

בס"ד

זכר צדיק לברכה

The Memory of the Righteous is a Blessing



יזכור
Book of Life

Vizkor Memorial Service

CHABAD OF ALABAMA
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סדר הזכרת נשמות

YIZKOR

On the last day of Pesach, on the second day of Shavout, on Shemini Atzeret and on Yom Kippur, it is customary to recite Yizkor, a prayer in memory of a departed relative.

Keeping alive the memory of a beloved is a hallowed Jewish tradition. It is a reminder for the living to reflect on the meaning of life, particularly Jewish life. We unite with the soul and spirit of our heritage, striving to come closer to source. We take a moment during Yizkor to think beyond our spiritual selves, to look back to the past, and ahead to the future. We are links in a historic chain that goes back to Sinai. We know that a chain is as strong as its weakest link. Are we holding on?

Yizkor focuses our attention to beloved parents and grandparents, not to their death but what they lived for. We don't want Judaism to die with them. Yizkor brings back memories of home, of another era and different values. We remember good times and hard times, pain and struggle, love and faith. Let us see more in the light of the burning Yizkor candle. Surely it is more than a 24 hour flame in a glass. Its flicker is an embodiment and expression of a passage in Proverbs "The soul of man is the candle of G-d". As the flame reaches upward, so does the soul rise to its source. We want the warmth and spark of Judaism to remain alive in our hearts - and our children's. We will protect it from becoming extinguished.

At Yizkor we pledge to charity - Tzadakah. We affirm our love and bond to our people through a Mitzvah. All else is temporary. Only a Mitzvah is eternal and lives forever.

YIZKOR — MEMORIAL SERVICE

“THE LIVING SHALL TAKE TO HEART” — A THOUGHT FROM THE REBBE

When the Lubavitcher Rebbe, Rabbi Menachem M. Schneerson, lost his Rebbetzin in 1988, he taught us a powerful lesson. Through the year of mourning, the Rebbe quoted and explained the verse (Ecclesiastes 7:2): “And the living shall take to heart.”

While the Torah directs us to grieve and mourn for the departed, yet life has to go on. Just as the heart is the center projecting movement (of the blood) and vitality for the entire body, so should the passing of a dear one, rather than being an occasion for negative feelings, provide the impetus for relatives and friends to advance in personal growth and positive deeds.

Bonds of parenthood, marriage, even friendship, are eternal and not interrupted by the soul's departure from this world. In their heavenly abode, the departed appreciate what souls in this world can accomplish. Their dearest hope is for their passing to become a positive turning point for their loved ones. And nothing helps break the natural cycle of negativity like doing good deeds - a helping hand, a shining smile, doing a Mitzva, improving ourselves and the world around us.

All good deeds pave the way for the imminent world of the future when, after the coming of Mashiach, the fundamental Jewish belief in the resurrection of the dead will be realized. Then we will be reunited with our loved ones, this time for forever.

סדר הזכרת נשמות

סדר הזכרת נשמות

Yizkor, the memorial service for the departed, is recited before אָב תְּרַחֲמִים on the eighth day of Pesach, the second day of Shavuot, Yom Kippur and Shemini Atzeres.

Those who congregants whose both parents are living do not participate in the Yizkor service, but leave the synagogue and return when the congregation begins אָב תְּרַחֲמִים after Yizkor.

יְיָ מְהֵאָדָם וְתִדְעֵהוּ, בֶּן־אָנוּשׁ וְתַחֲשֹׁבֵהוּ:

אָדָם לַהֲבֵל דָּמָה, יָמָיו בָּצַל עוֹבֵר:

בִּבְקָר יִצְיָן וְחֶלֶף, לְעָרֵב יִמּוּלָל וְיִבֵּשׁ:

לְמִנּוֹת יָמֵינוּ בֶּן הוֹדֵעַ, וְנִבְיָא לִבֵּב חֲכָמָה:

שְׁמִרְתָּם וְרֹאחַ יִשְׂרָאֵל, בִּירֵאֲחֵרִית לְאִישׁ שְׁלוֹם:

אֲדֹאֲלָהִים יִפְדֶּה נַפְשֵׁי מִיַּד־שְׂאוּל כִּי יִקְחֵנִי סֵלָה:

כָּל־הָשָׂאִי וְלִבִּי, צוּר־לִבִּי וְחֶלְקִי אֱלֹהִים לְעוֹלָם:

וְיֵשֶׁב הָעֵפֶר עַל הָאָרֶץ בְּשִׁתְיָהּ, וְהָרוּחַ תָּשׁוּב אֶל הָאֱלֹהִים אֲשֶׁר נִתְּנָה:

יֵשֶׁב בְּסֶתֶר עֲלִיוֹן, בָּצַל שְׂדֵי וְתִלּוּן: אִמֵּר לִי מַחְסֵי וּמִצִּדּוֹתַי,

אֱלֹהֵי אֲבֹתָנוּ בּוֹ: כִּי הוּא יִצְיָלָךְ מִפֶּחַ יָקוֹשׁ מִדְּבַר הַזּוֹת:

בְּאֲבֵרְתוֹ יִסֹּף לָךְ, וְתַחַת כְּנָפָיו תִּחְסֶה, צָנָה וְסִחְרָה אָמְתוֹ: לֹא

תִּירָא מִפֶּחַד לִילָה, מִחֵץ יַעֲוֹף וְיֹמֶם: מִדְּבַר בְּאֶפֶל יִהְיֶה מִקְטָב

יִשׁוּד צְהָרִים: וְפֶל מִצְדָּךְ אֶלֶף וְרִבְבָּה מִימִינְךָ אֶלֶף לֹא יִגֹּשׁ: רַק

בְּעֵינֶיךָ תִּבְיט, וְשִׁלְמַת רְשָׁעִים תִּרְאֶה: כִּי אַתָּה יְיָ מַחְסֵי, עֲלִיוֹן

שְׁמֹת מְעוֹנָךְ: לֹא תֵאָנֶה אֶלֶף רָעָה, וְנִגַּע לֹא יִקְרַב בְּאַהֲלֶיךָ: כִּי

מִלֵּאכָיו יִצְנֶה לָךְ, לְשִׁמְרֶךָ בְּכָל דְּרָכֶיךָ: עַל כַּפֵּים יִשְׁאוּנֶךָ כֵּן תִּגַּף

בְּאֶבֶן רִגְלֶךָ: עַל שַׁחַל וְפֶתֶן תִּדְרֹךְ תִּרְמֹס כְּפִיר וְתַנִּין: כִּי בִי חֲשַׁק

וְאַפְלִטָהוּ אֲשַׁנְבֵּהוּ כִּי יָדַע שְׁמִי: יִקְרָאנִי וְאַעֲנֶהוּ, עֲמֹו אֲנִכִּי

בְּצָרָה, אֲחַלְצֵהוּ וְאַכְבִּדֵהוּ: אֲדָךְ יָמִים אֲשַׁבִּיעֵהוּ, וְאַרְאֵהוּ

בִּישׁוּעָתִי: אֲדָךְ יָמִים אֲשַׁבִּיעֵהוּ, וְאַרְאֵהוּ בִּישׁוּעָתִי:

YIZKOR — MEMORIAL SERVICE

YIZKOR

Yizkor, the memorial service for the departed, is recited before **אָב הַרְחֵמֵנוּ** on the eighth day of Pesach, the second day of Shavuot, Yom Kippur and Shemini Atzeret.

Those congregants whose both parents are living do not participate in the *Yizkor* service, but leave the synagogue and return when the congregation begins **אָב הַרְחֵמֵנוּ** after *Yizkor*.

יְיָ HASHEM, 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 passing shadow.¹ In the morning it blossoms and is rejuvenated, by evening it is cut down and brittle.² According to the count of our days, so may You teach us; then we shall acquire a heart of wisdom.³ Safeguard the perfect and watch the upright, for the destiny of that man is peace.⁴ But God will redeem my soul from the grip of the Lower World, for He will take me, Selah!⁵ My flesh and my heart yearn — Rock of my heart, and my portion is God, forever.⁶ Thus the dust returns to the ground as it was, and the spirit returns to God who gave it.⁷

יִשָּׁב Whoever sits in the refuge of the Most High, he shall dwell in the shadow of the Almighty. I will say of HASHEM, 'He is my refuge and my fortress, my God, I will trust in Him.' That He will deliver you from the ensnaring trap and from devastating pestilence. With His pinion He will cover you, and beneath His wings you will be protected; shield and armor is His truth. You shall not be afraid of the terror of night, nor of 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 said), 'You, HASHEM, are my refuge'; you have made the Most High Your dwelling place. No evil will 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 your palms they will carry you, lest you strike your 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 I will satisfy him with long life and show him My salvation. I will satisfy him with long life and show him My salvation.⁸

1. Psalms 144:3-4. 2. 90:6. 3. 90:12. 4. 37:37. 5. 49:16. 6. 73:26. 7. Ecclesiastes 12:7. 8. Psalms 91.

סדר הזכרת נשמות

Whenever the name of a deceased is mentioned in the Yizkor service, it is given in the following form: the Hebrew name of the deceased following by **בן**, son of — or, **בת**, daughter of — and then the deceased's Mother's Hebrew name.

FOR ONE'S FATHER

(name of the deceased and that of **מוֹרִי אָבִא** his mother)
יִזְכֹּר אֱלֹהִים נִשְׁמַת אָבִא מוֹרִי
 שֶׁהָלַךְ לְעוֹלָמוֹ, בְּעִבּוֹר שְׁבָלִי גֵר אֶתֶן
 צְדָקָה בְּעֵדוֹ, בְּשֹׂכֵר זֶה תִּהְיֶה נַפְשׁוֹ צְרוּרָה בְּצִוּוֹר הַחַיִּים עִם
 נִשְׁמוֹת אֲבֵרָהֶם יִצְחָק וְיַעֲקֹב, שֶׁרָה רַבָּקָה רַחֵל וְלֵאָה, וְעַם שְׂאֵר
 צְדִיקִים וְצְדִיקָנוֹת שְׁבָגָן עֵדוֹ, וְנֹאמַר: אָמֵן.

FOR ONE'S MOTHER

(name of the deceased and that **אִמִּי מוֹרֵתִי** of her mother)
יִזְכֹּר אֱלֹהִים נִשְׁמַת אִמִּי מוֹרֵתִי
 שֶׁהָלַכָּה לְעוֹלָמָהּ, בְּעִבּוֹר שְׁבָלִי גֵר אֶתֶן
 צְדָקָה בְּעֵדָהּ, בְּשֹׂכֵר זֶה תִּהְיֶה נַפְשָׁהּ צְרוּרָה בְּצִוּוֹר הַחַיִּים עִם
 נִשְׁמוֹת אֲבֵרָהֶם יִצְחָק וְיַעֲקֹב, שֶׁרָה רַבָּקָה רַחֵל וְלֵאָה, וְעַם שְׂאֵר
 צְדִיקִים וְצְדִיקָנוֹת שְׁבָגָן עֵדוֹ, וְנֹאמַר: אָמֵן.

FOR A MALE RELATIVE

husband	son	brother	uncle	grandfather
בְּעָלִי	בְּנִי	אָחִי	דּוּדִי	זָקְנִי

(name of the deceased and that of his mother)
יִזְכֹּר אֱלֹהִים נִשְׁמַת זָקְנִי
 לְעוֹלָמוֹ, בְּעִבּוֹר שְׁבָלִי גֵר אֶתֶן צְדָקָה בְּעֵדוֹ, בְּשֹׂכֵר זֶה תִּהְיֶה
 נַפְשׁוֹ צְרוּרָה בְּצִוּוֹר הַחַיִּים עִם נִשְׁמוֹת אֲבֵרָהֶם יִצְחָק וְיַעֲקֹב,
 שֶׁרָה רַבָּקָה רַחֵל וְלֵאָה, וְעַם שְׂאֵר צְדִיקִים וְצְדִיקָנוֹת שְׁבָגָן עֵדוֹ,
 וְנֹאמַר: אָמֵן.

YIZKOR — MEMORIAL SERVICE

Whenever the name of a deceased is mentioned in the Yizkor service, it is given in the following form: the Hebrew name of the deceased following by **בן**, *son of* — or, **בת**, *daughter of* — and then the deceased's father's Hebrew name.

FOR ONE'S FATHER

יִזְכֹּר May God remember the soul of my father, my teacher, (name of the deceased and that of his mother) who has gone onto his world, because, without making a vow, I shall give to charity on his behalf. As 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

יִזְכֹּר May God remember the soul of my Mother, my teacher, (name of the deceased and that of her mother) who has gone on to her world, because, without making a vow, I shall give to charity on her behalf. As 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 A MALE RELATIVE

יִזְכֹּר May God remember the soul of my grandfather/uncle/brother/son/husband (name of the deceased and that of his mother) who has gone on to his world, because, without making a vow, I shall give to charity on his behalf. As 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.

סדר הזכרת נשמות

FOR A FEMALE RELATIVE

wife | daughter | sister | aunt | grandmother
 יִזְכֹּר אֱלֹהִים נִשְׁמַת זְקֵנָתִי | דֹּדָתִי | אֲחוֹתִי | בְּתִי | אִשְׁתִּי
 שְׁהִלְכָה (name of the deceased and that of her mother)
 לְעוֹלָמָהּ, בַּעֲבוּר שְׁבִלִי גֵדֵר אֶתֶּן צְדָקָה בַּעֲדָהּ, בְּשֹׁכֵר זֶה תִּהְיֶה
 נִפְשָׁה צְרוּרָה בְּצִרוּר הַחַיִּים עִם נִשְׁמוֹת אֲבֵרָהֶם יִצְחָק וְיַעֲקֹב, שְׂרָה
 רַבְקָה רָחֵל וְלֵאָה, וְעַם שְׂאֵר צְדִיקִים וְצַדִּיקוֹת שֶׁבָּגָן עֵדֶן, וְנֹאמַר:
 אָמֵן.

FOR ONE'S EXTENDED FAMILY

יִזְכֹּר אֱלֹהִים נִשְׁמוֹת זְקֵנִי וְזְקֵנוֹתִי, דֹּדֵי וְדוֹדוֹתִי, אֲחֵי וְאֲחוֹתַי,
 הֵן מֵצֵד אָבִי, הֵן מֵצֵד אִמִּי, שְׁהִלְכוּ לְעוֹלָמָם, בַּעֲבוּר
 שְׁבִלִי גֵדֵר אֶתֶּן צְדָקָה בַּעֲדָם, בְּשֹׁכֵר זֶה תִּהְיֶינָה נִפְשוֹתֵיהֶם
 צְרוּרוֹת בְּצִרוּר הַחַיִּים עִם נִשְׁמוֹת אֲבֵרָהֶם יִצְחָק וְיַעֲקֹב, שְׂרָה
 רַבְקָה רָחֵל וְלֵאָה, וְעַם שְׂאֵר צְדִיקִים וְצַדִּיקוֹת שֶׁבָּגָן עֵדֶן,
 וְנֹאמַר: אָמֵן.

FOR THE SIX MILLION KEDOSHIM

יִזְכֹּר אֱלֹהִים נִשְׁמוֹת (כָּל קְרוֹבִי וְקְרוֹבוֹתִי, הֵן מֵצֵד אָבִי, הֵן
 מֵצֵד אִמִּי) הַקְּדוּשִׁים וְהַטְּהוּרִים שֶׁהוּמָתוּ וְשֶׁנִּהְרְגוּ
 וְשֶׁנִּשְׁחַטּוּ וְשֶׁנִּשְׁרָפוּ וְשֶׁנִּמְכְּעוּ וְשֶׁנִּגְזְנוּ עַל קְדוּשַׁת הַשֵּׁם עַל יְדֵי
 הַצֹּרֵרִים הַגֵּרְמָנִים, יְמוֹחַ שְׁמֵם וְזִכְרָם, בַּעֲבוּר שְׁבִלִי גֵדֵר אֶתֶּן
 צְדָקָה הַזֹּכֶרֶת נִשְׁמוֹתֵיהֶם, בְּשֹׁכֵר זֶה תִּהְיֶינָה נִפְשוֹתֵיהֶם צְרוּרוֹת
 בְּצִרוּר הַחַיִּים עִם נִשְׁמוֹת אֲבֵרָהֶם יִצְחָק וְיַעֲקֹב, שְׂרָה רַבְקָה
 רָחֵל וְלֵאָה, וְעַם שְׂאֵר צְדִיקִים וְצַדִּיקוֹת שֶׁבָּגָן עֵדֶן, וְנֹאמַר: אָמֵן.

YIZKOR — MEMORIAL SERVICE

FOR A FEMALE RELATIVE

יִזְכֹּר May God remember the soul of my grandmother/aunt/sister/daughter/wife (name of the deceased and that of her mother) who has gone on to her world because, without making a vow, I shall give to charity on her behalf. As 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 EXTENDED FAMILY

יִזְכֹּר May God remember the souls of my grandfathers and grandmothers, uncles and aunts, brothers and sisters both on my father's side and on my mother's side, who went on to their world, because, without making a vow, I shall give to charity on their behalf. As 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.

FOR THE SIX MILLION KEDOSHIM

יִזְכֹּר May God remember the souls of (all my relatives, both on my father's side and on my mother's side), the holy and pure one who were killed, murdered, slaughtered, burned, drowned and strangled for the sanctification of the Name through the hands of the German oppressors, may their name and memory be obliterated, because, without making a vow, I shall give to charity on their behalf. As 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.

סדר הזכרת נשמות

FOR MEMBERS OF THE ISRAEL DEFENCE FORCE

אֵל מְלֵא רַחֲמִים, שׁוֹכֵן מְרוֹמִים, הַמַּצֵּא מְנוּחָה נְכוֹנָה עַל בְּנֵי
הַשְּׂכִינָה, בְּמַעְלוֹת קְדוּשִׁים מְהוֹרִים וְגִבּוֹרִים, כּוֹהֵר הַרְקִיעַ
מְזוּהָרִים, אֶת גִּשְׁמוֹת הַקְּדוּשִׁים שֶׁנִּלְחַמוּ בְּכָל מַעֲרָכֹת יִשְׂרָאֵל,
בְּמַחְתָּרֹת וּבִצָּבָא הַהֲגֵנָה לְיִשְׂרָאֵל, וְשֶׁנִּפְּלוּ בְּמִלְחָמָתָם וּמִסְרוּ
נַפְשָׁם עַל קְדֻשַׁת הַשֵּׁם, הָעַם וְהָאָרֶץ, בְּעֵבֹר שְׂאֵנוּ מִתְפַּלְלִים
לְעַלּוֹי גִּשְׁמוֹתֵיהֶם. בְּגֵן עֵדֶן תְּהֵא מְנוּחָתָם, לְכֵן בְּעַל הַרְחָמִים
יִסְתִּירֵם בְּסֹתֵר בְּנִפְּיוֹ לְעוֹלָמִים, וְיִצְרֹר בְּצִרּוֹר הַחַיִּים אֶת
גִּשְׁמוֹתֵיהֶם, ה' הוּא נִחַלְתָּם, וְיִנּוּחוּ בְּשָׁלוֹם עַל מִשְׁכְּבוֹתֵיהֶם,
וְתַעֲמֹד לְכָל יִשְׂרָאֵל וְכוֹתָם, וְיַעֲמִדוּ לְגוֹרְלָם לְקֶץ הַיָּמִין, וְנֹאמַר:
אָמֵן.

FOR VICTIMS OF TERROR IN ISRAEL & AROUND THE WORLD

אֵל מְלֵא רַחֲמִים, שׁוֹכֵן מְרוֹמִים, הַמַּצֵּא מְנוּחָה נְכוֹנָה עַל בְּנֵי
הַשְּׂכִינָה, בְּמַעְלוֹת קְדוּשִׁים וּמְהוֹרִים, כּוֹהֵר הַרְקִיעַ
מְזוּהָרִים, אֶת גִּשְׁמוֹת הַקְּדוּשִׁים וְהַמְהוֹרִים שֶׁנִּרְצְחוּ וְשֶׁנִּהְרְגוּ עַל
קִדּוּשׁ הַשֵּׁם, בְּיַד הַמְּרַצְחִים מְאֻרְגְּנֵי הַטֹּרֹר, יְמוֹחַ שְׂמֵם וְזָכָרָם,
בְּעֵבֹר שִׁבְלֵי יָדָר אֲנוּ נוֹתְנִים צִדְקָה בְּעַד הַזְכָּרָת גִּשְׁמוֹתֵיהֶם, בְּגֵן
עֵדֶן תְּהֵא מְנוּחָתָם, לְכֵן בְּעַל הַרְחָמִים יִסְתִּירֵם בְּסֹתֵר בְּנִפְּיוֹ
לְעוֹלָמִים, וְיִצְרֹר בְּצִרּוֹר הַחַיִּים אֶת גִּשְׁמוֹתֵיהֶם, ה' הוּא
נִחַלְתָּם, וְיִנּוּחוּ בְּשָׁלוֹם עַל מִשְׁכְּבוֹתֵיהֶם, וְנֹאמַר: אָמֵן.

YIZKOR — MEMORIAL SERVICE

FOR MEMBERS OF THE ISRAEL DEFENCE FORCE

O God, full of compassion, who dwells on high, grant proper rest on the wings of the *Shechinah* (Divine Presence) — in the exalted spheres of the holy, pure and heroic once, who shine like the glow of the firmament — for the souls of the holy martyrs who were embattled on all the battlefields of Israel, in the Underground and in the Israel Defense Force, and who fell in their wars and gave their lives for the sanctification of your Name, the People and the Land, because, without making a vow, we will contribute to charity in remembrance of their souls. May their resting place be in the Garden of Eden — therefore may the All-Merciful One shelter them with the cover of His wings forever, and may He bind their souls in the Bond of Life. The Lord is their heritage, and may they repose in peace on their resting places; may their merit stand on behalf of all Israel, and may they arise for their portion at the End of Days, and let us say: Amen.

FOR VICTIMS OF TERROR IN ISRAEL & AROUND THE WORLD

O God, full of compassion, who dwells on high, grant proper rest on the wings of the *Shechinah* (Divine Presence) — in the exalted spheres of the holy and pure, who shine as the firmament — to the souls of the innocent victims who were murdered in sanctification of God's Name in the war waged by terrorist, (may their names and memory be obliterated) against the people of Israel. Therefore, without making a vow, we will give charity or do good deeds in in their memory. May their place of rest be in the Garden of Eden. Therefore may the All-Merciful One shelter them with the cover of His wings forever, and bind their souls in the Bond of Life. The Lord is their heritage; may they repose in peace on their resting places; may their merit stand on behalf of all Israel, and may they arise for their portion at the End of Days, and let us say: Amen.

סדר הזכרת נשמות

FOR MARTYRS

אל מלא רחמים שוכן מרומים, המצא מנוחה נכונה על בנפי השכינה, במעלות הקדושים וטהורים בזהר הרקיע מזוהרים, את נשמות (כל קרובי וקרובותי, הן מצד אבי, הן מצד אמי) הקדושים וטהורים שהומתו ושנהרגו ושנשחטו ושנשרפו ושומבועו ושנחנקו על קדוש השם, בעבור שגדכו צדקה בעד הזכרת נשמותיהם, בגן עדן תהא מנוחתם, לכן בעל הרחמים יסתירם בסתר בנפיו לעולמים, ויצרור בצרור החיים את נשמותיהם, יהיה הוא נחלתם, וינחו על משכבותיהם בשלום, ונאמר: אמן.

אב הרחמים, שוכן מרומים, ברחמי העצומים, הוא יפקוד ברחמים, החסידים והישרים והתמימים, קהלות הקדש שמסרו נפשם על קדשת השם, הנאהבים והנעימים בתייהם, ובמותם לא נפרדו מנשרים קלו, ומארויות גברו, לעשות רצון קונם וחפץ צורם. ויכרם אלהינו לטובה, עם שאר צדיקי עולם, וינקום נקמת דם עבדיו השפוד. בכתוב בתורת משה איש האלהים: הרנינו גוים עמו כי דם עבדיו יקום, ונקם ישיב לצדיו, וכפר אדמתו עמו. ועל ידי עבדך הנביאים כתוב לאמר: ונקיתי דמם לא נקיתי, וי שכן בציון. ובכתבי הקדש נאמר: למה יאמרו הגוים, איה אלהיהם, וידע בגוים לענינו נקמת דם עבדך השפוד. ואומר: כי דרש דמים אותם זכר, לא שכח צעקת עניים. ואומר: דין בגוים מלא גויות מחץ ראש על ארץ רבה. מנחל בדרך ישתה, על בן ירים ראש.

YIZKOR — MEMORIAL SERVICE

FOR MARTYRS

יְיָ O God, 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 the pure, who shine as the resplendence of the firmament — for the souls of (all my relatives, both on my father's side and on my mother's side), the holy and pure ones who were killed, murdered, slaughtered, burned, drowned and strangled for the sanctification of the Name, for charity has been donated in remembrance of their souls; may their place of rest be in *Gan Eden*. Therefore, may the All-Merciful One shelter them with the cover of His wings forever, and bind their souls in the bond of life. The Lord is their heritage; may they rest in their resting-place in peace; and let us say; Amen.

יְיָ May the All-Merciful Father who dwells in the supernal heights, in His profound compassion, remember with mercy the pious, the upright and the perfect ones, the holy communities who gave their lives for the sanctification of the Divine Name. They were beloved and pleasant in their lives, and [even] in their death were not parted [from Him]; they were swifter than eagles, stronger than lions to carry out the will of their Maker and the desire of their Creator. May our God remember them with favor together with the other righteous of the world, and avenge the spilled blood of His servants, as it is written in the Torah of Moses, the man of God: O nations, sing the praises of His people, for He will avenge the blood of His servant, bring retribution upon His foes, and placate His land -- His people. And by Your servants the Prophets it is written as follows: I will cleanse [the nations of their wrongdoings,] but for the [shedding of Jewish] blood I will not cleanse them; the Lord dwells in Zion. And in the Holy Writings it is said: Why should the nations say, "Where is their God?" Let there be known among the nations before our eyes, the retribution for the spilled blood of Your servants. And it is said: For the Avenger of bloodshed is mindful of them; He does not forget the cry of the downtrodden. Further it is said: He will render judgment upon the nations, and they will be filled with corpses; He will crush heads over a vast area. He will drink from the stream on the way; therefore [Israel] will hold its head high.

סדר הזכרת נשמות

**מזמור לדוד, יי רעי לא אֲחֶסֶד: בְּנֵאוֹת דָּשָׁא יִרְבִּיצֵנִי, עַל מִי
מְנוּחֹת יִנְחֵלֵנִי: נַפְשִׁי יִשׁוּבֵב, יִנְחֵנִי בְּמַעְגְלֵי צֶדֶק לְמַעַן
שְׁמוֹ: גַּם כִּי אֵלֶּךְ בְּגֵיא צַלְמוֹת לֹא אִירָא רָע, כִּי אַתָּה עִמּוֹדִי,
שׁוֹכֵמֶךָ וּמִשְׁעִנְתֶּךָ הַמָּה יִנְחֵמֵנִי: תַּעֲרֹךְ לִפְנֵי שְׁלֹחַן נֹגֵד צָרָרִי, דִּשְׁנֵת
בְּשֶׁמֶן רֹאשִׁי, בּוֹסִי רוּיָה: אֵךְ טוֹב וְחֶסֶד יִרְדְּפוּנִי כָּל יְמֵי חַיִּי, וְשִׁבְתִּי
בְּבֵית יי לְאָרֶךְ יָמִים:**

A Psalm by David. The Lord is my shepherd, I shall lack nothing. He makes me lie down in green pastures; He leads me beside still waters. He revives my soul; He directs me in paths of righteousness for the sake of His Name. Even if I will walk in the valley of the shadow of death, I will fear no evil, for You are with me; Your rod and Your staff — they will comfort me. You will prepare a table for me before my enemies; You have anointed my head with oil; my cup is full. Only goodness and kindness shall follow me all the days of my life, and I shall dwell in the House of the Lord for many long years.

Do not fear

Do not fear sudden terror, nor the destruction of the wicked when it comes.

[Evil doers shall] contrive a scheme, but it will be foiled; conspire a plot, but it will not materialize, for God is with us.

To your old age I am with you; to your hoary years I will sustain you. I have made you, and I will carry you; I will sustain you and deliver you.

Oseh Shalom

Oseh Shalom bim-ro-mav hu ya-se Shalom a-ley-nu ve-al kol Yisrael ve-im-ru amen.

He who makes peace in His heavens, may He make peace for us and for all Israel; and say, Amen.

Ani Maamin

Ani ma-amin b'emunoh sh'laymoh b'vi-as hamoshi-ach, v'af al pi sheyismamay-ah, im kol zeh achakeh lô b' chol yom she-yovô.

I firmly believe in the coming of the Messiah and although he may tarry, I await his coming daily.

YIZKOR — MEMORIAL SERVICE

MOURNERS KADDISH

יִתְגַּדַּל וְיִתְקַדַּשׁ שְׁמֵהּ רַבָּא. אָמֵן בְּעֶלְמָא דִּי כְּרָא כְּרַעוּתִיהּ, וְיִמְלִיךְ
מַלְכוּתִיהּ וְיַצְמַח פּוּרְקָנָהּ וְיִקְרַב מְשִׁיחָהּ. אָמֵן בְּחַיִּיכוֹן וּבְיוֹמֵיכוֹן
וּבְחַיֵּי דְכָל בֵּית יִשְׂרָאֵל. בְּעִנְיָא וּבּוֹמֵן קָרִיב וְאָמְרוּ אָמֵן:

יְהֵא שְׁמָהּ רַבָּא מְבָרַךְ לְעָלַם וּלְעָלְמֵי עָלְמַי:

יִתְבָּרַךְ וְיִשְׁתַּבַּח וְיִתְפָּאֵר וְיִתְרוֹמֵם וְיִתְנַשֵּׂא וְיִתְהַדָּר וְיִתְעַלֶּה וְיִתְהַלָּל שְׁמֵהּ
דְּקָדְשָׁא בְּרִיךְ הוּא. אָמֵן לְעֵלָא מִן כָּל בְּרַכְתָּא וְשִׁירָתָא תְּשַׁבְּחָתָא

וְנִחְמָתָא, דְּאָמִירֵן בְּעֶלְמָא, וְאָמְרוּ אָמֵן:

תִּתְקַבֵּל צְלוֹתְהוֹן וּבְעוּתְהוֹן דְּכָל בֵּית יִשְׂרָאֵל קֳדָם אֲבוּהוֹן דִּי בְּשִׁמְיָא
וְאָמְרוּ אָמֵן:

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

עֲשֵׂה שְׁלוֹם (בְּעִשְׂרֵי הַשָּׁלוֹם) בְּמִרְמִיּוֹ הוּא בְּרַחֲמֵיּוֹ יַעֲשֵׂה שְׁלוֹם עָלֵינוּ
וְעַל כָּל יִשְׂרָאֵל, וְאָמְרוּ אָמֵן:

Yisgaddal v'yiskaddash shmay rabboh b'olmoh dee v'roh chirusay;
v'yamlich malchusay, v'yatsmach purkonay veekorayv m'shichay,
b'cha-yaychone uvyo-maychone, uvcha-yay d'chol bais yisro-el,
ba-agoloh uvizman koreev; v'imru Omayn.

Y'hay shmay rabboh m'vorach l'olam ul'olmay olmah-yoh.

Yisboraych v'yishtabach, v'yispo-ayr v'yisromom, v'yisnassay
v'yis-hador, v'yis-alleh v'yis-hallol shmay d'kudshoh, b'reech hu,
l'ayloh min kol birchosoh v'shirosoh, tush-b'chosoh v'nechemosoh,
da-ameeron b'olmoh; v'imru Omayn.

Al yisro-eyl v'al rabbonon v'al talmidayhon, v'al kol talmiday
salmidayhon, v'al kol mon d'oskin b'orah'yesoh, dee b'asroh hodayn,
v'dee b'chol asar va'asar, y'hay l'hon ul'chon sh'lomoh rabboh,
chinnoh v-chisdoh v'rachamin, v'cha'yin arichin, um'zonoh r'vichoh,
u'furkonoh min kodom avuhon d'v'shmah'yoh; v'imru Omayn.

Y'hay shlomoh rabboh min sh'mah-yoh, v'cha-yim tovim, olaynu
v'al kol yisro-el; v'imru Omayn.

O-seh shalom (*During the Ten Days of Penitence substitute: ha-sholom.*)
bimromov, hu ya-aseh sholom olaynu v'al kol yisro-el; v'imru Omayn.

In Loving Memory

Alex Michael Abolafia
Jacob Brian Abolafia
Gilda Abolafia
Murray Abolafia
Rafuel ben Herschel Bernheim
Chaim ben Mordchai Bronshteyn
Zisel ben Berish Bronshteyn
Mark ben Chaim Bronshteyn
Genady ben Chaim Bronshteyn
Mordchai Bronshteyn
Gitl Bronshteyn
Barbara J. Burnick
Bess Caine
Etta Caine
Harold Caine
Nathan Caine
Yakov ben Shimon Halevi Czitrom
Charlotte and Harry Elmets
Eli Estreicher
Fanni bat Yakov
Dr. Herbert V. Fine
Esther S. Fine
Dr. Benjamin T. Finebaum
Gloria R. Finebaum
Pamela J. Gold
Berish ben Shai Golger
Hanya ben Yosif Golger
Yosif ben Berish Golger
Rebbetzin Miriam Gordon
Rabbi Shalom Ber Gordon

Irving Haberman
Kate Haberman
Bina Hanoka
Dr. Yakov Hanoka
Sadie Himmel
Gertrude Katz
Isaak ben Gersh Kishinevsky
Freida ben Moisey Kishinevsky
Yiroel Tzvi ben Mordechi Yitzchok Klein
Toba bas Aharon Dov HaKohen Klein
Annabel Josephine Marks
Maynard and Greta Melamed
Sabina M. Miller
Jo Ann Hess Morrison
Rebbetzin Yehudit Posner
Ruth L. Reed
Earl Roman
Judith Roman
Phyllis Roman
Marvin E. Rose
Buh Routman
Joyce Routman
Samuel Schultz
Mike Slive
Janice Staff
Zeev Vigdor
Woerner, David B.
Woerner, Elizabeth A.