



The Jewish Center
PRINCETON • NEW JERSEY

YIZKOR BOOK OF REMEMBRANCE



5782



YIZKOR SERVICE

Remembering Our Departed Loved Ones

Yizkor is recited four times a year.

YOM KIPPUR – SEPT. 16, 2021

PASSOVER – APRIL 16, 2022

SHEMINI ATZERET – SEPT. 28, 2021

SHAVUOT – JUNE 5, 2022

Dear Friends,

Our Memorial Book allows us to remember our loved ones during the Yizkor Memorial service and beyond. Remembering family and friends whose lives helped shape the people we have become, and the people we are becoming is an important element of our service on Yom Kippur and the three Pilgrimage festivals, the three other times each year when we recite Yizkor Prayers. There is pain in evoking the memory of our loved ones, even as we pray that the sweetness of those memories will add beauty to our lives. We Jews have developed a particular expertise in our ability to experience both the bitter and the sweet simultaneously. Even as we prepare to usher in the New Year with anticipation and gratitude, we remember that to be human also involves the experience of loss. One aspect of our humanity is to have the ability to remember.

On these High Holidays we will say the phrase “*zochraynu l’Chaim*/remember us for life” many times. We evoke the idea that even with all the pain in our lives and in the world, we want to remain in this world, we want to remember our loved ones and to live lives that bring honor to them. When Jews come together you will often hear us wish each other “*l’Chaim*-’To Life!” *l’Chaim* is not a wish for good health or good luck, nor a prayer or a petition, for God has already given us life. To say *l’Chaim* is to affirm our faith in the goodness and the holiness of life even when life is difficult and painful. It is also an affirmation of gratitude for the many blessings that we have already been given. As a people, we have been willing to say *l’Chaim* in the midst of great suffering and great sorrow. And as individuals, our willingness to say *l’Chaim* is a sign that life is precious and holy, even when it is painful. In this coming year, may each of us merit the gift of the power of the phrase *l’Chaim*-so that we may live fully though celebration and sorrow as we incorporate the ideals of our loved ones in our lives.

In the pages that follow please see a brief guide to Jewish funeral and mourning rituals. We hope this will be helpful for those in their times of need.

With Blessings,

Rabbi Andrea L. Merow

Cantor Jeffrey Warschauer

זכר צדיק לברכה



*The Memory of the Righteous
is a Blessing*

*We miss you,
Rabbi Adam Feldman ^{z"l}*

We are so thankful for the love and guidance of Rabbi Adam Feldman, who guided us and helped us grow as a congregation and as individuals.

He sought us out when we were struggling, listened compassionately, and helped us to overcome obstacles. He taught us with enthusiasm, connecting us to Torah and to each other.

He modeled for us from the bima his passion for Judaism, Israel, and our B'nai Mitzvot. He sought us out when we were struggling, listened carefully, and helped us to overcome obstacles. He advocated for strong Jewish identity for all our families. He taught us with enthusiasm, connecting us to Torah and to each other.

He deepened our ties with leaders in the broader Princeton community, making friends we could call on in times of trouble. He helped nurture and lead community organizations he cared about deeply, like the hospital's Religious Ministries department that he cofounded and the Princeton Clergy Association.

He mentored the Jewish Center's leaders, providing a steady hand as he advocated for the interests of the congregation as a whole.

He galvanized bold programs that created memories for Princeton congregants, like reuniting Holocaust Torahs from the small Czech village of Susice for Yom Ha-Shoah, lighting 834 menorahs together in celebrating Hanukkah at the Princeton Airport, enabling individuals and families to join the sofer as she inscribed the finishing letters in our repaired Torah.

As we move forward as a congregation, we are so grateful for the work Rabbi Adam Feldman did in giving us a solid base and the courage to step forward spiritually.

“The memory of the righteous shall be a blessing.”

At this memorial hour
we recall our founding member, congregants, and loved
ones of our congregational family
who passed away in 578 .

OUR FOUNDING MEMBERS

Marjorie Horowitz

OUR CONGREGANTS

Ellen Sharfstein Avins	Rabbi Dr. Robert Goldenberg	Alan Markowitz
Roslyn Denard	Gil Gordon	Albert Medwin
Norman Denard	Alvin Gordon	Arlene Miller
Arthur Fein	Lenore Gordon	Irving Newman
Sheldon Friedman	Marjorie Horowitz	Rabbi David Wolf Silverman
	Phyllis Marchand	

LOVED ONES OF OUR CONGREGATIONAL FAMILY

Avram Bar-Cohen	Elisabeth Joseph	Lois Ruth Seidler
Bruce Becker	Lillian Kaye	Oved Soffer
S. Edmund Berger	David Levin	Ruben Souroujon d'Alcala
Bernice "Bunny" Bloom	Albert Medwin	Harold Starr
Alfred DiGiacomo	Elaine Merkovitz	Marjorie Stenerson
Nikki Feldman	David P. Mraovitch	Naomi Wahrman
Kathleen Gressett	Ellie Nunes	Gladys C. Weisberger
Samuel Haber	Sheldon Reich	Barry David Weiss
Peter Idstein	Leonard Reiffe	Elaine Yaffe
	Barbara Rossman	

Eternal God, Source of all mercy, give us the gift of remembering. May our memories of the departed be both tender and true, undiminished by time, not falsified by sentimentality. Let us recall them and love them as they were. Give us the gift of tears. Let us express our sense of loss, our sorrow, and our pain, as well as our gratitude and love. Give us the gift of prayer. May You comfort us with an open heart and trusting faith. Give us the gift of hope. May we always believe in the beauty of life, the power of goodness, the right to joy. May we surrender our being, and the souls of the departed, to Your eternal compassion.

(names included are as of 9/14/21) – we apologize for any inadvertently left off)

“The memory of the righteous shall be a blessing.”

At this memorial hour
we recall our past presidents and founding members
who passed away.

PAST PRESIDENTS

Seymour Bogdonoff	Maurice Glicksman	Leonard Hymerling
Reuben Cohen	George Goldsmith	Ernest Lynton
Norman Denard	Alvin Gordon	William Miller
Jess Epstein	Gil Gordon	Dexter Neadle
Joseph Fath	Irwin Gordon	Murray Reich
Richard B. Fishbane	Herbert M. Gurk	Roslyn Staras
Alvin E. Gershen	Bernard Hershenov	

FOUNDING MEMBERS

Louis and Minnie Abrams	Nathan and Anita Kasrel
Henry and Susan Abrams	Ernest and Adele Kaufman
William and Esther Abrams	Otto and Ruth Kaufman
Murray and Ruth Bailey	William and Ruth Kleinberg
Harry and Cecilia Ballot	Jerome and Phyllis Kurshan
Marver and Sheva Bernstein	Rabbi Irving and Sarah Levey
Harriet and Seymour Bogdonoff	William and Bernice Miller
Alice Braverman	Benjamin and Violet Miller
Sarah Braverman	Julius and Laura Peskin
David and Helen Brener	Avner and Marion Robinson
Joseph and Stella Caplan	Aaron and Libby Salkin
Jess and Marion Epstein	Louis Schleifer
Gussie Felsher	Rubin and Blanche Schwartzstein
Meyer and Helen Goldstein	Esther Schwartzstein
Milton Horowitz	Percy and Bess Siskowitz
Marjorie Horowitz	Arthur and Dorothy Tobolsky
Leonard and Madeline Hymerling	Paul and Eunice Urken
Abraham and Rosalind Kahane	Nathan and Fanny Wolman

These We Remember

Barry Ableman & Linda Rosenberg

Lester Ableman
Shirley Ableman

Jeffrey & Kathleen Abrams

Murry Abrams
Iris Abrams

Adele Agin

*Norman Agin
Mildred Finerman
Harry Finerman
Luisa Zauli

Jeffrey Albert & Marian Bass

Goldie Bass
Motel Bass
Richard Albert

Fran & Assaf Amir

Sylvia Sandler
Louis Sandler
Michal Amir
Yosef Amir
Marjorie Sternson

Carolyn Angoff

*William Angoff
*Eleanor Angoff
Mary Sachar Wolk
Simon Wolk

Avi Argaman

Meir Argaman

Craig, Meta, & Daedalus Arnold

Beverly Arnold

Cathy & Brad Bailey

James H. Quartner

The Bar-Cohen Family

Avram Bar-Cohen

Steven & Shelley Barnett

Alexander Barnett
Celia Barnett
Leon Hirsch
Blanche Hirsch
Warren Hirsch

Olga Barsky

Baruch Israel
Vladislav Barsky

Meryl Baurmash

*Daniel J. Wagner
Harold Baurmash
Lila Baurmash
Edith Finkelstein

The Behar Family

Max Galen
Josephine Galen
Nessim Behar
Rachel Behar

*Indicates person being remembered was a congregant.



We Remember Them

by Sylvan Kamens & Rabbi Jack Riemer

In the rising of the sun and in its going down,
we remember them.

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

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

In the blueness of the sky and in the warmth of summer,
we remember them.

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

In the beginning of the year and when it ends,
we remember them.

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

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

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

So long as we live, they too shall live,
for they are now a part of us,
as we remember them.



These We Remember

Carrie & Michael Bernstein

Warren Weinstein

Ruth & Bill Besser

Karen Besser

Jeremy & Jen Black

Rosalynnda Black

Leslie & Stephanie Blau

Aurelia Blau

Eugen Blau

Maria Eisner

Miklos Eisner

William Eisner

Bleyman & Ginovker Family

Igor Bleyman

Georgiy Ginovker

Rita Alperovich

Sarah Hasdan-Bleyman

Eliezer Bleyman

Sterna Kogan

Aaron Leybovsky

Dina Gaukhman

Mera Ginovker

Israel Ginovker

Boris Alperovich

Michael & Beatrice Bloom

Alfred Bloom

Bernice Bloom

Ruben Souroujon D'Alcala

Harold Borkan

* Jean Borkan

Dora Borkan

Fred Philip Borkan

Betty Borkan Chait

Ellen & Stewart Borrow

* Rita Fishman

Daniel Brent & Sally Steinberg-Brent

Norma Brent

Alfred H. Brent

Howard L. Steinberg

Lylian E. Alsofrom

Joseph Alsofrom

Schary Ruth Silberstein

Jacalyn Susan Silberstein

Miriam Silberstein

Don J. Silberstein

Samuel Henry Estrin

Ann Alsofrom

Randall & Deborah Brett

Betty Lieber

Boruch Lieber

Muriel Brett

Herbert Brett

William Berns

Ann Berns

Lester Brett

Helen Brett

Daniel and Elissa Brito

Mark Zaidel

Joan Zaidel

*Indicates person being remembered was a congregant.

These We Remember

Sara Bucholtz & Talia, Dena & Ilan Feldman

* Rabbi Adam S. Feldman
Nikki Feldman

Thomas & Claire Calandra

Leo Lukowsky
Estelle Lukowsky

Philip & JoAnn Carchman

Abraham H. Carchman
Dorothy P. Carchman
Eddie Carmel
Aaron Pines
Harold V. Gardenswartz

Ira & Linda Cheifetz & Family

* Stacy Cheifetz Marino
Adele Cheifetz
Bernard Cheifetz
Leslie Cheifetz
Rosalind Spielsinger
David Spielsinger

Denise, Shay, Noah and Etana Cheskis

Marilyn Cheskis-Lear

Marc & Marcie Citron

Harry Ruttenberg
Sylvia Ruttenberg
Max Citron
Ann Citron

Peter Constantin

* Susan Constantin

Lewis & Lynn Coopersmith

Ann Blair
Sidney Blair
Gertrude Coopersmith
Hyman Coopersmith

Barbara Curran

Morris Lebowitz
*Ann Lebowitz
Martin H. Perle
Eugene D. Perle
*Lowell F. Curran Jr.

Judy Diamond

* Rabbi James S. Diamond

Marc, Sharon, Eric & Jason Diamondstein

L. Myron Diamondstein
Samuel Zvi Fichman Haber

Paul Duberstein & Nancy Talbot

Herman Duberstein
Irene Rosen
Jack Schneider
Rose Schneider
Seymour Schneider
Rena Talbot
Ross Talbot

These We Remember

Fred Edelman & Sherry Meyer

Linda Edelman
Samuel Edelman
Marion Edelman
Albert Gunther
Tillie Gunther
Terry Gunther
Roberta Volinsky

Ruth Fath

*Joseph Fath
Nettie Schreiber
Morris Schreiber

Ludwig Fath
Edith Fath

Frances Zeitler Edelman

Ruth Turim
Arthur Turim
Irwin Turim
*Johanna Friedman

Michael & Lori Feldstein

*Nathan Feldstein
*Ruth Feldstein
Carole Katz
Joseph Katz
*Richard Fishbane
*Lonny Kaplan
*Merrye Shavel-Hudis
*Rabbi Adam Feldman
*Gil Gordon

Suzanne Esterman & Family

Michael Esterman
Carolyn McKeegan Calvaruso
Jack McKeegan

Stephen & Barbara Felton

Eva Wasserman
Victor Feldstein
Stasia Feldstein
Mina Gillers
Sophie Slutsky
Louis Slutsky

Michael & Susan Falcon

Faye Wallstein
Sydney Wallstein
Sara Schneider
Sam Schneider

When All That's Left Is Love

by Rabbi Allen S. Maller

When I die
If you need to weep
Cry for someone
Walking the street beside you.
You can love me most by letting
Hands touch hands, and
Souls touch souls.
You can love me most by
Sharing your *Simchas* (goodness) and
Multiplying your *Mitzvot* (acts of kindness). You
can love me most by
Letting me live in your eyes
And not on your mind.
And when you say
Kaddish for me
Remember what our
Torah teaches,
Love doesn't die
People do.
So when all that's left of me is love
Give me away.

These We Remember

Joanne Reiffe Fishbane

*Richard B. Fishbane
Fran Fishbane
Jordan Fishbane
Stella Reiffe
Philip Reiffe
Leonard Reiffe

Edward Flax & Deirdra Silver

Uriel Flax
Ruth Gluck Flax
William Silver
Frieda Silver
Jack Silver
Rene Baron Hennesey
Roberta Baron
Murray Delman
Esther Silver Delman
Ellen Richman Saltzberg
*Rabbi Adam Feldman

Bernie & Judi Fleitman

Israel H. Steinberg
Anne Segal Steinberg
Harry Fleitman
Martha Fleitman

Bobbi & Barry Freedman & Family

*Gerald H. Freedman
Estelle and Irving Bach
*Anne Freedman

Eliot & Marsha Freeman

Robert Freeman
Gertrude Freeman
Sol Kessler
Ethel Kessler
Samuel Kessler
Sadie Dovberg
Mollie Stermer

Gary & Susan Friedman

Manny (Emanuel) Lev Friedman
Albert Rich
Pearl Rich
Wilbur Friedman

Harold Heft & Martha Friedman

Arrel Friedman
Cecile Friedman
Herb Heft
Shirley Heft
*Ira Weinstein, MD
Robin Weinstein

Seymour & Dorothy Friedman

Benjamin Uslip
Sarah Uslip
Max Friedman
Ida Friedman

These We Remember

David & Donna Gabai

Evelyn & Sam Gabai
Evelyn & Hy Gabai
Evelyn & Jules Strauss

Lew & Barbara Gantwerk

Samuel Gantwerk
Belle Gantwerk
Sarah Meyers
Hyman Meyers

David & Andrea Gaynor

Adrian J. Gaynor
Lillian Goldfarb Gaynor
Ruth Mann Lamb
George Lamb
Esther Betty Singer

Bernice Gelzer

*Arnold Gelzer

Jonathan & Ilene Gershen

*Mildred B. Gershen
*Alvin E. Gershen
Frances P. Blaine
Arthur M. Blaine
Jennie Gershen
Hyman Gershen
Riviera Parish
Arthur Parish
Dora Luchtan
Chaim Luchtan
Chaim Dubowska

Benjamin & Debbi Gitterman

Marilyn Gitterman
Jack Gitterman

Stephanie Gittleman

*Bob Gittleman
David Gittleman
Minnie Faktor Gittleman
Miriam Flaster Leibman
Samuel Liegman
Janet Klane
Joel Klane
George Gittleman
Rose Faktor

Wilma Solomon & David Goldberg

Edward M. Solomon
Bess Saslaw Solomon
Dorothy Eckman Solomon
Abe Solomon
Ida F. Solomon
Zena Flaster
Irwin "Dady" Goldberg

Ken & Ellen Goldblatt

Alvin Goldblatt
Anne Goldblatt
George Lieblein
Freda Lieblein
Edward Lieblien
Ray Sorrell
Ben Lieblein
Frida Kahn

*Indicates person being remembered was a congregant.

These We Remember

Samuel & Irene Goldfarb

Max Goldfarb
Fannie Sams Goldfarb
Fred Aaron Goldfarb
Ruth Joan Goldfarb
Jean Goldfarb
Sherres Kahn
Philip Dale
*Lucie Mintz Dale
Martin Albert Dale

Ken & Michelle Goldman

Stanley Goldman
Michael Lesnick, Jr.
Michael Lesnick, Sr.
Lillian VanderBrook
Irwin Levine
Sandra Pikoff
Harvey Pikoff

Lewis Goldshore

Morris Goldshore
Lea Goldshore
PVT. Louis Goldshore
Coppel Goldshore
Pia Goldshore

Dr. Joan Goldstein

Ethel Goldstein
Harry Goldstein
Dr. Michael Joseph Goldstein

Jerry & Vera Goodkin

Nathan Goodkin
Augusta Goodkin
Emil Herman, M.D.
Margaret Herman
Bela Burger, M.D.
Bella Burger
Baba Burger
Anna Burger, M.D.
Janos Burger, Ph.D.
Vera Bacsikai, Ph.D.
William Burger
Sara Burger

Joan & Larry Goodman

Jennifer Goodman
Selma Miller
Albert Miller
Marion Goodman
Harold Goodman

Felice Gordon

Mark Gordon
Bernard Gordon
Mary Gordon
Robert Dosik
Beatrice Dosik
Paul Dosik

These We Remember

Ellen Gordon

*Gil E. Gordon
Sylvia Gordon
Moe Gordon
Bernard Steinberg
Shirley Steinberg

Linda Greenstein & Evan Greenstein

*Michael Greenstein
Albert Kanter
Doris Kanter
Leo Greenstein
Sylvia Greenstein
Judith Greenstein Grabel
Aaron Greenstein

Jeff & Debbie Gross

Louis Fisher
Irwin Gross
Kurt Gerstmann

Jonathan & Susan Gross

*Jacob Kodner
Sylvia Kodner
Henrietta Light Gross
Barbara Wood

Leonard & Evelyn Grossman

*Amy Marlene Grossman
Pearl Grossman
Samuel Grossman
Richard Grossman
Ernst Joseph
Elisabeth Joseph

Maxine Gurk

* Herbert M. Gurk
Jean Gurk Bricklin
Benjamin Sol Gurk
Helen Auerbach
Bernard A. Auerbach

William Hartman & Ellen Hirsh

Charles Henry Hirsh
Karen E. Steitz
Mortimer S. Hartman

Harriet Heilweil

* Israel Joel Heilweil

Joel Heymsfeld

*Susan Heymsfeld
Eleanor Marvin
Ralph T. Heymsfeld
Marjorie Cornacchio
William T. Goldsmith

These We Remember

Herb & Carol Horowitz

Louis A. Horowitz
Helen D. Horowitz
Phillip Schiff
Ruth M. Schiff
Jeanne Talpers
Wynne Wu
Rachel Jacobs

Steve & Randy Hubert

Selmar Hubert
Esther Karafin
Harold Karafin
Lillian Briskin
Isadore Briskin

Steve, Loel, Suzanne, Dean & Ronen Hudis & Shoshannah Levitt

*Merrye Shavel-Hudis
Ann Hudis
Morris Hudis
*Gloria Shavel
*Ruth Feldstein
Dan Levine
Ira Fink
*Matt Shavel

Hanan & Helaine Isaacs

George Isaacs
Frederick Sheinberg
Shirley Sheinberg
Reeva Isaacs

Bret & Lisa Jacknow

Barry Jacknow

Steven & Sara Just

Jeanette Schuback
Emanuel Schuback
Diana Schuback
Rae Just
Leo Just
Ruth Singer
Jessie Eisenstat

Steven & Florence Kahn

Lester H. Baumann
Laurette Baumann Schechtman
Ann Schurman
Martin Schurman

David & Edye Kamenir

Gilbert R. Kamenir
Gary W. Poecker

Helen Ray & Jerry Kaufman

Leo Eaker
Harriette Eaker
Nathan Kaufman

These We Remember

Kenneth & Christine Kaufman

Jerome Kaufman
Rebecca Goldberg Kaufman
Kenwood A. Hanson
Doris R. Hanson
Richard K. Hanson

Philip L. Kirstein

Paul H. Kirstein
Marie E. Kirstein
Max Erdreich
Hattie K. Erdreich
Philip Kirstein
Fannie R. Kirstein

Maryl Anne Klein

Hy Klein

Anna Rosa & Joseph Kohn

Alberto Di Capua
Costanza Di Capua
Alejandro Di Capua
Sabatino Di Capua
Elvira Di Capua
Marco Di Capua
Alice Di Capua

Marian Kozhan

Deborah Plagov
Hona Plagov
Maria Diner

Seva Jaffe Kramer & Peter Kramer

Rubin Kramer
Miriam Kramer
Pincus Marcus
Myron Jaffe
Byrnece Jaffe
Rena Kaufman
Joseph Kaufman
Joseph Jaffe
Mary Jaffe
Cindy Kramer Silverman

Mildred Borkan Kranzler

*Myles M. Kranzler
Dora Gross Borkan
Fred Philip Borkan

Ellen & Jay Kuris

Henrietta Kuris
Arthur Kuris
William Wolarsky
Anne Wolarsky

These We Remember

Mindy & Corey Langer

Leon Langer
Rita Langer
Mary Lerman Frank
Aaron Frank
Sam Lippman
Fay Lippman
Lillian Kuhlman Slavin
Jack Slavin
*June Slavin
Diane Calzaretta

Brad, Barbara & Zach Lawrence

Melvin Lawrence
Elinore Lawrence
Harry Nitzberg
Paul Barilli
Sally Barilli
Silvia Lande

Stuart Lehman

Miriam Lehman
Gertrude Lehman
Pearl Lehman

Arthur Jon Lehrhaupt

Pearl Lehrhaupt
Solomon Lehrhaupt
Mildred Lehrhaupt
Fanny Lehrhaupt
David Lehrhaupt
Celia Friedman
Morris Friedman
Abraham Friedman

Sher & Jeanne Leiman

Louis Berger
Margaret Berger
Harry Jacob Leiman
Sylvia Leiman
Rabbi Raymond Leiman
Naomi Luzon

Michael & Judy Leopold

Herbert Leopold
Esther Leopold Starer
Daniel Weisberger
Gladys C. Weisberger

Joan Levin & Family

*Mark Benjamin Levin
Esther Siegel
Murray Siegel

Robert & Judy Levine

Max Levine
Anna Levine
Bernard Brill

Susan & Morton Levine

Richard J. Levine
Goldie Levine
Louis H. Levine
Phoebe Karpel
Herman Karpel
Hilda Stern
Rony Stern
Fred Benamy

*Indicates person being remembered was a congregant.

These We Remember

Richard Levine & Kathy Ales

Herbert Levine
Paul J. Levine
*Edith Ales
*Milton Ales
Susan Ellson

Nancy & Neil Lewis

Ann Elkin Strauss
Israel J. Strauss
Sidney Lewis
Evelyn Goldstein Lewis
*Ruth Elkin Mendelson

David & Marci Lieberman

Milton M. Lieberman
Jeannette F. Lieberman
Laeita Israelite
Norman M. Israelite
Lester H. Lieberman
Shirley Lieberman
Joshua L. Weinstein

Barbara Litt

Aaron Litt
Sophia Litt
Eli Litt
*Irwin Litt, MD
Alexander Kravitz
Berta Rubin Kravitz
Robert S. Kravitz, Esq.

Avron & Sally Magram

*Adrienne Schutz
Jeanne Magram
Sol Magram
Jean Schiff
Eli Brody
Miriam Brody
Stanley Brody

Moshe and Judith Margolin

Kenneth G. Kollman
Thelma R. Kollman
Howard Margolin
Edna Staskin
Eugene Staskin

Deborah Marinsky

Jacob Akiba Marinsky
Ruth Marinsky
Mary DiGiacomo
Alfred DiGiacomo



Mourners' Kaddish for Everyday By Debra Cash

**Build me up of memory
loving and angry, tender and honest. Let my loss build me
a heart of wisdom,
compassion for the world's many losses
Each hour is mortal
and each hour is eternal
and each hour is our testament. May I create worthy
memories all the days of my life.**

Consolation

By Harold M. Schulweis

**I would comfort you, dear friend
wipe away your tears
Turn your sorrow into joy.**

**I would console you
With words of ancient wisdom
Of the need for acceptance of the
inevitable
The inexorable course of life.**

**I would speak to you of
The immortality of influence
The afterlife of memory
The echo of goodness
In the cavern of our lives.**

**Yet the sages caution
Not in haste
To console the bereaved
Not too soon
To begin the healing.**

**I would raise the heavy weight
From your heart,
Wave a wand and transform your
grief.**

**But the heart has its own wisdom
Sets its own time
And will not be rushed.**

**Now is the time for silence
the dumb silence that awaits
The coming of a new mood,
And a brighter spirit
With you, friend,
I will be silent
Tomorrow we will speak.**

These We Remember

Constance Marks & Marilyn Marks Tal

*Morris Marks
Tillie Marks
Nathan Marks
Morris Seidler
Rose Seidler
Edwin Seidler
Shirley Seidler
Lois Ruth Seidler

Sheila Marrero

*Jacinto (Jack) Marrero
Herman Lichtman
Franya Lichtman
Jacinto Marrero
Juana Marrero

Amy Becker-Mattes & Jeffrey Mattes & Family

Margaret Krausz Becker
Arthur Becker
Max Wolf Mattes
Lillian Rebecca Mattes

Larry & Madlen Mayer

Adolf Mayer
Edna Mayer
Judith Lynn Mayer
Jody Barlerin
Abraham Jakobi
Dina Jakobi

Harriet Kass, Alan Medvin & Family

*Murray Medvin
*Leona Medvin Farber
*David Kass
*Elaine Kass

Linda & Arthur Meisel

Sidney Meisel
Rosalind Meisel Langer
Donald Meisel
*Aaron Familant
*Rosalind Familant

Rabbi Andrea Merow

Dr. Edwin Merow
Joel Merow
Michael Forman
Rose Bolinsky
Joseph Bolinsky
Augusta Merow
Benjamin Merow
Thomas Evans
Barry Sysler

Bob Miller

*Judith Miller
Meyer Miller
Henrietta Miller
Nathan Abramowitz
Ida Abramowitz

These We Remember

Josh & Linda Milstein

Mildred Teicher
Harvey Teicher
Gwendolyn Milstein
David Milstein
Ruth Wolf

Tirza Wahrman & Warren Mitlak

Arthur Mitlak
Henry Wahrman
Wolf Wahrman
Dan Wax
Vincent Prada
Naomi Wahrman

Debra Morgenstern

*Samuel Morgenstern
Bernard Morgenstern
Jeanette Morgenstern
Marilyn Goldman
Karen Heick
Ben Goldman

Georgie & Peter Moss

Charles Baber
*Dr. Kenneth S. Gould
Jason Moss

Fred & Cynthia Neufeld

Sidney T. Jacobs
Anna Fait Jacobs
Minerva Melnick Neufeld
Louis Neufeld
Gertrude Jacobs Goldstein
Barton Goldstein
Robert M. Diamond
David Weis

Leah Namenson-Neufeld & Shawn Neufeld

Asher Isaac Namenson
Moses Dov Namenson
Madeline K. Namenson
Ardith E. Namenson
Tobias A. Namenson

Jerry Neumann & Naomi Richman Neumann

Avriam S. Richman
Morris Richman
Leonard J. Neumann
*Rabbi Adam Feldman

Shai Noiman & Edna Bryn-Noiman

Suzi Brin
Ben Brin
Miriam Noiman
Efraim Noiman
Stela Avram



Jewish Proverbs

What soap is for the body, tears are for the soul.

- Jewish Proverb

The 'gift' of grief is that it presents us with the opportunity to heal and grow.

- Jewish Proverb

To everything there is a season and a time for every purpose under heaven.

– Ecclesiastes

Say not in grief 'he is no more' but in thankfulness that he was.

- Hebrew Proverb

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

- Jewish Prayer

God is closest to those with broken hearts.

- Jewish Proverb



These We Remember

Arlene & Henry Opatut

Murray Jacobs
Eleanor Jacobs
Ben Opatut
Mary Opatut
*Jessica Allyn Opatut

Simon & Melissa Pankove

Ethel Pankove
Jacques Pankove
Ruth Rabstein Pelletieri
Rebecca Wasserman
Morris Wasserman
Miriam Pantchechnikoff
Evsey Pantchechnikoff

Howard & Sofia Parish

Chaim Dubowska
Chaim Luchtan
Dora Luchtan
Arthur Parish
Riviera Parish

Fredi Pearlmutter

Paul D. Cohen
Paul Pearlmutter
Rose H. Pearlmutter

Robin & Jeff Persky

Dr. Lloyd Nimaroff
Rose Nimaroff
David Persky
Evelyn Persky
May August Nimaroff

Bob & Mary Pickens

Annette Pickens Malvin
Joseph H. Pickens
Elliot Pickens

The Plapou Family

Hona Plapou
Deborah Plapou
Maria Diner

Don & Karen Polakoff & Family

Robert Klein
Harold Polakoff
Harold Jacobs
Florence Klein Jacobs
Irene Polakoff

David & Alison Politziner

Syril Strauss Reitman
Norman Reitman
Ethel Watkin Politziner
Seymour Politziner

Lawrence & Nedda Pollack

Melvin Miller
Bernice C. Miller
Marcel Pollack
Pauline K. Pollack
Geraldine Pollack Waldorf

These We Remember

Carol & Mark Pollard

Sanford Silman
Toni Silman
Michael Silman
Joe Silman
Miriam Pollard
Robert Pollard
Minna Wagner
Robert Silman

Debbie Orel & Craig Provorny & Family

Frimi Orel
Murray Provorny
Estelle Provorny
Sharan Provorny

Sandra I. Rabinowitz

*Irving N. Rabinowitz

Allen & Rhona Porter

Fred Porter
Tillie Porter
Paul Wang
Stanley Wang
Edna Wang

Lauren, Ari, Sydney & Lila Raivetz

Steven Weiser

Michael & Joyce Rappeport

Rosalie Albin
Arkady Albin
Lilly Rappeport
Moses Rappeport

Summer & Andrew Pramer

Mildred Herman
Sidney Herman
*Rhoda Pramer

Shirley Reich and Family

Shledon Reich

Jonathan & Rebecca Prenner

Joyce Prenner

Claire Philipp & Allan Reiman

Wanda Reiman
Mark Bernard Reiman
Rachel Philipp

Ellen & George Pristach

*Shirley Becher
*Max Becher
Robert Becher
Mollie Pristach
Joseph Pristach
Claudia Brenner

Martin & Rogie Rome

Jacob Rome
Shirley Rome
*Nita Rome
Jean Stone
Irwin Stone
Alice Rome Shea

*Indicates person being remembered was a congregant.

These We Remember

Joe & Marilyn Rosen

Ruth Rosen
Hyman Rosen
Lillian Greene
Sidney Greene

Sherry Rosen

Sara Rosen Kaufman
Samuel J. Rosen
Leila Rosen Young
Rose Rosen Baer

Rick & Donna Rosenberg

Helene Yagoda Rand
Stanley Rand

Dr. Michael Rosenthal

*Jacob "Jack" Rosenthal
*Suzanne Dolinko Rosenthal

Lynne Ross

Minnie Ludwig
Samuel Ludwig
David Ross

Barry & Terry Rossman

Daniel Stillson
Melvin Rossman
Barbara Rossman

Marty & Martha Rossman

Ida Rossman
Louis Rossman
Florence Saul
Charles Saul
Sheila Chefetz

Anne, Phil, Lily & Julia Rutman

Faye Rutman
William Rutman
Liliane Kapitanoff
Emanuel Kapitanoff

Jan & Lois Safer

Charles Safer
Belle Safer
Suzanne Safer
William Ballen
Mildred Ballen

Rona & Jeff Sands

Golde Feinstein
Leo Feinstein
Beverly Feinstein
Eve Feinstein
Roslyn Samskin
Morris Samskin

These We Remember

Meyer & Lynn Joy Sapoff

Benjamin Sapoff
Mary Sapoff
Murray Kaye
Morris Cohen
Ida Cohen
Nathan Cohen
Arnold H. Kagan
Thelma Layton Camhe
Ronnee Lake Testler

The Sarett Family

Arnold Sarett
Judy Sarett

Monica Blum & Jeff, Jeremy & Matthew Savlov

Lottie Blum
David Hans Blum
Liese David
Harold Savlov

Robert Schapire & Roberta Sloan

Hans M. Schapire
Lillian "Libby" Schapire
Julie Schapire
Myron Sloan
Susanne Sloan
Howard Sloan

Jay, Ginger, & Miki Schnitzer

Jacqueline Schnitzer

Ruth Schulman

*Melvin A. Schulman
*Amy Adina Schulman
Dave Schulman
Rose Schulman
Miriam Brown
Lou Brown
Carol Brown Peretz
Eph Peretz
Harriet Brown

Steve & Iris Schulman

Bertha Gross
Charles Gross
Joel Gross
Mary Schulman
Israel Schulman
Mona Miller

Alicia, Liam, Timothy & Nicole Schwarcz

Susana Blum Schwarcz
Joseph Meir Schwarcz

Joe & Barbara Schwartz

Elaine Antebi

Harriett Schwartz

Marshall Hunovice
Dorothy Hunovice
*Howard Schwartz
Martin Schwartz
Stanley Schwartz
Philip Schwartz
Hannah Schwartz

These We Remember

Judy & Marty Schwartz

Harold Schwartz
Jean Schwartz
Eleanore Greene
Irwin Greene
Burton Rosenthal
Roger Schwartz

Robert & Carol Schwartz

Anna Schwartz
Miklos Schwartz
Miriam Tobey
Irving Tobey
Emanuel Schwartz
Olga Schwartz
Vera Schwartz
Martin Neuwirth
Fanny Neuwirth
Lester Neuwirth
Eva Klein
Victor Klein

The Seinfeld Family

Frank D. Seinfeld
Leatrice Seinfeld
Frank Demitrovic
Ann Demitrovic
John Seinfeld
Freida Seinfeld
Samuel J. Wilt
Bessie Wilt
Tina Struver
Susan Hedlund

Harold T. & Vivian B. Shapiro

Max Shapiro
Mary Shapiro Kantor
Zelig Rapoport
Yetta Rapoport

Douglas & Marcie Shavel

*Matthew Shavel
*Gloria T. Shavel
*Merrye Shavel-Hudis
Arthur Bern
*Rabbi Adam Feldman
Ira Bayers
Israel Berg
David Smith
*Lonny Kaplan

Sharon Shylit & Family

Elias Shylit
Henia Shylit
Alexander Fiegler
Pearl Fiegler
*Benjamin Shylit
Rita Feigeles
Bruce Feigeles

Shoshana Silberman

*Mel Silberman
Betty Ribner Borok
Samuel Ribner
Elliot Ribner

These We Remember

Ziona Silverman

*Rabbi David Wolf Silverman
Jenny Zion
Samuel Zion
Esther Silverman
Samuel Silverman
Shira Silverman

Jeffrey & Vickie Solomon

Rose Lackowitz
Simon Lackowitz
Randi Beth Siegel
Elayne Solomon
Dorothy Solomon
Agnes Klein
Sidney Solomon

Winifred Hughes Spar

*Fredric J. Spar

Jeremy & Roberta Temkin- Spector

Annabelle Block Temkin
Abraham Temkin
Frances Spector
Alexander Spector

Cary & Elisa Spiegel

Roslyn Levine
Sheldon Levine
Victor Spiegel
Gusta Brown
Evelyn Feinberg
Annabelle Spiegel

Melainie Stein

Sarah Grubert Hack
Oscar Grubert
Harry Grubert
Charles L. Podell

Ephraim & Roberta Sternthal

Celia Hinden
Benjamin Hinden
Bella Sternthal
Irving Sternthal

Hazel Sherwin Stix

*Thomas Howard Stix
May Sherwin
J. Stephen Sherwin
John Stix

Mark & Lisa Tobias

Rose Levenson
Barney Levenson
Frank Devin
Leah Devin
David Devin
Jack Simon
Mildred Simon

These We Remember

Jesse & Marissa Treu

Virginia Fellner
Morris J. Fellner
Ahbe Treu
Charlotte Treu Gross
Sophie Treu
Harry Treu
Emma Ratner
Louis Ratner
Harold Gross

The Ullmann Family

Anthony Ullmann

David & Roslyn Vanderbilt

Ina Gilbert
Paul Gilbert

David & Barbara Vilkomerson

*Jess Epstein
*Marion Epstein
Benjamin Vilkomerson
Violet Vilkomerson

Nina Wacholder

*Robert Goldenberg
Bernard Goldenberg
Irene Goldenberg
Ben Zion Wacholder
Touby Wacholder
Sholom Wacholder

Cantor Jeff Warschauer & Deborah Strauss

Dr. Meyer B. Strauss
Dr. Douglas M. Warschauer
German Goldenshteyn

Myra Weiner

*Irving Newman
Daniel Newman
Sarah Newman
Iris Newman
Mollie Doctor Lee
Lawrence Lee

Thomas & Stephanie Will

Rose Zigman
J. Louis Zigman
Ruth Schneier
Max Schneier
Helen King
Harry King

Bobby Willig & Ginny Mason

Jack Willig
Meg Willig
Ben Mason
Irene Mason
Paula Siegel

These We Remember

Charlie & Sonnie Wise and Neil Wise & Lincoln Harding

Abram Sellers
Shyfra Sellers
Ralph Wise
Ruth Wise

Eric Wiseblatt & Debra Bass

Joan Bass
Bernard Wiseblatt

Lesley & Ross Wishnick

*Gertrude Dubrovsky
Herbert Wishnick
Bernice Wishnick
Bradford Schofield

Deborah Yaffe

James Yaffe
Elaine Yaffe

Maryann Yarin & Family

* Jack D. Yarin
Esther Lucks Yarin
Harry Yarin
Elaine Yarin Cantor
Hal Cantor
Carol Yarin Belmer
JoAnn Waldmann
Margaret Hester
John F. Hester
John F. T. Hester
Vivian Nehemias
Bill Nehemias

Froma I. Zeitlin

* George Zeitlin
Dora Inselbuch
Samuel Inselbuch
Claire Wienburg Zeitlin

Joshua & Advah Zinder

Samuel B. Zinder

Service for the Cemetery

Those who have not visited a cemetery for more than thirty days recite the following blessing:

בְּרוּךְ אַתָּה יְיָ הוֹדוּ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, אֲשֶׁר-
יָצַר אֶתְכֶם בְּדִין, וְזָן וְכִלְכַּל אֶתְכֶם בְּדִין, וְהֵמִית
אֶתְכֶם בְּדִין, וַיּוֹדֶעַ מִסְפַּר כָּלְכֶם בְּדִין, וְעַתִּיד
לְהַחְיֹר וּלְהַחְיֹתְכֶם בְּדִין. בְּרוּךְ אַתָּה יְיָ,
מַחְיֵה הַמֵּתִים.

Praised are You, Adonai our God, who rules the universe, who in keeping with the laws of nature created you, nourished and sustained you, knows how many of you there are, and who will someday restore and give life to you. Praised are You, Adonai, Master of life and death.

Verses from the Psalms

בְּרָאוֹשׁ וַתַּחֲשֹׁבֶהוּ:	יְיָ מִהֲאֵדָם וַתִּדְעֶהוּ
יָמָיו כָּצַל עוֹבֵר:	אֵדָם לְהַבִּיל דָּמָה
לְעֶרֶב יְמוּלֵל וְגִבַּשׁ:	בְּבֹקֶר יִצִּיץ וְחָלַף
וַיָּבִיֵא לִבָּב חֲכָמָה:	לְמִנּוֹת יָמָיו כֵּן הוֹדַע
כִּי־אַחֲרִית לְאִישׁ שְׁלוֹם	שָׁמֵר־תָּם וְרָאָה יֵשׁׁר
אֲדֹאֲלֵהֶם יִפְדֶּה־נַּפְשִׁי מִיָּד שְׂאוּל. כִּי יִקְחֵנִי סֵלָה:	

Adonai, what is a person that You should care about her? The human being that You should think of him?

A human being is like a breath.

His or her days like a passing shadow.

At daybreak it flourishes anew

But by dusk it withers and dries up.

Teach us to use all our days,

That we may attain a heart of wisdom.

Mark the blameless, note the upright,

For there is a future for a person of integrity.

God will redeem my life.

When taking me, God will save my soul.

Unison Reading

Eternal God, give us the gift of remembering. May our memories of the dead be tender and true, undiminished by time. Let us recall them, and love them, as they were. Shelter us with the gift of tears. Let us express our sense of loss, our sorrow, our pain, as well as our love, and words unspoken. Bless us with the gift of prayer. May we face You with an open heart, with trusting faith, unembarrassed and unashamed. Strengthen us with the gift of hope. May we always believe in the beauty of life, the power of goodness, the right of joy. May we surrender our being, and the souls of all the dead, to Your all-knowing compassion.

At the Graves of Relatives

In memory of a male:

May God remember the soul of my beloved _____, who has gone to his eternal home. In loving testimony, I pledge charity to help perpetuate ideals important

to him. Through such deeds, and through prayer and remembrance, is his soul bound up in the bond of life. I am grateful for the sweetness of his life and for what he did accomplish. May he rest forever in dignity and peace. Amen.

In memory of a female:

May God remember the soul of my beloved _____, who has gone to her eternal home. In loving testimony, I pledge charity to help perpetuate ideals important to her. Through such deeds, and through prayer and remembrance, is her soul bound up in the bond of life. I am grateful for the sweetness of her life and for what she did accomplish. May she rest forever in dignity and peace.

Amen.

In memory of relatives and friends:

May God remember the souls of all our beloved relatives and friends who have gone to their eternal home. In loving testimony, I pledge charity to help perpetuate ideals important to them. Through such deeds, and through prayer and remembrance, their souls are bound up in the bond of life. I am grateful for the sweetness of their lives and for what they accomplished. May they rest forever in dignity and peace. Amen.

In memory of martyrs:

May God remember the souls of our fellow Jews, martyrs of our people, who gave their lives for the sanctification of God's name. In their memory I pledge charity. May their bravery, their dedication and their purity be reflected in our lives. May their souls be bound up in the bond of life. And may they rest forever in dignity and peace. Amen.

EL MALEI RAHAMIM MEMORIAL PRAYER

אל מֵלֵא רַחֲמִים, שׁוֹכֵן בְּמְרוֹמִים, הַמֵּצֵא מְנוּחָה נְכוֹנָה
תַּחַת כְּנָפֵי הַשְּׁכִינָה, בְּמַעְלוֹת קְדוּשִׁים וְטְהוּרִים, כְּזֶהָר
הָרָקִיעַ מְזֻהָרִים, לְנִשְׁמוֹת כָּל־אֵלֶּה שֶׁהִזְכַּרְנוּ הַיּוֹם
לְבָרְכָהּ, שֶׁהָלְכוּ לְעוֹלָמָם, בְּגֵן עֵדֶן תְּהִי מְנוּחָתָם. אָנָּה
בְּעַל הָרַחֲמִים הַסְתִּירָם בְּסֶתֶר כְּנָפֶיךָ לְעוֹלָמִים וָצֶרֶר
בְּצֶרֶר הַחַיִּים אֶת־נִשְׁמוֹתֵיהֶם. יְהוָה הוּא נִחְלָתָם. וְיִנְחֹהוּ
בְּשָׁלוֹם עַל מִשְׁכְּבוֹתֵיהֶם. וְנֹאמַר אָמֵן.

Exalted, compassionate God, grant infinite rest, in Your
sheltering Presence, among the holy and pure, to the
souls of all our beloved who have gone to their eternal
home and whom we have fondly recalled today. Merciful
One, we ask that our loved ones find perfect peace in
Your tender embrace, their memory enduring as
inspiration for commitment to their ideals and integrity in
our lives. May their souls be bound up in the bond of
life. May they rest in peace. And let us say: Amen.

EL MALEI RAHAMIM MEMORIAL PRAYER

In memory of the six million:

אל מֵלֵא רַחֲמִים, שׁוֹכֵן בְּמְרוֹמִים, הַמֵּצֵא מְנוּחָה נְכוֹנָה
תַּחַת כְּנָפֵי הַשְּׁכִינָה, בְּמַעְלוֹת קְדוּשִׁים וְטְהוּרִים, כְּזֶהָר
הָרָקִיעַ מְזֻהָרִים, לְנִשְׁמוֹת כָּל־אֶחָיוּ בְּנֵי יִשְׂרָאֵל שֶׁנִּסְבְּחוּ
בְּשׂוֹאָה, אֲנָשִׁים נָשִׁים וְטָף, שֶׁנִּחְנְקוּ וְשֶׁנִּשְׂרָפוּ וְשֶׁנִּהְרָגוּ,
שֶׁמָּסְרוּ אֶת נַפְשָׁם עַל קְדוּשַׁת הַשֵּׁם, בְּגֵן עֵדֶן תְּהִי מְנוּחָתָם.
אָנָּה בְּעַל הָרַחֲמִים, הַסְתִּירָם בְּסֶתֶר כְּנָפֶיךָ לְעוֹלָמִים.
וְצֶרֶר בְּצֶרֶר הַחַיִּים אֶת־נִשְׁמוֹתֵיהֶם. יְהוָה הוּא נִחְלָתָם.
וְיִנְחֹהוּ בְּשָׁלוֹם עַל מִשְׁכְּבוֹתֵיהֶם. וְנֹאמַר אָמֵן.

Exalted, compassionate God, grant infinite rest, in Your
sheltering Presence, among the holy and pure, to the
souls of our brethren who perished in the Shoah-men,
women and children of the House of Israel who were
slaughtered and suffocated and burned to ashes. May
their memory endure and inspire deeds of charity and
goodness in our lives. May their souls be bound up in
the bond of life. May they rest in peace. And let us say:
Amen.

Psalm 23

מִזְמוֹר לְדָוִד. יְהוָה רֹעִי לֹא אֲחָסָה בְּנָאוֹת דָּשָׁא
יִרְבִּיצֵנִי, עַל־מִי מְנוּחֹת יִנְהַלֵּנִי. נַפְשִׁי יִשׁוּבָב,
יִנְחֵנִי בַּמַּעְגְּלֵי־צֶדֶק לְמַעַן שְׁמוֹ. גַּם כִּי־אֵלֶךְ בְּגִיא
צִלְמוֹת לֹא־אִירָא רָע כִּי־אֲתָה עִמָּדִי. שִׁבְטְךָ
וּמִשְׁעֲנָתְךָ הֵמָּה יִנְחֲמֵנִי. תַּעֲרֹךְ לִפְנֵי שְׁלֹחַן נֹגֵד
צִרְרִי, דִּשְׁנֹת בִּשְׁמֵן רֹאשִׁי, כּוֹסֵי רוּיָהּ. אֵךְ טוֹב
וְחָסֵד יִרְדְּפוּנִי כָּל־יְמֵי חַיִּי, וְשִׁבְתִּי בְּבֵית־יְהוָה
לְאָרֶךְ יָמִים.

A Psalm of David.

Adonai is my shepherd, I lack nothing,
Making me lie down in green pastures,
Leading me beside still waters to revive
my spirit,

Guiding me on the right path, for that is
God's essence.

Though I walk through a valley of deepest
darkness

I fear no harm, for You are with me.

Your rod and Your staff, they comfort me.

You prepare a meal for me in the
presence of my foes,

You anoint my head with oil; my drink is
abundant.

Surely goodness and kindness shall be
my portion

All the days of my life,

And I shall dwell in the house of Adonai

For many long years.

Kaddish Yatom - Mourner's Kaddish

יִתְגַּדַּל וְיִתְקַדַּשׁ שְׁמֵהּ רַבָּא, בְּעֶלְמָא דִּי בְרָא, כְּרַעוּתֵיהּ,
וְיַמְלִיךְ מַלְכוּתָהּ בְּחַיִּיכוֹן וּבְיוֹמֵיכוֹן וּבְחַיֵּי דְכָל-בֵּית
יִשְׂרָאֵל, בְּעֶגְלָא וּבְזֶמֶן קָרִיב, וְאָמְרוּ אָמֵן.

יְהֵא שְׁמֵהּ רַבָּא מְבָרַךְ לְעָלְמָא וּלְעָלְמֵי עָלְמָיָא.

יִתְבָּרַךְ וְיִשְׁתַּבַּח וְיִתְפָּאֵר וְיִתְרוֹמֵם וְיִתְנַשֵּׂא וְיִתְהַדָּר
וְיִתְעַלֶּה וְיִתְהַלָּל שְׁמֵהּ דְקֻדְשָׁא, בְּרִיךְ הוּא יִלְעָלָא
מִן כָּל-בְּרִכָּתָא וְשִׁירָתָא תְּשַׁבַּחְתָּא וְנַחֲמָתָא דְאַמְרִין
בְּעֶלְמָא, וְאָמְרוּ אָמֵן.

**Between ראש השנה and יום כפור*

לְעָלָא לְעָלָא מְכַל-בְּרִכָּתָא וְשִׁירָתָא

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

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

Yitgadal v'yitkadash sh'mei raba, b'alma di v'ra kir-utei
v'yamlikh malkhutei b'hayeikhon u-v'yomeikhon u-v'haye
d'khol beit yisrael, ba'agala u-vi-z'man kariv, v'imru amen.

Y'hei sh'mei raba m'varakh l'alam u-l'almei almaya

Yitbarakh v'yishtabah v'yitpa-ar v'yitromam v'yitnasei, v'yit-
hadar v'yit-aleh v'yit-halal sh'mei d'kudsha, b'rikh hu
*l'ela min kol birkhata v' shirata

[*on Yom Kippur: l'ela l'ela mi-kol birkhata v'shirata]
tushb'hata v'nehamata da'amiran b'alma, v'imru amen.

Y'hei sh'lama 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.

Guide to Jewish Mourning

Adapted from The United Synagogue of Conservative Judaism

A Jewish funeral is a sacred rite and should be invested with both dignity and simplicity as taught by Jewish tradition. The family of the deceased should consult a rabbi when death occurs. Preplanning with a funeral home and cemetery is encouraged. When a death occurs, please call the synagogue at any time to reach our Rabbi.

The Jewish way of dealing with death is one part of a larger philosophy of life in which all persons are viewed with dignity and respect. Our people believe that, even after death, the body, which once held a holy human life, retains its sanctity. Our sages have compared the sacredness of the deceased to that of an impaired Torah scroll which, although no longer useable, retains its holiness. In Jewish tradition, therefore, the greatest consideration and respect are accorded the dead.

Jewish law and tradition have endowed funeral and mourning practices with profound religious significance. To this end, Jewish funerals avoid ostentation; family and visitors reflect in dress and deportment the solemnity of the occasion; flowers and music are inappropriate; embalming and viewing are avoided; and interment takes place as soon as possible after death.

The preparation and burial of the body are highly valued mitzvot. It is a chesed shel emet, an act of kindness performed without ulterior motive, for the dead cannot repay this service.

When a member of a community dies, it is the community's responsibility to lovingly assist the deceased's family in this final act.

When Death Occurs

Time of Funeral/Burial - Jewish law requires that burial take place as soon as possible. Burial may be delayed for legal reasons; to transport the deceased, if close relatives must travel long distances to be present at the funeral/burial; or to avoid burial on Shabbat or another holy day.

Shmirah (Attending to the body) - Jewish tradition asks that the deceased not be left alone prior to burial. Hospitals should be requested to avoid disturbing the remains until the arrival of a **Shomer** (guardian/watcher).

It is preferable that **shomrim** be members of the family, friends of the deceased, or members of the congregation. You may also ask the funeral homes to help provide people to do this mitzvah.

Tehillim (Psalms) are recited by the **shomrim**.

Aninut - Time Between Death and Burial

Autopsies and organ donation - The practice of **routine** autopsies is contrary to Jewish law since autopsies are viewed as a desecration of the body. In most cases, when an autopsy is recommended, the family can refuse. Alternatively, Judaism **does permit** an autopsy when it is legally required or if there is medical knowledge that can be gained to help others. Organ donation should be viewed as an example of **K'vod Ha-met** (respect for the deceased) which brings healing to the living. Thus, donating organs or tissues should be considered a **mitzvah**.

Embalming - According to Jewish tradition, embalming and the use of cosmetics on the deceased are not permitted. Embalming is not permitted unless required by civil law.

Cremation -Cremation is not part of Jewish practice; a Rabbi may still choose to officiate at a service.

Taharah (Ritual cleansing) – It is Jewish Tradition to have the body cleansed according to prescribed ritual as an expression of respect. A group of specially trained persons called a **Hevra Kadisha** (holy society) or a Jewish funeral director can arrange this.

Tachrichim (Shroud and burial attire) - Jewish law prescribes burial in plain white shrouds (**tachrichim**) to demonstrate the equality of all. In addition, a Jewish male is customarily buried wearing a **kipah** and his own **tallit**; a Jewish woman may do the same.

Aron (Casket) -To avoid interference with the natural process of “returning to the earth,” Jewish tradition requires that an **aron** be made entirely of wood.

K’riah (Rending the garment) - Mourners for parents, a spouse, children, or siblings traditionally participate in the rite of **K’riah** (rending of garments) usually just prior to the funeral service. This rite consists of tearing a visible portion of clothing (lapel, pocket, collar, or ribbon, for example) The torn garment is worn throughout the 7-day mourning period (**shivah**). The tearing for parents is on the left side over the heart and for all other relatives on the right side.

Onen (Bereaved person) - Between the time of death and the funeral, an immediate family member of the deceased is called an **onen**. The **onen** is exempt from the performance of all affirmative religious obligations, such as reciting the three daily services or putting on **tefillin** during **aninut**. The laws of **aninut**, as well as all the laws of mourning, apply to the seven specific relatives: spouse, father and mother, son and daughter, brother and sister. (See: A Guide to Jewish Religious Practice - Isaac Klein)

The Funeral

Services - Funeral services may be held in the synagogue, in a funeral home, or at the gravesite. The funeral service is usually brief and simple. It usually includes the chanting of psalms, **Eyl Malei Rahamim** (the traditional memorial prayer), and a **hesped** (eulogy) honoring the deceased.

Viewing - Viewing the body publicly is contrary to Jewish tradition.

Pall and pallbearers - At a funeral, the casket may be covered with a specially prepared cloth, called a pall, and is borne from the funeral service to the gravesite by family or friends (pallbearers) selected by the mourners.

K'vurah (Burial) - In traditional practice, the casket is lowered into the earth and the grave filled, using a reversed shovel until a mound is formed over the casket. The **Kaddish** is recited at the grave after **k'vurah** is completed. There are different customs or variations, and the Rabbi should be consulted.

Leaving the cemetery - It is customary for the mourners to pass between two rows of people in attendance to receive traditional expressions of consolation. After burial, washing one's hands when leaving the cemetery or before entering the house of mourning is also traditional.

The Mourning Period

Who is obligated - Mourners are those whose parent, spouse, child, or sibling has died.

Shivah (Initial period of mourning) - **Shivah** is the seven-day period of intensive mourning observed by the immediate family of the deceased beginning on the day of the burial. During the entire **shivah** period mourners are encouraged to stay away from work or school, and to remain at home. It is, also, a time to contemplate the meaning of life and the manner in which adjustment will be made to the death of the beloved. Public mourning observances are suspended on the **Shabbat** in view of the belief that the sanctity and serenity of this day supersedes personal grief. Mourners are permitted and encouraged to attend **Shabbat** services; but they are not given an **aliyah**, may not conduct services, and they do not display the **k'riah** publicly. The major festivals terminate **shivah**. (For details consult the Rabbis.) Since Judaism teaches that the feeling of loss of a human life is not limited to the descendant's family alone, but is shared by the entire community, it is customary for the name of the deceased to be recalled at the **Shabbat** service after the funeral.

Condolence Meal - It is customary for family and friends to arrange for a **seudat havra'a**, condolence meal, which traditionally includes round foods such as eggs, which are symbolic of the cycle of life, to be served the mourners at the house of mourning upon their return from the cemetery.

Shivah - It is customary, as expressions of mourning, for mirrors in the **shivah** home to be covered, for a seven-day memorial candle to be kindled, for the mourners to refrain from wearing leather shoes and for males to refrain from shaving. In ancient times, mourners sat on the floor to experience discomfort.

Today, we reflect that experience by sitting on lower or harder chairs without cushions. Greetings of Shalom between mourners and visitors are not normally exchanged. The house of mourning should reflect solemnity. Mourners shall not deem themselves as hosts who are obligated to serve their visitors during the mourning period.

Minyan - Every day, the mourner recites **Kaddish** at a service. A **minyan** is required. It is preferable to have the services in the home of the mourner. If a **minyan** cannot be assured, then the mourner attends the synagogue service. On Shabbat, or join us online, mourners join the synagogue service and receive public condolences.

Shloshim - The first thirty days - During the thirty days following burial, after the observance of **shivah**, mourners return to work and activities but refrain from public entertainment or social activities. The **k'riah** is customarily worn during **shloshim**. In place of home services, mourners participate in synagogue services daily and recite **Kaddish**.

Shanna - Twelve months: The duration of the mourning period - Mourners for deceased parents attend services daily to recite **Kaddish** for eleven Hebrew months and continue to refrain from public celebratory activities for the full twelve months. Other mourners often choose to say **Kaddish** during this period as well.

Yahrzeit (Anniversary of death) - The **Kaddish** is recited each year on the Hebrew calendar anniversary of death. It is customary to light a **yahrzeit** (24 hour burning) candle, to study a portion of **Torah** or **Mishnah**, and to donate **tzedakah** on the anniversary. The synagogue and your Jewish funeral home will send you the date each year.

Yizkor (Memorial prayers) - The **Yizkor** is recited on **Yom Kippur**, **Sh'mini Atzeret**, the eighth day of

Pesah, and the second day of **Shavuot**. The Rabbi should be consulted to determine when the first **Yizkor** is recited. Some Jews follow the custom of lighting a **yahrzeit** candle on each of these occasions, others only on **Yom Kippur**.

Miscellaneous

Kohanim (Priests) - There are special provisions related to the attendance of **kohanim** at a funeral.

Consult the Rabbi.

Flowers - Friends and associates of the deceased who wish to express condolences should be encouraged to contribute to a **Tzedakah** Fund important to the deceased or the family.

Nichum Avaylim (Condolence calls) - Condolence calls to comfort the mourner should be made after the funeral, during the **shivah** period, except on **Shabbat**.

Opportunities to participate in a mitzvah include helping with:

- Funeral arrangements
- **Shmirah**
- **Taharah**
- Cemetery arrangements
- Condolence meals
- **Shivah minyanim**

Unveiling - There is no required formal rite. If a ritual service is conducted, it may be any time after one month has passed. Often it is conducted close to the first **yahrzeit**.

Pre-Planning - Advance purchase of gravesites is important and appropriate. Providing designated relatives with vital information to direct the decisions and allow the family to follow the Tradition and wishes of the deceased is sensitive and wise. The

Committee on Jewish Law and Standards of the Rabbinical Assembly has prepared useful material on Living Wills which should be utilized by those engaged in advance planning. The following information will be needed at the time of death:

- Full name of the deceased
- Hebrew name, Hebrew name of father and mother
- **Kohen/Levi/Yisrael**
- Date of birth and location of birth certificate
- Place of birth
- Mother's maiden name
- Social Security number and where card is kept
- Location of will, legal advisor's telephone number
- Life insurance agent's telephone number
- Life insurance policy numbers and where policies are kept
- Location of safe deposit box, key, and who has access
- Bank account numbers - checking and savings and where kept
- Securities information and where securities are kept
- Cemetery deed/location
- Real estate and how title is held
- Military service and where discharge papers are kept
- Rabbi to be notified
- Funeral home choice

Glossary of Hebrew Terms

- **Aliyah** - Blessings recited by honoree on being called to the Torah
- **Aninut** - Time period from death to burial
- **Aron** - Casket carrying the physical remains of a Jew
- **Chesed shel emet** - Compassionate concern and kindness of the living for a deceased
- **Eyl Malei Rahamim** - Memorial prayer recited at funeral service, on visiting a gravesite, during Yizkor services
- **Hesped** - Eulogy of tribute to a deceased
- **Hevra Kadisha** - Holy society of men or women who wash and clothe a deceased in keeping with Jewish tradition
- **K'riah** - Tear in a garment of a mourner
- **K'vod Ha-met** - Respect for the deceased
- **K'vurah** - Burial of the deceased
- **Kaddish** - Aramaic language prayer in praise of God, recited by mourners
- **Kohen** - One of three categories to designate a Jew based on birth lineage
- **Levi** - Category of Jew based on birth lineage
- **Minhag** - A Jewish custom, often becomes normative practice
- **Minyan** - Quorum of ten Jews required for public prayer
- **Mishnah** - Third century C.E. compilation of Jewish law
- **Mitzvah** - Divine (or Rabbinic) commandment incumbent to be fulfilled by Jews
- **Nichum Avaylim** - Comforting the mourners after burial and for the seven days of shivah

- **Onen** - Those individuals who have suffered a loss - after the death until the burial
- **Pesah** - Eight day holiday, Feast of Freedom
- **Seudat Havra'a** - Condolence meal served to mourners upon return from cemetery burial
- **Sh'mini Atzeret** - Eighth day of Assembly, immediately follows Sukkot, precedes Simhat Torah
- **Shalom** - Means peace, completeness; hello or goodbye
- **Shanna** - Year. Applies to the eleven months of Kaddish
- **Shavuot** - Two day holiday, seven weeks after Pesah, marks Giving of Torah by God to Jewish people
- **Shivah** - Seven day mourning period begins after burial
- **Shloshim** - Thirty-day continuing mourning period; twenty-three days plus shivah
- **Shmirah** - Attending to the deceased body, remaining at all times until burial
- **Shomer** - The person who attends to the body, recites psalms to honor deceased
- **Tachrichim** - Shrouds placed on deceased
- **Taharah** - Ritual washing of deceased by Hevra Kadisha. Tehilim Psalms recited while attending to deceased.
- **Tzedakah** - Act of righteousness. Donation in memory of deceased to a worthy organization
- **Yahrzeit** - Yiddish. Anniversary of the death
- **Yisrael** - Category of Jew based on birth lineage
- **Yizkor** - Remembrance. Memorial prayers recited at synagogue service on four Jewish holidays
- **Yom Kippur** - Day of Atonement. Twenty-five hour period of reflection, prayer, repentance; non-eating or drinking by Jewish community

The Wisdom of Jewish Mourning Practices

By Anne Brener

I didn't have this map at twenty-four, when my mother and sister died. In the aftermath of their deaths, I became a lonely sojourner. Horrified by the suggestion of my father's cousin that I observe the Jewish mourning rituals and determined not to spend my life grieving, I grabbed my backpack and fled my hometown of New Orleans to northern California, where I had once gone to school.

My attempts at self-healing sent me on a roller-coaster ride through the human potential movement. I learned yoga, gestalt, and transactional analysis. I tended a garden, kept a journal, and attended consciousness-raising groups. Each experience taught me a lot, but I felt alone. Few people understood me. No one seemed to want to hear about the pain of my loss.

I reacted with embarrassment and anger. My life was unfocused. Sometimes I thought I was crazy. Was I the only one who had ever taken this tumultuous journey? My behavior, I later learned, was exactly like a mourner's. And the rough path toward healing was known and the journey had been eased centuries ago by the rabbis who had created the rituals of mourning.

Twenty years later, my reaction to my father's death was profoundly different, because I had this map. Upon receiving the news of his death, I ripped my garment and recited the blessing praising "God the true Judge." I then called my father's rabbi in New Orleans and made certain that the members of his congregation would perform the sacred duty of sitting with my dad's body, reciting psalms until I could get there from Los Angeles and say my final goodbye.

After the funeral, I knew how to accept the congregation's generosity. The people who had stood in prayer with my father over the course of his lifetime came to sit with me in his apartment during shivah. Twice a day for seven days they came, offering food and prayer until I had found my own voice in the words of the Kaddish and could return to my home in Los Angeles to say the mourner's prayer on my own.

When the week of shivah ended, I followed the tradition of walking around the block to re-enter the world, accompanied by members of my father's community. Strengthened by their caring and compassion, I was able to leave his house and return to Los Angeles, where I would walk the less protected path of the first year of mourning.

During that time, my own synagogue community held a place for me where I could regularly recite the Kaddish. The word "place" is of great significance; it is the name used for God-HaMakom, the Place. When the Temple stood in Jerusalem, mourners had a place-a separate gate through which they entered and continued walking along a special Mourner's Path. As they walked, they came face to face with all the other members of the community, who greeted them with the blessing, "May the One who dwells in this place comfort you. May you find God-HaMakom-the Holy place of comfort."

Those walking in the opposite direction, former mourners who had made it through, affirmed by their presence the possibility of healing. Looking into their experienced eyes, the mourners found comfort in the knowledge that one does not walk the mourner's path forever.

Those who had never walked the Mourner's Path looked into the face of grief and learned that death and loss are part of life. Knowing that someday they too would walk this path, they could prepare themselves for that eventuality. They realized also that, when that day came, they would not be alone; they would walk in the company of other survivors.

When the Temple stood, the commonality of the various experiences of loss was publicly acknowledged. Others joined the mourners on the path. For it was understood that economic reverses, personal illness, relocation, and the illness of someone close required attention similar to that given to mourners. As it says in the Talmud: "Who are they who circle to the left? A mourner, an excommunicant, one who has someone sick at home, and one concerned about a lost object" (Minor Tractate of Talmud: Semahot).

The existence of the Mourner's Path confirmed that it is acceptable for those facing significant loss to be out of

step with others and affirmed their status as a normal part of community life. Having their experience mirrored in this holy place kept mourners from feeling invisible, unsupported, or ashamed.

Today, we do not have such places. We no longer live in small communities which share our sorrow. More often than not, we attend funerals out of state and then hurry home to a transitory community where few people share our grief. When no one around us carries the stories and memories that mirror our loss and bring us comfort, our pain becomes even more invisible. Moreover, in our society death is often seen as a failure of the medical community, something abnormal and inappropriate. The bereaved are not encouraged to take time out to walk the Mourner's Path. Having a strong reaction to a death, one which prevents the mourner from bouncing back into the normal stream of living, is seen as evidence of maladjustment, requiring the help of psychiatrists or social workers. HaMa-kom is hard to find.

How, then, do we reclaim the Mourner's Path for the Jewish community and remove the negative connotations associated with this universal life experience?

After returning to Los Angeles at the end of shivah, I continued to wear the cut black ribbon given to me at the funeral. It was the only visible sign of the profound change in my life. This practice has roots in the Jewish tradition of keriah, in which a person rips his or her garment upon hearing the news of the death of someone he or she will mourn. As it says in the Shulchan Aruch: "...all garments must be rent opposite the heart...for the mourner has to expose the heart." (Kitzur Shulchan Aruch: 195:3-4)

After the completion of Sheloshim, the first month of mourning, I was reluctant to remove the ribbon, not wanting to hide my heart. I appreciated the compassionate nods of recognition I had received from those who understood the significance of my little ribbon. Their silent deference, their awareness of my status as a mourner continued to provide reassurance, help me stay connected to my feelings, and focus on my griefwork. I felt acknowledged as one walking an ancient and venerable path. Gone was the shame and embarrassment I had felt twenty years earlier.

Rather than surrender my ribbon, I decided to embrace it and reclaim the visibility of mourning. I began handing out colored ribbons to signify the varying statuses of those who walk the mourner's path: black ribbons for those in the first year of mourning; green ribbons for those observing a *yahrzeit* or another significant date connected to the loss; blue ribbons for those in the midst of other major life changes such as divorce, ending a relationship, relocation, change of job, illness, or becoming a caretaker for someone else who is ill; and purple ribbons for those whose lives have been transformed by the journey of mourning. Wearing these visible marks of mourning helps guide the process of healing. Some people will bring comfort through gently acknowledging the significance of the ribbon. Others may ask the ribbon's meaning and give the mourner a chance to tell his or her story. All of these responses give the bereaved validation and solace.

Ironically, being marked as different makes it easier for the mourner to return to the mundane tasks of everyday living. Visible ribbons give mourners relief from the incongruity they feel when their inner experience of grief is masked by the persona they feel obliged to present to a community that is unaware of their loss. Without the burden of covering up their sense of brokenness, mourners are able to attend to their deeper emotional and spiritual needs.

After a while, people begin playing with the ribbons. They weave them into their jewelry, wrap them around their buttons, and finger them as comforting talismans. In those actions the experience of mourning begins to change. It shifts from a static state to an active, creative process—a kind of dance.

Indeed, mourning is a dance. It is a dance that has been choreographed over the millennia by everyone who has passed through the Mourner's Path. By making loss and bereavement visible, we can fulfill the psalmist's promise: to turn mourning into dancing.

Anne Brener, the author of Mourning and Mitzvah (Jewish Lights Publishing, 1993), leads workshops on grief, healing, and Jewish spirituality, and consults with synagogues and other organizations on creating healing communities. A graduate of the HUC-JIR School of Communal Service, Anne is a member of Temple Israel of Hollywood, CA.



NOTE

The compilation of the list of names in this Yizkor Book of Remembrance is a major task. While we have tried to be precise and have rechecked our work, some errors or omissions may have occurred. If so, we apologize and ask for your understanding. Please give us corrected information as needed.