

EILI EILI

אֱלֹהִי, אֱלֹהִי, שְׁלֹא יִגְמֹר
לְעוֹלָם, הַחֹל וְהָהָם, רְשָׁרוֹשׁ
שֶׁל הַמָּיִם, בְּרֶק הַשָּׁמַיִם,
תְּפִלַּת הָאָדָם.

O Lord, my God,
I pray that these things never
end.

The sand and the sea,
The rush of the waters,
The crash of the heavens,
The prayer of man.

by Hannah Senesh



Then the Lord said to Moses, "Write this memorial in the Book"

וַיֹּאמֶר ה' אֶל מֹשֶׁה כְּתֹב זֹאת זִכְרוֹן בְּסֵפֶר

Exodus 17:14



BETH TIKVAH
SYNAGOGUE

AFFILIATED WITH UNITED SYNAGOGUE OF CONSERVATIVE JUDAISM

Yizkor

MEMORIAL
BOOKLET

יזכור

5783

2022/2023



BETH TIKVAH SYNAGOGUE RICHMOND BC

YIZKOR

5783

A PRAYER LIGHTING THE MEMORIAL CANDLE

by Rabbi Naomi Levy

I haven't forgotten you, even though it's been some time now since I've seen your face, touched your hand, heard your voice. You are with me all the time.

I used to think you left me. I know better now. You come to me. Sometimes in fleeting moments I feel your presence close by. But I still miss you. And nothing — no person, no joy, no accomplishment, no distraction, not even God — can fill the gaping hole your absence has left in my life.

But mixed together with all my sadness, there is a great joy for having known you. I want to thank you for the time we shared, for the love you gave, for the wisdom you spread.

Thank you for the magnificent moments and for the ordinary ones too. There was beauty in our simplicity. Holiness in our unspectacular days. And I will carry the lessons you taught me always.

Your life has ended, but your light can never be extinguished. It continues to shine upon me even on the darkest nights and illuminates my way.

I light this candle in your honor and in your memory. May God bless you as you have blessed me with love, with grace and with peace. Amen.

(As the light is kindled, say:)

Zeycher tzadeek leev'racha

The memory of the upright is a continuing source of blessing.

זכר צדיק לברכה

We pray that the year of 5783 will bring many opportunities for Re-New-Nion; renewal and reunion. Renewal offers the opportunity to reinvigorate a practice with newfound passion or meaning or perhaps to be introspective from a different angle. Reunion invites us to gather with those we have shared a common path and provides a cross-roads or at least a check-in.

Yizkor, at its core, embodies these very concepts. Four times a year—Yom Kippur, Shemini Atzeret, the eighth day of Pesach and Shavuot, we create the space and time to spiritually visit with those who helped shape our lives. As the time passes our understanding of the roles they played in our lives, the paths they paved and direction they guided us towards, the influence they continue to have in our lives, all change as we grow. In today's world our tendency is to resist bringing the pain of reflection to mind. Judaism, however, invites us to live lives of meaning and authenticity, to feel rather than to numb, to celebrate and seek potential. Such a path comes precisely from acknowledging our origins and recalling lessons, values learned from the many people who mentor us and accompany us, even if only for a bit, on our journeys. These Yizkor checkpoints beckon us to pause, reflect, evaluate, realign, and mostly to just feel and simply be, if only for a few moments. In gratitude for those who left an imprint as they passed through our lives, we create and spend these liminal moments.

May these pages bring comfort and inspire joyful memories of those you have loved. May the memories of your loved ones forever be a blessing.

As with last year, WE WILL USE the readings and tributes of this special publication for yizkor throughout the year, for Yom Kippur, Shemini Atzeret, the eighth day of Pesach and Shavuot. For the second year we have been blessed with gifts of words from some of our very own Beth Tikvah members—Dr. Ronit Berger and Barry Corrin. For these too, we are grateful.

Wishing you and your families a year filled with good health, renewal, and celebration! I am looking forward to being together in the year ahead!

Shanah tovah, g'mar chatimah tova (a good year in which you are written and sealed for goodness!)

Rabbi Tandler



This memorial book is an annual publication of Beth Tikvah Synagogue distributed before the High Holidays for use on Yom Kippur and at all other Yizkor services throughout the year. It contains short biographies of members of our congregation who passed away in the previous year, as well as some prayers, psalms and inspirational readings. The names of the late family members and friends in whose memory donations to support this project were made appear at the back of the book.



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.

שׁוֹיִתִּי הִי לְנִגְדִי תָמִיד,
כִּי מִיָּמִינִי בֶּל-אֲמוּט.
לְכֵן שָׂמַח לְבִי וַיִּגַּל
כְּבוֹדִי, אֶף בְּשָׂרִי יִשְׁכֵּן
לְבָטָח.

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 strengthened
by the blessings that they left us and the precious memories that
comfort and sustain us as we recall them this day.



MOURNER'S KADDISH FOR EVERYDAY

Build me up of memory
loving and angry, tender and honest.
Let my loss build me a heart of wisdom,
compassion for the world's many losses
Each hour is mortal
and each hour is eternal
and each hour is our testament.
May I create worthy memories
all the days of my life.

by Debra Cash

PIECES OF ME

by Ronit Berger

I've dropped pieces of me along the way,
molted like the snake outgrowing its skin,
the dried flakes flicked into the air
disappearing.

I've dropped pieces of me along the way,
like socks abandoning the overflowing basket,
scattered on the stairs,
the lost partner inscribing absence
everywhere I look.

I've dropped pieces of me along the way
as I've bent over to lift the new burden,
the old one falls aside,
discarded, retreating to the corners of my mind
hidden from view, only to return magnified.

I AM A TREE

by Barry Corrin

I am a tree, with many trees inside me. My roots go deep, from parents to grandparents, great grandparents and greater grandparents, all the way back to...

I am a tree, in a forest of trees, whose roots intertwine and marry with the roots of other trees, whose names have changed through time.

I am a tree that has enjoyed feasts and endured famines, weathered storms and inhaled sunshine, felt gentle rains and harsh downpours, all of which have made me the tree that I am.

I am a tree that feels, and sometimes recalls, the origins of the surface wounds and profound scars I've sustained, some of which were caused by the very roots that sustain me.

I am a tree that also appreciates the care, kindness, and love of those who came before, and those who came long before them. I am a tree, grateful for the support, wisdom, and kinship of my forest.

I am a tree with green shoots and leaves in the canopy above and amber and yellowing leaves below, many of which, sadly, have fallen to the ground.

On days like today, I am a tree that knows and understands that the deep roots and leaves, long ago fallen, continue to reside in me.

I am a tree that remembers...I am a tree that leans upon trees that lean upon trees.

OPENING MEDITATION

Jewish tradition teaches that between the living and the dead there is a window, not a wall. The culture of scientific materialism teaches that after death, the links between us and our loved ones who died are forever ended – a brick wall. But, like the rituals of shiva, Kaddish, and Yahrzeit, Yizkor opens windows to loved ones who are no longer with us. Yizkor creates a sacred space and time, wherein we can open our hearts and minds to the possibility of a genuine interconnection with beloved family members and friends who have left behind the world of the living. Yizkor is a window. Within the wellsprings of our infinite souls we find the window of connection between the living and the dead. Prepare to open that window...

As you recite Yizkor prayers, let your senses and imagination serve as the vehicle of interconnection.

For whom are you saying Yizkor today?

Can you imagine their faces before your eyes?

See their smiles; visualize how they might standing if they were next to you.

Do you recall the sound of their voices? Hear their words as you stand in prayer.

Feel their presence right in this moment. In your mind, in your heart, allow a conversation between you to unfold.

What needs to be communicated this year?

What's the message you need to hear today?

What are the silent prayers of the heart?

What remains unspoken?

Speak — Listen — Take your time — There is no reason to hurry —
This is a timeless moment — Let all the radiance of their love be with you
right now.

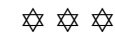
*by Simchah Paul Raphael
Kol Hanesamah Machzor Leyamim Nora'im*

YIZKOR

יזכור

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.

ה', מֶה-אָדָם וַתִּדְעֶהוּ,
בֶּן-אָנוּשׁ וַתַּחֲשִׁבֵהוּ.
אָדָם לַהֶבֶל דָּמָה,
יָמָיו כְּצֵל עוֹבֵר.
בִּבְקָר יִצְיֹן וְחָלָף,
לְעֶרֶב יִמּוּלֵל וַיָּבֵשׁ.
לְמִנּוֹת יָמֵינוּ כֵּן הוֹדַע
וְנִבְיָא לְבָב חֻכְמָה.



Blessed are those who give meaning to our lives;
Holy and precious is the example they leave behind.

We pray:

*May our sorrows diminish as we recall their strength.
May their wisdom protect us and help us to live.*

Let our grief be transformed into tenderness toward those
who are still with us.

ברוך אתה ה' מקור החיים
Baruch atah, Adonai, m'kor hachayim.
Blessed are you, Holy One, who gives and renews life.

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

We rise.

In memory of male relatives or friends:

May God remember the soul of

my father _____
my husband _____
my partner _____
my brother _____
my son _____
my relative _____
my friend _____
(others) _____

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

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.

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) בֶּן זוגִי _____

(for a brother) אָחִי _____

(for a son) בְּנִי _____

(for other relative) קְרוֹבִי _____

(for a friend) חֲבֵרִי _____

(others) _____

שְׁהֶלֶךְ לְעוֹלָמוֹ [שְׁהֶלְכוּ לְעוֹלָמָם]. הִנְנִי נוֹדֵב/נוֹדֶבֶת
צְדָקָה בְּעַד הַזְכָּרַת נִשְׁמָתוֹ [נִשְׁמוֹתֵיהֶם]. אֲנֵא תְהִי
[תְהִינָה] נִפְשׁוֹ צְרוּרָה [נִפְשָׁם צְרוּרוֹת] בְּצִרוֹר הַחַיִּים
וְתִהְיֶה מְנוּחָתוֹ [מְנוּחָתָם] כְּבוֹד, שְׁבַע שְׁמָחוֹת אֶת־
פְּנֵי, נְעִימוֹת בִּימִינְךָ נֹצֵחַ. אָמֵן.

In memory of female relatives or friends:

יִזְכֹּר אֱלֹהִים אֶת נִשְׁמַת

(for a mother) אִמִּי מוֹרֵתִי _____

(for a wife) אִשְׁתִּי _____

(for a partner) בַּת זוגִי _____

(for a sister) אָחוֹתִי _____

(for a daughter) בָּתִּי _____

(for other relative) קְרוֹבָתִי _____

(for a friend) חֲבֵרָתִי _____

(others) _____

שְׁהֶלְכָה לְעוֹלָמָהּ [שְׁהֶלְכוּ לְעוֹלָמָן]. הִנְנִי נוֹדֵב/נוֹדֶבֶת
צְדָקָה בְּעַד הַזְכָּרַת נִשְׁמָתָהּ [נִשְׁמוֹתֵיהֶן]. אֲנֵא תְהִי
[תְהִינָה] נִפְשָׁהּ צְרוּרָה [נִפְשָׁן צְרוּרוֹת] בְּצִרוֹר הַחַיִּים
וְתִהְיֶה מְנוּחָתָהּ [מְנוּחָתָן] כְּבוֹד, שְׁבַע שְׁמָחוֹת אֶת־פְּנֵיךְ,
נְעִימוֹת בִּימִינְךָ נֹצֵחַ. אָמֵן.

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, 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 peace Merciful One, may they find eternal shelter beneath Your sheltering wings, and may their souls be bound up in the bond of life. May they rest in peace. And let us say: *Amen.*

IN MEMORY OF ALL THE DEAD:

Exalted, compassionate God, grant perfect peace in Your sheltering presence, among the holy and the pure, to the souls of all those we have recalled today. May their memory be a blessing Merciful One, we ask that our loved ones find perfect peace in Your eternal embrace. And let us say: *Amen.*

IN MEMORY OF CONGREGANTS:

יִזְכּוֹר אֱלֹהִים נְשָׁמוֹת יְדִידֵינוּ חֲבָרֵי הַקֵּהֶל הַקָּדוֹשׁ הַזֶּה
שֶׁהָלְכוּ לְעוֹלָמָם. אָנָּה תִּהְיֶינָה נְפֻשׁוֹתֵיהֶם צְרוּרוֹת
בְּצִרוֹר הַחַיִּים וְתִהְיֶי מְנוּחָתָם כְּבוֹד, שְׂבַע שְׂמֵחוֹת אֶת־
פְּנֵיךְ, נְעִימוֹת בִּימִינְךָ נֹצֵחַ. אָמֵן.

IN MEMORY OF THE SIX MILLION:

אֵל מְלֵא רַחֲמִים, שׁוֹכֵן בְּמְרוֹמִים, הַמַּצֵּא מְנוּחָה נְכוֹנָה
תַּחַת כַּנְפֵי הַשְּׁכִינָה, בְּמַעְלוֹת קְדוּשִׁים וְטְהוֹרִים, כְּזֹהֵר
הַרְקִיעַ מִזְהָרִים, לְנִשְׁמוֹת כָּל־אֲחֵינוּ בְּנֵי יִשְׂרָאֵל
שֶׁנִּטְבְּחוּ בְּשׂוֹאָה, אֲנָשִׁים נָשִׁים וְטָף, שֶׁנִּחְנְקוּ וְשֶׁנִּשְׂרְפוּ
וְשֶׁנִּהְרְגוּ, שֶׁמָּסְרוּ אֶת־נַפְשָׁם עַל קְדוּשַׁת הַשֵּׁם, בְּגֵן עֵדֶן
תִּהְיֶי מְנוּחָתָם. אָנָּה בַּעַל הַרְחָמִים, הַסֵּתִירָם בְּסֶתֶר
כַּנְפֶּיךָ לְעוֹלָמָם. וְצִרוֹר בְּצִרוֹר הַחַיִּים אֶת־נִשְׁמוֹתֵיהֶם.
ה' הוּא נִחְלָתָם. וְיִנּוּחוּ בְּשָׁלוֹם עַל מִשְׁכְּבוֹתֵיהֶם.
וְנֹאמַר אָמֵן.

IN MEMORY OF ALL THE DEAD:

אֵל מְלֵא רַחֲמִים, שׁוֹכֵן בְּמְרוֹמִים, הַמַּצֵּא מְנוּחָה נְכוֹנָה
תַּחַת כַּנְפֵי הַשְּׁכִינָה, בְּמַעְלוֹת קְדוּשִׁים וְטְהוֹרִים, כְּזֹהֵר
הַרְקִיעַ מִזְהָרִים, לְנִשְׁמוֹת כָּל־אֵלֶּה שֶׁהִזְכַּרְנוּ הַיּוֹם לְבִרְכָּהּ,
שֶׁהָלְכוּ לְעוֹלָמָם, בְּגֵן עֵדֶן תִּהְיֶי מְנוּחָתָם. אָנָּה בַּעַל
הַרְחָמִים, הַסֵּתִירָם בְּסֶתֶר כַּנְפֶּיךָ לְעוֹלָמָם. וְצִרוֹר בְּצִרוֹר
הַחַיִּים אֶת־נִשְׁמוֹתֵיהֶם. ה' הוּא נִחְלָתָם. וְיִנּוּחוּ בְּשָׁלוֹם
עַל מִשְׁכְּבוֹתֵיהֶם. וְנֹאמַר 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 acknowledgment 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'kol 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 teiveil], v'imru amen.

קדיש יתום

Mourners:

יִתְגַּדֵּל וְיִתְקַדֵּשׁ שְׁמֵהּ רַבָּא,
בְּעֻלְמָא דִּי בְּרָא, כְּרַעוּתָהּ,
וְיִמְלִיךָ מַלְכוּתָהּ בְּחַיֵּינוּ וּבְיוֹמֵינוּ
וּבְחַיֵּי דְכָל-בֵּית יִשְׂרָאֵל,
בְּעָגְלָא וּבְזִמָּן קָרִיב,
וְאָמְרוּ אָמֵן.

Congregation and mourners:

יְהֵא שְׁמֵהּ רַבָּא מְבָרַךְ לְעָלְמָא וּלְעָלְמֵי עָלְמֵיָא.

Mourners:

יִתְבָּרַךְ וְיִשְׁתַּבַּח
וְיִתְפָּאֵר וְיִתְרוֹמֵם
וְיִתְנַשֵּׂא וְיִתְהַדָּר
וְיִתְעַלֶּה וְיִתְהַלָּל
שְׁמֵהּ דְקַדְשָׁא, בְּרִיף הוּא,
לְעָלְמָא [וּלְעָלְמָא] מְפַל-בְּרַכְתָּא וְשִׁירָתָא
תְּשַׁבַּחְתָּא וְנִחְמָתָא
דְאָמִירִין בְּעֻלְמָא,
וְאָמְרוּ אָמֵן.

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

עֹשֶׂה שְׁלוֹם בְּמִרוֹמָיו
הוּא יַעֲשֶׂה שְׁלוֹם
עָלֵינוּ וְעַל כָּל-יִשְׂרָאֵל
[וְעַל כָּל-יֹשְׁבֵי תֵבֶל],
וְאָמְרוּ אָמֵן.

THROUGH YOUR OWN EYES

(Bearing witness to the Holocaust through time and memory)

by Ronit Berger

"Put the camera down-," they told me

Don't look at the ovens through the manufactured lens

See the remains with your own eyes and develop the film in your mind.

Remember the images of their faces reflected in the window.

I can see them now 31 years later, that which no device could ever capture.

Touch the stained blue wall of the chamber of death

Your eyes, your nose, your fingers will embed the sensations in
your consciousness.

Breathe in the warm, weathered wood

Exhale the horror and gratitude for your place in time.

THE HOUR OF MEMORY

This is the hour of memory—
and this is our house of comfort.

*Wounded by loss, we retreat from life;
our synagogue gathers us in.*

Into this place we bring stories and prayers,
unanswered questions,
tears that need to be shed.

*Lives recollected and carried within us—
moments of courage and laughter and pain—
this day embraces them all;
this place embraces us all.*

Now the heart opens in sorrow,
for we are time's subjects,
and all that we love we must lose.

*So let us hold fast to the love that remains,
and cherish the light of the sun.
Today all of us walk the mourner's path;
together we may find strength.*

Eternal God, we ask Your help, for our need is great.

*Our days fly past in quick succession,
and we cannot look back without regret, or ahead without misgiving.*

We seek to understand the mystery of our own lives,
but our effort is in vain.

*And when suffering and death strike those we love,
our faith all but fails us, and we forget that we are Your children.*

God, help us now to feel Your presence.
When our own weaknesses and the storms of life
hide You from our sight,
help us to know that You are with us still.
Uphold us with the comfort of Your love.