



**Yizkor ИЗКОР**  
**יזכור**  
**תשפ"א-5781 2020-2021**

**Yom Kippur, Tishrei 10      8th Day of Pesach, Nissan 22**  
**Monday Sept 28, 2020      Sunday, April 4, 2021**

**Shemini Atzeret, Tishrei 22      2nd Day of Shavuot, Sivan 7**  
**Shabbat, Oct. 10, 2020      Tuesday May 18, 2021**

**Moorabbin Hebrew Congregation**  
**[jewishmelbourne.com.au/mhc](http://jewishmelbourne.com.au/mhc)**

“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

I believe with perfect faith in the coming of the Messiah. How long it takes, I will await His coming every day.

I believe with perfect faith that the dead will be brought back to life when G-d wills it to happen” - Maimonides- Principles of Faith

## **Table of Contents:**

What is Yizkor .....	Page 3
Yizkor at Home .....	Page 4
Yizkor Essays .....	Page 4
Prefatory Prayers .....	Page 8
Yizkor in Hebrew/English/Transliterated .....	Page 10
ИЗКОР Yizkor in Russian .....	Page 16
In Memoriam .....	Page 19

*May we Merit a time when Yizkor no longer needs to be said, upon the fulfilment of the prophecy, “And they will awaken, all those who dwell in the earth” with the coming of Moshiach.*

Credits: [www.jewishmelbourne.com.au](http://www.jewishmelbourne.com.au), [www.ou.org-yizkor](http://www.ou.org-yizkor), Yom Kippur Machzor

Compiled by Mrs. L. Greenbaum.

Many thanks to Vadim Yakovis & Bill Mann obm for their assistance, and to Clive Massel for his inspiration.

## **What is Yizkor?**

Yizkor in Hebrew means “to remember.” Memory is transcendence.

We are creatures blessed with memory. We can transcend not only time, but space, and even the boundaries of the physical world.

With the memory of your parents, you break through the barrier between the physical world in which you dwell and the spiritual one to which they have ascended. As you connect to them through your memory of them here in this world, so do they connect to you by remembering you from their world.

We achieve this by living in the way which G-d wants, abiding by Torah and performing Mitzvot. There is a principle of Jewish life that we, the living, can bring merit to those who have passed. The formal expression of this merit is accomplished by prayer to G-d and by contributions to charity.

It is understandable, therefore, that when the yizkor was first introduced into the service, (probably during the massacres of the Crusaders and the early medieval pogroms-the earliest mention can be found in the 11th century Machzor Vitry) it was natural to be recited during the Day of Atonement.

On that holiest day of the year, when Jews seek redemption from their sins, they seek atonement as well for members of the family who have passed on. “Forgive Your people, whom You have redeemed,” (Judges: ch. 2) The Sages explain: “Forgive Your people,” refers to the living; “whom You have redeemed,” refers to the dead.

One scholar even suggests that the term Yom Ha’Kippurim, the technical name for the Day of Atonement, is written in the plural, “atonements,” because on that day the Jew must seek atonement for both those who are present and those who sleep in the dust.

## **Yizkor at Home**

Under normal circumstances, Yizkor should be recited during synagogue services in the presence of fellow Jews, each recalling his or her loved ones.

While synagogue attendance is an important element of Yizkor, it is not a requirement when it is not possible. This year, we will all recite Yizkor privately at home, secure in the knowledge that that is what G-d wants from us right now, taking comfort in knowing that our loved ones would surely want us to stay safe.

You can read through the prayers in this booklet, reciting the relevant ones (for a mother/father etc.) for your situation.

(Note that this is not the case for Kaddish, which may not be recited privately.)

## **From our Sages**

Once upon a time, a wise man went to the docks to watch as ships entered and left the port. He noticed that, as one ship sailed out toward the open sea, all the people on the dock cheered and wished it well. Meanwhile, another ship entered the port and docked. By and large, the crowd ignored it.

The wise man addressed the people saying, “You are looking at things backwards! When a vessel leaves, you do not know what lays ahead or what its end will be. So there really is no reason to cheer. But when a vessel enters the harbor and arrives safely home, that is something to make you feel joy.”

Life is that journey and we are the vessel. When a child is born, we celebrate. When a soul returns home, we mourn. Yet if we viewed life on earth the way the wise man viewed the ship, perhaps we too could say, “The vessel has gone on its journey, it has weathered the storms of life, it has finally entered the harbor and now it is safely home.” (Midrash, Shemot Rabbah)

To what can life be compared? To a bucket that is dropped in a pond. When it first enters the water, it is empty. But when it is drawn back up to the owner, it returns full. So too, when we enter the world, we have no mitzvot to our name. But when we return, we have a lifetime full of good thoughts, kind words, and noble deeds. (Kohellet Rabba)

## **Mourning a Death**

Letter from the Lubavitcher Rebbe Dec 1969

...Actually, this understanding is to be found in two rulings of Torah Law which address our actual conduct in these circumstances. At first glance, they seem to stand in contradiction one to the other, though they appear in the same section of the Code of Jewish Law. The section (Yoreh Deah 394) begins: "One must not mourn excessively (beyond what our sages have instructed us); one who does so in extreme..." Yet, at the section's end it is brought that "one who does not mourn as the sages have guided us is a callous and cruel person." Now, if in such a case it is natural to mourn, what's so terrible about one who mourns more? Why the harsh rebuke mentioned in the law? And if to mourn excessively is so terrible, why is it cruel to mourn less?

The explanation lies in the concluding words of our sages (as quoted from Maimonides): "One should fear and worry, search one's deeds and repent."

It is self-understood that the soul is eternal. Obviously, an illness of the flesh or blood cannot terminate or diminish the life of the soul -- it can only damage the flesh and the blood themselves and the bond between them and the soul. That is to say, it can bring to the cessation of this bond -- death, G-d forbid -- and with the severing of what binds the soul to the flesh, the soul ascends and frees herself of the shackles of the body, of its limitations and restrictions. Through the good deeds she has performed during the period she was upon earth and within the body, she is elevated to a higher, much higher, level than her status prior to her descent into the body. As the our sages expressed it: The descent of the soul is a descent for the sake of an ascent, an ascent above and beyond her prior state.

From this it is understood that anyone close to this soul, anyone to whom she was dear, must appreciate that the soul has ascended, higher, even, than the level she was at previously; it is only that in our lives, in our world, it is a loss. And just as the closer one is to the soul, all the more precious to them is the soul's elevation, so it is with the second aspect -- the intensity of the pain. For they, all the more so, feel the loss of her departure from the body and from life in this world.

Also, it is a loss in the sense that -- it seems -- the soul could have ascended even higher by remaining in this world, as our sages taught in the Ethics of our Fathers: "One moment of repentance and good deeds in this world is preferable to the entire world to come."

Thus, since the occurrence contains these two conflicting facets -- on the one

hand, the freeing of the soul of the body's shackles and her ascent to a higher world, the world of truth; on the other, the above-mentioned loss -- the result is the two rulings. The "Torah of Truth" mandates that one mourn, for the time-period set by our sages. At the same time, it is forbidden to mourn excessively (that is, beyond the set mourning period, and also in regards to the intensity of the mourning within these days).

As said, the primary cause for mourning such an occurrence is the loss on the part of the living. This is the object of the mourning period: The living need to understand why it is that they deserved this loss. This is why "One should fear and worry, search one's deeds and repent."

Through this another thing is attained - the bond between the living and the soul who has ascended endures. For the soul is enduring and eternal, and sees and observes what is taking place with those connected with her and close to her. Every good deed they do causes her spiritual pleasure, specifically, the accomplishments of those she has educated and raised with the education that bring the said good deeds; that is to say, she has a part in those deeds resulting of the education she provided her children and the ones she influenced.

Since all of the above constitute directives of our Torah, the wisdom and will of G-d, the fulfillment of these directives is part and parcel of our service of G-d of which it is said "Serve G-d with joy." A directive of Torah also serves as the source of strength which provides the abilities to carry it out. Consequently, since the Torah addresses these instructions to each and every individual, it is within the capacity of each individual to carry it out -- and more so, to carry it out in a manner of "Serve G-d with joy.".....

### **Complete in the World Above**

Once after World War II, a Chassid visited his Rebbe and began crying bitterly. The chassid had lost everything during the war: his wife, his children, his home, and his hope. He felt incapable of going on. In desperation, he begged the Rebbe for a blessing and advice; anything that could help him face the future.

The Rebbe, who had also lost his wife, children, and community during the war, listened in silence. He then bent his head in quiet contemplation, searching his own soul for words comfort. After a few moments, he spoke.

"The Torah is the Torah of truth. Not one word, not one letter is extraneous. And yet we find an amazing thing. The Torah ends with, 'And there has not ever arisen a prophet in Israel like Moses, whom G-d knew face to face; for all the signs and

wonders that G-d sent him to perform in Egypt to Pharaoh and to his slaves and to his entire land; and for the strong hand and for the entire great display that Moses performed in view of all Israel.”

The chassid stared down at the table, as his Rebbe continued “The scholar Rashi comments, ‘In view of all Israel’ refers to Moses’ act of shattering the tablets with the ten Commandments before their eyes.’ Yet why does the Rash add the words, ‘before their eyes?’ Why doesn’t Rashi just say ‘it refers to Moses’ act of shattering the tablets?’”

The chassid was silent. The Rebbe looked at him and whispered, “It is because the Tablets were only shattered before their eyes. In the World Above, the Tablets remain complete, holy and pure. So too, the loves of your life have only been shattered before your eyes. Above, they too remain complete, holy and pure, waiting for the day when we will be reunited with Moshiach, may that day arrive speedily in our time.”

[www.Jewishmelbourne.com.au/371925](http://www.Jewishmelbourne.com.au/371925)

### How to Yizkor?

**When?** Yizkor is recited after the morning Torah reading on Yom Kippur, on the last day of Passover and Shavuot, and on Shemini Atzeret. It is recited on these days even if they fall on Shabbat.

**How?** There are 4 Parts. The prefatory verses, followed by the “Yizkor” prayer in which the names are recited and the pledge to charity is made. “Kel Malei Rachamim” is then recited privately and the prayer of “Av Harachamim” is recited aloud.

The name should be recited in Hebrew, giving both the name of the deceased and the name of the deceased’s father. The Sephardic tradition uses the mother’s name instead of the father’s, as, for example, Shmu’el ben Channah. The bereaved should learn and remember these names. If they are absolutely not ascertainable, the English names may be used.

In addition to reciting Yizkor for one’s parents, one may recite Yizkor for any Jew who has passed on, including relatives and friends. When reciting Yizkor for more than one person, repeat the Yizkor paragraph each time, and substitute the words “Aböh Mori” (my father), or “Imi Morösi” (my mother), with the appropriate title, as follows: For a Husband: “Ba-ali.” Son: “B’ni.” Brother: “Öchi.” Uncle: “Dodi.” Grandfather: “Z’kainy”. Wife: “Ishti.” Daughter: “Biti.” Sister: “Achosi.” Aunt: “Dodosi.” Grandmother: “Z’ken-ti.”

The following verses from Psalms & elsewhere are not really part of the Yizkor Service, but they are used as an appropriate introduction in many congregations, because their theme is the triumph of Man, through faith in Hashem, over his own mortality and the inevitability of death.

### Hashem Mah Adam

Ado-nai, mah Adam vatayda-ayhu, ben enosh vat'chash'vayhu?  
Adam la-hevel damah, yamav k'tzayl ovayr.  
Baboker yatzitz v'chalaf, la-erev y'molayl v'yavaysh.  
Limnot yamaynu kayn hoda, v'novi l'vav choch-mah  
Sh'mor tam ur'ay yashar, ki acharit l'ish shalom.  
Ach E-lohim yif-de nafshi mi-yad sh'ol, ki yikachayni, selah!  
Kalah sh'ayri ulvavi, tzur l'vavi v'chelki E-lohim l'olam.  
V'yashov he-afar al ha-aretz k'she-ha-yah,  
v'haru-ach tashuv el Ha-E-lohim asher n'tanah.”

### Yoshayv B'Sayter Elyon

Yoshayv b'sayter elyon, b'tzayl Sha-dai yitlonan.  
Omar Lado-nay machsi umtzudati, E-lohai evtach bo.  
Ki hu yatzil'cha mipach yakush, mi-dever havot.  
B'evrato yasech lach, V'tachat k'nafav techse, tzinah v'sochayrah amito.  
Lo tira mipachad laylah, maychaytz ya-uf yomam.  
Mi-dever ba-ofel yahaloch, miketev yashud tzohora-yim.  
Yipol mitzid'cha elef, ur'vavah miminecha, aylecha lo yigash.  
Rak b'aynecha tabit, v'shilumat r'sha-im tir-eh.  
Ki atah Ado-nay machsi, elyon samta m'onecha.  
Lo t'une aylecha ra-ah, v'nega lo yikrav b'oholecha.  
Ki mal-achav y'tza-ve lach, lishmorcha b'chol d'rachecha.  
Al kapa-yim yiso-uncha, pen tigof ba-even raglecha.  
Al shachal vofeten tidroch, tirmos k'fir v'tanin.  
Ki vi chashak va-afal'tayhu, asag'vayhu ki yada sh'mi.  
Yikra-ayni v'e-enayhu, imo anochi v'tzarah, achal'tzayhu va-achab'dayhu.  
Orech yamim asbi-ayhu, v'ar-ayhu bishu-ati. omim asbi-ayhu, v'ar-ayhu  
bishu-ati.”



*Preface to Yizkor*

יי מה אדם ותדעהו בראגנוש ותחשבהו :  
 אדם להבל דמה זמיו כצל עובר :  
 בבקר יציץ וחלף לערב זמולל ויבש :  
 למנות זמינו כן הודע ונבא לבב חכמה :  
 שפרתם וראה ישר כראחרית לאיש שלום :  
 אדאלהים יפדה נפשי מידשואול כי יקחני סלה :  
 פלה שארי ולבבי צורלבבי וחלקי אלהים לעולם :  
 וישב העפר עליהארץ כשהנה והרוח תשוב אלהאלהים אשר נתנה :

“G-d, 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 fleeting 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 G-d 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 G-d, forever.

א ישב בסתר עליון בצל שדי יתלונן : ב אמר ליי מחסי ומצודתי אלהי  
 אבטחבו : ג כי הוא יצילך מפח יקוש מדבר הוות : ד באבירתו | יסד לך ותחת  
 כנפיו תחסה צנה וסחרה אמתו : ה לאתירא מפחד לילה מחץ יעורף יומם :  
 ו מדבר באפל יהלך מקטב ישוד צהרים : ז פל מצדך | אלף ורבבה מימינך  
 אליך לא יגש : ח רק בעיניך תביט ושלמת רשעים תראה : ט כראתה יי מחסי  
 עליון שמת מעונך : י לאתאנה אליך רעה ונגע לאיקרב באהלך : יא כי  
 מלאכיו יצוהלך לשמרך בכלדרכיך : יב עלכפיים ישאונך פרתגף באבן רגלך :  
 יג עלשחל ופתן תדרך תרמס כפיר ותנין : יד כי בי חשק ואפלטתו אשגבהו  
 כידע שמי : טו יקראני | ואענהו עמו אנכי בצרה אחלצהו ואכבדהו :  
 טז ארך ימים אשביעהו ואראהו בישועתי :

Who sits in the refuge of the Most High, he shall dwell in the shadow of the Almighty. I will say of G-d, ‘He is my refuge and my fortress, my G-d, I will trust in Him.’ For He will deliver you from the ensnaring trap, 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 fear the terror of night: nor 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, G-d, are my refuge,’ you have made the Most High your dwelling place. No evil shall 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 their palms they will carry you, lest you strike a 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. With long life will I satisfy him, and I will show him My salvation.

## Yizkor Service

### For a Father:

Yizkor E-lohim nishmat avi mori (Name of the Deceased) she-halach l'olamo, ba-avur sheb'li neder etayn tz'dakah ba-ado. Bis-char ze t'hay nafsho tz'rurah bitz-ror hacha-yim im nish-mot Avraham, Yitzchak v'Yaakov, Sarah, Rivkah, Rachel v'Lay-ah, v'im sh'ar tzadikim v'tzidkaniyot sheb'Gan Eden. V'nomar: Amayn.

### For a Mother:

Yizkor E-lohim nishmat imi morati (Name of the Deceased) shehol'chah l'olamah, ba-avur sheb'li neder etayn tz'dakah ba-adah. Bis-char ze t'hay nafshah tz'rurah bitz-ror hacha-yim im nish-mot Avraham, Yitzchak v'Yaakov, Sarah, Rivkah, Rachel v'Lay-ah, v'im sh'ar tzadikim v'tzidkaniyot sheb'Gan Eden. V'nomar: Amayn.

### For Male Relative

Yizkor E-lohim nishmat Z'keini: (name of the deceased) / Dodi: (name of the deceased) / Achi: (name of the deceased) / B'ni: (name of the deceased) / Ba-ali: (name of the deceased) she-halach l'olamo, ba-avur sheb'li neder etayn tz'dakah ba-ado. Bis-char ze t'hay nafshah tz'rurah bitz-ror hacha-yim im nish-mot Avraham, Yitzchak v'Yaakov, Sarah, Rivkah, Rachel v'Lay-ah, v'im sh'ar tzadikim v'tzidkaniyot sheb'Gan Eden. V'nomar: Amayn.

### For One's Female Relative

Yizkor E-lohim nishmat Z'kenti: (name of the deceased) / Dodati: (name of the deceased) / Achoti: (name of the deceased) / Biti: (name of the deceased) / Ishti: (name of the deceased) / She-hol'chah l'olamah, ba-avur sheb'li neder etayn tz'dakah ba-adah.

Bis-char ze t'hay nafshah tz'rurah bitz-ror hacha-yim im nish-mot Avraham, Yitzchak v'Yaakov, Sarah, Rivkah, Rachel v'Lay-ah, v'im sh'ar tzadikim v'tzidkaniyot sheb'Gan Eden. V'nomar: Amayn.

### For Martyrs:

Yizkor E-lohim nishmot hak'doshim v'hat'horim she-hum'tu v'she-nehergu v'she-nishchatu v'she-nis-rfu v'she-nit-b'u v'she-nech-nku al Kiddush Hashaym, ba-avur sheb'li neder etayn tz'dakah ba-adam.

Bis-char zeti-h'yeno nafshotayhem tz'rurot bitz-ror hacha-yim im nishmot

Avraham, Yitzchak v'Yaakov, Sarah, Rivkah Rachel v'Lay-ah, v'im sh'ar tzadikim v'tzidkaniyot sheb'Gan Eden. V'nomar: Amayn.

### For All: English Translation

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

### For Martyrs: English Translation

May the L-rd remember the souls of the holy and pure ones who were killed, murdered, slaughtered, burned, drowned, and strangled for the sanctification of the Name, because, without making a vow, I shall give to charity on their behalf.

As reward for this, may their souls be bound in the Bond of Life, together with the souls of Abraham, Isaac, and Jacob; Sarah, Rebecca, Rachel, and Leah; and together with the other righteous men and women in the Garden of Eden. Now let us respond: Amen

הזכרת נשמות

**Father לאב:**

יִזְכֹּר אֱלֹהִים נִשְׁמַת אָבִי מוֹרִי (name and his fathers name) שְׁהִלְךְ לְעוֹלָמוֹ, בְּעִבּוֹר שְׁבִלִי נִדְר אֲתוֹן צְדָקָה בְּעֵדוֹ. בְּשֹׁכֵר זֶה תִּהְיֶה נַפְשׁוֹ צְרוּרָה בְּצִרוֹר הַחַיִּים, עִם נִשְׁמוֹת אַבְרָהָם יִצְחָק וְיַעֲקֹב, שְׂרָה רַבָּקָה רַחֵל וְלֵאָה, וְעִם שְׂאֵר צְדִיקִים וְצְדִקְנִיּוֹת שְׁבִגוּ עֵדוֹ, וְנֹאמֵר אָמֵן.

**Mother לאם:**

יִזְכֹּר אֱלֹהִים נִשְׁמַת אִמִּי מוֹרְתִי (name and her fathers name) שְׁהִלְכָה לְעוֹלָמָהּ, בְּעִבּוֹר שְׁבִלִי נִדְר אֲתוֹן צְדָקָה בְּעֵדָה. בְּשֹׁכֵר זֶה תִּהְיֶה נַפְשָׁהּ צְרוּרָה בְּצִרוֹר הַחַיִּים, עִם נִשְׁמוֹת אַבְרָהָם יִצְחָק וְיַעֲקֹב, שְׂרָה רַבָּקָה רַחֵל וְלֵאָה, וְעִם שְׂאֵר צְדִיקִים וְצְדִקְנִיּוֹת שְׁבִגוּ עֵדוֹ, וְנֹאמֵר אָמֵן.

**Male Relative לקרוב:**

יִזְכֹּר אֱלֹהִים נִשְׁמַת זְקֵנִי / דוֹדִי (uncle) / אַחִי (brother) / בְּנִי (son) / בְּעִלִּי (husband) שְׁהִלְךְ לְעוֹלָמוֹ, בְּעִבּוֹר שְׁבִלִי נִדְר אֲתוֹן צְדָקָה בְּעֵדוֹ. בְּשֹׁכֵר זֶה תִּהְיֶה נַפְשׁוֹ צְרוּרָה בְּצִרוֹר הַחַיִּים, עִם נִשְׁמוֹת אַבְרָהָם יִצְחָק וְיַעֲקֹב, שְׂרָה רַבָּקָה רַחֵל וְלֵאָה, וְעִם שְׂאֵר צְדִיקִים וְצְדִקְנִיּוֹת שְׁבִגוּ עֵדוֹ, וְנֹאמֵר אָמֵן.

**Female Relative לקרובה:**

יִזְכֹּר אֱלֹהִים נִשְׁמַת זְקֵנִיתִי / דוֹדַתִּי (aunt) / אַחוּתִי (sister) / בַּתִּי (daughter) / אִשְׁתִּי (wife) שְׁהִלְכָה לְעוֹלָמָהּ, בְּעִבּוֹר שְׁבִלִי נִדְר אֲתוֹן צְדָקָה בְּעֵדָה. בְּשֹׁכֵר זֶה תִּהְיֶה נַפְשָׁהּ צְרוּרָה בְּצִרוֹר הַחַיִּים, עִם נִשְׁמוֹת אַבְרָהָם יִצְחָק וְיַעֲקֹב, שְׂרָה רַבָּקָה רַחֵל וְלֵאָה, וְעִם שְׂאֵר צְדִיקִים וְצְדִקְנִיּוֹת שְׁבִגוּ עֵדוֹ, וְנֹאמֵר אָמֵן.

**Multiple Relatives לקרובים:**

יִזְכֹּר אֱלֹהִים נִשְׁמוֹת זְקֵנִי וְזְקֵנוֹתִי, דוֹדֵי וְדוֹדוֹתִי, אַחִי וְאַחִיוֹתִי, הֵן מֵצַד אָבִי, הֵן מֵצַד אִמִּי, שְׁהִלְכוּ לְעוֹלָמָם, בְּעִבּוֹר שְׁבִלִי נִדְר אֲתוֹן צְדָקָה בְּעֵדָם. בְּשֹׁכֵר זֶה תִּהְיֶינָה נַפְשׁוֹתֵיהֶם צְרוּרוֹת בְּצִרוֹר הַחַיִּים, עִם נִשְׁמוֹת אַבְרָהָם יִצְחָק וְיַעֲקֹב, שְׂרָה רַבָּקָה רַחֵל וְלֵאָה, וְעִם שְׂאֵר צְדִיקִים וְצְדִקְנִיּוֹת שְׁבִגוּ עֵדוֹ, וְנֹאמֵר אָמֵן.

**For martyrs לקדושים שנהרגו על קדוש השם:**

יִזְכֹּר אֱלֹהִים נִשְׁמוֹת (כָּל קְרוֹבֵי וְקְרוֹבוֹתֵי, הֵן מֵצַד אָבִי, הֵן מֵצַד אִמִּי), הַקְּדוֹשִׁים וְהַטְּהוּרִים שֶׁהוֹמְתוּ וְשֶׁנֶּהְרְגוּ וְשֶׁנִּשְׁחַטוּ וְשֶׁנִּשְׂרְפוּ וְשֶׁנִּטְבְּעוּ וְשֶׁנֶּחְנְקוּ עַל קְדוּשַׁת הַשֵּׁם (עַל יְדֵי הַצּוֹרְרִים הַגֵּרָמְנִים, יַמַּח שְׂמֵם וְזָכְרָם), בְּעִבּוֹר שְׁבִלִי נִדְר אֲתוֹן צְדָקָה בְּעֵדָם. בְּשֹׁכֵר זֶה תִּהְיֶינָה נַפְשׁוֹתֵיהֶם צְרוּרוֹת בְּצִרוֹר הַחַיִּים, עִם נִשְׁמוֹת אַבְרָהָם יִצְחָק וְיַעֲקֹב, שְׂרָה רַבָּקָה רַחֵל וְלֵאָה, וְעִם שְׂאֵר צְדִיקִים וְצְדִקְנִיּוֹת שְׁבִגוּ עֵדוֹ, וְנֹאמֵר אָמֵן.

**“E-I Malei Rachamim”** א-ל מלא רחמים

*is a memorial prayer that has been taken to heart by all Jews. Its ubiquitous appeal and profound emotional effect has caused it to be chanted at funerals and consecrations, at every visitation to the cemetery, and in the synagogue on Shabbos before yahrzeits, and at yizkor services. This prayer may be recited in English without any loss of religious significance. It is permitted to mention many names in this prayer, but it is preferable to recite separate prayers for men and women.*

**For a Male:** E-I malei rachamim, shochayn bam'romim, ham-tzay m'nucha n'chona al kanfay Hash'china, b'ma-alot k'doshim ut-horimk'zo-har haraki-a mazhirim, et nishmat (Name of the Deceased) she-halach l-olamo, ba-avur sheb'li neder etayn tz'dakah b'ad hazkarat nishmato.

B'gan Ayden t'hay m'nuchato; la-chayn Ba-al Harachamim yas-tiray-hu b'sayter k'nafav l'olamim, v'yitz-ror bitz-ror hacha-yim et nishmato, Ado-nay Hu na-chalato, v'yanu-ach b'shalom al mishkavo. V'nomar: Amayn.

**For a Female:** E-I malei rachamim, shochayn bam'romim, ham-tzay m'nucha n'chona al kanfay Hash'china, b'ma-alot k'doshim ut-horimk'zo-har haraki-a mazhirim, et nishmat (Name of the Deceased) she-halcha l-olamah, ba-avur sheb'li neder etayn tz'dakah b'ad hazkarat nishmatah.

B'Gan Ayden t'hay m'nuchatah; la-chayn Ba-al Harachamim yas-tire-ha b'sayter k'nafav l'olamim, v'yitz-ror bitz-ror hacha-yim et nishmatah, Ado-nay Hu na-chalatah, v'tanu-ach b'shalom al mishkavah. V'nomar: Amayn.

**For Martyrs** (of the Holocaust and those who gave their lives in defense of Israel)

E-I malei rachamim, shochayn bam'romim, ham-tzay m'nucha n'chona al kanfay Hash'china, b'ma-alot k'doshim ut-horim k'zo-har haraki-a mazhirim, et nishmot hak'doshim v'hat'horim she-hum'tu v'she-nehergu v'she-nishchatu v'she-nisr'fu v'she-nitb'u v'she-nechn'ku al kidush Ha-Shaym ba-avur sheb'li neder etayn tz'dakah b'ad hazkarat nishmotayhem.

B'Gan Ayden t'hay m'nuchatam; la-chayn Ba-al Harachamim yas-tiraym b'sayter k'nafav l'olamim, v'yitz-ror bitz-ror hacha-yim et nishmotay-hem, Ado-nay Hu na-chalatah, v'yanuchu b'shalom al mishk'votay-hem. V'nomar: Amayn.

אל מלא

**For a Male זכר :** אל מלא רחמים, שוכן במרומים, המצא מנוחה נכונה על פני השכינה, במעלות קדושים וטהורים כזהר הרקיע מזהירים, את נשמת (her name) בן (fathers name) שהלך לעולמו, בעבור ש(פלוגי בן פלוגי) יתן צדקה בעד הזכרת נשמתו, בגן עדן תהא מנוחתו, לכן בעל הרחמים יסתירהו בסתר כנפיו לעולמים, ויצרור בצרור החיים את נשמתו, יי הוא נחלתו, וינוח בשלום על משכבו. ונאמר אמן.

**For a Female לנקבה :** אל מלא רחמים, שוכן במרומים, המצא מנוחה נכונה על פני השכינה, במעלות קדושים וטהורים כזהר הרקיע מזהירים, את נשמת (her name) בת (fathers name) שהלכה לעולמה, בעבור ש(פלוגי בן פלוגי) יתן צדקה בעד הזכרת נשמתה, בגן עדן תהא מנוחתה, לכן בעל הרחמים יסתירה בסתר כנפיו לעולמים, ויצרור בצרור החיים את נשמתה, יי הוא נחלתה, וינוח בשלום על משכבה. ונאמר אמן.

**For martyrs לקדושים שנהרגו על קידוש השם :**

אל מלא רחמים, שוכן במרומים, המצא מנוחה נכונה על פני השכינה, במעלות קדושים וטהורים כזהר הרקיע מזהירים, את נשמות הקדושים והטהורים שהומתו ושנהרגו ושנשחטו ושנשרפו ושנטבעו ושנחנקו על קדוש השם (על ידי הצוררים הגרמנים, ימח שםם וזכרם), בעבור שבלי נדר איתן צדקה בעד הזכרת נשמותיהם, בגן עדן תהא מנוחתם, לכן בעל הרחמים יסתירם בסתר כנפיו לעולמים, ויצרור בצרור החיים את נשמותיהם, יי הוא נחלתם, וינוחו בשלום על משכבותיהם, ונאמר אמן.

O G-d, full of mercy, Who dwells on high, grant proper rest on the wings of the Divine Presence - in the lofty levels of the holy and the pure ones, who shine like the glow of the firmament - for the soul of (...) who has gone on to his/her world, because, without making a vow, I will contribute to charity in remembrance of his/her soul. May his/her resting place be in the Garden of Eden -therefore may the Master of Mercy shelter him/her in the shelter of His wings for Eternity, and may He bind his soul in the Bond of Life. G-d is his/her heritage, and may s/he repose in peace on his resting place.  
Now let us respond: Amen.

**For Martyrs** (of the Holocaust and those who gave their lives in defense of Israel)

O G-d, full of mercy, Who dwells on high, grant proper rest on the wings of the Divine Presence - in the lofty levels of the holy and the pure ones, who shine like the glow of the firmament - for the souls of the holy and pure ones who were killed, murdered, slaughtered, burned, drowned, and strangled for the Sanctification of the Name, because, without making a vow, I will contribute to charity in remembrance of their souls. May their resting place be in the Garden of Eden -therefore may the Master of Mercy shelter them in the shelter of His wings for Eternity; and may He bind their souls in the Bond of Life. Hashem is their heritage, and may they repose in peace on their resting place.  
Now let us respond: Amen.

**Av Harachamim** (אב הרחמים “Father [of] mercy”) is a memorial prayer for the souls of all the Jewish martyrs throughout history who sacrificed their lives for the sanctification of G-d's name.

*In this passage we make reference to verses in Tanach where G-d promises to avenge the blood of those killed. It is believed to have been first instituted in Germany after the terrible massacres and destruction of Jewish communities in the Rhineland regions and other parts of Europe by the Crusaders during the first and second crusades (1096 and 1146). It first appeared in prayerbooks in 1290, it is printed in every Orthodox siddur and recited as part of the weekly Shabbat services except on ‘happy days’. The Yizkor service on Jewish holidays concludes with the Av Harachamim, which prays for the souls of all Jewish martyrs.*

Av harachamim shochen meromim, b'rachamav ha'atzumim, hu yifkod be'rachamim, ha'chasidim ve'hayesharim ve'hatemimim, kehilos ha'kodesh shemasru nafsham al kiddush hashem, ha'ne'ehavim ve'hane'imim be'chayeyhemn u'vemosam lo nifradu.

Mi'nesharim kalu u'me'arayos gaveru la'asos retzon konam ve'chefetz tzuram.

Yizkereym eloheinu le'tovah im she'ar tzadikey olam, v'yinkom nikmas dam avadav ha'shafuch.

Kakasuv be'toras moshe ish ha'elohim : “Harninu goyim amo ki dam avadav yikom, ve'nakom yashiv le'tzarav vechiper admaso amo.”

Ve'al yeday avadecha ha'nevi'im kasuv laimor: “Ve'nikesti damam lo nikeisti va'adonai shochen b'tziyon.”

U've'chisvay ha'kodesh ne'emar: “Lamah yomeru ha'goyim ayai eloheyhem, yivada bagoyim le'eyneynu nikmas dam avadecha ha'shafuch.”

Ve'omer: Ki doresh damim oisam zachar lo shachach tza'akas anavim.

Ve'omer: Yadin bagoyim maley geviyos machatz rosh al eretz raba.

Minachal ba'derech yishteh al keyn yarim rosh.

אב הרחמים, שוכן מרומים, ברחמי העצומים, הוא יפקוד ברחמים, החסידים והישרים והתמימים, קהלות הקדש שמסרו נפשם על קדשת השם, הנאהבים והנעימים בחייהם, ובמותם לא נפרדו, מנשרים קלו, ומארות גברו, לעשות רצון קונם וחפץ צורם. יזכרם אלהינו לטובה, עם שאר צדיקי עולם, וינקום נקמת דם עבדיו השפוד, ככתוב בתורת משה איש האלהים: הרנינו גוים עמו, כי דם עבדיו יקום, ונקם ישיב לצריו, וכפר אדמתו עמו. ועל ידי עבדיך הנביאים כתוב לאמר: ונקיתי, דמם לא נקיתי, ויי שכן בציון. ובכתבי הקדש נאמר: למה יאמרו הגוים, איה אלהיהם, יודע בגוים לעינינו, נקמת דם עבדיך השפוד. ואומר: כי דרש דמים אותם זכר, לא שכח צעקת ענוים. ואומר: ידן בגוים מלא גויות, מחץ ראש על ארץ רבה. מנחל בדרך: ישטה, על כן ירים ראש.

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 G-d 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 G-d: O nations, sing the praises of His people, for He will avenge the blood of His servants, 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 G-d?” Let there be known among the nations, before our eyes, the retribution of 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.



## «ИЗКОР»

“Изкор” — поминальная молитва за умерших, читается перед “מִן הַרְחֵם זָכַר” (с. 455 и комм. на с. 454) — “Отец, [преисполненный] милосердия”, — в восьмой день Песаха, во второй день Шавуот, в Йом-Кипур и в Шмини-Ацерет.

Молящиеся, оба родителя которых живы, не участвуют в этой молитве. Они выходят из синагоги во время произнесения “Изкор” и возвращаются, когда община начинает “מִן הַרְחֵם זָכַר”, после “Изкор”.

Хотя следующие стихи не являются частью общепринятых молитв в память об умерших, в некоторых общинах принято, что *хазан* и община поочередно читают эти стихи.

**הוֹי** ГОСПОДЬ, В ЧЕМ ДОСТОИНСТВУ ЧЕЛОВЕКА, ЗА КОТОРЫЕ ТЫ ИЗБРАЛ ЕГО, ЧЕМ ВАЖЕН ДЛЯ ТЕБЯ СЫН ЧЕЛОВЕЧЕСКИЙ? ЧЕЛОВЕК [ИСЧЕЗНЕТ БЕССЛЕДНО] ПОДОБНО ДЫХАНИЮ; ДНИ ЕГО — КАК ТЕНЬ ПРЕХОДЯЩАЯ.<sup>1</sup>

[ПОДОБЕН ОН ТРАВЕ, КОТОРАЯ] УТРОМ ВЫРАСТАЕТ СВЕЖА, А К ВЕЧЕРУ ЧАХНЕТ И ЗАСЫХАЕТ.<sup>2</sup>

НАУЧИ НАС ВЕСТИ СЧЕТ НАШИМ ДНЯМ И НАДЕЛИ НАШЕ СЕРДЦЕ МУДРОСТЬЮ.<sup>3</sup>

СЛЕДУЙ ЗА ЧИСТОСЕРДЕЧНЫМИ [ЛЮДЬМИ], БЕРИ ПРИМЕР С ПРЯМОДУШНЫХ, ИБО [ЛУЧШЕЕ] БУДУЩЕЕ — У ЧЕЛОВЕКА ЦЕЛЬНОГО [ДУШОЮ].<sup>4</sup>

ТОЛЬКО БОГ ИЗБАВИТ ДУШУ МОЮ ОТ ПРЕИСПОДНЕЙ, ИБО ВОЗЬМЕТ МЕНЯ К СЕБЕ!<sup>5</sup> [ИСТОМИЛОСЬ] ТЕЛО МОЕ, ИЗНЕМОГАЕТ ДУША МОЯ, ОПЛОТ СЕРДЦА МОЕГО И УДЕЛ МОЙ — БОГ — НА ВЕКА.<sup>6</sup> И [ТЕЛО] — ПРАХ — ВЕРНЕТСЯ В ЗЕМЛЮ, ИЗ КОТОРОЙ ОНО БЫЛО [СОЗДАНО], А ДУША ВЕРНЕТСЯ К БОГУ, КОТОРЫЙ ДАЛ ЕЕ [ЧЕЛОВЕКУ].<sup>7</sup>

Псалом 91 (комм. на с. 380)

**זֶשֶׁ** ТОТ, КТО ПОСВЯЩЕН В ВЫСШУЮ ТАЙНУ, ПОСТОЯННО БУДЕТ ПРЕБЫВАТЬ ПОД СЕНЬЮ ВСЕМОГУЩЕГО. СКАЖИ ГОСПОДУ: “ЗАЩИТА МОЯ И ОПЛОТ МОЙ, БОГ МОЙ, НА ТЕБЯ БУДУ НАДЕЯТЬСЯ!” ИБО ОН СПАСЕТ ТЕБЯ ОТ СЕТЕЙ ЛОВЦА, ОТ ГУБИТЕЛЬНОГО МОРА, КРЫЛОМ СВОИМ ПРИКРОЕТ ОН ТЕБЯ, ПОД СЕНЬЮ КРЫЛ ЕГО НАЙДЕШЬ ТЫ УБЕЖИЩЕ, ПИТОМ И КОЛЬЧУГОЙ БУДЕТ ДЛЯ ТЕБЯ ЕГО ИСТИНА. НЕ УБОИШЬСЯ НИ СТРАХОВ НОЧНЫХ, НИ СРЕЛЫ, ЛЕТЯЩЕЙ ДНЕМ, НИ МОРА, КРАДУЩЕГОСЯ ВО ТЬМЕ, НИ СМЕРТИ, СВИРЕПСТВУЮЩЕЙ В ПОЛДЕНЬ. ПАДЕТ [СЛЕВА] ОТ ТЕБЯ ТЫСЯЧА И ДЕСЯТЬ ТЫСЯЧ — СПРАВА, А ТЫ ОСТАНЕШЬСЯ НЕВРЕДИМ; ЛИШЬ ГЛАЗАМИ СВОИМИ УВИДИШЬ ТЫ, КАК ПОСТИГНЕТ ЗЛОДЕЕВ КАРА, ИБО [ГОВОРИЛ] ТЫ: “ГОСПОДЬ — ЗАЩИТА МОЯ”. ВСЕВЫШНЕГО ИЗБРАЛ ТЫ ПРИБЕЖИЩЕМ СВОИМ. НЕ СЛУЧИТСЯ С ТОБОЙ НЕСЧАСТЬЯ, И БЕДА НЕ ПРИБЛИЗИТСЯ К ШАТРУ ТВОЕМОУ, ИБО АНГЕЛАМ СВОИМ ПРИКАЖЕТ ОН ОХРАНЯТЬ ТЕБЯ НА ВСЕХ ТВОИХ ПУТЯХ. НА РУКАХ ОНИ БУДУТ НОСИТЬ ТЕБЯ, ЧТОБЫ НЕ СПОТКНУЛАСЬ О КАМЕНЬ ТВОЯ НОГА. ЛЬВА И ЗМЕЯ ПОПИРАТЬ СТАНЕШЬ, РАСТОПЧЕШЬ МОЛОДОГО ЛЬВА И ДРАКОНА. [СКАЗАЛ ВСЕВЫШНИЙ]: “ЗА ТО, ЧТО ОН СТРЕМИТСЯ КО МНЕ, Я СПАСУ ЕГО; Я ВОЗНЕСУ ЕГО ЗА ТО, ЧТО ОН ЗНАЕТ ИМЯ МОЕ. ВОЗЗОВЕТ ОН КО МНЕ — И Я ОТВЕЧУ ЕМУ. С НИМ Я В БЕДЕ ЕГО; Я СПАСУ ЕГО И ПРОСЛАВЛЮ. ДАМ НАСЫТИТЬСЯ ЕМУ ДОЛГОЛЕТИЕМ И ЯВЛЮ ЕМУ СВОЕ СПАСЕНИЕ”.

В молитве “Изкор” в соответствующих местах произносят еврейское имя покойного/покойной, затем слова сын/дочь — *בן/בת*, — а затем еврейское имя отца покойного/покойной.

### ЗА ОТЦА

**זִכֹּר** ПУСТЬ ВСПОМНИТ БОГ\* ДУШУ ОТЦА МОЕГО, НАСТАВНИКА МОЕГО (имя умершего), УШЕДШЕГО В ИНОЙ МИР, — В НАГРАДУ ЗА ТО, ЧТО Я, НЕ СВЯЗЫВАЯ СЕБЯ ОБЕТОМ, ДАМ ПОЖЕРТВОВАНИЕ, ЧТОБЫ ОНО БЫЛО ЗАСЧИТАНО ЕМУ В ЗАСЛУГУ. ЗА ЭТО ДА БУДЕТ ДУША ЕГО

(1) *Тегилим*, 144:3-4. (2) 90:6. (3) 90:12. (4) 37:37. (5) 49:16. (6) 73:26. (7) *Кофлет*, 12:7.

гоприятное духовное влияние на души умерших. Кроме того, деяния таких людей в этом мире становятся в заслугу душе умершего, ибо память о нем — причина этих поступков, и он словно стимулирует их. В таких делах в честь умерших важны как сами поступки, так и благородные намерения их совершить.

Самый ранний источник, где упоминается обычай произносить “Изкор”, находится в *Мидраше Танхума Гаазину*, сообщающем об обычае вспоминать умерших и просить милосердия для них в *Йом-Кипур*. Ашкеназский обычай читать “Изкор” в три праздника, когда было принято совершать паломничество, — более позднего происхождения, возможно, он относится к временам

крестовых походов, когда кровавая резня стерла с лица земли многие еврейские общины и нанесла жестокие поражения другим общинам. Три праздника, перед которыми Тора велит в большей степени заботиться о нуждающихся, были избраны как время, когда появляются умерших и просят, чтобы щедрость живых была источником блага для их душ.

**זִכֹּר מְלֵכִים** — *Пусть вспомнит Бог*. Прося Бога “вспомнить” о душах умерших, мы не считаем, что Всевышний забыл о них. Мы просто молим Его проявить милосердие к их душам в заслугу наших добрых дел, посвященных памяти о них, а также поставить им в за-



ПРЕБЫВАТЬ В ОБИТЕЛИ ВЕЧНОЙ ЖИЗНИ\* ВМЕСТЕ С ДУШАМИ АВРАҒАМА, ИЦХАКА И ЯАКОВА, САРЫ, РИВКИ, РАХЕЛИ И ЛЕИ И ПРОЧИХ ПРАВЕДНИКОВ И ПРАВЕДНИЦ, ОБИТАЮЩИХ В РАЮ. И СКАЖЕМ: АМЕН!

### ЗА МАТЬ

**רזז'** ПУСТЬ ВСПОМНИТ БОГ ДУШУ МОЕЙ МАТЕРИ, НАСТАВНИЦЫ МОЕЙ (имя умершей), УШЕДШЕЙ В ИНОЙ МИР, — В НАГРАДУ ЗА ТО, ЧТО Я, НЕ СВЯЗЫВАЯ СЕБЯ ОБЕТОМ, ДАМ ПОЖЕРТВОВАНИЕ, ЧТОБЫ ОНО БЫЛО ЗАСЧИТАНО ЕЙ В ЗАСЛУГУ. ЗА ЭТО ДА БУДЕТ ДУША ЕЕ ПРЕБЫВАТЬ В ОБИТЕЛИ ВЕЧНОЙ ЖИЗНИ ВМЕСТЕ С ДУШАМИ АВРАҒАМА, ИЦХАКА, ЯАКОВА, САРЫ, РИВКИ, РАХЕЛИ И ЛЕИ И ПРОЧИХ ПРАВЕДНИКОВ И ПРАВЕДНИЦ, ОБИТАЮЩИХ В РАЮ. И СКАЖЕМ: АМЕН!

### ЗА РОДСТВЕННИКА

**רזז'** ПУСТЬ ВСПОМНИТ БОГ ДУШУ МОЕГО ДЕДА/ДЯДИ/БРАТА/СЫНА/МУЖА (имя умершего), УШЕДШЕГО В ИНОЙ МИР, — В НАГРАДУ ЗА ТО, ЧТО Я, НЕ СВЯЗЫВАЯ СЕБЯ ОБЕТОМ, ДАМ ПОЖЕРТВОВАНИЕ, ЧТОБЫ ОНО БЫЛО ЗАСЧИТАНО ЕМУ В ЗАСЛУГУ. ЗА ЭТО ДА БУДЕТ ДУША ЕГО ПРЕБЫВАТЬ В ОБИТЕЛИ ВЕЧНОЙ ЖИЗНИ ВМЕСТЕ С ДУШАМИ АВРАҒАМА, ИЦХАКА, ЯАКОВА, САРЫ, РИВКИ, РАХЕЛИ И ЛЕИ И ПРОЧИХ ПРАВЕДНИКОВ И ПРАВЕДНИЦ, ОБИТАЮЩИХ В РАЮ. И СКАЖЕМ: АМЕН!

### ЗА РОДСТВЕННИЦУ

**רזז'** ПУСТЬ ВСПОМНИТ БОГ ДУШУ МОЕЙ БАБУШКИ/ТЕТИ/СЕСТРЫ/ДОЧЕРИ/ЖЕНЫ (имя умершей), УШЕДШЕЙ В ИНОЙ МИР, — В НАГРАДУ ЗА ТО, ЧТО Я, НЕ СВЯЗЫВАЯ СЕБЯ ОБЕТОМ, ДАМ ПОЖЕРТВОВАНИЕ, ЧТОБЫ ОНО БЫЛО ЗАСЧИТАНО ЕЙ В ЗАСЛУГУ. ЗА ЭТО ДА БУДЕТ ДУША ЕЕ ПРЕБЫВАТЬ В ОБИТЕЛИ ВЕЧНОЙ ЖИЗНИ ВМЕСТЕ С ДУШАМИ АВРАҒАМА, ИЦХАКА, ЯАКОВА, САРЫ, РИВКИ, РАХЕЛИ, ЛЕИ И ПРОЧИХ ПРАВЕДНИКОВ И ПРАВЕДНИЦ, ОБИТАЮЩИХ В РАЮ. И СКАЖЕМ: АМЕН!

### ЗА ВСЮ СЕМЬЮ

**רזז'** ПУСТЬ ВСПОМНИТ БОГ ДУШИ МОИХ ДЕДОВ И БАБУШЕК, ДЯДЕЙ И ТЕТЕЙ, БРАТЬЕВ И СЕСТЕР КАК С ОТЦОВСКОЙ, ТАК И С МАТЕРИНСКОЙ СТОРОНЫ, УШЕДШИХ В ИНОЙ МИР, — В НАГРАДУ ЗА ТО, ЧТО Я, НЕ СВЯЗЫВАЯ СЕБЯ ОБЕТОМ, ДАМ ПОЖЕРТВОВАНИЕ, ЧТОБЫ ОНО БЫЛО ЗАСЧИТАНО ИМ В ЗАСЛУГУ. ЗА ЭТО ДА БУДУТ ДУШИ ИХ ПРЕБЫВАТЬ В ОБИТЕЛИ ВЕЧНОЙ ЖИЗНИ ВМЕСТЕ С ДУШАМИ АВРАҒАМА, ИЦХАКА, ЯАКОВА, САРЫ, РИВКИ, РАХЕЛИ, ЛЕИ И ПРОЧИХ ПРАВЕДНИКОВ И ПРАВЕДНИЦ, ОБИТАЮЩИХ В РАЮ. И СКАЖЕМ: АМЕН!

### ЗА ПОГИБШИХ ВО ОСВЯЩЕНИЕ ИМЕНИ ВСЕВЫШНЕГО

**רזז'** ПУСТЬ ВСПОМНИТ БОГ ДУШИ (ВСЕХ МОИХ РОДСТВЕННИКОВ, КАК СО СТОРОНЫ ОТЦА, ТАК И СО СТОРОНЫ МАТЕРИ), [ЛЮДЕЙ], СВЯТЫХ И ЧИСТЫХ, КОТОРЫЕ БЫЛИ УМЕРЩВЛЕННЫ: ЖЕСТОКО УБИТЫ, ЗАРЕЗАНЫ, СОЖЖЕНЫ, УТОПЛЕННЫ, ЗАДУШЕНЫ, ОСВЯЩАЯ ИМЯ [ВСЕВЫШНЕГО], — В НАГРАДУ ЗА ТО, ЧТО Я, НЕ СВЯЗЫВАЯ СЕБЯ ОБЕТОМ, ДАМ ПОЖЕРТВОВАНИЕ, ЧТОБЫ ОНО БЫЛО ЗАСЧИТАНО ИМ В ЗАСЛУГУ. ЗА ЭТО ДА БУДУТ ДУШИ ИХ ПРЕБЫВАТЬ В ОБИТЕЛИ ВЕЧНОЙ ЖИЗНИ ВМЕСТЕ С ДУШАМИ АВРАҒАМА, ИЦХАКА, ЯАКОВА, САРЫ, РИВКИ, РАХЕЛИ, ЛЕИ И ПРОЧИХ ПРАВЕДНИКОВ И ПРАВЕДНИЦ, ОБИТАЮЩИХ В РАЮ. И СКАЖЕМ: АМЕН!

После произнесения молитвы "Изкор" принято произносить следующие молитвы. Разрешено перечислять множество имен покойных в одной молитве и не обязательно произносить молитву за каждого покойного в отдельности. Однако желательно отдельно произносить молитву за мужчин и отдельно за женщин, чтобы не путать соответствующие слова.

## ЗА ОДНОГО ПОКОЙНОГО/ПОКОЙНУЮ

**לְנָ** О, БОЖЕ, ПРЕИСПОЛНЕННЫЙ МИЛОСЕРДИЯ, ОБИТАЮЩИЙ В ЗАОБЛАЧНЫХ ВЫСЯХ! ПУСТЬ ВОЗНЕСЕТСЯ НА КРЫЛЬЯХ ШХИНЫ,\* В ПОЛНОЙ БЕЗМЯТЕЖНОСТИ,\* К НЕБЕСНЫМ ВЫСОТАМ, ГДЕ ОБИТАЮТ СВЯТЫЕ И ЧИСТЫЕ,\* СИЯЮЩИЕ КАК СВЕТ ЛАЗУРИ, [И УПОКОИТСЯ] ДУША

за мужчину

(произносится имя умершего и имя его отца) УШЕДШЕГО В ИНОЙ МИР, ПОСКОЛЬКУ Я, НЕ СВЯЗЫВАЯ СЕБЯ ОБЕТОМ, ДАМ ПОЖЕРТВОВАНИЕ В ПАМЯТЬ О ЕГО ДУШЕ, ДАБЫ ОНА ОБРЕЛА ПОКОЙ В РАЮ. ПОЭТОМУ МИЛОСЕРДНЫЙ НАВЕКИ ВОЗЬМЕТ ЕГО ПОД СВОЕ ПОКРОВИТЕЛЬСТВО, И ДУША ЕГО БУДЕТ ПРЕБЫВАТЬ В ОБИТЕЛИ ВЕЧНОЙ ЖИЗНИ И ОБРЕТЕТ УСПОКОЕНИЕ В ГОСПОДЕ. ДА ПОКОИТСЯ ОН С МИРОМ НА СВОЕМ ЛОЖЕ. И СКАЖЕМ: АМЕН!

за женщину

(произносится имя покойной и имя ее отца) УШЕДШЕЙ В ИНОЙ МИР, ПОСКОЛЬКУ Я, НЕ СВЯЗЫВАЯ СЕБЯ ОБЕТОМ, ДАМ ПОЖЕРТВОВАНИЕ В ПАМЯТЬ О ЕЕ ДУШЕ, ДАБЫ ОНА ОБРЕЛА ПОКОЙ В РАЮ. ПОЭТОМУ МИЛОСЕРДНЫЙ НАВЕКИ ВОЗЬМЕТ ЕЕ ПОД СВОЕ ПОКРОВИТЕЛЬСТВО, И ДУША ЕЕ БУДЕТ ПРЕБЫВАТЬ В ОБИТЕЛИ ВЕЧНОЙ ЖИЗНИ И ОБРЕТЕТ УСПОКОЕНИЕ В ГОСПОДЕ. ДА ПОКОИТСЯ ОНА С МИРОМ НА СВОЕМ ЛОЖЕ. И СКАЖЕМ: АМЕН!

## ЗА НЕСКОЛЬКИХ ПОКОЙНЫХ

**לְנָ** О, БОЖЕ, ПРЕИСПОЛНЕННЫЙ МИЛОСЕРДИЯ, ОБИТАЮЩИЙ В ЗАОБЛАЧНЫХ ВЫСЯХ! ПУСТЬ ВОЗНЕСУТСЯ НА КРЫЛЬЯХ ШХИНЫ, В ПОЛНОЙ БЕЗМЯТЕЖНОСТИ, К НЕБЕСНЫМ ВЫСОТАМ, ГДЕ ОБИТАЮТ СВЯТЫЕ И ЧИСТЫЕ, СИЯЮЩИЕ КАК СВЕТ ЛАЗУРИ, [И УПОКОЮТСЯ] ДУШИ

за мужчин

(произносится имя покойных и имена их отцов) УШЕДШИХ В ИНОЙ МИР, ПОСКОЛЬКУ Я, НЕ СВЯЗЫВАЯ СЕБЯ ОБЕТОМ, ДАМ ПОЖЕРТВОВАНИЕ В ПАМЯТЬ ОБ ИХ ДУШАХ, ДАБЫ ОНИ ОБРЕЛИ ПОКОЙ В РАЮ. ПОЭТОМУ МИЛОСЕРДНЫЙ НАВЕКИ ВОЗЬМЕТ ИХ ПОД СВОЕ ПОКРОВИТЕЛЬСТВО, И ДУШИ ИХ БУДУТ ПРЕБЫВАТЬ В ОБИТЕЛИ ВЕЧНОЙ ЖИЗНИ И ОБРЕТУТ УСПОКОЕНИЕ В ГОСПОДЕ. ДА ПОКОЮТСЯ ОНИ С МИРОМ НА СВОЕМ ЛОЖЕ. И СКАЖЕМ: АМЕН!

за женщин

(произносится имя покойных и имена их отцов) УШЕДШИХ В ИНОЙ МИР, ПОСКОЛЬКУ Я, НЕ СВЯЗЫВАЯ СЕБЯ ОБЕТОМ, ДАМ ПОЖЕРТВОВАНИЕ В ПАМЯТЬ ОБ ИХ ДУШАХ, ДАБЫ ОНИ ОБРЕЛИ ПОКОЙ В РАЮ. ПОЭТОМУ МИЛОСЕРДНЫЙ НАВЕКИ ВОЗЬМЕТ ИХ ПОД СВОЕ ПОКРОВИТЕЛЬСТВО, И ДУШИ ИХ БУДУТ ПРЕБЫВАТЬ В ОБИТЕЛИ ВЕЧНОЙ ЖИЗНИ И ОБРЕТУТ УСПОКОЕНИЕ В ГОСПОДЕ. ДА ПОКОЮТСЯ ОНИ С МИРОМ НА СВОЕМ ЛОЖЕ. И СКАЖЕМ: АМЕН!

## ЗА ПОГИБШИХ ВО ОСВЯЩЕНИЕ ИМЕНИ ВСЕВЫШНЕГО

**לְנָ** О, БОЖЕ, ПРЕИСПОЛНЕННЫЙ МИЛОСЕРДИЯ, ОБИТАЮЩИЙ В ЗАОБЛАЧНЫХ ВЫСЯХ! ПУСТЬ ВОЗНЕСУТСЯ НА КРЫЛЬЯХ ШХИНЫ, В ПОЛНОЙ БЕЗМЯТЕЖНОСТИ, К НЕБЕСНЫМ ВЫСОТАМ, ГДЕ ОБИТАЮТ СВЯТЫЕ И ЧИСТЫЕ, СИЯЮЩИЕ КАК СВЕТ ЛАЗУРИ, [И УПОКОЮТСЯ] ДУШИ (ВСЕХ МОИХ РОДСТВЕННИКОВ И РОДСТВЕННИЦ КАК СО СТОРОНЫ ОТЦА, ТАК И СО СТОРОНЫ МАТЕРИ), [ЛЮДЕЙ] СВЯТЫХ И ЧИСТЫХ, КОТОРЫЕ БЫЛИ УМЕРЩВЛЕННЫ, ЖЕСТОКО УБИТЫ, ЗАРЕЗАНЫ, СОЖЖЕНЫ, УТОПЛЕННЫ, ЗАДУШЕНЫ, ОСВЯЩАЯ ИМЯ [ВСЕВЫШНЕГО], НЕМЕЦКИМИ НАЦИСТАМИ; ДА НЕ ОСТАНЕТСЯ ОТ НИХ СЛЕДА НИ НА НЕБЕ НИ НА ЗЕМЛЕ. ПОСКОЛЬКУ Я, НЕ СВЯЗЫВАЯ СЕБЯ ОБЕТОМ, ДАМ ПОЖЕРТВОВАНИЕ В ПАМЯТЬ ОБ ИХ ДУШАХ, ДАБЫ ОНИ ОБРЕЛИ ПОКОЙ В РАЮ, ПОСКОЛЬКУ МИЛОСЕРДНЫЙ НАВЕКИ ВОЗЬМЕТ ИХ ПОД СВОЕ ПОКРОВИТЕЛЬСТВО, И ДУШИ ИХ БУДУТ ПРЕБЫВАТЬ В ОБИТЕЛИ ВЕЧНОЙ ЖИЗНИ И ОБРЕТУТ УСПОКОЕНИЕ В ГОСПОДЕ. ДА ПОКОЮТСЯ ОНИ С МИРОМ НА СВОЕМ ЛОЖЕ И СКАЖЕМ: АМЕН!

**לְנָ** ... המצא מנוחה נכונה — О, Боже, ... в полной безмятежности. На пути из этого мира к миру духовного блаженства могут возникнуть препятствия, которые приведут душу в смятение, ведь душе необходимо отрешиться от всего земного, всего негативного, связанного с ее пребыванием на земле. Иначе она не сможет достичь духовного блаженства. Поэтому мы просим, чтобы этот процесс прошел для нее безболезненно.

где мы говорим о духовном вознесении, мы употребляем своеобразную аналогию, сравнивая Божественное Присутствие со смелым орлом, уносящим птенцов на своих крыльях. Иногда употребляется словосочетание "תחת כנפי שכינה" — "под крыльями Шхины". Оно означает Божественную защиту от опасности, ибо сравнивает Шхину с птицей, защищающей своих птенцов.

## Tzedaka has been pledged in the Merit & Memory of our Beloved

<b>Remembered By</b>	<b>Name</b>	<b>Jewish Name</b>
Joel & Gillian Abel	Miriam Abel	Miriam bas Zalman
Joel & Gillian Abel	Michael Abel	Michael ben Benjamin
Joel & Gillian Abel	Barbara Lichter Abel	Batya ben Benjamin
Joel & Gillian Abel	Victor Taitz	Avigdor ben Avraham
Joel & Gillian Abel	Connie Taitz	
Jeanette Abrahams	Julian Abrahams	Moshe ben Alfred
Jeanette Abrahams	Leopold Maehrischel	Lemel ben Joseph
Jeanette Abrahams	Herta Maehrischel	Gittel bas Marianne
Jeanette Abrahams	Helene Maehrischel	Chava bas Yitzchak
Jeanette Abrahams	Alfred Maehrischel	Joseph ben Moshe
Jeanette Abrahams	Regina Braun	Regina bas Joseph
Danny & Michael Adler	Felix Adler	Feivel ben Leible
Danny & Michael Adler	Ruth Adler	Rivka
Eva Agizim	Froim Peremisly	Froim ben Avraham
Eva Agizim	Avraham Peremisly	Avraham ben Moshe
Eva Agizim	Gudle Lerman	Gudle bas Avraham
Eva Agizim	Leib Lerman	Leib ben Solomon
Eva Agizim	Maria Peremisly	Maria bas Ephraim
Eva Agizim	Valentina Pershman	Vall bas Leib
Yakov Agizim	Maria Marmer	Maria bat Gregori
Yakov Agizim	Shlomo Agizim	Shlomo ben Yakov
Robert & Beverly Alford & Family	Ulla Alford	Sesya bat Yehuda HaLevi
Robert & Beverly Alford & Family	Warner Joseph Alford	Yoseph ben Eliezer
Robert & Beverly Alford & Family	Eva Nevezie	Chaya Chava bat Yshir Ephraim
Robert & Beverly Alford & Family	David Nevezie	Dovid Leib ben Aron Tzvi
Fania Aizman & Margarita Stein	Betsalel Aizman	Betsalel ben Shlomo Halevi
Gasey Baffsky & Michael Baffsky	Maurice Baffsky	Moshe Yosef ben Ze'ev
Gasey Baffsky & Michael Baffsky	Railea Baffsky	Rochel Leah bat Calman
Gasey Baffsky & Michael Baffsky	Wayne Baffsky	Ze'ev ben Moshe Yosef
Stan & Paula Bloch	Isaac Bloch	Yitzchak Nochum ben Shmuel Hakohen
Stan & Paula Bloch	Leah Bloch	Rachel Leah bas Nochum
Stan & Paula Bloch	Ashley Elliot Bloch	Asher Elias ben Shmuel
Stan & Paula Bloch	Ephraim Neiman	Ephraim ben Tzvi Hershel
Stan & Paula Bloch	Tacla Neiman	Toba bat shlomo
Ian & Beverly Bram	Mark Bram	Y'chiel Usher ben Yossif
Ian & Beverly Bram	Rachel Bram	Rachel bat Avraham Dov
Ian & Beverly Bram	Gitman Szwarc	Tovia Gitman ben Avraham Moshe
Ian & Beverly Bram	Freda Szwarc	Frانيا bas Yisroel Asher

## Tzedaka has been pledged in the Merit & Memory of our Beloved

Remembered By	Name	Jewish Name
Albert Braunstein	Leah Braunstein	Leah bat Naphtali
Rene Broit	Mary Shaw	Freda bat Shimon
Rene Broit	Aaron Shaw	Alta Aron ben Yehuda
David Broit	Naomi Broit	Naomi bat Michael
David Broit	Ben Broit	Benyomin ben Zvi
Stephanie, Stella and Jacob Briskin	Mark Briskin	Mordechai ben Shmuel
Stephanie Briskin	Philip Lenn	Pesach ben Chaim
Sam & Marina Briskin	Abram Briskin	Avram ben Shmuel
Sam & Marina Briskin	Beila Briskin	Beila ben Avram
Sam & Marina Briskin	Efim Faronov	Chaim ben Boruh
Sam & Marina Briskin	Anna Faronov	Chana bat Mordechai
Marvin Bude	Samuel Bude	Mayer ben Reuven
Marvin Bude	Michelle Bude	Michla bat Leibel
Marvin Bude	Wynne Bude	Chaya Sara bat Aaron
Andrea & Ben Buntman	Wolf Nussbaum	Zev
Andrea & Ben Buntman	Bertha Nussbaum	Brucha
Andrea & Ben Buntman	Sylvia Buntman	Chivua
Andrea & Ben Buntman	David Buntman	David
Yael Burdo	David David	David ben Meir Tzvi Hersh
Mark Cherner & Yana Rapoport	Inda Cherner	Inda bat Yakov
Mark Cherner & Yana Rapoport	Yosef Cherner	Yosef ben Moshe
Mark Cherner & Yana Rapoport	Haya Chuprik	Haya bat Nuhem
Mark Cherner & Yana Rapoport	Yakov Chuprik	Yakov ben Yoel
Cooper family	Fanny Cooper	Faige
Sonja Cowan & Family	Ralph Cowan	Reuven haKohen ben Avraham
His children	Nathan Crafti	Natan ben Yaakov
His family	Jacob Crafti	Yaakov ben Edward
Cooper family	Fanny Cooper	Faige
Angela (Erela) Cranenburgh & family	Naomi Leah Cranenburgh	Naomi Leah bat Vernon
Angela (Erela) Cranenburgh & family	Esther Nelkenbaum	Ester bat Rav Mordechai
Angela (Erela) Cranenburgh & family	Benjamin Elijah Nelkenbaum	Benyamin ben Ahron
Liat & Amner Dabakarov		Esther bat Miriam
Liat & Amner Dabakarov		Moshe ben Zipora
Liat & Amner Dabakarov		Markel ben Siviya
Liat & Amner Dabakarov	Amnon	Amnon ben Zipora
Liat & Amner Dabakarov		Miriam bat Adina
Liat & Amner Dabakarov		Refael ben Yaakov
Steve & Gaby, Cody Troy & Ryder Derbyshire	Margaret Rose Levine	Malka Raisel bat Meir



## Tzedaka has been pledged in the Merit & Memory of our Beloved

Remembered By	Name	Jewish Name
Faggie Edelman	Bertha Zmood	Bertha bat Nachum
Faggie Edelman	Maurice Zmood	Maurice ben Zvi
Yakov Edelman	Sala Edelman	Sala bat Ryfka
Yakov Edelman	Herschel Edelman	Herschel ben Yaakov
Rachel Engelman	Sala Lasky	Sarah Bat Mendel
Rachel Engelman	David Lasky	Dovid ben Laibel Wolf
Greg & Anna Eydlish	Dina Baran	Dina bas Leib
Greg & Anna Eydlish	Tsylya Rossel	Tsylya bas Yisroel
Greg & Anna Eydlish	Arkady Rossel	Avraham ben Simyon
Greg & Anna Eydlish	Arkady Eydlish	Avraham ben Gershon
Greg & Anna Eydlish	Yakov Eydlish	Yaakov ben Moshe
Semyon & Sveta Eydlish	Sara Rossel	Sara bas Avram Itzik
Semyon & Sveta Eydlish	Liliya Artemis	Leah bas Meir
Semyon & Sveta Eydlish	Sara Eydlish	Sara bas Yosef
Semyon & Sveta Eydlish	Meir Katsnelson	Meir ben Reuven
Marcia Zamsky Farberman	Joseph Zamsky	Yosef ben Yisroel Hakohen
Marcia Zamsky Farberman	Anne Zamsky	Chana Bat Yisrael
Solly Farberman	Samuel Farberman	Shmuel Melach ben Mordechai Halevi
Solly Farberman	Jennie Farberman	Jene' bat Chaim
Feldman family	Janet Feldman	Chana Chaya bas Dovid Leib Binyomin
Michael & Gerri Fox & Family	Malcom Fox	Moishe ben Asher HaLevi
Gerri Fox	Gilda Fleishman	Golda bat Ezeriel
Toni Gallagher	Alexander Schiff	David ben Michael
Hillary Gervai	David Remocker	David Melach ben Moshe Zelig
Hillary Gervai	Esther Remocker	Esther bat Chaim
Ruth Gould	Rena Bustin	Rena bat Binyamin
Ruth Gould	Philip Bustin	Faivel Ben Avraham
Marc Grasko	Hymie Grasko	Chayim ben Zaiiv
Marc Grasko	Shaun Grasko	Shaull ben Chayim
Lisa Grasko	Merwyn Milner	Mendel ben Meir
Larry Green & Sheila Green	Jeffrey Green	Yosef Ber ben Benyomin
Groves & Arndt Families	Raizel Groves	Raizel Shoshana bat Faige
Leah Greenbaum	Rabbi Zalman Itkin	Chaim Sheur Zalman ben Meyer
Elisha & Leah Greenbaum	Phoebe Adler	Perel bas Yitzchok
Henry Greener	Zelik Greener	Zelik Gedale ben Yechiel
Henry Greener	Freidel Greener	Freidel Devorah bas Sholem
Peter Guttman	Fritz Guttman	Mordechai ben Shaul
Peter Guttman	Josefine Perl (Peggy) Guttman	Perl bat Yakov Yitzchok

## Tzedaka has been pledged in the Merit & Memory of our Beloved

Remembered By	Name	Jewish Name
Asia & Peter Guttman	Frimet Guttman	Frimet bas Malka
Asia & Peter Guttman	Abraham Guttman	Avraham ben Dovid
Asia & Peter Guttman	Miriam Stuk	Miriam bas Henja
Asia & Peter Guttman	Chaim Stuk	Chaim ben Eliezer
Asia & Peter Guttman	Blimah Cyprys	Blimah bas Miriam
Lara Hanson	Martin Smilkstein	Moshe Avraham ben Naphtali Hertz
Zelda Herman	Jock Herman	Yaacov
Zelda Herman	Max Levin	
Zelda Herman	Selma Levin	
Harvey Hornstein	Freda Hornstein	Frimet Golda bat Yisroel Halevi
Harvey Hornstein	David Hornstein	David ben Yosef
Gill Hornstein	Alex Fred Bobroff	Chaim Efraim Zelig ben Avraham
Gill Hornstein	Rebecca (Betty) Bobroff	Shana Rivka bas Yitzchok
Adrienne, Hadley & Julian	Gerald Isaacs	Yosef ben Zodek
Asya Itkin	Boruh Borovic	Boruch ben Avrom Yakov
Asya Itkin	Etl Borovic	Ethel ben Boruch
Asya Itkin	Josef Itkin	Yosef ben Zalman
Hilary Kaplan	Leslie Sive	Leib ben Shalom
Hilary Kaplan	Elstynne Sive	Elisheva bas Moshe
Ian & Roy Kaplan	Barry Kaplan	Dov Benzion Ben Zaviel
Leslie Rochelle Katz & Family	Chaya Beisman	Chaya bat Schloma
Leslie Rochelle Katz & Family	Jack Katz	Jakov ben Hans
Leslie Rochelle Katz & Family	Michael Woolf	Michael ben
Leslie Rochelle Katz & Family	Sarah Gutelowitz- woolf	Sara bat Ella
Selwyn and Hilary Kawalsky	Tanya Brown	Tanya Bat Shlomo
Felix & Raissa Kossovski	Iouri Kossovski	Yehuda ben David
Felix & Raissa Kossovski	Gregory Linovich	Gersh ben Moishe
Lara, Bradley & Darren Stein	Leonard Levenstein	Leibe ben Eliyahu
Lara, Bradley & Darren Stein	Bertha Gwen Levenstein	Chana Beila bat Mordechai
The Levinson Family	David Ryan Levinson	David ben Yehudah
Levitan Family	Sidney Krombein	Rephael Simcha ben Beryl
Levitan Family	Ilona Krombein	Yehudit bas Yerachmiel
Levitan Family	Aubrey Levitan	Elchanan ben Moshe
Levitan Family	Gavin Gordon	Gottel Laib ben Baruch
Andrew & Danielle Litwinow & family	Boris Litwinow	Boruch ben Yosef
Sonia Litwinow & family	Israel Najsteter	Yisrael ben Moshe
Sonia Litwinow & family	Zenia Najsteter	Zelda bat Mendel
Sonia Litwinow & family	Maurice Najsteter	Moshe ben Yisrael

## Tzedaka has been pledged in the Merit & Memory of our Beloved

Remembered By	Name	Jewish Name
Clive & Shelley Massel	Harry Sneech	Eliyahu Hirshel Ben Zalman Tzvi
Clive & Shelley Massel	Alec Massel	Eliyahu ben Binyanim Yitzchak
Clive & Shelley Massel	Mockey Massel	Mordechai Ben Binyamin Yitzchak
Clive & Shelley Massel	Freda Francis Massel	Feiga Freida bas Eliyahu Hershel
Clive & Shelley Massel	Bill Hillman	Zeev ben Mordechai
Clive & Shelley Massel	Sam Miller	Shmuel Ben Paltiel
Clive & Shelley Massel	Gerty Lichter	Gita bas Betzalel Aron Ha Cohen
Clive & Shelley Massel	Kerry Massel-Arrow	Keren bas Chaim
Mr. & Mrs. Minkovski	Yosef Minkovski	Yosef ben Efraim Halevi
Mr. & Mrs. Minkovski	Riva Glozman	Riva Bas Yitzchok
Mr. & Mrs. Minkovski	Itzchok Glozman	Yitzchok ben Nochum
Mr. & Mrs. Minkovski	Brocha Glozman	Brocha bas Nissel
Mr. & Mrs. Minkovski	Reizia Rehlis	Reiza bas Mordechai
Mr. & Mrs. Minkovski	Perl Fishman	Perl bas Yontel
Mr. & Mrs. Minkovski	Maya Machlich	Maya bas Ruvin
Mr. & Mrs. Minkovski	Michail Machlich	Michail Ben Chaim
Mr. & Mrs. Minkovski	Ruven Rehlis	Ruven ben Yosef
Yvonne, Simon, Elenor, David, Raquel- la, Joshua & Benji Neiger	Michael Neiger	Nacham Elieizer ben Yaacov Yitchock Hachoen
Yvonne, Simon, Eleanor, David, Ra- quella, Joshua, and Benji Neiger	Michael Neiger	Nachman Eliezer Ben Yaacov Yitz- chok Hacohen
Kevin Nevezie & Family	David Nevezie	Dovid Leib ben Aron Tzvi
Kevin Nevezie & Family	Eva Nevezie	Chaya Chava bat Yshir Ephraim
Jane Nevezie & Family	Oskar Wachsmann	Chaim ben Zvi Hakohen
Jane Nevezie & Family	Edith Wachsmann	Raizel bat Chaim Hirsch Zvi
Susan Novytarger	Nechama Mond	Nechama bat Yizchak
Susan Novytarger	David Mond	Dovid ben Yitzchak
Susan Novytarger	Nathan Mond	Nosson Meir ben Dovid
Joan & Esther Oppenheim	Ilse Oppenheim	Ruth bas Moishe
Joan & Esther Oppenheim	Leo oppenheim	Yehuda ben Shimon
Adrienne Perch & Family	Solomon Perch	Shlomo Ben Zion
Ari Pitt	Isaac Pitt	Yitzhak ben Abraham
Extended Pudel family	Yefim Kouperman	Khuna ben Yaakov
Extended Pudel family	Sonya Kouperman	Sonya bas David
Extended Pudel, Aizman & Shnaider families	Yosif Pudel	Yosef ben Boruch
Extended Pudel, Aizman & Shnaider families	Donya Pudel	Donya bas Israel
Joel Rembach & family	Don Rembach	Eliezer ben David
Alex, Sofia, Michal, Maya & Ella	Semyon ( Sam) Rybalov	Shmuel
Ahron Shapiro	Noga Gelman	Noga bas Ahron

## Moorabbin Hebrew Congregation

Ahron Shapiro	Alvin Shapiro	Avraham ben Yisrael
Stacey Shepherd	Arnold Kaufmann	Avraham ben Zevulun
Gila Shirinov & Ester Vainbrand	Roza Iskenderova	Roza bas Amid
Masha Shmerling-Orchis	Bronya Peker	Bronya bas Hershl
Masha Shmerling-Orchis	Avram Peker	Avram ben Moisha Hakohen
Masha Shmerling-Orchis	Yefim Orchis	Efroim ben Yakov
Masha Shmerling-Orchis	Genya Peker	Genya bas Yakov
the Silberthau Family	Armin Silberthau	Avraham ben Yitzchak Hakohen
the Silberthau Family	Norma Silberthau	Naomi bas Meir
the Silberthau Family	Judith Silberthau	Shoshana bat Yitzchak
Victor Starr	Maurice Starr	Mordechai
The Tahar Tribe	Cheryl Mariner	Tziporah ben Benyomin
Svetlana Tchernych-Volf	Mark Volf	Mordechai
Svetlana Tchernych-Volf	Yona Smolenskiy	
Svetlana Tchernych-Volf	Genia Galitskaya	
Topolansky Family	Bernard Aronowitz	Dov ben Shmuel
louri Vaisman	Alexander Vaisman	Alexander ben Michael
louri Vaisman	Matvey Stashedskij	Motel ben Yosef
louri Vaisman	Fruma Stashevskaya	Fruma bat Shevel
louri Vaisman	Yefim Stashevskij	Yefim Ben Mottel
louri Vaisman	Sofia (Sonja) Stashevskaya	Sofia bat Mottel
louri Vaisman	Arkadij Stashevskij	Arkadil ben Mottel
Arkadi Vyater	Yakov Vyater	Yakov ben Abram
Arkadi Vyater	Abram Vyater	Avraham
Arkadi Vyater	Surah Vytaer	Surah bat Gersh
Arkadi Vyater	Naum Elkis	Naum ben Josef
Arkadi Vyater	Betia Elkis	Betia bat David
Arkadi Vyater	Boruch Elkis	Boruch ben Naum
Arkadi Vyater	Eve Vyater	Eve Bas Avram
Weiss Family	Margaret Weiss	Margalit bat Baruch
Weiss Family	Barry Weiss	Dov ben Zvi
Weiss Family	David Weiss	David Dan ben Dov
Weiss, Dresden, David, Winecier Families	Eve Winecier	Chava bat Hershel
Weiss, Dresden, David, Winecier Families	Samuel Winecier	Shmuel ben Avraham
Moorabbin HC & L'Chaim Chabad	Bill Mann	Zev Yitzchok ben Mordechai
Moorabbin HC & L'Chaim Chabad	Otto Lazar	Otto ben Herman
Moorabbin HC & L'Chaim Chabad	Rene Kuzl	Rochel bas Menachem
Moorabbin Hebrew Congregation	Steve Arnott	Zelig Ben Eliezer Hakohen
Moorabbin Hebrew Congregation & his family	Henryk Neufeld	Tzvi ben Meyer