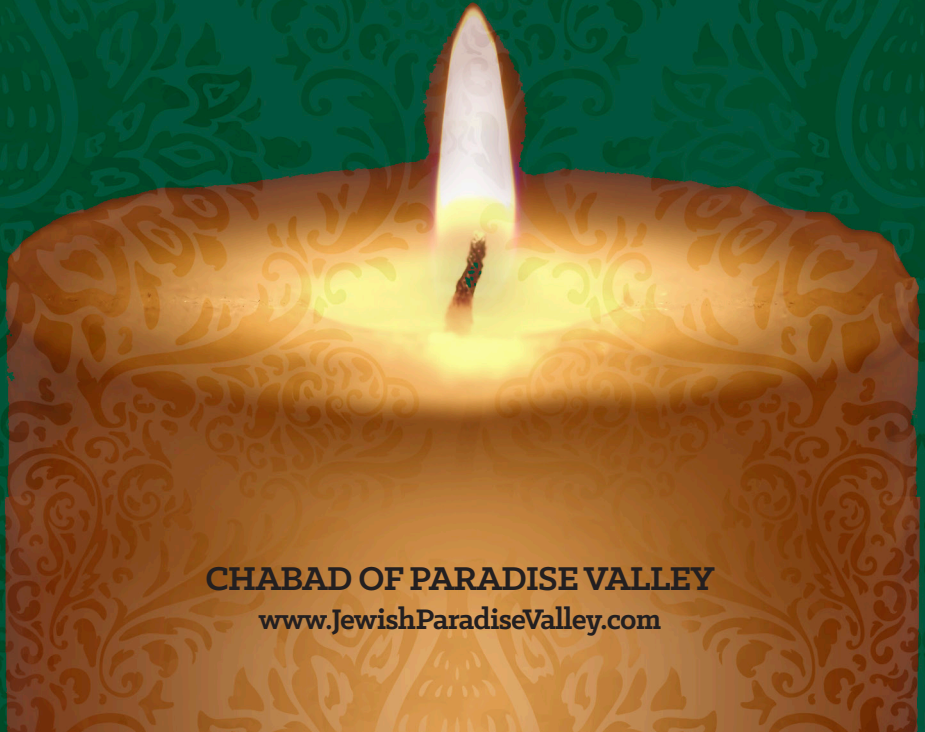


YIZKOR

MEMORIAL SERVICE

Dedicated in Memory of
Malka Laytin



CHABAD OF PARADISE VALLEY

www.JewishParadiseValley.com

“One generation passes away, and another generation comes, but the earth abides forever”

Ecclesiastes 1:4

“And the dust returns to the earth as it was, and the spirit returns to G-d, who gave it.”

Ecclesiastes 12:7

Special Ways of Honoring the Souls

There are many ways with which to perpetuate the memories of our dear loved ones in a lasting and meaningful fashion.

- **Dedicate a Prayer Book** -- Remember your loved one by giving Tzedakah, donating a Siddur, Chumashim (Bibles), Tehillim (Psalms), or other books, which are then appropriately inscribed.
- Sponsor our Weekly E-Newsletter -- A nice note will be added to the top of our weekly email in memory of a loved one.

For further information, contact our office, (480) 788-9310



CHABAD
PARADISE VALLEY

P: 480.788.9310 W: [www.jewishParadiseValley.com](http://www.jewishparadis山谷.com)

Yizkor Memorial Service



Yizkor, the memorial service for the departed, is recited after the Torah Reading on the eighth day of Pesach, the second day of Shavuot, Yom Kippur and Shemini Atzeres.

Those congregants whose both parents are living do not participate in the Yizkor service, but leave the synagogue and return after Yizkor.

Yizkor is recited on the following days during the upcoming year 5781

Yom Kippur, Tishrei 10 - Monday, September 28, 2020
Shemini Atzeret, Tishrei 22 - Saturday, October 10, 2020
8th Day of Passover, Nissan 22 - Sunday, April 4, 2021
2nd Day of Shavuot, Sivan 7 - Tuesday, May 18, 2021

Reflections

“The Living Shall Take To Heart”



When the Lubavitcher Rebbe, Rabbi Menachem M. Schneerson, lost his Rebbetzin in 1988, he taught us a powerful lesson. Through the year of mourning, the Rebbe quoted and explained the verse (Ecclesiastes 7:2): “And the living shall take to heart.”

While the Torah directs us to grieve and mourn for the departed, yet life has to go on. Just as the heart is the center projecting movement (of the blood) and vitality for the entire body, so should the passing of a dear one, rather than being an occasion for negative feelings, provide the impetus for relatives and friends to advance in personal growth and positive deeds.

Bonds of parenthood, marriage, even friendship, are eternal and not interrupted by the soul’s departure from this world. In their heavenly abode, the departed appreciate what souls in this world can accomplish. Their dearest hope is for their passing to become a positive turning point for their loved ones. And nothing helps break the natural cycle of negativity like doing good deeds - a helping hand, a shining smile, doing a Mitzva, improving ourselves and the world around us.

All good deeds pave the way for the imminent world of the future when, after the coming of Mashiach, the fundamental Jewish belief in the resurrection of the dead will be realized. Then we will be reunited with our loved ones, this time for forever.

Yizkor Memorial Prayer



On the last day of Pesach, on the second day of Shavout, on Shemini Atzeret and on Yom Kippur, it is customary to recite Yizkor, a prayer in memory of a departed relative.

Keeping alive the memory of a beloved is a hallowed Jewish tradition. It is a reminder for the living to reflect on the meaning of life, particularly Jewish life. We unite with the soul and spirit of our heritage, striving to come closer to source. We take a moment during Yizkor to think beyond our spiritual selves, to look back to the past, and ahead to the future. We are links in a historic chain that goes back to Sinai. We know that a chain is as strong as its weakest link. Are we holding on?

Yizkor focuses our attention to beloved parents and grandparents, not to their death but what they lived for. We don't want Judaism to die with them. Yizkor brings back memories of home, of another era and different values. We remember good times and hard times, pain and struggle, love and faith. Let us see more in the light of the burning Yizkor candle. Surely it is more than a 24 hour flame in a glass. Its flicker is an embodiment and expression of a passage in Proverbs "The soul of man is the candle of G-d". As the flame reaches upward, so does the soul rise to its source. We want the warmth and spark of Judaism to remain alive in our hearts - and our children's. We will protect it from becoming extinguished.

At Yizkor we pledge to charity - Tzadakah. We affirm our love and bond to our people through a Mitzvah. All else is temporary. Only a Mitzvah is eternal and lives forever.

Introductory Verses

Those congregants whose parents are both living do not participate in the Yizkor service, but leave the synagogue and return after Yizkor.

Although the following verses are not part of the traditional Yizkor service, some congregations have adopted the custom of responsively reciting them before Yizkor:

Hashem, what is man that You recognize him? The son of a frail human that You reckon with him? Man is like a breath, his days are like a passing shadow. In the morning it blossoms and is rejuvenated, by evening it is cut down and brittle. According to the count of our days, so may You teach us; then we shall acquire a heart of wisdom. £ Safeguard the perfect and watch the upright, for the destiny of that man is peace. But God will redeem my soul from the grip of the Lower World, for He will take me, Selah! My flesh and my heart yearn — Rock of my heart, and my portion is God, forever. Thus the dust returns to the ground as it was, and the spirit returns to God who gave it.

Whoever sits in the refuge of the Most High, he shall dwell in the shadow of the Almighty. I will say of HASHEM, 'He is my refuge and my fortress, my God, I will trust in Him.' That He will deliver you from the ensnaring trap and from devastating pestilence. With His pinion He will cover you, and beneath His wings you will be protected; shield and armor is His truth. You shall not be afraid of the terror of night, nor of the arrow that flies by day; nor the pestilence that walks in gloom, nor the destroyer who lays waste at noon. Let a thousand encamp at your side and a myriad at your right hand, but to you they shall not approach. You will merely peer with your eyes and you will see the retribution of the wicked. Because (you said), 'You, HASHEM, are my refuge'; you have made the Most High Your dwelling place. No evil will befall you, nor will any plague come near your tent. He will charge His angels for you, to protect you in all your ways. On your palms they will carry you, lest you strike your foot against a stone. Upon the lion and the viper you will tread; you will trample the, young lion and the serpent. For he has yearned for Me and I will deliver him; I will elevate him because he knows My Name. He will call upon Me and I will answer him, I am with him in distress, I will release him and I will honor him I will satisfy him with long life and show him My salvation. I will satisfy him with long life and show him My salvation.

Introductory Verses

Those congregants whose parents are both living do not participate in the Yizkor service, but leave the synagogue and return after Yizkor. Although the following verses are not part of the traditional Yizkor service, some congregations have adopted the custom of responsively reciting them before Yizkor:

יְיָ מַה־אָדָם וַתִּדְעֵהוּ, בֶן־אָנוּשׁ וַתַּחֲשִׁבֵהוּ:
אָדָם לַהֲבֵל דָּמָה, יָמָיו כְּצֶלַע עוֹבֵר:
בְּבוֹקֵר יִצְיִן וְחֶלֶף, לְעֶרֶב יְמוּלָל וְגִבְשׁ:
לְמִנּוֹת יָמֵינוּ בֶן הוֹדֵעַ, וְנִבְיֵא לְבַב חֲכָמָה:
שְׁמֵר־תָּם וּרְאֵה יִשְׂרָאֵל, כִּי־אֲחֵרִית לְאִישׁ שְׁלוֹם:
אֲדֹ־אֱלֹהִים יִפְדֶּה נַפְשִׁי מִיַּד־שָׂאוֹל כִּי יִקְחֵנִי סֵלָה:
כָּל־הָ שְׂאֵרֵי וּלְבָבִי, צוּר־לִבִּי וְחֶלְקֵי אֱלֹהִים לְעוֹלָם:
וַיֵּשֶׁב הָעֵפֶר עַל־הָאָרֶץ כְּשֶׁהָיָה, וְהָרוּחַ תָּשׁוּב אֶל הָאֱלֹהִים אֲשֶׁר נִתְּנָה:

יֵשֶׁב בְּסֵתֶר עֲלִיּוֹן, בְּצֶלַע שְׂדֵי יִתְלוּנָן: אִמֵּר לִי מַחְסֵי וּמְצוּדֹתַי, אֱלֹהֵי
אֲבֹתַי בּוֹ: כִּי הוּא יִצְיֵלֵךְ מִפֶּחַ יָקוּשׁ מִדְּבַר הוֹוֹת: בְּאֲבֹרְתוֹ יִסֹּף לָךְ, וַתַּחַת
בְּנַפְשׁוֹ תַּחְסֶה, צָנָה וְסִחְרָה אֲמַתּוֹ: לֹא תִירָא מִפֶּחַד לִילָה, מִחֵץ יְעוֹף יוֹמָם:
מִדְּבַר בְּאִפְלֵ יִהְלֹךְ מִקְטָב יִשׁוּד צְהָרִים: יִפֹּל מִצְדָּה אֶלְף וּרְבָבָה מִיָּמִינֶךָ
אֶלְיָה לֹא יִגָּשׁ: רַק בְּעֵינֶיךָ תִּבְיֵט, וְשִׁלְמַת רְשָׁעִים תִּרְאֶה: כִּי אַתָּה יְהוָה
מַחְסֵי, עֲלִיּוֹן שְׁמֹת מְעוֹנָה: לֹא תֵאָנֶה אֶלְיָה רָעָה, וְנָגַע לֹא יִקְרַב בְּאִתְּךָ:
כִּי מִלְּאֲכִיו יִצְוֶה לָךְ, לְשִׁמְרֶךָ בְּכָל דְּרָכֶיךָ: עַל כְּפֵים יִשְׂאוּנֶךָ פֶּן תִּגַּף בְּאֲבֹן
רִגְלֶךָ: עַל שַׁחַל וּפְתָן תִּדְרֹךְ תִּרְמָס כְּפִיר וְתַנִּין: כִּי בִי חָשַׁק וְאִפְלָטָהוּ
אֲשַׁגְבֶּהוּ כִּי יִדַע שְׁמִי: יִקְרָאֵנִי וְאֲעֲנֶהוּ, עִמּוֹ אֲנֹכִי בְצָרָה, אֲחַלְצֶהוּ
וְאֲכַבְּדֶהוּ: אֲרָךְ יָמִים אֲשַׁבֵּיעֵהוּ, וְאֲרָאֵהוּ בִישׁוּעָתִי: אֲרָךְ יָמִים אֲשַׁבֵּיעֵהוּ,
וְאֲרָאֵהוּ בִישׁוּעָתִי:

Whenever the name of a deceased is mentioned, it is given in the following form: the Hebrew name of the deceased followed by
בן, son of — or, בת, daughter of —
and then the deceased's mother's Hebrew name.

FOR ONE'S FATHER

יִזְכֹּר May God remember the soul of my father, my teacher, (*name of the deceased and that of his mother*) who has gone to his [supernal] world, because I will — without obligating myself with a vow — donate charity for his sake. In this merit, may his soul be bound up in the bond of life with the souls of Abraham, Isaac and Jacob, Sarah, Rebecca, Rachel and Leah, and with the other righteous men and women who are in Gan Eden; and let us say, Amen.

FOR ONE'S MOTHER

יִזְכֹּר May God remember the soul of my Mother, my teacher, (*name of the deceased and that of his mother*) who has gone to her [supernal] world, because I will — without obligating myself with a vow — donate charity for her sake. In this merit, may her soul be bound up in the bond of life with the souls of Abraham, Isaac and Jacob, Sarah, Rebecca, Rachel and Leah, and with the other righteous men and women who are in Gan Eden; and let us say, Amen.

Whenever the name of a deceased is mentioned, it is given in the following form: the Hebrew name of the deceased followed by בן, son of — or, בת, daughter of — and then the deceased's mother's Hebrew name.

FOR ONE'S FATHER

(name of the deceased and that מורי אבי מורי
יזכר אלהים נשמת אבי מורי, of her mother)
שהלכה לעולמו, בעבור שבלי נדר אתן צדקה בעדו
בשכר זה תהא נפשו צרוכה בצרור החיים, עם נשמת אברהם
יצחק ויעקב, שרה רבקה רחל ולאה, ועם שאר צדיקים וצדקניות
שבגן עדן. ונאמר: אמן.

FOR ONE'S MOTHER

(name of the deceased and that מורתתי אמי מורתתי
יזכר אלהים נשמת אמי מורתתי, of her mother)
שהלכה לעולמה בעבור שבלי נדר אתן צדקה בעדה
בשכר זה תהא נפשה צרוכה בצרור החיים עם נשמת אברהם
יצחק ויעקב, שרה רבקה רחל ולאה, ועם שאר צדיקים וצדקניות
שבגן עדן. ונאמר: אמן.

FOR A MALE RELATIVE

יִזְכֹּר: May God remember the soul of my grandfather/uncle/brother/son/husband (*name of the deceased and that of his mother*) who has gone to his [supernal] world, because I will — without obligating myself with a vow — donate charity for his sake. In this merit, may his soul be bound up in the bond of life with the souls of Abraham, Isaac and Jacob, Sarah, Rebecca, Rachel and Leah, and with the other righteous men and women who are in Gan Eden; and let us say, Amen.

FOR A FEMALE RELATIVE

יִזְכֹּר: May God remember the soul of my grandmother/aunt/sister/daughter/wife (*name of the deceased and that of her mother*) who has gone to her [supernal] world, because I will — without obligating myself with a vow — donate charity for her sake. In this merit, may her soul be bound up in the bond of life with the souls of Abraham, Isaac and Jacob, Sarah, Rebecca, Rachel and Leah, and with the other righteous men and women who are in Gan Eden; and let us say, Amen.

FOR ONE'S EXTENDED FAMILY

יִזְכֹּר: May God remember the souls of my grandfathers and grandmothers, uncles and aunts, brothers and sisters both on my father's side and on my mother's side, who has gone to their [supernal] world, because I will — without obligating myself with a vow — donate charity for their sake. In this merit, may their soul be bound up in the bond of life with the souls of Abraham, Isaac and Jacob, Sarah, Rebecca, Rachel and Leah, and with the other righteous men and women who are in Gan Eden; and let us say, Amen.

FOR A MALE RELATIVE

wife *son* *brother* *uncle* *grandfather*
יִזְכֹּר אֱלֹהִים נִשְׁמַת זְקֵנִי | דּוֹדִי | אָחִי | בְּנִי | בַּעְלִי
שְׁהֶלֶה לְעוֹלָמוֹ, (name of the deceased and that of her mother)
בַּעֲבוּר שְׁבִלֵי נֶדֶר אֲתָן צְדָקָה בַּעֲדוֹ, בְּשֹׁכֵר זֶה תִּהְיֶה נִפְשׁוֹ צְרוּרָה
בְּצָרוֹר הַחַיִּים, עִם נִשְׁמַת אֲבִרְהֶם יִצְחָק וַיַּעֲקֹב, שָׂרָה רַבֵּקָה רַחֵל
וְלֵאָה, וְעִם שְׂאֵר צְדִיקִים וְצַדִּיקָיוֹת שְׁבִגְנוּ עֲדוֹ. וְנֹאמֵר: אָמֵן.

FOR A FEMALE RELATIVE

wife *daughter* *sister* *aunt* *grandmother*
יִזְכֹּר אֱלֹהִים נִשְׁמַת זְקֵנָתִי | דּוֹדָתִי | אַחֹתִי | בְּתִי | אִשְׁתִּי
שְׁהֶלְכָה לְעוֹלָמָהּ, (name of the deceased and that of her mother)
בַּעֲבוּר שְׁבִלֵי נֶדֶר אֲתָן צְדָקָה בַּעֲדָהּ, בְּשֹׁכֵר זֶה תִּהְיֶה נִפְשָׁהּ צְרוּרָה
בְּצָרוֹר הַחַיִּים עִם נִשְׁמַת אֲבִרְהֶם יִצְחָק וַיַּעֲקֹב, שָׂרָה רַבֵּקָה רַחֵל
וְלֵאָה, וְעִם שְׂאֵר צְדִיקִים וְצַדִּיקָיוֹת שְׁבִגְנוּ עֲדוֹ. וְנֹאמֵר: אָמֵן.

FOR ONE'S EXTENDED FAMILY

יִזְכֹּר אֱלֹהִים נִשְׁמוֹת זְקֵנֵי וְזִקְנוֹתֵי, דּוֹדֵי וְדוֹדוֹתֵי, אָחִי וְאִחֹתֵי, הֵן
מִצַּד אָבִי, הֵן מִצַּד אִמִּי, שְׁהֶלְכוּ לְעוֹלָמָם, בַּעֲבוּר שְׁבִלֵי נֶדֶר אֲתָן
צְדָקָה בַּעֲדָם, בְּשֹׁכֵר זֶה תִּהְיֶינָה נִפְשׁוֹתֵיהֶם צְרוּרוֹת בְּצָרוֹר הַחַיִּים
עִם נִשְׁמַת אֲבִרְהֶם יִצְחָק וַיַּעֲקֹב, שָׂרָה רַבֵּקָה רַחֵל וְלֵאָה, וְעִם שְׂאֵר
צְדִיקִים וְצַדִּיקָיוֹת שְׁבִגְנוּ עֲדוֹ, וְנֹאמֵר: אָמֵן.

FOR MARTYRS

יִזְכֹּר May God remember the souls of (all my relatives, both on my father's side and on my mother's side), the holy and pure one who were killed, murdered, slaughtered, burned, drowned and strangled for the sanctification of the Name, because I will — without obligating myself with a vow — donate charity for their sake. In this merit, may their soul be bound up in the bond of life with the souls of Abraham, Isaac and Jacob, Sarah, Rebecca, Rachel and Leah, and with the other righteous men and women who are in Gan Eden; and let us say, Amen.

FOR FALLEN SOLDIERS OF THE ISRAEL DEFENSE FORCES

יִזְכֹּר May God remember the souls of the fighters of the Israel Defense Forces who gave their lives for the sanctification of the Name, the People and the Land; who died a heroic death in missions of liberation, defense and security. They were quicker than eagles and stronger than lions as they volunteered to assist the people and with their pure blood soaked the clods of our holy earth. The memory of their self-sacrifice and heroic deeds will never perish from us. May their souls be bound in the Bond of Life with the souls of Abraham, Isaac and Jacob, and with the souls of the other Jewish heroes and martyrs who are in the Garden of Eden. Amen.

FOR MARTYRS

יִזְכֹּר אֱלֹהִים נִשְׁמוֹת (כָּל קְרוֹבֵי וּקְרוֹבוֹתַי, הֵן מִצַּד אָבִי, הֵן מִצַּד אִמִּי) הַקְדוֹשִׁים וְהַטְהוֹרִים שֶׁהוֹמְתוּ וְשֶׁנֶּהְרְגוּ וְשֶׁנִּשְׁחַטּוּ וְשֶׁנִּשְׂרְפוּ וְשֶׁנִּטְבְּעוּ וְשֶׁנֶּחְנְקוּ עַל קְדוּשַׁת הַשֵּׁם, בְּעֵבוֹר שְׂבָלֵי גֵדֵר אֶתֶּן צְדָקָה הַזְכֵּרֶת נִשְׁמוֹתֵיהֶם, בְּשֹׁכֵר זֶה תִּהְיֶינָה נִפְשׁוֹתֵיהֶם צְרוּרוֹת בְּצִרוּר הַחַיִּים עִם נִשְׁמוֹת אַבְרָהָם יִצְחָק וְיַעֲקֹב, שְׂרָה רַבֵּקָה רַחֵל וְלֵאָה, וְעִם שְׂאֵר צְדִיקִים וְצַדִּיקוֹת שְׂבָגָן עֲדוֹן, וְנֹאמֵר: אָמֵן.

FOR FALLEN SOLDIERS OF THE ISRAEL DEFENSE FORCES

יִזְכֹּר אֱלֹהִים אֶת נִשְׁמוֹת חַיְלֵי צָבָא הַהִגְנָה לְיִשְׂרָאֵל שֶׁמָּסְרוּ נַפְשָׁם עַל קְדוּשַׁת הַשֵּׁם, הָעַם וְהָאָרֶץ, בְּתַפְקִידֵי הַגְּנָה וּבְטַחֲוֹן. מִנְּשָׂרִים קְלוּ, וּמֵאֲרִיּוֹת גָּבְרוּ, בְּהַחֲלָצָם לְעִזְרַת הָעַם, וְהִרְווּ בְּדָמָם הַטְּהוֹר אֶת רִגְבֵי אֲדָמַת קְדֻשָׁנוּ וּמִדְּבָרוֹת סִינֵי. זָכֵר עֲקֵדְתָם וּמַעֲשֵׂי גְבוּרָתָם לֹא יִסּוּפוּ מֵאֲתַנּוּ לְעוֹלָמִים. תִּהְיֶינָה נִשְׁמוֹתֵיהֶם צְרוּרוֹת בְּצִרוּר הַחַיִּים עִם נִשְׁמוֹת אַבְרָהָם יִצְחָק וְיַעֲקֹב, וְעִם נִשְׁמוֹת שְׂאֵר גְבוּרֵי יִשְׂרָאֵל וּקְדוֹשָׁיו שְׂבָגָן עֲדוֹן. אָמֵן.

KEL MOLEH RACHAMIM

After reciting Yizkor you may recite the following prayers.
It is permitted to mention many names in this prayer, but it is preferable
to recite separate prayers for men and women.

FOR AN INDIVIDUAL

O God, full of Compassion, who dwells on high, grant true rest upon the wings of the Shechinah (Divine Presence), in the exalted spheres of the holy and the pure, who shine as the resplendence of the firmament —
for the soul of (name of the deceased and that of his/her father) who has gone to his/her [supernal] world, for charity has been donated in remembrance of his/her soul; may his/her place of rest be in Gan Eden. Therefore, may the All-Merciful One shelter him/her with the cover of His wings forever, and bind his soul in the bond of life. The Lord is his heritage; may he rest in his/her resting-place in peace; and let us say; Amen.

FOR A GROUP

O God, full of Compassion, who dwells on high, grant true rest upon the wings of the Shechinah (Divine Presence), in the exalted spheres of the holy and the pure, who shine as the resplendence of the firmament —
for the souls of (names of the deceased and that of their father) who has gone to their [supernal] world, for charity has been donated in remembrance of their souls; may their place of rest be in Gan Eden. Therefore, may the All-Merciful One shelter them with the cover of His wings forever, and bind their souls in the bond of life. The Lord is their heritage; may they rest in their resting-place in peace; and let us say; Amen.

KEL MOLEH RACHAMIM

אל מלא רחמים שוכן פרומים, המצא מנוחה נכונה על פני השכינה, במעלות הקדושים וטהורים כזהר הרקיע מזהירים,

FOR AN INDIVIDUAL

FEMALE

את נשמת (name of the deceased and) שיהלכה לעולמה, בעבור שנדבו צדקה בעד הזכרת נשמתה, בגן עדן תהא מנוחתה, לכן בעל הרחמים יסתירה בסתר פנפיו לעולמים, ויצרור החיים את נשמתה, יהיה הוא נחלתה, ותנוח על משכבה בשלום, ונאמר: אמן.

MALE

את נשמת (name of the deceased and) שיהלך לעולמו, בעבור שנדבו צדקה בעד הזכרת נשמתו, בגן עדן תהא מנוחתו, לכן בעל הרחמים יסתירהו בסתר פנפיו לעולמים, ויצרור בצרור החיים את נשמתו, יהיה הוא נחלתו, וינחה על משכבו בשלום, ונאמר: אמן.

FOR A GROUP

FEMALE

את נשמות (name of the deceased and) שיהלכו לעולמן, בעבור שנדבו צדקה בעד הזכרת נשמותיהן, בגן עדן תהא מנוחתן, לכן בעל הרחמים יסתירן בסתר פנפיו לעולמים, ויצרור בצרור החיים את נשמותיהן, יהיה הוא נחלתן, ותנוחו על משכבותיהן בשלום, ונאמר: אמן.

MALE

את נשמות (name of the deceased) שיהלכו (and that of his father) לעולמם, בעבור שנדבו צדקה בעד הזכרת נשמותיהם, בגן עדן תהא מנוחתם, לכן בעל הרחמים יסתירם בסתר פנפיו לעולמים, ויצרור בצרור החיים את נשמותיהם, יהיה הוא נחלתם, וינחו על משכבותיהם בשלום, ונאמר: אמן.

Prayer for the Martyrs

Prayer for the Martyrs of the Holocaust, Martyrs of the
Israel Defense Forces and for other Jewish Martyrs

O God, full of Compassion, who dwells on high, grant true rest upon the wings of the Shechinah (Divine Presence), in the exalted spheres of the holy and the pure, who shine as the resplendence 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 sanctification of the Name, (through the hands of the German oppressors, may their name and memory be obliterated) for charity has been donated in remembrance of their souls; may their place of rest be in Gan Eden. Therefore, may the All-Merciful One shelter them with the cover of His wings forever, and bind their souls in the bond of life. The Lord is their heritage; may they rest in their resting-place in peace; and let us say; Amen.

May the All-Merciful Father who dwells in the supernal heights, in His profound compassion, remember with mercy the pious, the upright and the perfect ones, the holy communities who gave their lives for the sanctification of the Divine Name. They were beloved and pleasant in their lives, and [even] in their death were not parted [from Him]; they were swifter than eagles, stronger than lions to carry out the will of their Maker and the desire of their Creator. May our God remember them with favor together with the other righteous of the world, and avenge the spilled blood of His servants, as it is written in the Torah of Moses, the man of God: O nations, sing the praises of His people, for He will avenge the blood of His servant, bring retribution upon His foes, and placate His land -- His people. And by Your servants the Prophets it is written as follows: I will cleanse [the nations of their wrongdoings,] but for the [shedding of Jewish] blood I will not cleanse them; the Lord dwells in Zion. And in the Holy Writings it is said: Why should the nations say, "Where is their God?" Let there be known among the nations before our eyes, the retribution for the spilled blood of Your servants. And it is said: For the Avenger of bloodshed is mindful of them; He does not forget the cry of the downtrodden. Further it is said: He will render judgment upon the nations, and they will be filled with corpses; He will crush heads over a vast area. He will drink from the stream on the way; therefore [Israel] will hold its head high.

Prayer for the Martyrs

Prayer for the Martyrs of the Holocaust, Martyrs of the
Israel Defense Forces and for other Jewish Martyrs

אל מלא רחמים שוכן מרומים, המצא מנוחה נכונה על פנפי השכינה, במעלות הקדושים וטהורים כזהר הרקיע מזהירים, את נשמות (כל קרובי וקרובותי, הן מצד אבי, והן מצד אמי) הקדושים והטהורים שהומתו וְשִׁנְהֵרוּ וְשִׁנְשָׁחוּ וְשִׁנְשָׁרְפוּ וְשִׁנְטָבְעוּ וְשִׁנְחָקוּ על קדוש השם, (על ידי הצוררים הגרמנים, ימח שָׁמַם וזכרם) בעבור שִׁנְדָּבוּ צְדָקָה בְּעַד הַזְּכָרָת נִשְׁמוֹתֵיהֶם, בְּגֵן עֵדֶן תִּהְיֶה מְנוּחָתָם, לְכֵן בְּעַל הַרְחָמִים יִסְתִּירֵם בְּסֶתֶר פְּנֵפוֹ לְעוֹלָמִים, וְיִצְרֹר בְּצִרּוֹר הַחַיִּים אֶת נִשְׁמוֹתֵיהֶם, יְהִי הוּא נִחְלָתָם, וְיִנוּחוּ עַל מִשְׁכַּבּוֹתֵיהֶם בְּשָׁלוֹם, וְנֹאמֵר: אָמֵן.

אב הרחמים, שוכן מרומים, ברחמי העצומים, הוא יפקוד ברחמים, החסידים והישרים והתמימים, קהלות הקדש שמסרו נפשם על קדשות השם, הנאהבים והנעמים בחייהם, ובמותם לא נפרדו. מנשרים קלו, ומאכזות גברו, לעשות רצון קונם וחפץ צורם. יזכרום אלהינו לטובה, עם שאר צדיקי עולם, וינקום נקמת דם עבדיו השפוף. בפתוב בתורת משה איש האלהים: הרנינו גוים עמו כי דם עבדיו יקום, ונקם ישיב לצריו, וכפר אדמתו עמו. ועל ידי עבדיך הנביאים פתוב לאמר: ונקיתי דמם לא נקיתי, וי שכן בציון. ובכתבי הקדש נאמר: למה יאמרו הגוים, איה אלהיהם, יודע בגוים לעינינו נקמת דם עבדיך השפוף. ואומר: כי דרש דמים אותם זכר, לא שכח צעקת ענוים. ואומר: ידון בגוים מלא גויות מחץ ראש על ארץ רבה. מנחל בדרךך ישתה, על פן זרים ראש:

Prayer for the Welfare of the Government

He Who grants salvation to kings and dominion to rulers, Whose kingdom is a kingdom spanning all eternities; Who releases David, His servant, from the evil sword; Who places a road in the sea and a path in the mighty waters - may He bless, safeguard, preserve, help, exalt, make great, extol, and raise high the President, the Vice President, and all the officials of this land.

The King Who reigns over kings, in His mercy may He sustain them and protect them; from every trouble, woe and injury, may He rescue them. May He gather peoples under their sway, and cause their enemies to fall before them; wherever they turn, may they succeed. The King Who reigns over kings, in His mercy may He put into their heart, and into the heart of all their counselors and officials, compassion to do good with us and with all Israel. In their days and in ours, may Judah be saved and may Israel dwell securely, and may the Redeemer come to Zion. So may it be His will. Now let us respond: Amen.

Prayer for the Welfare of the Holy Land of Israel

Our Father Who is in heaven, Rock of Israel and its Redeemer, bless the holy land of Israel. Shield her with the pinion of Your kindness, and spread over us the shelter of Your peace; send Your light and truth to her leaders, ministers, and counselors, and set them aright with good counsel, from before Your Presence. Strengthen our Holy Land's defenders; give them, our God, a heritage of salvation and adorn them with a diadem of triumph; emplace peace in the Land and eternal gladness for its inhabitants.

And our brethren, the entire Family of Israel, recall them in all the lands of their dispersion and lead them quickly, with upright pride, to Zion, Your City, and to Jerusalem, the resting place of Your Name, as it is written in the Torah of Your servant Moses: Though you be banished to the end of heaven, from there HASHEM, your God, will gather you and from there He will take you. HASHEM, your God, will bring you to the Land that your forefathers inherited and you will inherit it, and He will benefit you and make you more numerous than your forefathers. Unify our heart to love and fear Your Name and to observe all the words of Your Torah, and send us quickly the offspring of David, Your righteous Messiah, to redeem those who long for Your salvation. Shine forth in the glorious majesty of Your might upon all inhabitants of Your populated world, and let every creature with breath in its nostrils proclaim: HASHEM, the God of Israel is King, and His kingdom has dominion over all. Amen, Selah!

Prayer for the Welfare of the Government

הַנּוֹתֵן תְּשׁוּעָה לַמְּלָכִים וּמְשַׁלָּה לְנַסִּיכִים, מְלַכּוֹתוֹ מְלַכּוֹת כָּל עוֹ-
לָמִים, הַפּוֹצֵה אֶת דּוֹד עֲבָדוֹ מִחֶרֶב רָעָה, הַנּוֹתֵן בַּיָּם דֶּרֶךְ וּבַיּוֹם עֲזוּמָה
נְתִיבָה, הוּא יְבָרֵךְ וַיִּשְׁמָר וַיַּצְדֵּק וַיַּעֲזֹר וַיְרַחֵם וַיַּגְדֵּל וַיַּנְשֵׂא לְמַעַלָּה
אֶת נְשִׂיא הָאָרֶץ וּמִשְׁנֵהוּ וְאֶת כָּל שְׂרֵי הָאָרֶץ.

מְלֶךְ מַלְכֵי הַמְּלָכִים בְּרַחֲמָיו, יְחִים וַיִּשְׁמָרם, וּמְכַל צָרָה וְגִזּוֹן וְנֹזֵק יַצִּי-
לָם. וַיְדַבֵּר עִמָּם תַּחַת רְגְלֵיהֶם, וַיִּפִּיל שׁוֹנְאֵיהֶם לְפָנֵיהֶם, וּבְכָל אֲשֶׁר
יִפְנוּ יַצִּילֵהוּ. מְלֶךְ מַלְכֵי הַמְּלָכִים בְּרַחֲמָיו יִתֵּן בְּלִבָּם, וּבְלֵב כָּל יוֹעֵז-
צִיָּהם וְשָׂרֵיהֶם, רַחֲמָנוּת, לַעֲשׂוֹת טוֹבוֹת עִמָּנוּ וְעַם כָּל יִשְׂרָאֵל. בֵּי-
מֵיהֶם וּבְיָמֵינוּ תִּשְׁעַע יְהוּדָה, וַיִּשְׂרָאֵל יִשְׁכּוֹן לְבֶטַח. וּבֵא לְצִוּוֹן גּוֹאֵל.
וְכֵן יְהִי רְצוֹן. וְנֹאמַר: אָמֵן.

Prayer for the Welfare of the Holy Land of Israel

אֲבִינּוּ שֶׁבַשְׁמַיִם, צוֹר יִשְׂרָאֵל וְגוֹאֵלוֹ, בְּרַךְ אֶת אֶרֶץ יִשְׂרָאֵל, הַגּוֹ-
עֲלֶיהָ בְּאַבְרַת חֶסֶדָה, וּפְרָשׁ עָלֶיהָ סֶפֶת שְׁלוֹמָה, וּשְׁלַח אֹרֶךְ וְאַמְתָּה
לְרֵאשִׁייה שְׂרֵיהָ וַיּוֹעֲצֶיהָ, וְתִקְנָם בְּעֵצָה טוֹבָה מִלְּפָנֶיהָ. חֲזַק אֶת יְדֵי
מַגְנֵי אֶרֶץ קְדֻשָּׁנוּ, וְהַנְּחִילֵם אֱלֹהֵינוּ יְשׁוּעָה, וְעֲטַרְתָּ נֶחֱחוֹן תַּעֲטַרְם,
וְנִתַּת שְׁלוֹם בְּאֶרֶץ וּשְׁמַחַת עוֹלָם לְיוֹשְׁבֵיהָ.

וְאֶת אַחֲינוּ כָּל בֵּית יִשְׂרָאֵל, פִּקְדָה נָא בְּכָל אַרְצוֹת פְּזוּרֵיהֶם, וְתוֹלִיכֶם
מִהֶרֶה קוֹמְמִיּוֹת לְצִוּוֹן עִירָה, וְלִירוּשָׁלַיִם מִשְׁכַּן שְׁמָה, פִּפְתּוֹב בְּתוֹרַת
מִשְׁעָה עֲבָדָה: אִם יִהְיֶה נִדְחָה בְּקִצָּה הַשָּׁמַיִם, מִשָּׁם יִקְבְּצֶה יְהוָה אֱלֹהֵיהָ,
וּמִשָּׁם יִקְחֶהָ. וְהִבְיֵאֶה יְהוָה אֱלֹהֵיהָ אֶל הָאָרֶץ אֲשֶׁר יָרְשׁוּ אֲבֹתֶיהָ וִירְשׁוּ-
תָהּ, וְהִיטְבֶהָ וְהִרְבֶּה מֵאַבְתֵּיהָ. וַיַּחַד לְבַבְנוּ לְאַהֲבָה וְלִירְאָה אֶת שְׁמָה,
וְלִשְׁמֹר אֶת כָּל דְּבָרֵי תוֹרָתָהּ, וּשְׁלַח לָנוּ מִהֶרֶה בֶּן דָּוִד מְשִׁיחַ צְדָקָה,
לְפָדוֹת מַחְפֵי קִץ יְשׁוּעָתָהּ.

וְהוֹפֵעַ בְּהֵדֵר גָּאוֹן עֲזָה, עַל כָּל יוֹשְׁבֵי תֵבֵל אַרְצָהּ, וַיֹּאמֶר כָּל אֲשֶׁר
נִשְׁמָה בְּאִפּוֹ: יְהוָה אֱלֹהֵי יִשְׂרָאֵל מְלֶךְ, וּמְלַכּוֹתוֹ בְּכָל מְשָׁלָה. אָמֵן.
סְלָה.

Psalm 20

לְמַנְצִיחַ, מִזְמוֹר לְדָוִד. יַעֲנֶה ה', בְּיוֹם צָרָה; יִשְׁגָּבֶה, שֵׁם אֱלֹהֵי יַעֲקֹב. יִשְׁלַח-עֲזָרָה מִקֹּדֶשׁ; וּמִצִּיּוֹן, יִסְעֲדֶךָ. יִזְכֹּר כָּל-מִנְחֹתֶיךָ; וְעוֹלֹתֶיךָ יִדְשָׁנָה סֵלָה. יִתֵּן-לְךָ כִּלְבָבָהּ; וְכֹל-עֲצָתֶךָ יִמְלֵא. גִּרְנָנָה, בִּישׁוּעָתֶךָ וּבְשֵׁם אֱלֹהֵינוּ נִדְגַל; יִמְלֵא ה', כָּל-מִשְׁאֵלוֹתֶיךָ. עֲתָה יִדְעֵתִי כִּי הוֹשִׁיעַ ה', מְשִׁיחוֹ יַעֲנֶהוּ, מִשְׁמֵי קֹדֶשׁ בְּגִבְרוֹת, יִשַׁע יִמְיָנוּ. אֱלֹהֵי בְּרָכָב, וְאֱלֹהֵי בְּסוּסִים; וְאַנְחָנוּ, בְּשֵׁם-ה' אֱלֹהֵינוּ נִזְכִּיר. הַמֶּלֶךְ, פָּרְעוֹ וְנִפְלוּ; וְאַנְחָנוּ קַמְנוּ, וְנִתְעוֹדֵד. ה' הוֹשִׁיעָה הַמְּלִיכָה, יַעֲנֵנוּ בְּיוֹם-קִרְאָנוּ.

1. For the Conductor, a psalm by David. 2. May the Lord answer you on the day of distress; may the Name of the God of Jacob fortify you. 3. May He send your help from the Sanctuary, and support you from Zion. 4. May He remember all your offerings, and always accept favorably your sacrifices. 5. May He grant you your heart's desire, and fulfill your every counsel. 6. We will rejoice in your deliverance, and raise our banners in the name of our God; may the Lord fulfill all your wishes. 7. Now I know that the Lord has delivered His anointed one, answering him from His holy heavens with the mighty saving power of His right hand. 8. Some [rely] upon chariots and some upon horses, but we [rely upon and] invoke the Name of the Lord our God. 9. They bend and fall, but we rise and stand firm. 10. Lord, deliver us; may the King answer us on the day we call.

Mourners Kaddish

Yitgadal v'yitkadash sh'mei raba (Cong.: Amen)	וַיִּתְגַּדַּל וַיִּתְקַדַּשׁ שְׁמֵהּ רַבָּא אָמֵן
b'alma di-v'ra chirutei, v'yamlich malchutei v'yatz-mach pur-konay vi'ko-rayv me'shei-chai (Cong.: Amen)	בְּעֵלְמָא דִּי בְרָא כְרֵעוּתֵיהּ וַיַּמְלִיךְ מַלְכוּתֵיהּ. וַיַּצְמַח פּוּרְקָנֵיהּ. וַיַּקְרֵב מְשִׁיחֵיהּ אָמֵן
B'chayeichon uvyomeichon uvchayei d'chol beit yisrael, ba'agala uvizman kariv, v'im'ru: (Cong.: Amen, Y'hei sh'mei raba m'varach l'alam ul'almei almaya. Yis-boraych)	בְּחַיֵּיכוֹן וּבְיוֹמֵיכוֹן וּבְחַיֵּי דְכָל בֵּית יִשְׂרָאֵל בְּעֵגְלָא וּבְזִמְן קָרִיב וְאָמְרוּ אָמֵן. אֲמֵן יְהֵא שְׁמֵהּ רַבָּא מְבָרַךְ לְעָלְמַי וּלְעָלְמֵי עֲלְמַיָּא יִתְבָּרַךְ
Y'hei sh'mei raba m'varach l'alam ul'almei almaya. Yis-boraych v'yish-tabach, v'yispo'ar v'yisromam v'yisnaseh, v'yishadar v'yis'aleh v'yis'halal sh'mei d'kud'sha, b'rich hu, (Cong.: Amen)	יְהֵא שְׁמֵהּ רַבָּא מְבָרַךְ לְעָלְמַי וּלְעָלְמֵי עֲלְמַיָּא יִתְבָּרַךְ, וַיִּשְׁתַּבַּח וַיִּתְפָּאֵר, וַיִּתְרוֹמַם וַיִּתְנַשֵּׂא, וַיִּתְהַדָּר וַיִּתְעַלֶּה, וַיִּתְהַלַּל, שְׁמֵהּ דְּקֻדְשָׁא בְרִיךְ הוּא אָמֵן
l'eila min-kol-birchasa v'shirasa, tushb'chasa v'nechemosa da'amiran b'olma, v'im'ru: "amen." (Cong.: Amen)	לְעֵלְא מִן כָּל בִּרְכַתָּא וְשִׁירָתָא תְּשֻׁבְחָתָא וְנַחֲמָתָא דְּאֲמִירָן בְּעֵלְמָא וְאָמְרוּ אָמֵן
Y'hei sh'loma raba min-sh'maya v'chayim tovim aleinu v'al-kol yisrael, v'im'ru: "amen." (Cong.: Amen)	יְהֵא שְׁלֹמָא רַבָּא מִן שְׁמַיָּא וְחַיִּים טוֹבִים עָלֵינוּ וְעַל כָּל יִשְׂרָאֵל וְאָמְרוּ אָמֵן אָמֵן

Take three steps back and say the following:

Oseh shalom bimromav, hu ya'aseh shalom aleinu v'al kol yisrael, v'imru: "amen." (Cong.: Amen)	עֹשֶׂה שְׁלוֹם בְּמְרוֹמָיו. הוּא יַעֲשֶׂה שְׁלוֹם עָלֵינוּ. וְעַל כָּל יִשְׂרָאֵל וְאָמְרוּ אָמֵן אָמֵן
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Laws and Customs



The ancient custom of recalling the souls of the departed and contributing to charity in their memory is rooted in the fundamental Jewish belief in the eternity of the soul. When physical life ends only the body dies, but the soul ascends to the realm of the spirit where it regularly attains higher levels of purity and holiness.

When this life is over, the soul can no longer perform good deeds; that method of attaining merit is the sole province of mortal man. But there is a way that the disembodied soul can derive new sources of merit. History is a continuum. If we, the living, give charity or do good deeds due to the lasting influence or in memory of a departed parent or other loved one, the merit is truly that of the soul in its spiritual realm. Moreover, God in His mercy credits our deed to the departed one because he or she too would have done the same were it possible. Even if the departed one was too poor to have made contributions to charity, the soul benefits nonetheless, because it may be assumed that he or she would have been charitable, had sufficient means been available.

The customs of pledging to charity on behalf of the departed and of praying for their Souls are recorded in the Code of Jewish Law. It is explained that the proper name of the day Yom Kippur is actually Yom Hakippurim, the plural tense. It is for this reason the holiday of Yom HaKippurim is in the plural, because there are indeed two atonements — one for the living and one for the dead. Consequently, it is incumbent upon the living to seek ways to bring spiritual benefits upon their departed parents and other loved ones.

There are other reasons, too, for Yizkor. One explanation is that we recall the dead as a prod to repentance, because the reminder that life is fleeting helps to make us humble and contrite. An opposite point of view is that we invoke the memory of righteous parents and others so that their memory will act on our behalf before the Heavenly Court.

It is for all these reasons that Yizkor is one of the highlights of the service. The reason is neither emotional nor sentimental—although it is

undeniable that Yizkor touches the most sentimental chords in the human heart—but because of the spiritual benefits it confers, both above and below.

The earliest source of the Yizkor custom is in the Midrash which cites the custom of recalling the departed and pledging charity on their behalf. Ashkenazic Jewry's custom of reciting Yizkor not only on Yom Kippur but also on Pesach, Shavuot and Shemini Atzeres is of a later origin, possibly the time of the Crusades when bloody massacres wiped out many Jewish communities and seriously hurt many others.

What is Done in the First Year of Mourning?

During the first year of mourning, the mourner should not recite "Yizkor" at all. This is because "Loud and uncontrolled expressions of grief" are perfectly natural during the first year when the pain may still be raw.

The Talmud says that by the mercy of Hashem which allows the living to continue to live, the process of "forgetting" begins to set in, in general, sometime within the first year. This allows the mourner to begin to look beyond the gaping hole in his or her life, and proceed with the process of "normal" living, but with indelible memories retained of the loved ones who have departed.

Is a "Minyan" Required?

No, although both "Yizkor" and "E-l Malei Rachamim" are intended to be recited in the synagogue, in the presence of a "minyan". If one finds himself or herself away from a synagogue, he or she may recite the "Yizkor" prayer even in the absence of a "minyan."

Kindling of a "Yahrtzeit" Light

One should definitely light a "Yahrtzeit" Candle prior to the onset of Yom Kippur, in commemoration of the soul(s) of one's parent(s), together with the other candles.

The Mourners of Zion



Question: I was wondering about the traditional words of consolation said to mourners: "May the Almighty comfort you amongst the mourners of Zion and Jerusalem." What exactly is the consolation in those words? How is comparing the loss of a loved one to the destruction of Jerusalem by the Romans two thousand years ago supposed to make me feel any better?

Answer: There are several parallels between the fall of Jerusalem and the passing of a soul. By contemplating these, the mourners can find a profound message of hope.

- You're not alone. Although the destruction of Jerusalem would have directly affected those who lived there the most, nevertheless it was a national tragedy. All Jews, including those who lived far from Jerusalem, were deeply pained at the loss of their holy city. It gave strength and courage to the Jerusalemites to know that the entire people was feeling their pain. So too, although it is the family that is mourning for their loss, the entire Jewish people share in their sorrow at the passing of one of our own. This is comfort in knowing that your sorrow is being shared by your people.

- It isn't forever. After two millenia we still mourn for the loss of Jerusalem, but the Jewish people have never lost hope that Jerusalem will one day be rebuilt. In a similar way, we mourn the loss of our loved ones, but we have faith that we will one day be reunited with them, for our prophets have promised that the dead will come back to life in the Messianic era. This is comfort in knowing that the separation, as painful as it is, is only temporary.

- They're still with us. While the Romans were able to destroy the buildings of Jerusalem, its spirit and inner holiness were beyond

their reach. No enemy can destroy the soul of Jerusalem, and even today it remains the Holy City. So too, death can only take away the physical persona, but the soul lives on. Even after their passing, our loved ones are with us in spirit. They strengthen us when we face challenges, and they smile with us when we celebrate. While we can no longer see them, we can sense their presence. This is comfort in knowing that we are never really apart.

None of this denies the pain and sorrow of death. But it may take the edge off that pain to know that, like Jerusalem, the soul has eternal powers that even death can't conquer. Your grandma was the pillar and backbone of your family. She will always be there when you need her.

And she'll be there whenever you need her, because the soul never dies, and a soul-connection like the one you had with your grandmother is eternal.

Article written by Aron Moss,
www.JewishParadiseValley.com/300864

In Loving Memory of



Gad ben Sima Gonen, Father
Lovingly Remembered By Dan Gonen



Irwin William Kaiser, Devoted Father and Husband
Lovingly Remembered By June Kaiser



A decorative border with ornate floral and scrollwork designs in each corner, framing the central text.

In Loving Memory of
Anne-Rachel Aberbach

You will be remembered
in everything we do.

Steve, Jordan and Olivia Lee



In Loving Memory
of
Leonard Saltz z'l

Miranda Saltz

A decorative border with ornate floral and scrollwork designs in each corner, framing the central text.

In Memory of
Daniel Leibsohn

In Memory of
Harry Zoller

In Memory of
Mark and Betty Leibsohn

Lovingly Remembered By
The Leibsohn Family




In Loving Memory
of
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Dara S Goroff



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by
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In Memory of our Fathers

Jerry Mandel

Yakov ben Chaim

Michael I. Cucher

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In Memory of our Beloved Mothers

Mildred Mandel

Malka bas Ephraim

Sylvia S. Cucher

Shifra bas Moshe

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Fred and Linda Cucher





In Loving Memory of
Eli and Betty Midler
Nazima Sayegh

Forever in our hearts
Mike and Karen Sayegh



In Memory of
Leah Bas Pearl

Lovingly Remembered



In Loving Memory of:
Ralph & Shirley Nagel
Rose Finkelstein
Arlene Kane



With gratitude,
Mark & Andrea Finkelstein



In Loving Memory of
Frieda Brenner, Mother
Leo Brenner, Father
Eva Kleifield, Mother
Isadore Kleifield, Father
Alfred Kleifield, Brother
Jerome Kleifield, Brother

Lovingly Remembered By
Arnold and Anita Brenner





In Memory of my dear father
Barney Miller - Baruch Ben Zisl

Lovingly Remembered By
Efrem and Cheryse Miller



In Loving Memory of:
Jeannette Sandler Kitei
Sol Henry Kitei
Ruth Dumin
B. Louis Dumin
Morris Sandler



With gratitude,
Lynn and Frank Kitei

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