

# YIZKOR SERVICE

5781

2020-2021



**YIZKOR DATES:**

YOM KIPPUR / MONDAY, SEPTEMBER 28, 2020

SH'MINI ATZERET / SATURDAY, OCTOBER 10, 2020

EIGHTH DAY OF PESACH / SUNDAY, APRIL 4, 2021

SECOND DAY OF SHAVUOT / TUESDAY, MAY 18, 2021

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**CONGREGATION SHAAREY ZEDEK**

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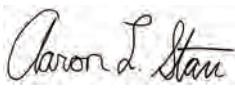
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Please save or return to the synagogue.

## On Seasons

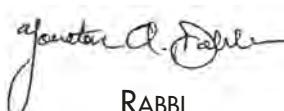
**"To everything there is a season"** Ecclesiastes promises. "A time for every purpose under Heaven." Just as the agricultural cycle brings with it planting, harvesting, and uprooting, so too does the human experience bring the lifecycle moments of birth, living and dying. Judaism affirms that circle of life and empowers us with the tools to mark the meaningful moments along the constant change of the seasons. Each year we celebrate Passover in the spring and Sukkot in the fall. Each lifetime we celebrate the ceremonies marking the birth of a child, the transition to bar/bat mitzvah, and then for many but not all, marriage and the birth of new children. In the agricultural cycle, the death of wintertime makes way for a new season of crops. In the human lifespan, the wintertime of death opens a doorway to the springtime of life eternal.

Through the Yizkor prayers recited four-times each year, we mark the passing of another season without the physical presence of those whom we have loved and lost. At the same time, Yizkor is a reminder of the central Jewish belief that life is not only a circle; time is a spiral moving from beginning to redemption and from temporal life to life everlasting. The prayers of Yizkor and the Kaddish at Yahrzeit are a way of remembering, for sure – but a way of remembering in order to move forward. As Rabbi Harold Kushner writes, Yizkor and Yahrzeit are ways of "giving us permission to go on with our lives without having to fear that we will forget, that we will leave precious but painful memories behind." We remember and we acknowledge that time moves forward.

This too shall pass. Winter will give way to spring, spring to summer, summer to fall, fall to winter ... and then we must – or, perhaps, we can – start again. To everything there is a season and a time for every purpose under Heaven.



Aaron L. Starr  
RABBI  
AARON STARR



Yonatan Dahlen  
RABBI  
YONATAN DAHLEN



Hazzan David Propis  
HAZZAN  
DAVID PROPIST



Leonard Gutman  
ASSISTANT CANTOR  
LEONARD GUTMAN

## PSALM 23: A PSALM OF DAVID

מִזְמֹר לְדָוִד ה' רַעֵי לֹא אֲחֶסֶר:

The Lord is my shepherd, I shall not want;

בְּנֹאות דְּשָׁא יְרַבֵּצְנִי

He maketh me to lie down in green pastures;

עַל-מֵי מִנְחֹות יְנַהֲלִנִי

He leadeth me beside the still waters;

נֶפֶשִׁי יָשׁׁוּב יְנַחֲנִי בְּמַעֲגָלִי-צְדָקָה לְמַעַן שְׁמוֹ:

He restores my soul. He guides me on straight paths for His name's sake.

גַם כִּי-אַלְךָ בְּגַיָּא צְלָמֹת לְאַ-אִירָא רָע בְּיַ-אֲתָה עַמְּדִי

Yea, though I walk through the valley of the shadow of death, I will fear no evil, for Thou art with me;

שְׁבַטְךָ וּמְשֻׁעַנְתְּךָ הַפִּיה יְנַחֲמִנִי

Thy rod and Thy staff, they comfort me.

תְּעַרְךָ לִפְנֵי שְׁלַחוֹ נֶגֶד צְרָרִי

Thou preparest a table before me in the presence of mine enemies;

דְּשִׁנְתָּךְ בְּשָׁמְנוֹ רָאשִׁי כּוֹסִי רְוִיָּה:

Thou hast anointed my head with oil; my cup overflows.

אֵךְ טֹב וְחַסֵּד יְרַדְפּוּנִי כָּל-יְמֵי חַיִּי

Surely goodness and mercy shall follow me all the days of my life.

וְשַׁבְתִּי בְּבֵיתֶה' לְאַרְךָ יָמִים:

And I shall dwell in the House of the Lord forever.

# PERFECT

They say that there's no such thing as perfect.  
That all of us have faults and issues  
And so many things that we need to work on.

They say that if people or things were perfect,  
That life would be boring  
And that we could never know what love really is.

I know I'm not perfect.  
I'm reminded of that every day.  
I know that I still get impatient and frustrated  
Even angry.

I know that I say things that aren't fair.  
Think things that aren't fair.  
And respond in ways that aren't fair.

And they would say, Exactly!  
And they would say, But at least you're not boring.  
And they would say, At least you know what love really is.  
Because there's no such thing as perfect.

But they'd be wrong.  
Maybe nothing else in this world is perfect.  
Maybe it's impossible for anything else to be perfect.

But we were.

And to me, that is the world.  
To me, that is everything.

– Rabbi Yonatan Dahlen

שְׁוִיתִי ה' לִנְגָדִי תְּמִיד כִּי מַיִמֵּנִי בֶּל-אֲפֹוֹת:  
לְכוּ שָׂמֵחַ לְבִי וַיָּגֵל כְּבוֹדִי אַפְּבָשָׁרִי יִשְׁכַּן לְבָטָח:

*Shiviti, Adonai l'negdi tamid ki minini bal-emot;  
Lachein samach libi vayagel k'vodi af-b'sari  
yishkon lavetach.*

God is always before me, at my right hand, lest I fall. Therefore I am glad, though I know that my flesh will one day lie in the ground forever.

## A YIZKOR MEDITATION IN MEMORY OF A PARENT WHO WAS HURTFUL

Dear God, You know my heart. Indeed, you know me better than I know myself, so I turn to You before I rise for Kaddish. My emotions swirl as I say this prayer. The parent I remember was not kind to me. His/her death left me with a legacy of unhealed wounds, of anger and dismay that a parent could hurt a child as I was hurt. I do not want to pretend to love, or to grieve what I do not feel, but I do want to do what is right as a Jew and as a child.

Help me, O God, to subdue my bitter emotions that do me no good, and to find a place in myself where happier memories may lie hidden, and where grief for all that could have been, all that should have been, may be calmed by forgiveness, or at least soothed by the passage of time.

I pray that You, who raise slaves to freedom, will liberate me from the oppression of my hurt and anger, and that You will lead me from this desert to Your holy place.

— Robert Saks

## **UNDERLYING CONDITIONS**

Sometimes, it is not until the pressure is applied  
That we discover the underlying condition.

The virus assaults and attacks  
So that the weakness comes to the fore.

The doctor pulls or pushes  
and our imperfection is made known.

The loved one is stricken or succumbed  
So that our fragility is exposed.

The Potter pounds or presses  
So that the crack hidden beneath is revealed.

Sometimes, it is not until the pressure is applied  
That we discover the underlying condition.

The weakness, the imperfection, the fragility, the crack;  
But also the strength, the passion, the will, the wisdom  
That we did not know we possessed until that pressure was applied.

We carried it within us already — the underlying condition,  
Like the shattered tablets alongside the whole, that were  
Given by God and borne with love,  
As our ancestors journeyed forward, in hope,  
Toward the Promised Land.

– *Rabbi Aaron Starr*

## **IN MEMORY OF A FATHER:**

זכור אלהים נשמתו אבִי מורי \_\_\_\_\_ שְׁחַלְךָ לְעוֹלָמָו.  
אנָה תְּהִי נֶפֶשׁ צָרוּרָה בְּצֹרָר הַחַיִם וְתְהִי מְנוֹחָתָו בְּבוֹד, שְׁבַע שְׁמָחוֹת  
את-פְּנֵיךְ, נְعִימּוֹת בִּימִינְךָ נִצְח. אָמֵן.

May God remember the soul of my father \_\_\_\_\_, who has gone to his eternal home. In loving testimony to his life, I will endeavor to perpetuate ideals important to him. Through such deeds, and through prayer and memory, is his soul bound up in the bond of life. May I prove myself worthy of the gift of life and the many other gifts with which he blessed me. May these moments of meditation link me more strongly with his memory and with our entire family. May my father rest forever in dignity and peace, with fullness of joy in the comfort of Your Eternal Presence. Amen.



## **IN MEMORY OF A MOTHER:**

זכור אלהים נשמתו אמִי מָוֶרֶתִי \_\_\_\_\_ שְׁחַלְכָה לְעוֹלָמָה.  
אנָה תְּהִי נֶפֶשׁ צָרוּרָה בְּצֹרָר הַמִּים וְתְהִי מְנוֹחָתָה בְּבוֹד, שְׁבַע  
שְׁמָחוֹת את-פְּנֵיךְ, נְעִימּוֹת בִּימִינְךָ נִצְח. אָמֵן.

May God remember the soul of my mother \_\_\_\_\_, who has gone to her eternal home. In loving testimony to her life, I will endeavor to perpetuate ideals important to her. Through such deeds, and through prayer and memory, is her soul bound up in the bond of life. May I prove myself worthy of the gift of life and the many other gifts with which she blessed me. May these moments of meditation link me more strongly with her memory and with our entire family. May my mother rest forever in dignity and peace, with fullness of joy in the comfort of Your Eternal Presence. Amen.

## **IN MEMORY OF A HUSBAND:**

יזכר אלהים נשמת בעליך היקר שחלק לעולמו.  
אנא תהי נפשו צרורה לצורך החיים ותהי מנוחתו כבוד, שבע שמחות  
את-פניך, נעימות בימינך נצח. אמן.

May God remember the soul of my husband \_\_\_\_\_, who has gone to his eternal home. In loving testimony to his life, I will endeavor to perpetuate ideals important to him. Through such deeds, and through prayer and memory, is his soul bound up in the bond of life. Love is as strong as death; deep bonds of love are eternal. The memory of our companionship and love leads me out of loneliness into all that we shared which still endures. May my husband rest forever in dignity and peace, with fullness of joy in the comfort of Your Eternal Presence. Amen.



## **IN MEMORY OF A WIFE:**

יזכר אלהים נשמת אשתי היקרה שחלכה לעולמה. אנא תהי נפשה צרורה לצורך החיים ותהי מנוחתה כבוד,  
שבע שמחות את-פניך, נעימות בימינך נצח. אמן.

May God remember the soul of my wife \_\_\_\_\_, who has gone to her eternal home. In loving testimony to her life, I will endeavor to perpetuate ideals important to her. Through such deeds, and through prayer and memory, is her soul bound up in the bond of life. "Many women have done superbly, but you surpass them all." The memory of our companionship and love leads me out of loneliness into all that we shared which still endures. May my wife rest forever in dignity and peace, with fullness of joy in the comfort of Your Eternal Presence. Amen.

## **IN MEMORY OF A BROTHER:**

יִזְכֶּר אֱלֹהִים נְשָׁמַת אֲחֵי יְדִידִי \_\_\_\_\_ שְׁחָלָה לְעוֹלָמָו.  
אָנָּא תְּהִי נְפָשָׁה צְרוּרָה בְּצֹרָר הַחַיִם וְתְהִי מְנוּחָתָה בְּבָזֶז, שְׁבָע שְׁמָחוֹת  
אַתְ-פָּנִיק, נְعִימּוֹת בִּימִינָךְ נְצָח. אָמֵן.

May God remember the soul of my brother \_\_\_\_\_, who has gone to his eternal home. In loving testimony to his life, I will endeavor to perpetuate ideals important to him. Through such deeds, and through prayer and memory, is his soul bound up in the bond of life. I am thankful for the support, love, and friendship that we shared and for the memories of family togetherness that now give me strength and solace. May my brother rest forever in dignity and peace, with fullness of joy in the comfort of Your Eternal Presence. Amen.



## **IN MEMORY OF A SISTER:**

יִזְכֶּר אֱלֹהִים נְשָׁמַת אֲחֹזֹתִי יְדִידִתִי \_\_\_\_\_ שְׁחָלָה לְעוֹלָמָה.  
אָנָּא תְּהִי נְפָשָׁה צְרוּרָה בְּצֹרָר הַחַיִם וְתְהִי מְנוּחָתָה בְּבָזֶז,  
שְׁבָע שְׁמָחוֹת אַתְ-פָּנִיק, נְעִימּוֹת בִּימִינָךְ נְצָח. אָמֵן.

May God remember the soul of my sister \_\_\_\_\_, who has gone to her eternal home. In loving testimony to her life, I will endeavor to perpetuate ideals important to her. Through such deeds, and through prayer and memory, is her soul bound up in the bond of life. I am thankful for the support, love, and friendship that we shared and for the memories of family togetherness that now give me strength and solace. May my sister rest forever in dignity and peace, with fullness of joy in the comfort of Your Eternal Presence. Amen.

## IN MEMORY OF A SON:

זִכְר אֱלֹהִים נְשָׁמַת בֶּן הָאָהָוב מִחְמָד עַנִּי \_\_\_\_\_ שָׁלֵך  
לְעוֹלָמוֹ. אָנָא תְּהִי נְפָשָׁו צְרוּרָה בְּצָרָרָה כְּחִים וְתְהִי מְנוֹחָתָו כְּבָדָם,  
שְׁבַע שְׁמָחוֹת אַת-פְּנֵיךְ, נְعִימֹות בִּימֵיךְ נְצָח. אָמֵן.

May God remember the soul of my beloved son \_\_\_\_\_, who has gone to his eternal home. In loving testimony to his life, I will endeavor to perpetuate ideals important to him. Through such deeds, and through prayer and memory, is his soul bound up in the bond of life. I am grateful for the sweet joys he afforded me in his lifetime. May my son rest forever in dignity and peace, with fullness of joy in the comfort of Your Eternal Presence. Amen.



## IN MEMORY OF A DAUGHTER:

זִכְר אֱלֹהִים נְשָׁמַת בֶּת הָאָהָובָה מִחְמָד עַנִּי \_\_\_\_\_ שָׁלֵך  
לְעוֹלָמוֹ. אָנָא תְּהִי נְפָשָׁה צְרוּרָה בְּצָרָרָה כְּחִים וְתְהִי מְנוֹחָתָה  
כְּבָדָם, שְׁבַע שְׁמָחוֹת אַת-פְּנֵיךְ, נְעִימֹות בִּימֵיךְ נְצָח. אָמֵן.

May God remember the soul of my daughter \_\_\_\_\_, who has gone to her eternal home. In loving testimony to her life, I will endeavor to perpetuate ideals important to her. Through such deeds, and through prayer and memory, is her soul bound up in the bond of life. I am grateful for the sweet joys she afforded me in her lifetime. May my daughter rest forever in dignity and peace, with fullness of joy in the comfort of Your Eternal Presence. Amen.

## **IN MEMORY OF OTHER RELATIVES AND FRIENDS:**

יזכר אלהים נשמות קדוביו ורעי \_\_\_\_\_ שהלכו לעולמם.  
אנא תהיינה נפשותיהם צוריות בצרור המציאות ותהי מנוחתם כבוד,  
שבע שמחות את-פניך, נעימות בימינך נצח. אמן.

May God remember the soul of \_\_\_\_\_ and of all relatives and friends who have gone to their eternal home. In loving testimony to their lives, I will endeavor to perpetuate ideals important to them. Through such deeds, and through prayer and memory, are their souls bound up in the bond of life. May these moments of meditation strengthen the ties that link me to their memory, may they rest forever in dignity and peace, with fullness of joy in the comfort of Your Eternal Presence.

Amen.



## **IN MEMORY OF MARTYRS:**

יזכר אלהים נשמות כל-אחינו שמסרו את-נפשם על קדוש השם.  
אנא ישמע בחרינו ה' גבורתם ומסירותם ויראה במעשהינו טהר לבם  
ותהיינה נפשותיהם צוריות בצרור המציאות ותהי מנוחתם כבוד, שבע  
שמחות את-פניך, נעימות בימינך נצח. אמן.

May God remember the souls of our brothers and sisters, martyrs of our people, who gave their lives for the sanctification of God's name. In their memory, I will endeavor to uphold their cherished ideals. May their bravery, dedication, and purity be reflected in our lives. May their souls be bound up in the bond of life. May they rest forever in dignity and peace, with fullness of joy in the comfort of Your Eternal Presence.

Amen.

## **IN MEMORY OF THE SIX MILLION:**

יזכר אלהים את נשמות כל-אחיםינו בני ישראל שננטבו בשואה, אנשים וטף, שנחנכו ונשרפו וננהרגו, שמסרו את-נפשם על קדוש השם. אנחנו ישמע בחרינו ה' גבורתכם ומיסיורותם ויראה במעשהינו טהר לבם ותהיינה נשמותיהם צוריות בצרור המיים ותהי מנוחתם כבוד, שבע שמחות את-פניך, נעימות בימינך נצח. אמן.

May God remember the souls of all our brethren, men, women, and children of the House of Israel who were slaughtered and suffocated and burned to ashes. In their memory, I will endeavor to uphold their cherished ideals. May their bravery, dedication, and purity be reflected in our lives. May their souls be bound up in the bond of life. May they rest forever in dignity and peace, with fullness of joy in the comfort of Your Eternal Presence. Amen.

## **IN MEMORY OF FALLEN ISRAELIS:**

יזכר אלהים את נשות מילוי צבאות הגדה לישראל שמסרו את-נפשם על קדשת השם, העם והארץ, ונפלו מות גבורים במלחת השתרור, ובמלחמות סיני בתפקידי הגנה ובטחון. מנשרים קלף, ומאריות גברוי, בהחלצם לעזרת העם, והריו בדים הטהור את רגבי אדמות קדשנו ומדברות סיני. זכר עקדתם ומעשי גבורתם לא יסופו מאותנו לעולמים. תהיאינה נשותיהם צוריות בצרור המיים ותהי מנוחתם כבוד, שבע שמחות את-פניך, נעימות בימינך נצח. אמן.

May God remember the souls of our brothers and sisters in the State of Israel who gave their lives for the sanctification of the name of God, the Jewish people, and the Land of Israel. They died heroically at the hands of war as they were defending our homeland. They died tragically at the hands of terror as they were living the Zionist dream. They have made the Land holy through their sacrifice and their tears. In their memory, I will endeavor to uphold their cherished ideals. May their souls be bound up in the bond of life. May they rest forever in dignity and peace, with fullness of joy in the comfort of Your Eternal Presence. Amen.

# **AT MY BAR MITZVAH — AND HIS**

*Dedicated to the memory of a thirteen-year-old hero of the Resistance  
By Rabbi Howard Kahn*

When I was thirteen, I became a Bar Mitzvah.

*When he was thirteen, he became a Bar Mitzvah.*

When I was thirteen, my teachers taught me – to put Tefillin on my arm.

*When he was thirteen, his teachers taught him - to throw a hand grenade with his arm.*

When I was thirteen, I studied – the pathways of the Bible and roadways of the Talmud.

*When he was thirteen, he studied – the canals of Warsaw and the sewers of the Ghetto.*

At my Bar Mitzvah, I took an oath to live as a Jew.

*At his Bar Mitzvah, he took an oath to die as a Jew.*

At my Bar Mitzvah, I blessed God.

*At his Bar Mitzvah, he questioned God.*

At my Bar Mitzvah, I lifted my voice and sang.

*At his Bar Mitzvah, he lifted his fists and fought.*

At my Bar Mitzvah, I read from the Scroll of the Torah.

*At his Bar Mitzvah, he wrote a Scroll of Fire.*

At my Bar Mitzvah, I wore a new tallit over a new suit.

*At his Bar Mitzvah, he wore a rifle and bullets over a suit of rags.*

At my Bar Mitzvah, I started my road of life.

*At his Bar Mitzvah, he began his road to martyrdom.*

At my Bar Mitzvah, family and friends came – to say “L’chayim.”

*At his Bar Mitzvah, Rabbi Akiba and Trumpeldor, Hannah and her seven sons – came to escort him to Heaven.*

At my Bar Mitzvah, they praised my voice, my song, my melody.

*At his Bar Mitzvah, they praised his strength, his courage, his fearlessness.*

When I was thirteen, I was called up to the Torah – I went to the bimah.

*When he was thirteen, his body went up in smoke – his soul rose to God.*

When I was thirteen, I became a Bar Mitzvah – and lived.

*When he was thirteen, he became a Bar Mitzvah – and lives now within each of us.*

## **PARTISAN HYMN**

**(ZOG NIT KAYN MOL)**

Zog nit kayn mol, az du geist dem let-ztn veg.

Ven him-len blai-e-ne far-shte-In blio-e teg.

Vail ku-men vet noch un-zer ois-ge benk-te sho,

Es vet a poik ton un-zer trot: "Mir zai-nen do!"

Fun gri-nem pal-men land biz vai-tn land fun shnei,

Mir zai-nen do, mit un-zer pain mit un-zer vei.

Un vu ge-fa-In s'iz a shpritz fun un-zer blut,

Vet a shprotz ton un-zer gvu-re un-zer mut.

Come what may, you mustn't say this is the end,

Even though you walk alone without a friend,

For the day that we all dreamed about is near,

When we'll shout to all the world "We still are here!"

Al na to-mar: Hi-nei dar-ki ha-ach-ro-na,

Et or ha-yom his-ti-ru shmei ha-a-na-na,

Ze yom nich-saf-nu lo od ya-al ve-ya-vo,

U-mitz-a-dei-nu od ya-rim: "A-nach-nu po!"

Der far zog kayn mol az du geist dem letz-tn veg,

Ven him-len blai-e-ne far shte-In blio-e teg,

Vail ku-men vet noch un-zer ois-ge-benk-te sho,

Es vet a poik ton un-zer trot: "Mir zai-nen do!"

## MEMORIAL PRAYER

### אל מלא רחמים

אל מלא רחמים, שוכן במרומים,  
המצא מנוחה נכונה פחת פנפי השכינה,  
במעלות קדושים ותוהרים,  
בזוהר הרקיע מזהירים,  
לנסמות כל-אללה שהזכרנו היום לברכה,  
שהלכו לעולם, בנו עוזר תהא מנוחתם.  
אנא בעל תرحمים  
הסתרם בסתר כנפייך לעולים.  
וצרור באror המימים את-נסמותיהם.  
ה' הוא נחלתך,  
וינוחו בשלום על משכבותיהם.  
ונאמר אמן.

**Exalted, compassionate God, grant infinite rest in Your sheltering Presence, among the holy and the pure, to the souls of our loved ones who have gone to their eternal home. Merciful One, we ask that they find perfect peace in Your tender embrace. May their memories endure, inspiring truth and loyalty in our lives. May their souls be bound up in the bond of life. May they forever rest in peace. And let us say: Amen**

## MOURNER's KADDISH

קדיש יתום

*Transliteration follows on page 16.*

וַתָּגֹדֶל וַיַּתְקִדְשֶׁ שְׁמָה רְبָא. בַּעֲלֵמָא דֵי בָּרָא כְּרוּוֹתָה, וַיְמַלֵּךְ  
מֶלֶכְוֹתָה בְּתוּמָכוֹן וּבְיוּמָיכָנוֹן וּבְמַיִּדָּכָל בֵּית יִשְׂרָאֵל, בַּעֲגָלָא  
וּבְזָמָנוֹ קָרִיב, וַאֲמִרּוּ אָמָנוֹ.

יְהָא שְׁמָה רְבָא מָבָרָךְ לְעוֹלָם וּלְעַלְמִיא עַלְמִיא.

וַיְתִבְרֹךְ וַיְשַׁתְּבַח וַיְתִפְאֵר וַיְתִרְוָם וַיְתִנְשָׁא, וַיְתִהְדֵּר וַיְתַעַלָּה  
וַיְתַהַלֵּל שְׁמָה דָקְדָשָׁא, בָּרִיךְ הוּא. לְעַלָּא (וְלְעַלָּא מַכְלָה) מִן כָּל  
בְּרָכָתָא וּשִׁירָתָא, תְּשִׁבְחָתָא וּנְחַמְּתָא דָאַמְּרָנוֹ בַּעֲלֵמָא, וַאֲמִרּוּ  
אָמָנוֹ.

יְהָא שְׁלָמָא רְבָא מִן שְׁמִיא, וּמַיִּים עַלְמִינוֹ וְעַל כָּל-יִשְׂרָאֵל, וַאֲמִרּוּ  
אָמָנוֹ.

עֲשֵׂה שְׁלוֹם בְּמַרוּמָיו, הָיָה יָעַשְׂה שְׁלוֹם עַלְמִינוֹ וְעַל כָּל יִשְׂרָאֵל,  
וַאֲמִרּוּ אָמָנוֹ.

## **MOURNER'S KADDISH**

Yitgadal v'yitkadas h'smei raba, b'alma di v'ra, khir'utei,  
v'yamlikh malkhutei b'hayeikhon u-v'yomeikhon  
u-v'hayei d'khol beit Yisra-el,  
ba'agala u-vi-z'man kariv v'imru amen.

*Y'hei sh'mei raba m'varakh l'olam u-l'almei almaya.*

Yitbarakh v'yishtabah v'yitpa-ar v'yitromam v'yitnasei,  
v'yit-hadar v'yit'aleh v'yit'halal sh'mei d'kudsha, b'rikh hu  
L'ela (ul 'eila mikol) min kol birkhata v'shirata, tushb'hata v'nehamata  
da'amiran b'alma, v'imru amen.

*Y'hei shlama raba min sh'maya  
v' hayim aleinu v'al kol Yisra-el, v'imru amen.*

*Oseh shalom bi-m'romav, hu ya'a seh shalom  
aleinu v'al kol Yisra-el, v'imru amen.*

May God's name be exalted and hallowed throughout the world that God created,  
as is God's wish. May God's sovereignty soon be accepted, during our life and  
the life of all Israel. And let us say: Amen.

*May God's great name be praised throughout all time.*

Glorified and celebrated, lauded and worshiped, exalted and honored, extolled  
and acclaimed may the Holy One be, celebrated beyond all song and psalm,  
beyond all tributes that mortals can utter. And let us say: Amen.

Let there be abundant peace from heaven, with life's goodness for us and for all  
Israel. And let us say: Amen.

May the One who brings peace to the universe bring peace to us and to all Israel.  
And let us say: Amen.

# **WE REMEMBER THEM**

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 will remember them.*

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

*At the blueness of the skies 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 when it ends  
we remember them.*

When we are weary and in need of strength  
we will remember them.

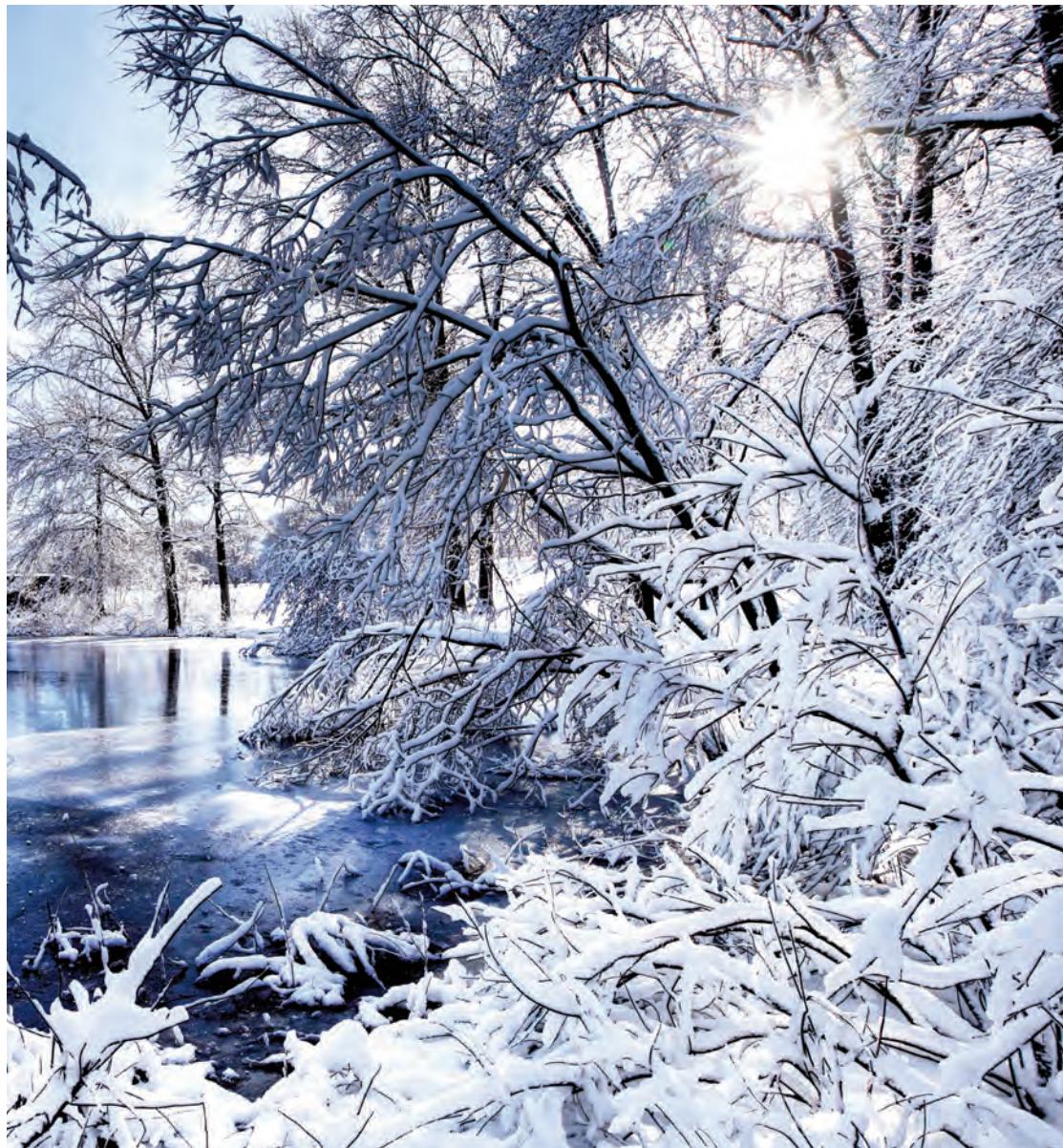
*When we are lost and are sick at heart  
we remember them.*

When we have joys we yearn to share  
we remember them.

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

– Rabbi Sylvan Kamens & Rabbi Jack Reimer

## REFLECTIONS



## YIZKOR

The earth has covered only that which was mortal  
Of those to whom we have said our farewell.

*We shall not see again*

*The familiar glowing face, the warm, illuminated eye,  
Nor hear the beloved voice.*

We shall not sit face to face,  
Across the family table, or side by side  
In the home of a friend or in worship.

*We shall not feel the kiss*

*That once evoked our deepest response.*

Yet death has failed and must surrender.

*For the beloved who is gone*

*Lives and will always live through the years*

Not in some distant corner of our being  
To be uncovered only in a rare moment  
Or by a sudden surge of recall.

*The beloved has become a presence indwelling and inseparable,*

Rooted so deep that life cannot

Carry us far from the cherished now hallowed center of memory and love.

*Your hand, O Death, has been stayed*

*You can no longer inflict oblivion,*

Or doom to full disappearance

Those who were life of our life.

*They live and move within us,*

*In spheres beyond your dominion.*

We thank Thee, O God of life and love

For the resurrecting gift of memory

*Which endows Thy Children fashioned in Thy image*

*With the God-like sovereign power*

*To give immortality through love.*

Blessed be Thou, O God,

Who enablest Thy children to remember.

— Rabbi Morris Adler (z'l)

# **Dear God,**

We come before You as individuals created in Your image and as a congregation in Israel to thank You for Your blessings.

We are grateful for inspiring moments.

We ask not to be relieved of our burdens, but to be fortified to bear them; we ask not for a spontaneous solution to our problems, but rather for the guidance to meet them with firmness and understanding.

We ask not for an escape from the difficult choices we make, but rather for insight and courage to choose wisely and bravely.

It seems to some of us that we have lost You. Dare we commend ourselves to You, we, who have been given so much? We can lay no compelling claim to added blessings. Yet, we must.

You know how frail we are, how uncertain is our life. Our very existence is in Your hands.

Another year, and we grow older along with it. Life becomes more precious as we sense time's rapid passing. If only we could grow in wisdom as we grow in years.

Your prophet declared: "Seek the Lord where He can be found." Where shall we find You? And where shall we not find You?

Some of us have known gladness and fulfillment, others have known sorrow and disappointment. Some of our lives have been touched by moments of high ecstasy, and some have been seared by unspeakable tragedy.

You were ever with us. You sustained us, You uplifted us, if only we could have opened our eyes.

Link our names with prophets and sages and saints who labored to preserve Your teaching. Enable us to continue their sacred work.

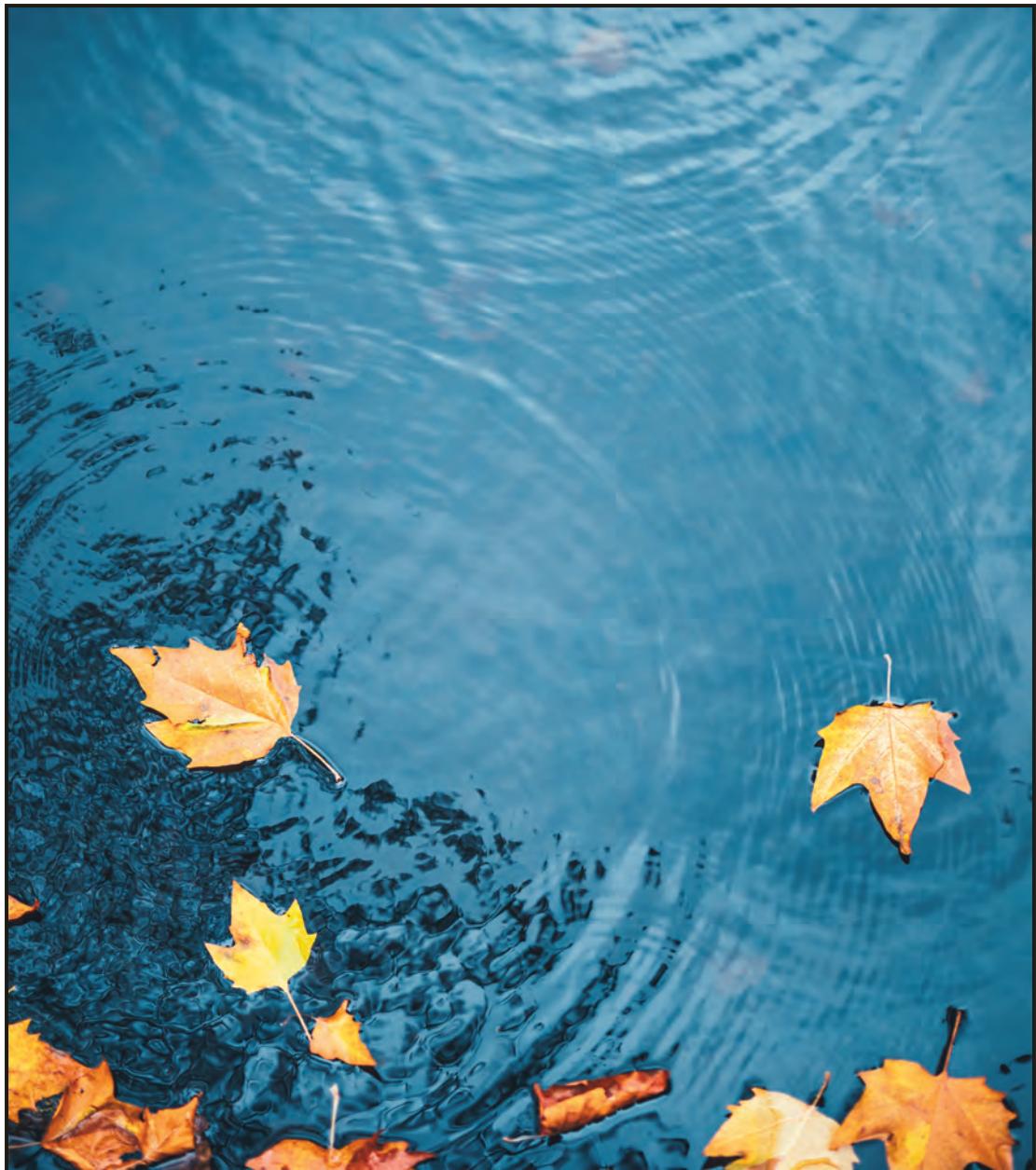
Unroll our days as a scroll and use our lives as holy parchment in which to inscribe Eternal truths. Help us make our page meaningful and our script sincere, an acceptable offering to You. Enable us to encounter You in the sacred legacy of our tradition.

Enable us to love You with all our heart, with all our soul, and with all our might. Come closer to us and remain in our midst. We do not want to fail You. But God, do not fail us. You are our loving Father.

We are humbly and devoutly, Your children. And let us say; AMEN.

– Rabbi Irwin Groner (z'l)

# THE WAYS WE REMEMBER



## **Yahrzeit**

On the Hebrew anniversary of a loved one's death, it is customary to engage in certain memorial acts as a sign of respect for those who have departed the earth. The Mourners' Kaddish should be recited at evening, morning, and afternoon prayer services. At Congregation Shaarey Zedek, the names of those with a Yahrzeit are read aloud at minyan, and their loved ones are invited to say Kaddish. It is also a tradition to light a Yahrzeit candle the night on which a Yahrzeit begins, and to let that candle remain for the entire 24 hours of memorial. In addition, it is customary to make a charitable contribution and to engage in a Jewish ritual act in honor and memory of the one whose Yahrzeit it is. It is a custom to request an Aliyah to the Torah on the Shabbat, Monday or Thursday prior to a loved one's Yahrzeit. Please contact Assistant Cantor Leonard Gutman, 248.357.5544, if you would like to arrange such an Aliyah. Oftentimes one will sponsor a Kiddush, a Shabbat lunch, or a minyan breakfast coinciding with the Yahrzeit of a loved one as well. It is a great honor to do a mitzvah, such as giving tzedakah (charitable contribution) in this way, to memorialize those we love.

If you are unsure of a loved one's Yahrzeit (Hebrew anniversary of death) please contact Clover Hill Park Cemetery at 248.723.8884 or Congregation Shaarey Zedek at 248.357.5544.

## **Yizkor**

In addition to visiting the grave of loved ones at certain times in the year, it is an important tradition to participate in Yizkor services on Yom Kippur, Sh'mini Atzeret, Pesach and Shavuot. Each Yizkor service is a meaningful, spiritual memorial experience through which we are inspired to acts of memory, loving-kindness, charity and righteousness on behalf of our loved ones. Yizkor services will be held this year during Shacharit (morning) services at Congregation Shaarey Zedek on **Yom Kippur**: Monday, September 20, 2020; **Sh'mini Atzeret**: Saturday, October 10, 2020; **Pesach**: Sunday, April 4, 2021; and **Shavuot**: Tuesday, May 18, 2021. It is a tradition to light a Yahrzeit candle the night prior to Yizkor—on Sh'mini Atzeret, Pesach, and Shavuot please use a previously burning flame to light the Yahrzeit candle. In some communities, a person in mourning may choose not to participate in Yizkor because the sadness of the memorial service might be felt too acutely. At Congregation Shaarey Zedek, we nevertheless recommend that all who are able attend the Yizkor service do so. While there are moments of sadness, of course, our service is designed to be spiritual and uplifting as well. Participating in Yizkor is the proper way to honor a loved one's memory, as well as to honor and remember the martyrs of our people, all those who died in the Shoah (Holocaust), and all those who died in defense of the State of Israel.

## **Visiting the Cemetery**

Jewish tradition has long considered visiting a loved one's grave as an important mark of respect. According to the midrash, Joseph visited the grave of his mother, Rachel, on his way down into Egypt. There he wept and prayed that she would intercede with God on the Israelites' behalf whenever they passed into or out of the Holy Land. Similarly, during the Exodus, Caleb ben Yefuneh visited the graves of the patriarchs in Hebron, asking them to intercede on his behalf with God in order to grant Caleb the strength to avoid the sins of the other scouts. In our own times, it is a custom to visit the graves of loved ones on their Yahrzeit (Hebrew anniversary of death); on Tishah B'Av; and before Rosh HaShanah and Yom Kippur. Some choose to visit loved ones in times of distress. At the graveside, the El Malei Rachamim memorial prayer is recited in Hebrew or English (though Hebrew is preferable), which may be found in the Clover Hill Park memorial booklets available at the cemetery.

## **Reading Upon Lighting a Yahrzeit Candle**

The light of life is a finite flame. Like the Sabbath candles, life is kindled. It burns, it glows, it radiates warmth and beauty, but then it fades and is no more.

Yet we must not despair. We are more than a memory vanishing in the darkness. With our lives we give life. Something of us can never die; we move in the eternal cycle of darkness and death, of light and life.

The memorial light we now kindle is a sign of this truth. As it burns pure and bright, so may the memory of our dear \_\_\_\_\_ brighten and purify our lives.

### **Ner Adonai nishmat adam**

"The human spirit is the light of the LORD" (Proverbs 20:27).

## **WHEN A LOVED ONE DIES**

When a loved one dies, please contact Rabbi Aaron Starr or Rabbi Yonatan Dahlen at 248.357.5544. They will instruct you on the proper rituals to be conducted in the moment and will help guide you in planning for the funeral, the shiva, and the year of mourning. Following your conversation with the rabbi, please then contact the funeral home of your choice.



