the souls of Abraham, Isaac, and Jacob, Sarah, Rebecca, Rachel, and Leah, and together with the other righteous men and women in the Garden of Eden.

Now let us respond: Amen.

בעבור נשמת האב

יִזְכּוּר אֱלֹהִים נְשַׁמַּת אָבִי מוֹרִי (שם בן שם) שְׁהִלְךָ לְעוֹלָמוֹ בְּעִבּוּר שְׁבִלִי גִּדְרֵי אֶתְנֵן צְדָקָה בְּעֵדוּי. וּבִשְׂכָר זֶה תִּהְיֶה נִפְשׁוֹ צְרוּרָה בְּצִרּוּר הַחַיִּים עִם נְשַׁמוֹת אֲבֵרָהּ: יִצְחָק וְיַעֲקֹב שְׂרָה רַבְּקָה רְחֵל וְלֵאָה וְעַם שְׂאֵר צְדִיקִים וְצַדִּיקָנוּת שְׁבִגְנוּ עִדּוֹן.

וְנֹאמֵר אָמֵן.

בעבור נשמת האם

יִזְכּוּר אֱלֹהִים נְשַׁמַּת אִמִּי מוֹרְתִי (שם בת שם) שְׁהִלְכָה לְעוֹלָמָהּ בְּעִבּוּר שְׁבִלִי גִּדְרֵי אֶתְנֵן צְדָקָה בְּעֵדוּי. וּבִשְׂכָר זֶה תִּהְיֶה נִפְשָׁהּ צְרוּרָה בְּצִרּוּר הַחַיִּים עִם נְשַׁמוֹת אֲבֵרָהּ: יִצְחָק וְיַעֲקֹב שְׂרָה רַבְּקָה רְחֵל וְלֵאָה וְעַם שְׂאֵר צְדִיקִים וְצַדִּיקָנוּת שְׁבִגְנוּ עִדּוֹן.

וְנֹאמֵר אָמֵן.

בעבור נשמת קרוב

יִזְכּוּר אֱלֹהִים נְשַׁמַּת (סבי, דודי, אחי, בתי, בעלי) (שם בן שם) שְׁהִלְכָה לְעוֹלָמוֹ בְּעִבּוּר שְׁבִלִי גִּדְרֵי אֶתְנֵן צְדָקָה בְּעֵדוּי. וּבִשְׂכָר זֶה תִּהְיֶה נִפְשׁוֹ צְרוּרָה בְּצִרּוּר הַחַיִּים עִם נְשַׁמוֹת אֲבֵרָהּ: יִצְחָק וְיַעֲקֹב שְׂרָה רַבְּקָה רְחֵל וְלֵאָה וְעַם שְׂאֵר צְדִיקִים וְצַדִּיקָנוּת שְׁבִגְנוּ עִדּוֹן.

וְנֹאמֵר אָמֵן.

בעבור נשמת קרובה

יִזְכּוּר אֱלֹהִים נְשַׁמַּת (סבתי, דודתי, אחותי, בתי, אשתי) (שם בת שם) שְׁהִלְכָה לְעוֹלָמָהּ בְּעִבּוּר שְׁבִלִי גִּדְרֵי אֶתְנֵן צְדָקָה בְּעֵדוּי. וּבִשְׂכָר זֶה תִּהְיֶה נִפְשָׁהּ צְרוּרָה בְּצִרּוּר הַחַיִּים עִם נְשַׁמוֹת אֲבֵרָהּ: יִצְחָק וְיַעֲקֹב שְׂרָה רַבְּקָה רְחֵל וְלֵאָה וְעַם שְׂאֵר צְדִיקִים וְצַדִּיקָנוּת שְׁבִגְנוּ עִדּוֹן.

וְנֹאמֵר אָמֵן.

בעבור נשמות סבא-רבא וסבתא-רבתא

יִזְכּוּר אֱלֹהִים נְשַׁמוֹת (זקני, זקנות) (יתר קרובי) (שם בן/בת שם) בֵּין מִצַּד אָבִי בֵּין מִצַּד אִמִּי, שְׁהִלְכּוּ לְעוֹלָמָם בְּעִבּוּר שְׁבִלִי גִּדְרֵי אֶתְנֵן צְדָקָה בְּעֵדוּי. וּבִשְׂכָר זֶה תִּהְיֶה נִפְשָׁם צְרוּרָה בְּצִרּוּר הַחַיִּים עִם נְשַׁמוֹת אֲבֵרָהּ: יִצְחָק וְיַעֲקֹב שְׂרָה רַבְּקָה רְחֵל וְלֵאָה וְעַם שְׂאֵר צְדִיקִים וְצַדִּיקָנוּת שְׁבִגְנוּ עִדּוֹן.

וְנֹאמֵר אָמֵן.

We Remember Them

In the rising of the sun and 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 the buds and in the rebirth of spring,	We Remember Them.
In the blueness of the skies 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 of heart,	We Remember Them.
When we have joys and special celebrations we yearn, to share,	We Remember Them.
So long as we live, they too shall live, for they are part of us.	We Remember Them.

by Rabbi Sylvan Kamens and Rabbi Jack Riemer

Remember Me

You can shed tears that they are gone,
Or you can smile because they have lived;

You can close your eyes and hope that they'll come back,
Or you can open your eyes and see all that they have left;

Your heart can be empty because you can't see them,
Or you can be full of the love you shared;

You can turn back on tomorrow and live yesterday,
Or you can be happy for tomorrow because of yesterday.

You can remember them and only that they are gone,
Or you can cherish their memory and let it live on;

You can cry and close your mind, be empty and turn your back,
Or you can do what they want:

Remember, smile, open your eyes, love, and go on.

by David Harkins, adapted by Ely Zofan

Eil Malei Rachamim

O God, full of mercy, Who dwells on high, grant proper rest on the wings of the Divine Presence – in the lofty levels of the holy and the pure ones, who shine like the glow of the firmament – for the souls of our parents, relatives, and friends who have gone on to their world, because, without making a vow, we will contribute to charity in remembrance of their soul. May their resting place be in the Garden of Eden – therefore may the Master of Mercy shelter them in the shelter of His wings for Eternity, and may He bind their soul in the Bond of Life. God is their heritage, and may they repose in peace on their resting place.

Now let us respond: Amen.

אל מלא רחמים

אל מלא רחמים, שוכן במרומים, המצא מנוחה נכונה על פני השכינה, במעלות קדושים וטהורים כזוהר הרקיע מנהירים את נשמות הורינו, קרובינו, וידידנו שקהלכו לעולמם, בעבור שכל הקהל הקדוש הזה מתפלל בעד הנזרת נשמותיהם, בגן עדן תהא מנוחתם. לכן בעל הרחמים יסתירם בסתר כנפיו לעולמים, ויצרור בצרור הסתים את נשמותיהם, יהוה, הוא נחלתם, וינחו בשלום על משפבותיהם.

ונאמר אמן.

אב הרחמים

אב הרחמים, שוכן מרומים, ברחמי העצומים הוא יפקוד ברחמים, הססידים והישרים והתמימים, קהלות הקדש שמסרו נפשם על קדשת השם, הנאקבים והנעמיים בחייהם, ובמותם לא נפרדו. מנשרים קלו, ומאריות גברו, לעשות רצון קונם וחסץ צורם. ונכרם אלהינו לטובה, עם שאר צדיקי עולם, וינקום לעינינו נקמת דם עבדיו השפוד, כפחוב בתורת משה איש האלהים: הרנינו גוים עמו כי דם עבדיו יקום, ונקם ישיב לצריו, וכפר אדמתו עמו. ועל ידי עבדיו הנביאים כתוב לאמר: ונקיתי דמם לא נקיתי, ויהוה שכן בציון. ובכתבי הקדש נאמר: למה יאמרו הגוים, איה אלהיהם, ונדע בגוים לעינינו, נקמת דם עבדיו השפוד. ואומר: כי דרש דמים אותם זכר, לא שכח צעקת עננים. ואומר: ידיו בגוים מלא גויות, מחץ ראש על ארץ רבה. מנחל בדרך ישתה, על כן ירים ראש.

We Remember Them

- Carole & Fred Samuel in memory of their beloved parents Florence & Harold Wanger and Arthur & Ella Samuel
- Lynn & Harvey Schwartz in loving memory of Fanny & Lew Schwartz
- In memory of Herbert Seligman, member of Congregation Darchei Noam, from his family
- Eve Thaler and Family honor the memory of their parents, grandparents, and great grandparents, Marilyn & Isaac Thaler; Pearl & Eugene Szabo
- Marilyn & Marshall Wilen in memory of our parents Gertrude & Murray Kahn and Beatrice & Jacob Wilen, and beloved sister, Marcia Gelbendorf
- Ely Zofan and family in memory of our beloved wife and mother Lauri Podell Zofan, and parents and grandparents Channah Hochman-Zofan & Jacob Zofan (Petzinovitch)
- Ronna & Abe Adler and family in loving memory of parents Kurt & Lillian Stiefel, and grandparents Senta & Julius Stiefel, Yetta & Joseph Tannenbaum, Clara Stern, and Avraham & Tzipora Adler
- Rachel & Nathan Bednarsh and family in memory of our parents and grandparents Joseph Bednarsh, Sylvia Bednarsh, Rabbi Matis Schluskel, and Sylvia Schluskel
- Linda & Lawrence Bernath in loving memory of our parents Joseph & Sylvia Bernath and Bernard & Minnie Imerman
- Josh & Rivki Bleichman and family in loving memory of parents, grandparents, and brother Harry Bleichman, Sonia Bleichman, Dwoira Lisak, and Isaac (Yitchok) Itzkowitz
- Gwenn & Orrin Davis, and children Elliott & Rachel, Neal & Sara, Jordan, Carla & Ben, in loving memory of father and grandfather, Dr. Harold Davis
- Leah & Rabbi Avram Herzog and family in memory of Leah's dear parents Dr. Rudolf & Susana Frisch, and our grandparents Zlata & Hayim Herzog, Regina & Rabbi Avraham Bukspan, Lilli & Marcus Frisch, and Valerie & Andreas Hofman
- Debbie & Michael Klein and family in memory of dear parents, Olga & Laszlo Klein and Abram Joseph Wasershtein

Golden Pillars

In memory of our parents

Samuel Eis — שמואל חיים בן יעקב אשר

Sylvia Eis — זיסל בת חיים ראובן

Lola Pinczewski — לאה רבקה בת חיים

Morris Pinczewski — בן יואל משה יחיאל

May their נשמות have an עליה

And in memory of the Six Million נשמות

May their souls be bound in the Bond of Life,
together with the souls of Abraham, Isaac, and
Jacob, Sarah, Rebecca, Rachel, and Leah, and
together with the other righteous men and
women in the Garden of Eden

Doris & Lenny Eis

Golden Pillars

In loving memory of our
Husband, Father, and Grandfather

Abraham Ainbinder

May his soul be bound in the Bond of Life

Drs. Galina and Mark Moerdler & Family

Ainbinder Family

Datskovsky Family

In loving memory of

Abraham Ainbinder

By his wife, children, and grandchildren

Golden Pillars

In memory of

Estee's mother, Pearl Kaufmann

Lenny's father, Arnold Goldsmith

and family members:

Nechama & Chil Kaufman, Eva & Hillel Harshman,

Julia & Leopold Goldschmidt, Frieda & Jakob Wolf,

Cheryl Holzer, Atara Holzer, Sandy Pichosky, and Estee Eisenstat

Estee & Lenny Goldsmith

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