

A black and white photograph of two lit candles. The candle in the foreground is shorter and has a jagged, broken top edge. The candle behind it is taller and appears to be in better condition. Both candles have bright, glowing flames. The background is solid black, making the white wax and light from the flames stand out.

יזכור  
*Yizkor*

MEMORIAL  
BOOKLET

5781  
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BETH TIKVAH SYNAGOGUE  
RICHMOND BC

# YIZKOR

## 5781

### ON LIGHTING A MEMORIAL CANDLE

A candle.

A flame.

A memory.

G-d of generations,

Grant a perfect rest under Your tabernacle of peace

To \_\_\_\_\_ (name),

My \_\_\_\_\_ (relation: father, mother, wife, husband,  
brother, sister, etc.),

Who has left this life and this world.

Let his/her soul find comfort.

Let his/her memory be a blessing.

This candle is for healing,

This flame is for hope,

Calling forth our joys and sorrows,

Calling forth our hours and our days.

G-d of our ancestors,

Bring me/us solace and consolation

In this moment of remembrance.

Let all who mourn find peace.

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(As the light is kindled, say:)

Zeycher tzadeek leev'racha,

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

זכר צדיק לברכה

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: תהי נשמתו צרורה בצרור החיים t'he nishmahto tzerurah bitz'ror hachayyim

In other words: May his/her soul be bound up in the bonds of life. I have often thought about the ways in which we continue to give life to those who have come before us. When we take the time to teach, or even live their values, we give them life. When we share stories about them, we give them life. When we give tzedakah in their honour and memory, particularly to recipients that exemplify their passions, we give them life. When we strive to live in their example, we give them life. And as we do — give them life — we recognize that we reap the rewards of the lives they led and the lives we enable them to continue to lead. As such, our lives are better and the world becomes brighter.

May the readings and tributes in this book, WHICH WE WILL USE FOR THE YIZKOR SERVICE for Yom Kippur and all of the Festivals of 5781, bring comfort and inspire joyful memories of those you have loved. May the memories of your loved ones be for a blessing.

*Rabbi Tandler*

## YIZKOR

Yizkor creates a sacred space and time wherein we can open our hearts and minds to the possibility of a genuine inter-connection with beloved family members and friends who have left behind the world of the living. Yizkor is a window. Prepare to open that window...

As you recite Yizkor prayers let your senses and imagination serve as the vehicle of inter-connection. For whom are you saying Yizkor today? Can you imagine that person's face before your eyes? See their smile, visualize how they might be carrying their body standing next to you. Do you recall the sound of their voice? 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 the two of 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 to be with you right now.

Yizkor teaches us to remember the dead. Long after people die, their legacy lives on inside of us. Within the wellsprings of our infinite souls we find the window of connection between the living and the dead.

*—by Reb Simcha Raphael*

## WE REMEMBER

At the rising of the sun and at its going down, we remember them.

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

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

At the shining of the sun and in the warmth of summer, we remember them.

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

At the beginning of the year and at its end, we remember them.

As long as we live, they too will live; for they are now a part of us, as 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 joy we crave to share, we remember them.

When we have decisions that are difficult to make, we remember them.

When we have achievements that are based on theirs, we remember them.

As long as we live, they too will live; for they are now a part of us, as we remember them.

*—by S. Kamens and Rabbi J. Riemer*

## 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.

יהוה, מה־אדם וַתִּדְעֶהוּ,  
בֶּן־אָנוּשׁ וַתַּחֲשְׁבֵהוּ.  
אָדָם לַהֶבֶל דָּמָה,  
יָמָיו כְּצֵל עוֹבֵר.  
בַּבֶּקֶר יִצִּיץ וְחָלַף,  
לְעֶרֶב יִמּוּלֵל וַיָּבֵשׁ.  
לְמִנּוֹת יָמֵינוּ כֵּן הוֹדַע  
וְנִבְיָא לְבָב חֻכְמָה.

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.

שׁוֹיִתִּי יְהוָה לְנִגְדֵי תְמִידָה,  
כִּי מִיְמִינִי בַל־אֲמוּט.  
לָכֵן שְׂמַח לְבִי וַיִּגַּל  
כְּבוֹדִי, אֶף בְּשָׂרִי יִשְׁכַּן  
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 memo-  
ries that comfort and sustain us as we recall them this day.

## 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  
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 ad-venture of dis-  
covering life's possibilities, bound to us by a heritage of family tradi-  
tion 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 teach-  
ing 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 2 (adapted from Mahzor Hadash)*

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:

יִזְכּוֹר אֱלֹהִים אֶת נַשְׁמַת

(for a father) אָבִי מוֹרִי \_\_\_\_\_  
(for a husband) אִישִׁי \_\_\_\_\_  
(for a partner) בֶּן זִוגִי \_\_\_\_\_  
(for a brother) אָחִי \_\_\_\_\_  
(for a son) בְּנִי \_\_\_\_\_  
(for other relative) קְרוֹבִי \_\_\_\_\_  
(for a friend) חֲבֵרִי \_\_\_\_\_  
(others) \_\_\_\_\_

שְׁהֵלֶךְ לְעוֹלָמוֹ [שְׁהֵלְכוּ לְעוֹלָמָם]. הַנְּנִי נוֹדֵב/נוֹדֵבֶת  
צְדָקָה בְּעַד הַזְכָּרַת נַשְׁמַתוֹ [נַשְׁמוֹתֵיהֶם]. אֲנָא תְּהִי  
[תְּהִינָה] נִפְשׁוֹ צְרוּרָה [נִפְשָׁם צְרוּרוֹת] בְּצְרוּר הַחַיִּים  
וְתְּהִי מְנוּחָתוֹ [מְנוּחָתָם] כְּבוֹד, שְׁבַע שְׁמַחוֹת אֶת־  
פְּנֵיךְ, נְעִימוֹת בִּימִינְךָ נֹצֵחַ. אָמֵן.

In memory of female relatives or friends:

יִזְכּוֹר אֱלֹהִים אֶת נַשְׁמַת

(for a mother) אִמִּי מוֹרְתִי \_\_\_\_\_  
(for a wife) אִשְׁתִּי \_\_\_\_\_  
(for a partner) בַּת זִוגִי \_\_\_\_\_  
(for a sister) אָחוֹתִי \_\_\_\_\_  
(for a daughter) בְּתִי \_\_\_\_\_  
(for other relative) קְרוֹבַתִּי \_\_\_\_\_  
(for a friend) חֲבֵרַתִּי \_\_\_\_\_  
(others) \_\_\_\_\_

שְׁהֵלְכָה לְעוֹלָמָהּ [שְׁהֵלְכוּ לְעוֹלָמָן]. הַנְּנִי נוֹדֵב/נוֹדֵבֶת  
צְדָקָה בְּעַד הַזְכָּרַת נַשְׁמַתָּהּ [נַשְׁמוֹתֵיהֶן]. אֲנָא תְּהִי  
[תְּהִינָה] נִפְשָׁהּ צְרוּרָה [נִפְשָׁן צְרוּרוֹת] בְּצְרוּר הַחַיִּים  
וְתְּהִי מְנוּחָתָהּ [מְנוּחָתָן] כְּבוֹד, שְׁבַע שְׁמַחוֹת 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, whose radiance 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:

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*.

IN MEMORY OF CONGREGANTS:

יִזְכּוֹר אֱלֹהִים נְשָׁמוֹת יְדִידֵינוּ חֲבָרֵי הַקְּהָל הַקָּדוֹשׁ הַזֶּה שֶׁהָלְכוּ לְעוֹלָמָם. אָנָּא תְהַיְיבֵנָה נְפְשׁוֹתֵיהֶם צְרוּרוֹת בְּצָרוֹר הַחַיִּים וְתֵהִי מְנוּחָתָם כְּבוֹד, שְׁבַע שְׁמֵחוֹת אֶת־פְּנֵיךָ, נְעִימוֹת בִּימֵיךָ נְצַח. אָמֵן.

IN MEMORY OF THE SIX MILLION:

אֵל מְלֵא רַחֲמִים, שׁוֹכֵן בְּמְרוֹמִים, הַמְצֵא מְנוּחָה נְכוֹנָה תַּחַת כְּנָפֵי הַשְּׂכִינָה, בְּמַעְלוֹת קְדוּשִׁים וְטְהוּרִים, כְּזֶהָר הַרְקִיעַ מְזֻהָרִים, לְנִשְׁמוֹת כָּל־אֲחֵינוּ בְּנֵי יִשְׂרָאֵל שֶׁנִּטְבְּחוּ בְשׂוֹאָה, אֲנָשִׁים נָשִׁים וְטָף, שֶׁנֶּחֱנְקוּ וְשֶׁנִּשְׂרְפוּ וְשֶׁנֶּהָרְגוּ, שֶׁמָּסְרוּ אֶת־נַפְשָׁם עַל קְדוּשַׁת הַשֵּׁם, בְּגַן עֵדֶן תְּהִי מְנוּחָתָם. אָנָּא בְּעַל הַרַחֲמִים, הַסְתִּירֵם בְּסִתְּךָ כְּנַפְיךָ לְעוֹלָמִים. וְצָרוֹר בְּצָרוֹר הַחַיִּים אֶת־נִשְׁמוֹתֵיהֶם. יְהוּה הוּא נַחְלָתָם. וְיִנּוּחוּ בְשָׁלוֹם עַל מִשְׁכַּבוֹתֵיהֶם. וְנֹאמַר אָמֵן.

IN MEMORY OF ALL THE DEAD:

אֵל מְלֵא רַחֲמִים, שׁוֹכֵן בְּמְרוֹמִים, הַמְצֵא מְנוּחָה נְכוֹנָה תַּחַת כְּנָפֵי הַשְּׂכִינָה, בְּמַעְלוֹת קְדוּשִׁים וְטְהוּרִים, כְּזֶהָר הַרְקִיעַ מְזֻהָרִים, לְנִשְׁמוֹת כָּל־אֵלֶּה שֶׁהִזְכַּרְנוּ הַיּוֹם לְבִרְכָּה, שֶׁהָלְכוּ לְעוֹלָמָם, בְּגַן עֵדֶן תְּהִי מְנוּחָתָם. אָנָּא בְּעַל הַרַחֲמִים, הַסְתִּירֵם בְּסִתְּךָ כְּנַפְיךָ לְעוֹלָמִים. וְצָרוֹר בְּצָרוֹר הַחַיִּים אֶת־נִשְׁמוֹתֵיהֶם. יְהוּה הוּא נַחְלָתָם. וְיִנּוּחוּ בְשָׁלוֹם עַל מִשְׁכַּבוֹתֵיהֶם. 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'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 teiveil], v'imru amen.*

## קדיש יתום

*Mourners:*

יִתְגַּדֵּל וְיִתְקַדֵּשׁ שְׁמֵהּ רַבָּא,  
בְּעֵלְמָא דִּי בְּרָא, כְּרַעוּתָהּ,  
וְיִמְלִיךְ מַלְכוּתָהּ בְּחַיֵּינוּ וּבְיוֹמֵינוּ  
וּבְחַיֵּי דְכָל-בֵּית יִשְׂרָאֵל,  
בְּעֵגְלָא וּבְזִמְן קָרִיב,  
וְאִמְרוּ אָמֵן.

*Congregation and mourners:*

יְהֵא שְׁמֵהּ רַבָּא מְבָרַךְ לְעָלַם וּלְעָלְמֵי עָלְמֵיָא.

*Mourners:*

יִתְבָּרַךְ וְיִשְׁתַּבַּח  
וְיִתְפָּאֵר וְיִתְרוֹמֵם  
וְיִתְנַשֵּׂא וְיִתְהַדָּר  
וְיִתְעַלֶּה וְיִתְהַלָּל  
שְׁמֵהּ דְקַדְשָׁא, בְּרִיךְ הוּא,  
לְעָלָא לְעָלָא מְכַל-בְּרַכְתָּא וְשִׁירְתָּא  
תְּשַׁבְּחָתָא וְנַחֲמָתָא  
דְאִמְרוּן בְּעֵלְמָא,  
וְאִמְרוּ אָמֵן.

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

עֲשֵׂה שְׁלוֹם בְּמִרוֹמָיו  
הוּא יַעֲשֵׂה שְׁלוֹם  
עָלֵינוּ וְעַל כָּל-יִשְׂרָאֵל  
[וְעַל כָּל-יּוֹשְׁבֵי תַבְּלָ].  
וְאִמְרוּ אָמֵן.

## THE MEANING OF THE KADDISH

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.

*Author Unknown*

## THE GIFT OF MEMORY

We thank Thee, O God of life and love,  
For the resurrecting gift of memory  
Which endows Thy children fashioned in Thine image  
With the Godlike sovereign power  
To give immortality through love.  
Blessed be Thou, O God,  
Who enablest Thy children to remember.

*—by Rabbi Morris Adler*

## BACKWARDS AND FORWARDS

Yizkor:

Looking backwards, we recall  
ancestry.

Looking forward, we confront  
our destiny.

Looking backward, we  
reflect on our origins.

Looking forward, we choose  
our path.

Remembering that we are a  
tree of life, not letting go,  
holding on, and holding to,  
we walk in an unknown,  
beckoning future,  
with our past beside us.

*—by Rabbi Harold Schulweis*



## YIZKOR MEDITATIONS

When we ask God to remember the souls of our departed at Yizkor, we request more than a mere mental act. We pray implicitly that by focusing on our loved ones' souls, God will take action on their behalf and save them from whatever pain they may be suffering, wherever they may be. At the same time, the implication is that this act of remembrance also constitutes a guarantee of Jewish continuity—well beyond just those we remember, and far beyond us as well. In remembering and in asking for God's remembrance, we request divine help in continuing our people's trajectory beyond ourselves, to achieve the ultimate aims of our people's history.

Yizkor is, in the end, not a prayer for the dead, but a promise by the living.

*—by Rabbi Aaron Panken*

There are stars whose light reaches the earth only after they themselves have disintegrated and are no more. And there are men whose scintillating memory lights the world after they have passed from it. These lights which shine in the darkest night are those which illumine for us the path.

*—Hannah Senesh*



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