

EILI EILI

by Hannah Senesh

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.

אֱלֹהֵי, אֱלֹהֵי, שְׁלֹא יִגְמַר
לְעוֹלָם, הַחֹל וְהַיָּם, רְשָׁרוֹשׁ
שֶׁל הַמַּיִם, בְּרֶק הַשָּׁמַיִם,
תְּפִלַּת הָאָדָם.

YEISH KOCHAVIM

by Hannah Senesh

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.

יֵשׁ כּוֹכָבִים שְׂאוֹרֵם מִגִּיעַ אֶרְצָה,
רַק כְּאֶשֶׁר הֵם עֲצָמָם אֶבְדּוּ וְאֵינָם.
יֵשׁ אֲנָשִׁים שֶׁזִּיּו זְכָרָם מֵאִיר
כְּאֶשֶׁר הֵם עֲצָמָם אֵינָם עוֹד בְּתוֹכָנוּ.
— אֲוֵרוֹת אֵלֶּה הַמְּבַהֲקִים בְּחֶשֶׁכֶת הַלַּיִל
הֵם הֵם שֶׁמֶרְאִים לָאָדָם אֶת הַדֶּרֶךְ.



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.



AFFILIATED WITH UNITED SYNAGOGUE OF CONSERVATIVE JUDAISM

Yizkor Memorial Booklet

יזכור

5784 / 2023/2024



BETH TIKVAH SYNAGOGUE RICHMOND BC

YIZKOR

5784

Yom Kippur	September 25, 2023	Pesach	April 30, 2024
Shemini Atzeret	October 7, 2023	Shavuot	June 13, 2024

CANDLE LIGHTING

Begin by lighting the yahrzeit candle. Then, read the following meditation silently or aloud:

יְרֵה' נִשְׁמַת אָדָם

Ner Adonai nishmat adam (Proverbs 20:27)

The human soul is the lamp of the Eternal God.

(I/we) light this candle in memory of (my/our) beloved _____.

As this candle burns, may its light remind (me/us) of the ways in which _____ illumined (my/our) world through (her/his/their) life.

[Add your own reflection on a memory or characteristic of your loved one that continues to be a blessing in your life.]

When our grief was raw, we tore our lapels or ribbons, acknowledging our sense of reality was torn. Time has passed, we have shifted into new realities dimmed by your absence. Today, we light this flame signifying your influence still burns within our hearts and homes. As we do, we acknowledge that death is part of the circle of life, and that all life is connected via the Source of Interconnectedness. May each of us find wholeness and holiness.

זִכְרוֹנוֹ לְבִרְכָּה

Zichrono liv'rachah

His memory is a
blessing.

זִכְרוֹנָהּ לְבִרְכָּה

Zichrona liv'rachah

Her memory is a
blessing.

זִכְרוֹנֶהּ לְבִרְכָּה

Zichroneh liv'rachah

Their memory is a
blessing.

As Beth Tikvah continues to celebrate 50 years, we pause to call to mind all of those who helped pave our paths. In this space, we honour their stories and commitments, we express gratitude for their dedication to community and our people. The interwovenness and interconnectedness offers us strength while we simultaneously celebrate the past and are propelled into the future.

The epitome of Yizkor brings us to recognize and respect the sanctity of life. We are who we are because of those who brought us into this world and those who shaped our lives until this moment. As our beloved family members and friends cease to physically dwell in this world, we pray:

תהה נפשו/ה/ם צרור בצרור החיים

t'hay nafsho/ah/am tzerurah bitz'ror hachayyim

In other words: May his/her/their soul(s) be bound up in the bonds of life.

We have opportunities to continue the lives of those who have come before us. As we live according to their values, we give them life. When we share stories about them, they continue to be bound up in the bonds of our lives. When we share in their passions and dedications, their lives continue and memory strengthened, woven through ours. As such, our lives are better and the darkened world brightens. When we give tzedakah in their honour and memory, traditionally, their souls reap the merit.

This special publication, filled with tributes and writings from some of our members—Tammi Belfer and Barry Corrin, will be used for Yizkor throughout the year, for Yom Kippur, Shemini Atzeret, the eighth day of Pesach, and Shavuot.

We pray that 5784 be a year filled with good health, strong memories and memory making moments, and celebration. Even in our lowest of times, may we be comforted, uplifted, and strengthened knowing we all share in this sacred community.

Rabbi Tendler



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

וַיֹּאמֶר ה' אֶל מֹשֶׁה כְּתֹב זֶאת זִכְרוֹן בַּסֵּפֶר

Exodus 17:14

A PRAYER TO BEGIN THE JOURNEY

Slow down

This is not a task to be checked off a To Do list

Let us enter holy ground together

Each of us alone

All of us interwoven

Let us begin a journey

To those we love but whose flesh and blood are no longer here

They ask not for us to grieve

But to hear their messages

We are bound to everyone who came before us

Their bodies gone

Their spirit within reach

This is the opportunity of this moment

We feel alone because of our barriers

And the barriers others created around them

Because we learned to blockade ourselves from harm

Because we built walled cities to feel safe

To succeed in our quest, we must

Lower our guard against imagined enemies

Discard the armor of tired assumptions

And move beyond the debris of familiar stories

Even if we have traveled here before

Let this journey take us on a new path

Let us be willing to be surprised

As we welcome the souls of our ancestors

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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 ה' לְנִגְדֵי תְּמִיד,
כִּי מִיְמִינִי בִּלְ-אֲמוּט.
לִכֵּן שְׂמַח לְבִי וַיִּגַּל
כְּבוֹדִי, אֶף בְּשָׂרִי יִשְׁכֵּן
לְבֶטֶח.

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 memories
that comfort and sustain us as we recall them this day.



REFLECTIONS

by Barry Corrin

Your light dimmed, then flickered, then went out.

What is left is a wisp of a memory.

The world we live in has a little less light and beauty now.

You live in our hearts

but you have taken a piece of our hearts with you.



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', מָה-אָדָם וַתִּדְעֶהוּ,
בֶּן-אָנוּשׁ וַתַּחֲשִׁבֵהוּ.
אָדָם לְהֶבֶל דָּמָה,
יָמָיו כְּצֵל עוֹבֵר.
בִּבְקָר יִצִּיץ וְחָלָף,
לְעֶרֶב יִמּוּלֵל וַיָּבֵשׁ.
לְמִנּוֹת יָמֵינוּ כֵּן הוֹדַע
וְנִבְיָא לְבָב חֲכָמָה.

A PRAYER WHEN MOURNING A PARENT WHO WAS EMOTIONALLY UNAVAILABLE

I missed you when you were alive.

I missed the words you never spoke,

the affection you didn't give,

the apology you wouldn't make.

I missed the relationship we never had,

the acceptance you couldn't offer.

I've spent my whole life missing you,

longing for the parent you could never be.

And now that you are gone I miss you even more.

I don't want to stop hoping for you to change.

I don't want to stop waiting for you.

It's hard to let you go,

to concede that things between us will never improve.

I love you.

And though you weren't able to express it,

I believe you loved me too.

May God be with you and bless you with peace.

Amen.

by Rabbi Naomi Levy

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:

יזכור אלהים את נשמת

אבי מורי _____
 (for a father) _____
 אישי _____
 (for a husband) _____
 בן זוגי _____
 (for a partner) _____
 אחי _____
 (for a brother) _____
 בני _____
 (for a son) _____
 קרובי _____
 (for other relative) _____
 חברי _____
 (for a friend) _____
 (others) _____

שהלך לעולמו [שהלכו לעולמם]. הנני נודב/נודבת
 צדקה בעד הזכרת נשמתו [נשמותיהם]. אנא תהי
 [תהיינה] נפשו צרוּרה [נפשם צרורות] בצרור החיים
 ותהי מנוחתו [מנוחתם] כבוד, שבע שמחות את-
 פניך, נעימות בימינך נצח. אמן.

In memory of female relatives or friends:

יזכור אלהים את נשמת

אמי מורתי _____
 (for a mother) _____
 אשתי _____
 (for a wife) _____
 בת זוגי _____
 (for a partner) _____
 אחותי _____
 (for a sister) _____
 בתי _____
 (for a daughter) _____
 קרובתי _____
 (for other relative) _____
 חברתי _____
 (for a friend) _____
 (others) _____

שהלכה לעולמה [שהלכו לעולמן]. הנני נודב/נודבת
 צדקה בעד הזכרת נשמתה [נשמותיהן]. אנא תהי
 [תהיינה] נפשה צרוּרה [נפשן צרורות] בצרור החיים
 ותהי מנוחתה [מנוחתן] כבוד, שבע שמחות את-פניך,
 נעימות בימינך נצח. אמן.

AN ODE TO OUR MOM

Through tears that fall like gentle rain,
We find solace in shared grief and pain,
Our mother has gone to a higher place.
From physical suffering, we pray she finds release.
Freed from her tortured memories and in peace.

The Holocaust,
The loss of most of her precious family.
Although she survived the war,
Now cancer has taken her physically forevermore.

Was she warm and cuddly? No, it wasn't her way.
Did she love us unconditionally? Absolutely I would say.

Now as we are being driven to the cemetery.
We look through the rain falling on the windows.
Is it rain? Is it our tears?

See the construction workers digging up the roads!
How dare they continue with the mundane,
How dare the world continue to turn,
When our lives have forever changed.
You said we will cry for a while, and then we will forget you.
Yet here we are, we honour you more today than yesterday.
Through the memorial candle your light is continually renewed.
In memories woven together, we hold you near,
Your love is forever etched in our minds and hearts
In our actions, our dedications, our words, our tears.

by Tammi Belfer



REFLECTIONS

I am here. I came to sit and be quiet,
to be just here, just now.
I stopped—to have a one-way conversation with you.
Not of the future or later or even the present,
No, to remember and feel
the moments and times in our past.
Hearing goes last they say,
so perhaps you can still hear my thoughts
and know how very much I love and miss you.

by Barry Corrin

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 נַשְׁמוֹת יְדִידֵינוּ חֲבֵרֵי הַקֹּהֶל הַקָּדוֹשׁ הַזֶּה שֶׁהָלְכוּ לְעוֹלָמָם. אָנָּה תַּהֲיֶינָה נַפְשׁוֹתֵיהֶם צְרוּרוֹת בְּצִרוֹר הַחַיִּים וְתֵהִי מְנוּחָתָם כְּבוֹד, שְׁבַע שְׁמַחוֹת אֶת־פָּנֶיךָ, נְעִימוֹת בִּימִינְךָ נֹצֵחַ. אָמֵן.

IN MEMORY OF THE SIX MILLION:

אֵל מֶלֶא רַחֲמִים, שׁוֹכֵן בְּמְרוֹמִים, הַמַּצֵּא מְנוּחָה נְכוֹנָה תַּחַת כַּנְפֵי הַשְּׂכִינָה, בְּמַעְלוֹת קְדוּשִׁים וּטְהוּרִים, כְּזֶה־הָרִקִיעַ מְזֵה־יָרִים, לְנַשְׁמוֹת כָּל־אֲחֵינוּ בְּנֵי יִשְׂרָאֵל שֶׁנִּטְבְּחוּ בַשּׁוֹאָה, אֲנָשִׁים נָשִׁים וְטַף, שֶׁנִּחְנְקוּ וְשֶׁנִּשְׂרְפוּ וְשֶׁנִּהְרְגוּ, שֶׁמָּסְרוּ אֶת־נַפְשָׁם עַל קְדוּשַׁת הַשֵּׁם, בְּגֵן עֵדֶן תֵּהִי מְנוּחָתָם. אָנָּה בְּעַל הַרְחָמִים, הַסֵּתִירָם בְּסֶתֶר כַּנְפֶיךָ לְעוֹלָמִים. וְצִרוֹר בְּצִרוֹר הַחַיִּים אֶת־נַשְׁמוֹתֵיהֶם. ה' הוּא נִחְלָתָם. וְיִנּוּחוּ בְּשָׁלוֹם עַל מִשְׁכְּבוֹתֵיהֶם. וְנֹאמַר אָמֵן.

IN MEMORY OF ALL THE DEAD:

אֵל מֶלֶא רַחֲמִים, שׁוֹכֵן בְּמְרוֹמִים, הַמַּצֵּא מְנוּחָה נְכוֹנָה תַּחַת כַּנְפֵי הַשְּׂכִינָה, בְּמַעְלוֹת קְדוּשִׁים וּטְהוּרִים, כְּזֶה־הָרִקִיעַ מְזֵה־יָרִים, לְנַשְׁמוֹת כָּל־אֵלֶּה שֶׁהִזְכַּרְנוּ הַיּוֹם לְבִרְכָּהּ, שֶׁהָלְכוּ לְעוֹלָמָם, בְּגֵן עֵדֶן תֵּהִי מְנוּחָתָם. אָנָּה בְּעַל הַרְחָמִים, הַסֵּתִירָם בְּסֶתֶר כַּנְפֶיךָ לְעוֹלָמִים. וְצִרוֹר בְּצִרוֹר הַחַיִּים אֶת־נַשְׁמוֹתֵיהֶם. ה' הוּא נִחְלָתָם. וְיִנּוּחוּ בְּשָׁלוֹם עַל מִשְׁכְּבוֹתֵיהֶם. וְנֹאמַר אָמֵן.

THE MEANING OF THE KADDISH

Author Unknown

In the presence of death, we extol life—the creative force energizing each of us. In presence of reality, we speak of mystery, of love stronger than death, of memories that turn each day into precious possibility. For lives gone from our midst, for tears shed in deepest affection, for what we have become and hope yet to be, we give assent. We affirm—and in that affirmation, we join with the fellowship of Israel and all humanity. Their loss is ours; ours is theirs. In seeking peace and understanding for ourselves, we promise our own understanding to bring peace to all we meet. And to this hope and promise we say, *Amen*.

THE LAST KADDISH

by Jonathan Mark

For 12 years (for a girl) or 13 years (for a boy), a parent is responsible for the soul of the child. Then, in the course of saying Kaddish, the child takes responsibility for the soul of a parent. It takes longer to learn how to be a child than to learn how to be a parent. Kaddish is the last step in being a child. That relationship can't exist anymore in physical reality, but it exists in the reality of Kaddish.

WE NEED ONE ANOTHER

Author Unknown

We need one another when we mourn and would be comforted.

*We need one another when we are in trouble and crave
Help, or when we are in the deep waters of temptation
And a strong hand might pull us out.*

We need one another when we would accomplish some great purpose and cannot do this alone.

We need one another in our defeats, when with encouragement we might strive again; and in hours of success, when we look for someone to share our bliss.

We need one another when we come to die, and would have gentle hands prepare us for the journey.

All our lives we are in need, and others are in need of us.

We best live when we bring to one another our understanding and our solace.

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,
בְּעֵלְמָא דִּי בְּרָא, כְּרַעוּתָהּ,
וְיִמְלִיף 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] מְכַל-בְּרַכְתָּא וְשִׁירָתָא
תְּשַׁבַּחְתָּא וְנִחְמָתָא
דְאָמִירִין בְּעֵלְמָא,
וְאָמְרוּ אָמֵן.

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

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

HOLD ON AND LET GO

Hold on and let go.
On the Surface of things
Contradictory counsel.
But one does not negate the other.

Hold on in Kaddish, Yahrzeit, Yizkor.
No gesture, no kindness, no smile
evaporates—
Every Kindness, every embrace has
its afterlife
In our minds, our hearts, our hands

Hold on and let go.
Server the fringes of the tallit of
the deceased
The knot that binds us to the past.

Hold on
Not enslaving the memory that
sells the future
To the past
Nor recollection that makes
us passive,
Listless, resigned.

But memory that releases us for
a new life.
Lower the casket, the closure meant
To open again in the world
of new possibilities.

Return the dust to the earth
Not to bury hope
But to resurrect the will to live

The two are complementary,
dialectical
Two sides of one coin.

Hold on—death is not the final word.
The grave no oblivion.

Artists, aerialists
On a swinging trapeze
Letting go one ring to catch another
to climb higher heights.

Hold on and let go
A congruous duality
That endows our life
with meaning.

Neither denying the past
Nor foreclosing the future.

The flow of life
The divine process
Gives and takes
Retains and creates.
Old and new yesterdays and
tomorrow
both in one embrace.

The Lord giveth and the Lord taketh
Blessed be the name of the Lord.