

# YIZKOR SERVICE

5782

2021-2022

## **YIZKOR DATES:**

YOM KIPPUR / THURSDAY, SEPTEMBER 16, 2021

SH'MINI ATZERET / TUESDAY, SEPTEMBER 28, 2021

EIGHTH DAY OF PESACH / SATURDAY, APRIL 23, 2022

SECOND DAY OF SHAVUOT / MONDAY, JUNE 6, 2022

A PUBLICATION OF

### **CONGREGATION SHAAREY ZEDEK**

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Please save or return to the synagogue.

# Shmitah: Faith, Gratitude, Compassion, Generosity

**Among the many lessons** we take from this last year is the reminder that, despite our best efforts, God is ultimately in control. Yiddish wisdom explains it cynically: “Man plans and God laughs.” The psalmist offers a different perspective: a view not of cynicism but of faith and gratitude. “For the world is Mine,” God says, “and all that is in it” (Psalm 50:12). Our Judaism tells us that with this faith and gratitude comes obligations toward others.

In the Jewish year 5782 we commit ourselves to honoring the fact that the world and everything in it belongs to God by observing the Sabbatical year (*shmitah* in Hebrew). The Torah commands that every seven years we allow the earth to lay fallow, we forgive the debts owed to us by our fellow Jews, and we open ourselves to sharing more freely with others. In this way we celebrate the Land of Israel as a gift to the Jews from God, and, wherever we might live, we also affirm that everything we claim to possess is in actuality a blessing from Heaven. The *shmitah* year, then, is offered so that we might focus on faith and gratitude, on compassion and generosity.

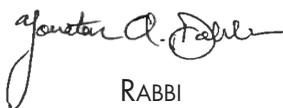
On the days of Yizkor in particular we honor the reality that all that we see and touch is ours for but a short time and that even with regard to our very lives, “The LORD giveth; the LORD taketh; blessed be the name of the LORD” (Job 1:21). Yizkor is a time of memory, for sure. It is also a time of faith and gratitude, of compassion and generosity as we affirm that all that we possess, down to our very beings, is transient. God, however, is eternal. The Jewish People and its covenant with God are eternal.

Throughout this *shmitah* year of 5782, may we strive to deepen our sense of faith and gratitude. Then, inspired by our faith and gratitude, may we seek to deepen our acts of compassion and generosity, showing God, our community, our friends, and ourselves that indeed we are aware that the world belongs to God and all that is in it belong to our Creator as well. May this be a year of health and of healing, of joy and of blessing, of faith and of gratitude, of compassion and generosity, for us all.



RABBI

AARON STARR



RABBI

YONATAN DAHLEN



HAZZAN

DAVID PROPIS



ASSISTANT CANTOR

LEONARD GUTMAN

## PSALM 23: A PSALM OF DAVID

מִזְמוֹר לְדָוִד ה' רֹעִי לֹא אֶחְסָר:

The Lord is my shepherd, I shall not want;

בְּנֵאוֹת דְּשָׂא יִרְבִּיצֵנִי

He maketh me to lie down in green pastures;

עַל־מַי מְנַחוֹת יְנַהֲלֵנִי:

He leadeth me beside the still waters;

נַפְשִׁי יִשׁוּבּ וַיְנַחֲנִי בְּמַעְגְּלֵי־צֶדֶק לְמַעַן שְׁמוֹ:

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

גַּם כִּי־אֵלֶּךְ בְּגִיא צְלֻמוֹת לֹא־אִירָא רָע כִּי־אִתָּה עִמָּדִי

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

שֶׁבֶטְךָ וּמִשְׁעֶנְתְּךָ הֵמָּה יְנַחֲמֵנִי:

Thy rod and Thy staff, they comfort me.

תַּעֲרֶךְ לְפָנַי שֻׁלְחָן נֶגֶד צָרָרִי

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

דִּשְׁנַתָּ בְּשֶׁמֶן רֹאשִׁי כּוֹסֵי רוּחִי:

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

אֵךְ טוֹב וְחַסֵּד יִרְדְּפוּנִי כָּל־יְמֵי חַיִּי

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

וְשִׁבְתִּי בְּבַיִת־ה' לְאָרְךָ יָמִים:

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

# THIS IS OUR AMIDAH

This is our Amidah.  
Our standing, our waiting.  
Praying that You see us.  
On the tips of our toes, wanting to know,  
if we can lift our souls high enough,  
So You can open Your gates and greet us.  
Because these hearts have seen more than enough.  
And not the things that are supposed to make us tough.  
This isn't resilience or some kind of theological brilliance.  
It's feeling lonely.  
It's feeling lost.  
It's feeling like it's just me dealing with the cost  
Of simply living.  
Of loving.  
And the fear of forgetting.  
And that, my Rock, my Redeemer, is why we're not sitting.  
It's why these Days of Awe we spend on tired feet.  
Our fists against our hearts  
Showing just how hard they can beat.  
Appealing to You for Your comfort and for Your care.  
Because this is our amidah  
And we aren't going anywhere.

– Rabbi Yonatan Dahlen



שׁוֹיִתִּי ה' לְנֶגְדִי תָמִיד כִּי מִיְמִינִי בַל־אֶמְוֹט:  
לָכֵן שְׂמַח לְבִי וְנִגַּל כְּבוֹדִי אֶף־בְּשָׂרִי יִשְׁכַּן לְבֶטֶח:

*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**

# WHAT WE JEWS DO



On the Tenth of Av we woke up  
The day after the Destruction<sup>1</sup>  
Because moving forward is  
What we Jews do.

We took with us only what we really needed:  
The stories, the memories, the songs, the laughter, the hope.  
Because moving forward requires love and learning.  
Because moving forward requires family and friends ... and faith.

"Build houses and settle down,"  
advised Jeremiah (29:5ff) of our Exile.  
"Plant gardens and eat what they produce."  
"Marry and have children ..." And  
"When you call Me," God says, "I will give heed to you."

On the Tenth of Av we woke up  
And on the Eleventh of Av too.  
Because moving forward is  
What we Jews do.

– Rabbi Aaron Starr

<sup>1</sup>Jewish tradition teaches that on the 9th of Av the First and Second Holy Temples were destroyed. Many centuries later, around the 9th of Av, Jews were exiled from England and from Spain, and other tragedies befell the Jewish People as well.

## IN MEMORY OF A FATHER:

יִזְכֹּר אֱלֹהִים נְשָׁמַת אָבִי מוֹרִי \_\_\_\_\_ שְׁהֶלֶךְ לְעוֹלָמוֹ.  
אָנָּה תִּהְיֶינָה נְפִשׁוֹ צְרוּרָה בְּצָרוֹר הַחַיִּים וּתְהִי מְנוּחָתוֹ כְּבוֹד, שְׁבַע שְׂמֵחוֹת  
אֶת-פְּנֵיךָ, נְעִימוֹת בִּימִינְךָ נְצַח. 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:

יִזְכֹּר אֱלֹהִים נְשָׁמַת אִמִּי מוֹרְתִי \_\_\_\_\_ שְׁהֶלְכָה לְעוֹלָמָהּ.  
אָנָּה תִּהְיֶינָה נְפִשָּׁה צְרוּרָה בְּצָרוֹר הַחַיִּים וּתְהִי מְנוּחָתָה כְּבוֹד, שְׁבַע  
שְׂמֵחוֹת אֶת-פְּנֵיךָ, נְעִימוֹת בִּימִינְךָ נְצַח. 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:

יִזְכֹּר אֱלֹהִים נְשָׁמַת בְּעַלֵּי הַיָּקָר \_\_\_\_\_ שְׁהֶלֶךְ לְעוֹלָמוֹ.  
אָנָּה תִּהְיֶה נִפְשׁוֹ צְרוּרָה בְּצָרוֹר הַחַיִּים וּתְהִי מְנוּחָתוֹ כְּבוֹד, שְׁבַע שְׁמֵחוֹת  
אֶת-פְּנִיךָ, נְעִימוֹת בִּימִינְךָ נְצַח. אָמֵן.

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:

יִזְכֹּר אֱלֹהִים נְשָׁמַת אִשְׁתֵּי הַיָּקָרָה \_\_\_\_\_ שְׁהֶלְכָה  
לְעוֹלָמָהּ. אָנָּה תִּהְיֶה נִפְשָׁה צְרוּרָה בְּצָרוֹר הַחַיִּים וּתְהִי מְנוּחָתָה כְּבוֹד,  
שְׁבַע שְׁמֵחוֹת אֶת-פְּנִיךָ, נְעִימוֹת בִּימִינְךָ נְצַח. אָמֵן.

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:

יִזְכֹּר אֱלֹהִים נְשִׁמַת אָחִי יְדִידִי \_\_\_\_\_ שְׁהִלָּךְ לְעוֹלָמוֹ.  
אָנָּה תִּהְיֶה נֶפֶשׁוֹ צְרוּרָה בְּצָרוֹר הַחַיִּים וּתְהִי מְנוּחָתוֹ כְּבוֹד, שְׁבַע שְׁמֹחוֹת  
אֶת-פְּנֵיךָ, נְעִימוֹת בִּימִינְךָ נְצַח. 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:

יִזְכֹּר אֱלֹהִים נְשִׁמַת אָחוֹתִי יְדִידָתִי \_\_\_\_\_ שְׁהִלָּכָה  
לְעוֹלָמָהּ. אָנָּה תִּהְיֶה נֶפֶשׁהּ צְרוּרָה בְּצָרוֹר הַחַיִּים וּתְהִי מְנוּחָתָה כְּבוֹד,  
שְׁבַע שְׁמֹחוֹת אֶת-פְּנֵיךָ, נְעִימוֹת בִּימִינְךָ נְצַח. 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:

יִזְכֹּר אֱלֹהִים נְשָׁמַת בְּנֵי הָאֱהוּב מִחֲמַד עֵינֵי \_\_\_\_\_ שְׁהִלָּךְ  
לְעוֹלָמוֹ. אָנָּה תְהִי נִפְשׁוֹ צְרוּרָה בְּצָרוֹר הַחַיִּים וְתִהְיֶה מְנוּחָתוֹ כְּבוֹד,  
שְׁבַע שְׂמֵחוֹת אֶת-פְּנִיךָ, נְעִימוֹת בְּיַמִּינְךָ נְצַח. 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:

יִזְכֹּר אֱלֹהִים נְשָׁמַת בְּתֵי הָאֱהוּבָה מִחֲמַד עֵינֵי \_\_\_\_\_  
שְׁהִלָּכָה לְעוֹלָמָהּ. אָנָּה תְהִי נִפְשָׁהּ צְרוּרָה בְּצָרוֹר הַחַיִּים וְתִהְיֶה מְנוּחָתָהּ  
כְּבוֹד, שְׁבַע שְׂמֵחוֹת אֶת-פְּנִיךָ, נְעִימוֹת בְּיַמִּינְךָ נְצַח. 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:

יִזְכֹּר אֱלֹהִים נְשָׁמוֹת קְרוֹבֵי וְרַעֲי \_\_\_\_\_ שֶׁהָלְכוּ לְעוֹלָמָם.  
אָנָּה וְתַהַיֵּינָה נְפְשׁוֹתֵיהֶם צְרוּרוֹת בְּצָרוֹר הַחַיִּים וְתַהֲי מְנוּחָתָם כְּבוֹד,  
שְׁבַע שְׂמֵחוֹת אֶת-פְּנִיךָ, נְעִימוֹת בִּימִינְךָ נְצַח. אָמֵן.

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:

יִזְכֹּר אֱלֹהִים נְשָׁמוֹת כָּל-אֲחֵינוּ שֶׁמָּסְרוּ אֶת-נַפְשָׁם עַל קְדוּשַׁת הַשֵּׁם.  
אָנָּה יִשְׁמַע בְּחַיֵּינוּ הַד גְּבוּרָתָם וּמִסִּירוֹתָם וְיִרְאֶה בְּמַעֲשֵׂינוּ טָהַר לִבָּם  
וְתַהַיֵּינָה נְפְשׁוֹתֵיהֶם צְרוּרוֹת בְּצָרוֹר הַחַיִּים וְתַהֲי מְנוּחָתָם כְּבוֹד, שְׁבַע  
שְׂמֵחוֹת אֶת-פְּנִיךָ, נְעִימוֹת בִּימִינְךָ נְצַח. אָמֵן.

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:

יִזְכֹּר אֱלֹהִים אֶת נַשְׁמוֹת כָּל-אֲחֵינוּ בְּנֵי יִשְׂרָאֵל שֶׁנִּטְבְּחוּ בְּשׂוֹאָה, אֲנָשִׁים וְטָף, שֶׁנֶּחֱקְוּ וְשֶׁנִּשְׂרְפוּ וְשֶׁנֶּהְרְגוּ, שֶׁמָּסְרוּ אֶת-נַפְשָׁם עַל קְדוּשַׁת הַשֵּׁם. אָנָּה יִשְׁמַע בְּחַיֵּינוּ הַד גְּבוּרָתָם וּמִסִּירוּתָם וַיִּרְאֶה בְּמַעֲשֵׂינוּ טְהַר לִבָּם וְתַהַיֵּינָה נַפְשׁוֹתֵיהֶם צְרוּרוֹת בְּצָרוֹר הַחַיִּים וְתִהְיֶי מְנוּחָתָם כְּבוֹד, שְׁבַע שְׁמָחוֹת אֶת-פְּנִיָּךְ, נְעִימוֹת בְּיַמִּינְךָ נֹצֵחַ. אָמֵן.

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:

יִזְכֹּר אֱלֹהִים אֶת נַשְׁמוֹת חַיְלֵי צָבָא הַהֲגָנָה לְיִשְׂרָאֵל שֶׁמָּסְרוּ אֶת-נַפְשָׁם עַל קְדוּשַׁת הַשֵּׁם, הָעַם וְהָאָרֶץ, וְנָפְלוּ מוֹת גְּבוּרִים בְּמִלְחָמַת הַשְּׁחָרוֹר, וּבְמַעֲרֻכוֹת סִינֵי בְּתַפְקִיזֵי הַגָּנָה וּבְטָחוֹן. מִנְּשָׂרִים קָלוּ, וּמֵאֲרִיּוֹת גָּבְרוּ, בְּהַחְלָצָם לְעִזְרַת הָעַם, וְהִירוּ בְּדָמָם הַטְּהוֹר אֶת רַגְבֵי אֲדָמַת קְדֻשָּׁנוּ וּמִדְּבָרוֹת סִינֵי. יִזְכֹּר עֲקֵדָתָם וּמַעֲשֵׂי גְבוּרָתָם לֹא יִסּוּפוּ מֵאֲתָנוּ לְעוֹלָמִים. תַּהַיֵּינָה נַשְׁמוֹתֵיהֶם צְרוּרוֹת בְּצָרוֹר הַחַיִּים וְתִהְיֶי מְנוּחָתָם כְּבוֹד, שְׁבַע שְׁמָחוֹת אֶת-פְּנִיָּךְ, נְעִימוֹת בְּיַמִּינְךָ נֹצֵחַ. אָמֵן.

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 Trumfeldor, 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-l'n bloi-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-l'n 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 let-ztn veg,

Ven him-len blai-e-ne far shte-l'n bloi-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

אֵל מְלֵא רַחֲמִים

אֵל מְלֵא רַחֲמִים, שׁוֹכֵן בְּמְרוֹמַיִם,  
הַמְצִיא מְנוּחָה נְכוֹנָה תַּחַת פְּנֵי הַשְּׁכִינָה,  
בְּמַעְלוֹת קְדוּשִׁים וְטְהוֹרִים,  
כְּזֹהַר הַרְקִיעַ מְזֹהֲרִים,  
לְנִשְׁמוֹת כָּל-אֵלֶּה שֶׁהִזְכַּרְנוּ הַיּוֹם לְבִרְכָה,  
שֶׁהִלְכוּ לְעוֹלָמָם, בְּגֵן עֵדֶן תְּהֵא מְנוּחָתָם.  
אָנָּה בְּעַל הַרְחָמִים  
הַסְתִּירָם בְּסִתְרֵי כְּנָפֶיךָ לְעוֹלָמִים.  
וְצָרוֹר בְּצָרוֹר הַחַיִּים אֶת-נִשְׁמוֹתֵיהֶם.  
ה' הוּא נִחְלָתָם,  
וְיִנּוּחוּ בְּשָׁלוֹם עַל מִשְׁכְּבוֹתֵיהֶם.  
וְנֹאמֵר אָמֵן.

**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.*

יִתְגַּדֵּל וְיִתְקַדֵּשׁ שְׁמֵהּ רַבָּא. בְּעֵלְמָא דִּי בְרָא כְרַעוּתָהּ, וְיִמְלִיךְ  
מַלְכוּתָהּ בְּחַיֵּיכוֹן וּבְיוֹמֵיכוֹן וּבְחַיֵּי דְכָל בֵּית יִשְׂרָאֵל, בְּעֵגְלָא  
וּבְזֵמַן קָרִיב, וְאָמְרוּ אָמֵן.

יְהֵא שְׁמֵהּ רַבָּא מְבָרַךְ לְעָלְמָא וּלְעָלְמֵי עָלְמֵיָא.

יִתְבָּרַךְ וְיִשְׁתַּבַּח וְיִתְפָּאֵר וְיִתְרוֹמֵם וְיִתְנַשֵּׂא, וְיִתְהַדַּר וְיִתְעַלֶּה  
וְיִתְהַלָּל שְׁמֵהּ דְקָדְשָׁא, בְּרִיךְ הוּא. לְעֵלְא (וּלְעֵלְא מְכַל-) מִן כָּל  
בְּרַכְתָּא וְשִׁירְתָּא, תְּשַׁבַּחְתָּא וְנַחֲמְתָּא דְאִמְרֵן בְּעֵלְמָא, וְאָמְרוּ  
אָמֵן.

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

עֲשֵׂה שְׁלוֹם בְּמְרוֹמָיו, הוּא יַעֲשֶׂה שְׁלוֹם עָלֵינוּ וְעַל כָּל יִשְׂרָאֵל,  
וְאָמְרוּ אָמֵן.

## **MOURNER'S KADDISH**

Yitgadal v'yitkadash sh'mei 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'yishtubah 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'aseh 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 call the synagogue at, 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:** Thursday, September 16, 2021; **Sh'mini Atzeret:** Tuesday, September 28, 2021; **Eighth Day of Pesach:** Saturday, April 23, 2022; and **Second Day of Shavuot:** Monday, June 6, 2022. 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.





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