



The North Shore Synagogue
Yizkor Memorial Service
2021 - 5782



**THE NORTH SHORE SYNAGOGUE
YIZKOR MEMORIAL SERVICE
YOM KIPPUR
16 SEPTEMBER 2021 / 10 TISHREI 5782**

The prayers in order of appearance are as follows:

- 1) The Origin of Kaddish
- 2) Halachic Check List
- 3) Enosh
- 4) Mishtam of David, Psalm 16
- 5) Prayer for One's Father and Mother
- 6) Prayer for a Male relative, Female relative
- 7) Prayer for One's Extended Family
- 8) Congregational Hazkarah
- 9) Prayer for Martyrs
- 10) Prayer for Members of the Israel Defence
Force
- 11) Memorial Prayer
- 12) Prayer of Thanksgiving

THE ORIGIN OF KADDISH

One of the primary obligations of a mourner is to recite the stirring words of the Kaddish. When one reads the Kaddish, one will notice a number of strange things. Firstly, there is no mention of death in the prayer and secondly, it is recited in Aramaic, not in Hebrew. The question then is ‘what is Kaddish, and if it is so important, why is it not recited in Hebrew, except for the opening two words and the last line of the full Kaddish?’.

The origin of Kaddish is found within the Talmud tractate, Brachot, which states that reciting the phrase, ‘yehei shmay raba’ is the greatest form of praise of God that a person can make. The decrees against a person can be torn and the gates of Eden are opened to him/her (Brachot 3). The focus of the prayer is in the context of the synagogue service.

A second source that one should recite a Kaddish is found regarding the story of Torah, when a minyan has studied together, a Kaddish known as the Kaddish de Rebanan, is recited. This Kaddish focuses on the study of Torah and the elevation of God’s name through the study of Torah.

The source of a mourner reciting a Kaddish is found in the ancient compilation known as Massechet Sofrim. In Chapter 19, it states that after the Chazan concludes Mussaf, he would go to the door of the shul or stand in front of the community to bring in/out the mourners and their relatives, and bless them. Afterwards they would say the Kaddish. (This is also the source for welcoming in the mourner on Friday evening).

Our Sages present a powerful story as to why a child recited Kaddish for a parent.

Once, Rabbi Akiva saw a bizarre man with a complexion black as coal. On his head he was carrying a heavy load, enough for ten men, and he was running as swiftly as a horse. Rabbi Akiva ordered him to stop. “Why do you work so hard?” asked Rabbi Akiva. The apparition answered, “Do not detain me lest my supervisors be angry with me”. I am a dead man, he replied and every day I am punished anew by being sent to chop wood for a fire, in which I am consumed.

“What did you do in life, my son?”, asked Rabbi Akiva. “I was a tax collector. I would be lenient to the rich and oppress the poor.” Rabbi Akiva persisted, “Have you heard if there is a way to save you?” “I have heard that if only I had left a son who would stand before the congregation and call out, Barachu, to which the people would respond, Baruch Hashem hamevorach leolam vaed – Blessed is Hashem, the blessed One, for all eternity!” “And if only I had left a son who could proclaim to the congregation, Yitgadal Vytgadash Shmay Raba – May his name be exalted and sacrificed – to which the people would respond... Yehey Shmay rabe mevorach – May His great Name be blessed! If I had such a son, I would be released from my punishment, but I have no son. When I died, my wife was pregnant, but even if she had a son, there would be no one to teach him.”

That moment, Rabbi Akiva resolved to discover if a boy had been born. Rabbi Akiva travelled to Ludkia, and found that a boy had been born. He had him circumcised, taught him Torah and the order of the prayers. When he was ready, Rabbi Akiva appointed him to lead the congregation in prayer.

Instantly, the tortured soul was freed from its punishment. That very night, it appears to R’Akiva is a dream and blessed him. “May it be God’s will that your mind be at ease in Paradise, for you have rescued me from the judgment of Gehinnom”.

This story is the source of children to recite the Kaddish for their parents, as well as for other relatives.

What is the message of Kaddish?

The message is that we affirm the holiness of Hashem and publicise this fact to all. It is the merit of this act that when the deceased arrives at the gates of Heaven and is asked by what right should they be allowed in? The soul responds: Look down and see how, through me, the name of God is being sanctified on earth. That is the great gift that is sent by the living to the departed soul. There is no mention of death in the Kaddish, it speaks only of the affirmation of life.

Why is it recited in Aramaic?

The affirmation creates great happiness in Heaven. It was felt that it be recited in the language that everyone spoke at the time, namely Aramaic. There are other more mystical reasons attached to Aramaic.

A number of laws related to Kaddish ...

1. Kaddish is recited for the full eleven months by the son for a parent and thirty days for other relatives.
2. If there is no son, another member of the family may be appointed to say Kaddish. A strong custom is to pay someone to say Kaddish. As such, one gets double the value, the recitation of the Kaddish and the act of giving Charity.
3. If there is a surviving parent, the child may say the Kaddish.
4. Kaddish can only be recited in the presence of a Minyan.
5. Our custom is for a number of people to recite Kaddish at the same time. One should be careful to hear the Kaddish and respond at the appropriate times. Even if this means repeating Amen etc. a number of times.
6. One should recite the line, 'Yehe Shmay Raba' slowly and concentrate on the fact that we are sanctifying God's great Name.
7. Some people have the custom to bow slightly during the recitation of the Yitgadal, Yehe Shmay, Brich Hu and Amen. The standard custom is not to.
8. There are those who pronounce that first words of Kaddish as, Yitgadayl VYikadaysh, instead of the printed, Yitgadal Veyitkadash. This is owing to the fact that these first two words are in fact in Hebrew and not Aramaic.

May the recitation of the Kaddish by the mourners bring comfort to them in their time of grief. May they elevate the souls of our loved ones, and may our loved ones in turn beseech the Almighty to grant us a Shana Tova Umetukah.

Rabbi Paul Lewin

HALACHIC CHECK LIST

1. One is obligated to recite Yizkor for deceased parents, but one may also do so for other members of one's family.
2. The Yizkor Service is held after the Torah reading.
3. A memorial candle should be lit before Yom Kippur in memory of the departed. The Yizkor lights are left burning for the members of the community in the foyer.
4. The essence of the Yizkor ceremony is the commitment to give charity in memory of the departed.
5. The names of several individuals may be included in a single memorial prayer.
6. The Ashkenazi custom is to refer to the deceased by his/her given name and that of his/her father. The Sephardi custom is to refer to the deceased by his/her name and that of his/her mother.
7. Yizkor is recited even during the year of mourning for one's parents.
8. The Yizkor prayers can be recited in English.
9. The overwhelming majority of communities, children with parents still living, leave the shul during Yizkor – for two reasons:
 - a) Not to constitute a separate group within the community of the bereaved.
 - b) Not to identify themselves prematurely as mourners. In some communities they remain in shul for two reasons:
 - a) To pray for the health of their parents.
 - b) To include themselves among the mourners for the communal remembrance prayers.
10. One should reflect and remember the loved ones, reflect on who they were. Their legacy, their acts of kindness and teachings. For that keeps them alive. As our Sages taught that Jacob, our forefather, never died. Although we read in detail of his death and burial, his legacy lived on through his children and through us. What better way can there be to honour the memory of our loved one than by living their legacy.

May we all be blessed with a Chayim Tovim ve-Arukim and a Gemar Tov,

Amen

ENOSH

אָנוֹשׁ כְּחֶצִיר יָמָיו כְּצִיץ הַשָּׂדֶה כֵּן יִצְיָץ: כִּי רוּחַ עֲבָרָה בּוֹ
וְאֵינְנוּ וְלֹא יִכְיָרְנוּ עוֹד מִקוֹמוֹ: וְחֶסֶד יְיָ מֵעוֹלָם וְעַד עוֹלָם
עַל יְרֵאָיו וְצַדִּיקְתּוֹ לִבְנֵי בְנִים:

As for man, his days are as grass: as the flower of the field, so he flourishes. For the wind passes over it, and it is gone, and the place thereof shall know it no more. But the loving kindness of the Lord is from everlasting to everlasting upon them that fear Him, and His righteousness to children's children.

יְיָ מַה אָדָם וְתִדְעֵהוּ בֶן אָנוֹשׁ וְתַחֲשְׁבֵהוּ: אָדָם לַהֶבֶל
דָּמָה יָמָיו כְּצֶל עוֹבֵר: בִּבְקָר יִצְיָץ וְחֶלֶף לְעָרֵב יִמּוּלַל
וְיִבֹשׁ: מִנּוֹת יָמֵינוּ כֵּן הוֹדַע וְנִבְא לִבָּב חֲכָמָה: שְׁמֹר־תָּם
וְרֵאָה יֵשׁוּר כִּי אַחֲרִית לְאִישׁ שָׁלוֹם: אֵד אֱלֹהִים יִפְדֶּה נַפְשִׁי
מִיַּד שָׂאוֹל כִּי יִקְחֵנִי סֵלָה: פְּלֵה שְׂאֵרֵי וּלְבָבִי צוּר לְבָבִי
וְחֻלְקֵי אֱלֹהִים לְעוֹלָם: וְיִשָּׁב הָעֶפְרוֹ עַל הָאָרֶץ כְּשֶׁהָיָה
וְהָרוּחַ תָּשׁוּב אֶל הָאֱלֹהִים אֲשֶׁר נָתַנָּה: אֲנִי בְצַדִּיק אַחֲזָה
כְּנִיד אֲשַׁבְּעָה בְּהַקִּיץ תִּמְוֹנֶתְךָ:

Lord, what is man, that thou regardest him? Or the son of man, that thou takest account of him? Man is like to vanity, his days are as a shadow that passeth away. In the morning he flourisheth, and sprouteth afresh; in the evening he is cut down, and withereth. So teach us to number our days that we may get us a heart of wisdom. Mark the innocent man, and behold the upright; for the latter end of that man is peace. But God will redeem my soul from the grasp of the grave for he will receive me. My flesh and my heart faileth; but God is the strength of my heart and my portion for ever. And the dust returneth to the earth as it was, but the spirit returneth unto God who gave it. I shall behold thy face in righteousness; I shall be satisfied, when I awake, with thy likeness.

O merciful Father, in whose hand are the souls of the living and the dead, we consecrate this sacred hour to the memory of our dear ones who have been summoned to their eternal reward.

With sorrowing hearts, children remember their beloved parents whom you have removed from the scene of their earthly tasks and called to You. With what love they tended the young lives entrusted to their care! With what beauty life blossomed under their tender guidance and understanding devotion! Untiring were their endeavours to direct their children on the path of virtue and kindness. Ever mindful were they of their welfare, ever anxious for their happiness.

Husbands and wives recall the affectionate bonds formed in Your presence, O God. They remember the faith and understanding, the struggles and the dreams, the trials and the grief, the fears and the joys they shared together until death parted them. Yet the ties that unite their souls can never be severed.

Fathers and mothers remember on this day, those most precious of all Your bounties, O Lord – their children for whom they planned and toiled, over whom they watched and rejoiced, in whom were centred all their dreams and hopes.

This solemn hour stirs within us tender memories as we recall the pleasant associations of those who were so dear to us in life. We remember the joys and comforts they brought us, the love and devotion they lavished upon us, the hardships they endured for us, and the lofty teachings they

strove to impart unto us. And even though months and years have passed since our beloved ones have departed this life, we feel they are near us and with us, for their memories are forever enshrined in our hearts.

O may we ever remain true to their trust, loyal to their precepts, and faithful to the heritage they bequeathed unto us.

In this hour of memorial, we recall those of our congregation who, during the past year, were taken from our midst into the world beyond. Their lives are recorded upon the tablet of our hearts; their names are remembered for a blessing.

We recall in love the martyrs of olden times as well as those of our own day, who gave their lives in loyalty to God, to our people and to Zion. We remember, too, the long line of heroes and righteous men and women of all nations who lived and laboured and died for truth, justice and peace for all mankind.

Our God and God of our fathers, may the memories of those whom we lovingly recall this day, influence our lives for good, and direct our thoughts away from the vain and fleeting toward that which is eternal. Teach us to emulate the virtues of our dear ones, so that we, too, may be inspired to devote ourselves to the Torah, to Israel and to Thee, the source of all our aspirations. Thus shall the historic chain of Judaism remain unbroken, our departed mothers and fathers and all our loved ones be united with us. They live in us, in our hopes, and so shall their influence continue in our children. In Thee, O Lord, they and we are one.

“When I stray from You, O God, my life is as death; but when I cleave to You, even in death I have life.” With You are the souls of the living and the dead. Teach us to live wisely and unselfishly, courageously and fruitfully, in truth and understanding, in love and peace, so that those who come after us may likewise remember us for good as we this day affectionately remember them who were to us a blessing.

Amen

MISHTAM OF DAVID

Psalm 16

תהלים ט"ז
מִכְתָּם לְדָוִד שְׁמֵרָנִי אֵל כִּי חִסִּיתִי בְךָ: אָמַרְתָּ לַיהוָה
אֲדֹנָי אַתָּה טוֹבֹתַי בְּלִעְלִיךָ: לְקָדוֹשִׁים אֲשֶׁר בְּאָרֶץ הַמָּה
וְאֲדִירֵי כָּל חֲפְצֵי־בָם: רַבּוּ עֲצָבוֹתָם אַחַר מְהֵרוּ בְּלִ
אֲסִיךְ נִסְפִיָּהֶם מִדָּם וּבִלְ אֲשָׂא אֶת שְׁמוֹתָם עַל שִׁפְתַי:
יְהוָה מִנְתַּ חֲלָקֵי וְכוֹסֵי אַתָּה תוֹמִיךְ גּוֹרְלִי: חֲבָלִים נָפְלוּ
לִי בְּנַעֲיָמִים אֶף נִחַלְתָּ שְׁפָרָה עָלַי: אֲבָרַךְ אֶת יְהוָה אֲשֶׁר
יַעֲצֵנִי אֶף לֵילוֹת יִסְרוֹנִי כִּילְיוֹתַי: שׁוֹיֵתִי יְהוָה לִנְגְדֵי תָמִיד
כִּי מִיָּמֵינִי בְּלִ אֶמוּט: לָכֵן | שָׁמַח לִבִּי וַיִּגַּל כְּבוֹדִי אֶף
בְּשָׂרֵי יִשְׁכֹּן לְבָטָח: כִּי | לֹא תַעֲזֹב נַפְשִׁי לְשָׂאוֹל לֹא
תִתֵּן חֲסִידֶךָ לְרָאוֹת שְׁחַת: תוֹדַעְנִי אֲרַח חַיִּים שְׁבַע
שְׁמֵחוֹת אֶת פְּנֵיךְ נַעֲמֹת בִּימִינֶךָ נֶצַח:

Guard me God, for in you I find refuge.

I say to the Lord, You are my Lord, I have no higher good than You.

As to the holy ones on earth, they are noble beings in whom is all my delight.

They who buy themselves another god – their sorrows will be many;

I shall not pour out their offerings of blood, nor shall I take their names upon my lips.

The Lord is the portion of my inheritance and of my cup – You maintain my lot.

The lines have fallen for me in pleasant places; my heritage is indeed beautiful to me.

I bless the Lord who counsels me; even at night does my conscience take me to task.

I have set the Lord before me always because He is at my right hand.

I shall not be shaken.

Therefore does my heart rejoice and my soul is glad my body too shall rest trustingly.

For you will not abandon my soul to the grave, nor allow Your loving one to see the pit.

You will make known to me the path of life; in Your Presence is fullness of joy at Your right hand pleasantness for ever.

FOR ONE'S FATHER

**יִזְכֹּר אֱלֹהִים נִשְׁמַת אָבִי מוֹרִי (name of the deceased) שֶׁהָלַךְ לְעוֹלָמוֹ, בְּעָבוּר שְׁבִלִי
נָדַר אֶתֵּן צְדָקָה בְּעֵדוֹ. בְּשֹׂכֵר זֶה תִּהְיֶה נַפְשׁוֹ צְרוּרָה בְּצִרוּר הַחַיִּים עִם נִשְׁמוֹת אַבְרָהָם יִצְחָק
וְרִבְקָה, שָׂרָה רַבֵּקָה רַחֵל וְלֵאָה, וְעִם שְׂאֵר צְדִיקִים וְצַדִּיקָנוֹת שְׁבִגְן עֵדֵן. וְנֹאמֵר: אָמֵן.**

Yizkor E-lohim Nishmat avi mori (Name of the Deceased) She-halach l'olamo, Ba-avur sheb'li neder Etayn tz'dakah ba-ado. Bees-char ze T'hay nafsho tz'rurah Bitz-ror hacha-yim Im nish-mot Avraham, Yitzchak v'Yaakov, Sarah, Rivkah, Rachel v'Lay-ah, V'im sh'ar tzadikim v'tzidkaniyot Sheh'b'Gan Eden. V'nomar: Amen

May God remember the soul of my father, my teacher (name of the deceased), who has gone on to his world, because, without making a vow, I shall give to charity on his behalf. As reward for this, may his soul be bound in the Bond of Life, together with the souls of Abraham, Isaac, and Jacob; Sarah, Rebecca, Rachel and Leah; and together with the other righteous men and women in the Garden of Eden. Now let us respond:

Amen

FOR ONE'S MOTHER

**יִזְכֹּר אֱלֹהִים נִשְׁמַת אִמִּי מוֹרְתִי (name of the deceased) שֶׁהָלְכָה לְעוֹלָמָה,
בְּעָבוּר שְׁבִלִי נָדַר אֶתֵּן צְדָקָה בְּעֵדָה. בְּשֹׂכֵר זֶה תִּהְיֶה נַפְשָׁהּ צְרוּרָה בְּצִרוּר הַחַיִּים עִם נִשְׁמוֹת
אַבְרָהָם יִצְחָק וְרִבְקָה, שָׂרָה רַבֵּקָה רַחֵל וְלֵאָה, וְעִם שְׂאֵר צְדִיקִים וְצַדִּיקָנוֹת שְׁבִגְן עֵדֵן. וְנֹאמֵר:
אָמֵן.**

Yizkor E-lohim Nishmat imi morati (Name of the Deceased) Shehal'chah l'olamah, Ba-avur sheb'li neder Ehtayn tz'dakah ba-adah. Bees-char ze T'hay nafshah tz'rurah Bitz-ror hacha-yim Im nish-mot Avraham, Yitzchak v'Yaakov, Sarah, Rivkah, Rachel v'Lay-ah, V'im sh'ar tzadikim v'tzidkaniyot Sheh'b'Gan Eden. V'nomar: Amen

May God remember the soul of my mother, my teacher (name of the deceased), who has gone on to her world, because, without making a vow, I shall give to charity on her behalf. As reward for this, may her soul be bound in the Bond of Life, together with the souls of Abraham, Isaac, and Jacob; Sarah, Rebecca, Rachel and Leah; and together with the other righteous men and women in the Garden of Eden. Now let us respond:

Amen

FOR A MALE RELATIVE

husband son brother uncle grandfather

בְּעָלִי בְּנִי אַחִי דּוֹדִי זְקֵנִי יְזִכּוֹר אֱלֹהִים נִשְׁמַת

(name of the deceased) שְׁהֲלַךְ לְעוֹלָמוֹ, בְּעִבּוֹר שְׁבָלֵי נֶדֶר אֲתוֹן צְדָקָה בְּעֵדוֹ. בְּשֹׁכֵר זֶה תְּהֵא נַפְשׁוֹ צְרוּרָה בְּצְרוֹר הַחַיִּים עִם נִשְׁמוֹת אַבְרָהָם יִצְחָק וְיַעֲקֹב, שָׂרָה רַבֵּקָה רַחֵל וְלֵאָה, וְעִם שְׂאֵר צְדִיקִים וְצַדִּיקָנוֹת שְׁבַגְנוּ עִדּוֹן. וְנֹאמֵר : אָמֵן.

Yizkor E-lohim nishmat Z'keini: (name of the deceased) Dodi: (name of the deceased) Achi: (name of the deceased) B'ni: (name of the deceased) Ba-ali: (name of the deceased). She-halach l'olamo, Ba-avur sheb'li neder Eh'tayn tz'dakah ba-ado. Bees-char zeh T'hay nafsho tz'rurah Bitz-ror hacha-yim Im nishmot Avraham, Yitzchak, v'Ya-akov; Sarah, Rivkah Rachel v'Lay-ah, V'im sh'ar tzadikim v'tzidkaniyot Sheh'b'Gan Eden. V'nomar:

Amen

May God remember the soul of my grandfather / uncle/ brother/ son/ husband, (name of the deceased), who has gone on to his world, because, without making a vow, I shall give to charity on his behalf. As reward for this, may his soul be bound in the Bond of Life, together with the souls of Abraham, Isaac, and Jacob; Sarah, Rebecca, Rachel and Leah; and together with the other righteous men and women in the Garden of Eden. Now let us respond:

Amen

FOR A FEMALE RELATIVE

wife daughter sister aunt grandmother

אֲשֵׁתִי בְּתִי אַחוֹתִי דּוֹדָתִי זְקֵנָתִי יְזִכּוֹר אֱלֹהִים נִשְׁמַת

שְׁהֲלָכָה לְעוֹלָמָהּ, בְּעִבּוֹר שְׁבָלֵי נֶדֶר אֲתוֹן צְדָקָה בְּעֵדָה. בְּשֹׁכֵר זֶה (name of the deceased) שָׂרָה רַבֵּקָה רַחֵל וְלֵאָה, תְּהֵא נַפְשָׁהּ צְרוּרָה בְּצְרוֹר הַחַיִּים עִם נִשְׁמוֹת אַבְרָהָם יִצְחָק וְיַעֲקֹב, וְעִם שְׂאֵר צְדִיקִים וְצַדִּיקָנוֹת שְׁבַגְנוּ עִדּוֹן. וְנֹאמֵר : אָמֵן.

Yizkor E-lohim nishmat. Z'kenti: (name of the deceased) Dodati: (name of the deceased) Achoti: (name of the deceased) Biti: (name of the deceased) Ishti: (name of the deceased) She-hal'chah l'olamah, Ba-avur sheb'li neder Eh'tayn tz'dakah ba-adah. Bees-char zeh T'hay nafshah tz'oorah Bitz-ror hacha-yim Im nishmot Avraham, Yitzchak, v'Ya-akov; Sarah, Rivkah Rachel v'Lay-ah, V'im sh'ar tzadikim v'tzidkaniyot Sheh'b'Gan Eden. V'nomar:

Amen

May God remember the soul of my grandmother / aunt/ sister/ wife, (name of the deceased), who has gone on to her world, because, without making a vow, I shall give to charity on her behalf. As reward for this, may her soul be bound in the Bond of Life, together with the souls of Abraham, Isaac, and Jacob; Sarah, Rebecca, Rachel and Leah; and together with the other righteous men and women in the Garden of Eden. Now let us respond:

Amen

FOR ONE'S EXTENDED FAMILY

יְזַכֵּר אֱלֹהִים נַשְׁמוֹת זְקַנֵי וְזַקְנוֹתַי, דּוֹדֵי וְדוֹדוֹתַי, אַחֵי וְאַחֵיֹתַי, הֵן מֵצַד אָבִי, הֵן מֵצַד אִמִּי, שֶׁהָלְכוּ לְעוֹלָמָם, בְּעֵבוֹר שְׁבִלֵי נֶדֶר אֶתְּנֶן צְדָקָה בְּעַדָּם. בְּשִׁכְרֵךְ יְהוָה תִּהְיֶינָה נַפְשוֹתֵיהֶם צְרוּרוֹת בְּצִרוֹר הַחַיִּים עִם נַשְׁמוֹת אַבְרָהָם יִצְחָק וְיַעֲקֹב, שָׂרָה רִבְקָה רָחֵל וְלֵאָה, וְעִם שְׂאֵר צְדִיקִים וְצַדִּיקוֹת שְׁבִגְן עֵדֶן. וְנֹאמֵר: אָמֵן.

May God remember the soul of my grandmother and grandmothers, uncles and aunts, brothers and sisters, both on my father's side and on my mother's side, who went on to their world, because, without making a vow, I shall give to charity on their behalf. As reward for this, may their souls be bound in the Bond of Life, together with the souls of Abraham, Isaac, and Jacob; Sarah, Rebecca, Rachel and Leah; and together with the other righteous men and women in the Garden of Eden. Now let us respond:

Amen

CONGREGATIONAL HAZKARAH

אל מלא רחמים, שוכן במרומים, המצא מנוחה נכונה על פנפי השכינה, במעלות קדושים וטהורים פזר הרקיע מזהירים,

for woman

את נשמות (name of the deceased)
שהלכו לעולמן, בעבור שבלי נדר אתן
צדקה בעד הזכרת נשמותיהן, בגן עדן
תהא מנוחתן, לכן בעל הרחמים יסתירן
בסתר פנפיו לעולמים, ויצרור בצרור
החיים את נשמותיהן, יהוה הוא נחלתן,
וינוחו בשלום על משכבותיהן.
ונאמר: אמן.

for man

את נשמות (name of the deceased)
שהלכו לעולמם בעבור שבלי נדר אתן
צדקה בעד הזכרת נשמותיהם, בגן עדן
תהא מנוחתם, לכן בעל הרחמים יסתירם
בסתר פנפיו לעולמים, ויצרור בצרור
החיים את נשמותיהם, יהוה הוא נחלתם,
וינוחו בשלום על משכבותיהם
ונאמר: אמן.

Communal Hazkarah – Men:

Ayl Malay Rachamim, Shochayn bamromim, hamtzay m'noocha n'choh'nah tachat kanfei ha'sh'chee'nah, b'ma'a lot k'doshim oo'tehorim, k'zohar harakee'ah maz'hirim, l'nishnmot anshei k'heelataynoo sheh'halchoo l'olamam. Ba'avoor sh'anoo nodrim tzedakah, oomit'pah'l'lim b'ad nishmatam, b'gan Eden t'hay menoo'chatam. Lachayn ba'al harachamim, yasteeray'hem b'seter k'nafav l'olamim. V'yeetz'ror beetz'ror hachayeemet neesh'matam, Ado-nai Hoo nachalatam, v'yanoochoo b'shalom al meesh'kavo, vnomar amein.

Communal Hazkarah – Women:

Ayl Malay Rachamim, Shochayn bamromim, hamtzay m'noocha n'choh'nah tachat kanfei ha'sh'chee'nah, b'ma'a lot k'doshim oo'tehorim, k'zohar harakee'ah maz'hirim, l'nishnmot nashei k'heelataynoo sheh'hal'choo l'olamam. Ba'avoor sheh'anoo nodrim tzedakah, oomit'pah'l'lim b'ad nishmatan, b'gan Eden t'hay menoo'chatan. Lachayn ba'al harachamim, yasteeray'hem b'seter k'nafav l'olamim. V'yeetz'ror beetz'ror hachayeem et neesh'matan, Ado-nai Hoo nachalatan, v'yanoochoo b'shalom al meesh'kavo, vnomar amein.

O God, full of mercy, Who dwells on high, grant proper rest on the wings of the Divine Presence – in the lofty levels of the holy and the pure ones, who shine like the glow of the firmament – for the souls of (all my relatives, both on my father's side and on my mother's side,) the holy and pure ones who were killed, murdered, slaughtered, burned, drowned and strangled for the satisfaction of the Name, because, without making a vow, I will contribute to charity in remembrance of their souls. May their resting place be in the Garden of Eden – therefore may the Master of mercy shelter them in the shelter of His wings for Eternity; and may He bind their souls in the Bond of Life. HASHEM is their heritage, and may they repose in peace on their resting places. Now let us respond.

Amen

FOR MARTYRS

אֵל מְלֵא רַחֲמִים, שׁוֹכֵן בְּמְרוֹמִים, הַמְצִיא מְנוּחָה נְכוֹנָה עַל כַּנְפֵי הַשְּׂכִינָה, בְּמַעְלוֹת קְדוּשִׁים וְטְהוּרִים כְּזֹהַר הַרְקִיעַ מְזֹהֲרִים, אֶת נְשָׁמוֹת (כָּל קְרוֹבֵי וּקְרוֹבוֹתַי, הֵן מֵצַד אָבִי הֵן מֵצַד אִמִּי) הַקְּדוּשִׁים וְהַטְּהוּרִים שֶׁהוּמְתוּ וְשֶׁנֶּהְרְגוּ וְשֶׁנֶּשְׁחָטוּ וְשֶׁנֶּשְׂרְפוּ וְשֶׁנֶּטְבְּעוּ וְשֶׁנֶּחְנְקוּ עַל קְדוּשַׁת הַשֵּׁם, (עַל יְדֵי הַצּוֹרְרִים הַגֵּרְמָנִים יְמַח שָׁמַם וְזָכְרָם) בְּעָבוּר שְׁבָלֵי נֹדַר אֶתְּנֶן צְדָקָה בְּעַד הַזְּכָרֹת נְשָׁמוֹתֵיהֶם, בְּגֹן עֵדֶן תִּהְיֶה מְנוּחָתָם, לְכֵן בְּעַל הַרְחָמִים יִסְתִּירָם בְּסִתְרֵי כַּנְפֵי לְעוֹלָמִים, וְיִצְרֹר בְּצִרּוֹר הַחַיִּים אֶת נְשָׁמוֹתֵיהֶם, יְהִיָּה הוּא נְחֻלָּתָם, וְיִנּוּחוּ בְּשָׁלוֹם עַל מִשְׁכְּבוֹתֵיהֶם. וְנֹאמַר: אָמֵן.

Ayl Malay Rachamim, Shochayn bamromim, hamtzay m'noocha n'choh'nah tachat kanfei ha'sh'chee'nah, b'ma'a lot k'doshim oo'tehorim, k'zohar harakee'ah maz'hirim, l'nishnmot Hak'doshim v'ha'to'hareem, Sheh'hoomtoo, v'sheh'neh'hehrgoo, v'sheh'neeshchatoo, v'sheh'neesrafoo, v'sheh'nit'b'oo, v;sheh'nech'n'koo al kidoosh Hashem, (Al yday ha'tzo'r'reem hah'germaneem y'mach sh'mam v'zich'ram.) Ba'avoor Sh'anu, mitpah'l'leem, b'ad neesh'mo'tay'hem, Ado-nai hoo nachalatam, v'yah'noo'choo, b'shalom, al mish'k'voh'tay'hem, n'noh'mar,

Amen

O God, full of mercy, Who dwells on high, grant proper rest on the wings of the Divine Presence – in the lofty levels of the holy and the pure ones, who shine like the glow of the firmament – for the souls of (*all my relatives, both on my father's side and on my mother's side,*) the holy and pure ones who were killed, murdered, slaughtered, burned, drowned and strangled for the satisfaction of the Name, because, without making a vow, I will contribute to charity in remembrance of their souls. May their resting place be in the Garden of Eden – therefore may the Master of mercy shelter them in the shelter of His wings for Eternity; and may He bind their souls in the Bond of Life. HASHEM is their heritage, and may they repose in peace on their resting places. Now let us respond.

Amen

FOR MEMBERS OF THE ISRAEL DEFENCE FORCE

אל מלא רחמים, שוכן במרומים, המצא מנוחה נכונה על פני השכינה, במעלות קדושים טהורים וגבורים פזר הרקיע מזהירים, את נשמות הקדושים שנלחמו בכל מערכות ישראל, במחתרת ובצבא ההגנה לישראל, ושנפלו במלחמתם ומסרו נפשם על קדשת השם, העם והארץ בעבור שאנו מתפללים לעלוי נשמותיהם. בגן עדן תהא מנוחתם, לכן בעל הרחמים יסתירם בסתר כנפיו לעולמים, ויצרור בצרור החיים את נשמותיהם, יהוה הוא נחלתם, וינוחו בשלום על משכבותיהם, ותעמד לכל ישראל זכותם, ויעמדו לגורלם לקץ הימין. ונאמר: **אמן**

Ayl Malay Rachamim, Shochayn bamromim, hamtzay m'noocha n'choh'nah tachat kanfei ha'sh'chee'nah, b'ma'a lot k'doshim oo'tehorim, k'zohar harakee'ah maz'hirim, l'nishnmot Hak'doshim sheh'nill'chah'moo, bchol ma'ah'rah'chot Yisrael, Bah'mach'teret, oo'vitz'vah, haganah, l'Yisrael, v'sheh'nafloo b'mil'cham'tam, oomasroo nafsham al k'doo;shat Hashem, Ha'am, V'ha'a'retz. Ba'avoor Sh'anu, mitpah'l'leem, l'eelooi, nish'mo'tay'hem. Ado-nai hoo nachalatam. B'gan Eden t'hay m'noo'chatam, v'yahnoochoo, b'shalom, al mish'k'voh'tay'hem, v'ta'amod l'chol Yisrael z'choo'tam, v'ya'amdoo l'gohralam l'kaytz ha'yamin v'noh'mar,

Amen

O God, full of mercy, Who dwells on high, grant proper rest on the wings of the Divine Presence – in the lofty levels of the holy and the pure ones, who shine like the glow of the firmament – for the souls of the holy martyrs who were embattled on all the battlefields of Israel, in the underground and in the Israel Defence Force, and who fell in their wars and gave their lives for the Sanctification of the Name, the People, and the Land, because we pray for elevation of the souls.

May their resting place be in the Garden of Eden – therefore may the Master of mercy shelter them in the shelter of His wings for Eternity; and may He bind their souls in the Bond of Life. HASHEM is their heritage, and may they repose in peace on their resting place; may their merit stand on behalf of all Israel, and may they arise for their portion at the End of Days. Now let us respond.

Amen

MEMORIAL PRAYER

אֵל מַלְאֵא רַחֲמִים שׁוֹכֵן בַּמְרוֹמִים הַמְצִיא מְנוּחָה
נְכוֹנֵהתַחַת כַּנְפֵי הַשְּׂכִינָה בְּמַעְלוֹת קְדוּשִׁים וְטְהוֹרִים
כְּזֹהַר הַרְקִיעַ מִזְהִירִים אֶת נִשְׁמֹת
אֲחֵינוּ אֲנִשֵׁי הַחַיִל אֲשֶׁר הָעִירוּ לְמִנּוֹת נַפְשָׁם בְּעַד מַלְכָם וְאַרְצָם.
שְׁהַלְכוּ לְעוֹלָמָם: אָנָּה בְּעַל הַרְחָמִים תִּסְתִּירֵם בְּסֶתֶר
כְּנֶפֶיךָ לְעוֹלָמִים. וְתִצְרֹר בְּצִרּוֹר הַחַיִּים אֶת נִשְׁמֹתָם
וְיִנּוּחוּ עַל מִשְׁכְּבוֹתָם בְּשָׁלוֹם וְנֹאמַר אָמֵן:

Ayl Malay Rachamim, Shochayn bamromim, hamtzay m'noocha n'choh'nah tachat kanfei ha'sh'chee'nah, b'ma'a lot k'doshim oo'tehorim, k'zohar harakee'ah maz'hirim, l'nishnmot Hak'doshim v'ha'to'hareem, Sheh'hoomtoo, v'sheh'neh'hehrgoo, v'sheh'neeshchatoo, v'sheh'neesrafoo, v'sheh'nit'b'oo, v;sheh'nech'n'koo al kidoosh Hashem, (Al yday ha'tzo'r'reem hah'germaneem y'mach sh'mam v'zich'ram.) Ba'avoor Sh'anu, mitpah'l'leem, b'ad neesh'mo'tay'hem, Ado-nai hoo nachalatam, v'yah'noo'choo, b'shalom, al mish'k'voh'tay'hem, n'noh'mar,

Amen

PRAYER OF THANKSGIVING

(To be recited during the Memorial Service by those whose parents are living.)

ALMIGHTY GOD, our hearts are joined with those who have lost their parents and their dear ones. We join in reverence with those who recall their loved ones, who have been laid to rest.

At this solemn moment, we raise our thoughts to You, the Source of all Life. With gratitude we thank You for having preserved the lives of our beloved fathers and mother.

O Lord our God, the Fountain of all Blessing, may it be Your Will to grant them continued health and strength so that they may be with us for many years to come. Bless them, even as they have blessed us. Shield them from all evil, even as they have shielded us.

With deep affection and constant sacrifice they have gladly cared for us with tenderness and consideration. May we learn how to bring them a full measure of joy and to lighten their cares. May we seek out every opportunity to help them in all ways that lie within our power. May we learn to understand and recognize the duties we owe to them. Enlighten our minds and our souls that we may be enabled to anticipate their every want, that we may meet their human needs with grateful respect.

Shield our home from all sorrow. May peace and harmony and good fellowship ever reign within its walls. Keep us true to You, and each to the other, that we may, with the strength of unity, love You, and cleave upon You, and meditate upon Your law and be faithful to Your life-giving precepts.

Amen