



The
Battery Park
Synagogue

2020-2021/5781

Yizkor
Remembrance
Book

*May the souls of the departed
be bound up
in the
cluster of eternal life.*

This book is dedicated
to our loved ones whom we remember this day
with affection and devotion
and to the generous individuals
in whose hearts they will live forever.

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The days of man are as grass;
he flourishes as a flower in the field.

*The wind passes over it and it is gone,
and no one can recognize where it grew.*

But the Lord's compassion for His worshippers,
His righteousness to children's children,
remain, age after age, unchanging.

*Three score and ten our years may number,
four score years if granted the vigor.*

Laden with trouble and travail,
life quickly passes, it flies away.

*Teach us to use all of our days, O Lord,
that we may attain a heart of wisdom.*

Grant us of Your love in the morning,
that we may joyously sing all our days.

שְׁוִיתִי יְיָ לְנִגְדֵי תָמִיד, כִּי מִימֵינִי בַל אָמוּט.
לְכֵן שָׁמַח לְבִי וַיִּגַּל כְּבוֹדִי, אַךְ בְּשָׂרִי יִשְׁכֵן לְבַטָּח.

When I stray from You, O Lord, my life is as death;
but when I cleave to You, even in death I have life.

You embrace the souls of the living and the dead.

The earth inherits that which perishes.

*But only the dust returns to dust;
the soul, which is God's, is immortal.*

The Lord has compassion for His creatures.

*He has planted eternity within our soul,
granting us a share in His unending life.*

He redeems our life from the grave.

During our brief life on earth He gives us choices.

We can cherish hopes, embrace values and perform deeds which death cannot destroy.

*May we all be charitable in deed and in thought,
in memory of those we love who walk the earth no longer.*

May we live unselfishly, in truth and love and peace, so that we will be remembered as a blessing, as we this day lovingly remember those whose lives endure as a blessing.

Our generations are bound to each other as children now remember their parents. Love is strong as death as husbands and wives now remember their mates, as parents now remember their children. Memory conquers death's dominion as we now remember our brothers and sisters, grandparents and other relatives and friends.

The death of those we now remember left gaping holes in our lives. But we are grateful for the gift of their lives. And we are strengthened by the blessings which they left us, by precious memories which comfort and sustain us as we recall them this day.

Each congregant reads silently the appropriate passages among those which follow. Personal meditations may also be added.

We rise.

In memory of a father

יִזְכֵּר אֱלֹהִים נְשָׁמַת אָבִי מוֹרֵי שְׁהֶלֶךְ לְעוֹלָמוֹ. הִנְנִי נוֹדֵר (נוֹדֵרֶת)
צְדָקָה בְּעַד הַזְכָּרַת נְשָׁמָתוֹ. אָנָּה תְּהִי נֶפֶשׁוֹ צְרוּרָה בְּצָרוּר
הַחַיִּים וְתְּהִי מְנוּחָתוֹ כְּבוֹד, שְׁבַע שְׁמֵחוֹת אֶת־פְּנֵיךְ, נְעִימוֹת
בְּיַמֵּיךְ נְצַח. אָמֵן.

May God remember the soul of my father who has gone to his eternal home. In loving testimony to his life I pledge charity to help perpetuate ideals important to him. Through such deeds, and through prayer and memory, is his soul bound up in the

bond of life. May I prove myself worthy of the gift of life and the many other gifts with which he blessed me. May these moments of meditation link me more strongly with his memory and with our entire family. May he rest eternally in dignity and peace. Amen.

In memory of a mother

יִזְכֹּר אֱלֹהִים נְשָׁמַת אִמִּי מוֹרְתִי שֶׁהִלְכָה לְעוֹלָמָהּ. הִנְנִי נוֹדֵר
[נוֹדֵרְת] צְדָקָה בְּעַד הַנְּכֻרָת נְשָׁמָתָהּ. אָנָּה תְּהִי נִפְשָׁה צְרוּרָה
בְּצִרוּר הַחַיִּים וְתִהְיֶה מְנוּחָתָהּ כְּבוֹד, שְׁבַע שְׂמֵחוֹת אֶת-פְּנֵיהָ,
נְעִימוֹת בְּיַמֶּינָהּ נְצַח. אָמֵן.

May God remember the soul of my mother who has gone to her eternal home. In loving testimony to her life I pledge charity to help perpetuate ideals important to her. Through such deeds, and through prayer and memory, is her soul bound up in the bond of life. May I prove myself worthy of the gift of life and the many other gifts with which she blessed me. May these moments of meditation link me more strongly with her memory and with our entire family. May she rest eternally in dignity and peace. Amen.

In memory of a husband

יִזְכֹּר אֱלֹהִים נְשָׁמַת בְּעָלֵי שֶׁהִלְךְ לְעוֹלָמוֹ. הִנְנִי נוֹדֵרְת צְדָקָה בְּעַד
הַנְּכֻרָת נְשָׁמָתוֹ. אָנָּה תְּהִי נִפְשׁוֹ צְרוּרָה בְּצִרוּר הַחַיִּים וְתִהְיֶה מְנוּחָתוֹ
כְּבוֹד, שְׁבַע שְׂמֵחוֹת אֶת-פְּנֵיהָ, נְעִימוֹת בְּיַמֶּינָהּ נְצַח. אָמֵן.

May God remember the soul of my husband who has gone to his eternal home. In loving testimony to his life I pledge charity to help perpetuate ideals important to him. Through such deeds, and through prayer and memory, is his soul bound up in the bond of life. Love is strong as death, deep bonds of love are indissoluble. The memory of our companionship and love leads me out of loneliness into all that we shared which still endures. May he rest eternally in dignity and peace. Amen.

In memory of a wife

יִזְכֹּר אֱלֹהִים נְשָׁמַת אִשְׁתִּי שֶׁהִלְכָה לְעוֹלָמָהּ. הִנְנִי נוֹדֵר צְדָקָה בְּעַד
הַזְכָּרָת נְשָׁמָתָהּ. אֲנֵא תְהִי נִפְשָׁה צְרוּרָה בְּצָרוּר הַחַיִּים וְתְהִי
מְנוּחָתָה כְּבוֹד, שְׁבַע שְׁמֵחוֹת אֶת-פְּנֵיהָ, נְעִימוֹת בִּימֵינָהּ נְצַח. אָמֵן.

May God remember the soul of my wife who has gone to her eternal home. In loving testimony to her life I pledge charity to help perpetuate ideals important to her. Through such deeds and through prayer and memory is her soul bound up in the bond of life. "Many women have done superbly, but you surpass them all." Love is strong as death, deep bonds of love are indissoluble. The memory of our companionship and love leads me out of loneliness into all that we shared which still endures. May she rest eternally in dignity and peace. Amen.

In memory of a son

יִזְכֹּר אֱלֹהִים נְשָׁמַת בְּנֵי הָאֱהוּב מַחְמַד עֵינַי שֶׁהִלְךְ לְעוֹלָמוֹ.
הִנְנִי נוֹדֵר [נוֹדֵרֶת] צְדָקָה בְּעַד הַזְכָּרָת נְשָׁמָתוֹ. אֲנֵא תְהִי נִפְשׁוֹ
צְרוּרָה בְּצָרוּר הַחַיִּים וְתְהִי מְנוּחָתוֹ כְּבוֹד, שְׁבַע שְׁמֵחוֹת אֶת-
פְּנֵיהָ, נְעִימוֹת בִּימֵינָהּ נְצַח. אָמֵן.

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

In memory of a daughter

יִזְכֹּר אֱלֹהִים נְשָׁמַת בְּתִי הָאֲהוּבָה מִחֲמַד עֵינַי שֶׁהִלְכָה לְעוֹלָמָה.
הֲגִי נוֹדֵר [נוֹדֵרֶת] צְדָקָה בְּעַד הַזְּכָרֶת וְנִשְׁמָתָה. אֲנָא תְהִי
נִפְשָׁה צְרוּרָה בְּצָרוּר הַחַיִּים וְתְהִי מְנוּחָתָה כְּבוֹד, שְׁבַע שְׂמֻחוֹת
אֶת-פְּנֵיהָ, נְעִימוֹת בְּיַמֶּינָהּ נְצַח. אָמֵן.

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

In memory of other relatives and friends

יִזְכֹּר אֱלֹהִים נְשָׁמוֹת קְרוּבֵי וְרַעֲי שֶׁהִלְכוּ לְעוֹלָמָם. הֲגִי נוֹדֵר
[נוֹדֵרֶת] צְדָקָה בְּעַד הַזְּכָרֶת וְנִשְׁמוֹתֵיהֶם. אֲנָא תְהִינָה נִפְשוֹתֵיהֶם
צְרוּרוֹת בְּצָרוּר הַחַיִּים וְתְהִי מְנוּחָתָם כְּבוֹד, שְׁבַע שְׂמֻחוֹת
אֶת-פְּנֵיהֶם, נְעִימוֹת בְּיַמֶּינָהּ נְצַח. אָמֵן.

May God remember the soul of _____ and of all relatives and friends who have gone to their eternal home. In loving testimony to their lives I pledge charity to help perpetuate ideals important to them. Through such deeds, and through prayer and memory, are their souls bound up in the bond of life. May these moments of meditation link me more strongly with their memory. May they rest eternally in dignity and peace. Amen.

In memory of martyrs

יִזְכֵּר אֱלֹהִים נְשָׁמוֹת כָּל-אֶחָיוּנוּ בְּנֵי יִשְׂרָאֵל שֶׁמָּסְרוּ אֶת-נַפְשָׁם עַל
קְדוּשַׁת הַשֵּׁם. הַגְּנִי גֹדֵר [גֹּדֵרֶת] צְדָקָה בְּעַד הַזְּכִירָת וְשִׁמּוֹתֵיהֶם.
אֲנִי יִשְׁמַע בְּחַיֵּינוּ הַד גְּבוּרָתָם וּמִסִּירוֹתָם וַיִּרְאֶה בְּמַעֲשֵׂינוּ
טָהָר לְבָם וְתִהְיֶינָה נְפֻשׁוֹתֵיהֶם צְרוּרוֹת בְּצָרוֹר הַחַיִּים וְתִהְיֶי
מְנוּחָתָם כְּבוֹד, שְׁבַע שְׁמַחוֹת אֶת-פְּנֵיהָ, נְעִימוֹת בְּיַמֵּינָהּ נְצַח.
אָמֵן.

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

*The rabbi reads aloud, in memory of congregants
who died during the past year.*

We lovingly recall the members of our congregation who have passed away since we gathered in this sanctuary on last Yom Kippur. They have a special place in our hearts. We pray this day that all who have sustained the loss of loved ones in the year gone by be granted comfort and strength.

Exalted, compassionate God, comfort the bereaved families of this congregation. Help all of us to perpetuate the worthy values in the lives of those no longer with us, whose names we respectfully recall:

(names are read)

May their memory endure as a blessing. And let us say: Amen.

In memory of the six million

אֵל מְלֵא רַחֲמִים שׁוֹכֵן בְּמְרוֹמִים הַמְצֵא מְנוּחָה וְכוֹנֵה תַחַת
כְּנִפֵי הַשָּׁכִינָה בְּמַעְלֹת קְדוּשִׁים וְטְהוּרִים כְּזֹהַר הַרְקִיעַ מְזֹהֲרִים,
אֶת־נַשְׁמוֹת כָּל־אֶחָיו בְּנֵי יִשְׂרָאֵל, אַנְשִׁים וְנָשִׁים וְטָרַף, שְׁנֵהֲרֹגוּ
וְשֵׁנֻטְבְּחוּ וְשֵׁנֻשְׁרְפוּ וְשֵׁנֻחַנְקוּ. בְּגֵן עֵדֶן תְּהִי מְנוּחָתָם. אָנָּה בְּעַל
הַרְחָמִים, הַסְתִּירָם בְּסִתְרֵךְ כְּנִפְיֵךְ לְעוֹלָמִים וְצָרַר בְּצָרוֹר הַחַיִּים
אֶת־נַשְׁמוֹתֵיהֶם. ייִ הוּא גִחְלָתָם, וַיְנַוְחוּ בְשָׁלוֹם עַל מִשְׁכְּבוֹתֵיהֶם.
וְנֹאמֵר אָמֵן.

Exalted, compassionate God, grant perfect peace in Your sheltering Presence, among the holy and the pure, to the souls of all our brethren, men, women and children of the House of Israel who were slaughtered and burned. May their memory endure, inspiring truth and loyalty in our lives. May their souls thus be bound up in the bond of life. May they rest in peace. And let us say: Amen.

In memory of all the dead

אֵל מְלֵא רַחֲמִים שׁוֹכֵן בְּמְרוֹמִים הַמְצֵא מְנוּחָה וְכוֹנֵה תַחַת
כְּנִפֵי הַשָּׁכִינָה בְּמַעְלֹת קְדוּשִׁים וְטְהוּרִים כְּזֹהַר הַרְקִיעַ מְזֹהֲרִים
אֶת־נַשְׁמוֹת כָּל־אֵלֶּה שֶׁהִנְפְּרָנוּ הַיּוֹם לְבִרְכָּה שֶׁהִלְכוּ לְעוֹלָמָם,
בְּגֵן עֵדֶן תְּהִי מְנוּחָתָם. אָנָּה בְּעַל הַרְחָמִים, הַסְתִּירָם בְּסִתְרֵךְ
כְּנִפְיֵךְ לְעוֹלָמִים וְצָרַר בְּצָרוֹר הַחַיִּים אֶת־נַשְׁמוֹתֵיהֶם. ייִ הוּא
גִחְלָתָם, וַיְנַוְחוּ בְשָׁלוֹם עַל מִשְׁכְּבוֹתֵיהֶם. וְנֹאמֵר אָמֵן.

Exalted, compassionate God, grant perfect peace among the holy and the pure, in Your sheltering Presence, to the souls of all our beloved who have gone to their eternal home. May their memory endure as inspiration for deeds of charity and goodness in our lives. May their souls thus be bound up in the bond of life. May they rest in peace. And let us say: Amen.

יְיָ רֹעִי לֹא אֶחָסֵר.

The Lord is my shepherd, I shall not want.

בְּנֵאוֹת דְּשָׂא יִרְבֵּיצְנִי,

He gives me repose in green meadows.

עַל מֵי מְנַחוֹת יְנַהֲלֵנִי. נַפְשִׁי יִשׁוּבָב,

He leads me beside the still waters to revive my spirit.

יְנַחֲנִי בְּמַעְגְלֵי־צְדָק לְמַעַן שְׁמוֹ.

He guides me on the right path, for that is His nature.

גַּם כִּי אֵלֶּךְ בְּגִיא צְלָמוֹת
לֹא אֵירָא רָע כִּי אַתָּה עִמָּדִי,

Though I walk in the valley of the shadow of death,
I fear no harm, for You are with me.

שִׁבְטְךָ וּמִשְׁעֶנְתְּךָ הִקְמָה יְנַחֲמֵנִי.

Your staff and Your rod comfort me.

תַּעֲרֹךְ לְפָנַי שְׁלֶחֶן נֶגֶד צָרָרִי,

You prepare a banquet for me in the presence of my foes.

דִּשְׁנַתָּ בַשֶּׁמֶן רֹאשִׁי, כּוֹסֵי רוּיָהּ.

You anoint my head with oil; my cup overflows.

אֵף טוֹב וְחֶסֶד יִרְדְּפוּנִי כָּל־יְמֵי חַיִּי,

Surely goodness and kindness shall be my portion
all the days of my life.

וּשְׁכַתִּי בְּבַיִת יְיָ לְאָרְךָ יָמִים.

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

Psalm 23

A Psalm of David.

Psalm 27

The Lord is my light and my help;
whom shall I fear?

*The Lord is the strength of my life;
whom shall I dread?*

When evildoers draw near to slander me,
when foes threaten, they stumble and fall.

*Though armies be arrayed against me,
I will have no fear;*

Though wars threaten, I remain steadfast in my faith.

*One thing I ask of the Lord, for this I yearn:
To dwell in the House of the Lord all the days of my life,
to behold his beauty and to pray in His sanctuary.*

He will hide me in His shrine, safe from peril.
He will shelter me beyond the reach of disaster.

*He will raise my head high above my enemies.
I will bring Him offerings with shouts of joy,
singing, chanting praise to the Lord.*

O Lord, hear my voice when I call;
be gracious to me and answer.

*It is You that I seek, says my heart.
It is Your Presence that I seek, O Lord.*

Hide not from me; reject not Your servant.

*Your have always been my help, do not abandon me.
Forsake me not, my God of deliverance.*

Though my father and my mother leave me,
the Lord will care for me.

*Teach me Your way, O Lord;
guide me on the right path, to confound my oppressors.*

Abandon me not to the will of my foes.

*False witnesses have risen against me,
people who breathe out lies.*

Mine is the faith that I surely shall see
the Lord's goodness in the land of the living.

*Hope in the Lord and be strong.
Take courage, hope in the Lord.*

A Prayer of Moses, Man of G-d.

Psalm 90

Lord, You have been our refuge from generation to generation.

Before the mountains were born, before the earth was fashioned,
from age to age, everlasting, You are G-d.

But mortals You crumble to dust; You say "Return, you children of man."

Indeed, a thousand years are, in Your eyes,
like a passing day, an hour of night.

Your sleep engulfs all mortals.
They flourish for a day, like grass.

In the morning it sprouts anew;
in the evening it fades and withers.

By Your anger we are consumed,
by your wrath we are destroyed.

You have set our wrongdoings before You,
our hidden sins before Your presence.

For all our days have vanished in Your wrath;
our lives are over like a sigh.

The days of our lives number seventy years,
eighty years, if in great vigor.

Laden with trouble and travail,
Life quickly passes and flies away.

Who can know the intensity of Your anger?
Who can measure the reverence due You?

Teach us to use all of our days that we may acquire a wise heart.

Relent, O Lord; how long must we suffer?
Have compassion upon Your servants.

Grant us your love in the morning,
then we shall sing and rejoice for all of our days.

Match days of sorrow with days of joy equal to the years we have
suffered..

Then Your servants will see your power,
then their children will know your glory.

May the Lord show us compassion; may he establish the work of
our hands;

May He firmly establish the work of our hands.

A Song of Ascent

Psalm 103

I lift up my eyes to the hills-- where does my help come from?

My help comes from the Lord, Maker of the heavens and earth.

He will not let you stumble-- he who watches over you will not slumber;

Indeed, he who watches over Israel will neither slumber nor sleep.

The Lord watches over you-- the Lord is your shelter at your side;

The sun will not harm you by day, nor the moon by night.

The Lord will keep you from all harm-- he will guard you body and soul.

the Lord will watch over your coming and going, both now and forever.

Epitaph

Merritt Malloy

When I die if you need to weep

Cry for your brother or sister

Walking the street beside you

And when you need me put your arms around anyone

And give them what you need to give me.

I want to leave you something

Something better than words or sounds.

Look for me in the people I've known or loved

And if you cannot give me away

At least let me live in your eyes and not on your mind.

You can love me most by letting hands touch hands

By letting bodies touch bodies

And by letting go of children that need to be free.

Love doesn't die, people do

So when all that's left of me is love

Give me away.

Redemption

When senseless hatred rules the earth where could redemption reside?

When people hide their faces from each other and from Heaven, where could redemption reside?

If we do not pray for an end to wickedness in our lives and in our world, will we see redemption?

If we refuse to see the flaws in our souls and do not try to correct them, will we see redemption?

Redemption will be realized when each of us sets free the sacred sparks that each of us contains.

Redemption will be realized when all people return out of their exile from each other.

The Isaac and Ishmael, and Jacob and Esau, will embrace upon the peaceful shores of love and understanding.

Then will creation's harmony be restored, then will redemption become a reality.

May that day come soon. May we see it soon, in this our world.

Ecclesiastes

Kohelet 3:1-8

There is a time for everything

And a season for every activity under Heaven.

A time to be born and a time to die,

A time to plant and a time to uproot,

A time to kill and a time to heal,

A time to tear down and a time to build,

A time to weep and a time to laugh,

A time to mourn and a time to dance,

A time to scatter stones and a time to gather them,

A time to embrace and a time to refrain,

A time to search and a time to give up,

A time to keep and a time to throw away,

A time to tear and a time to mend,

A time to be silent and a time to speak,

A time to love and a time to hate,

A time for war and a time for peace.

On the 19th Anniversary of 9-11

*We mourn the loss of our family, friends
and neighbors as a result of the horrific
events of that day*

*But, we continue to look forward with
hope, working together to rebuild our
community, stronger and more vibrant
than before*

*Inspired by their lives and
their blessed memory*

ALONA ABRAHAM

A GREAT TIME IN THE STATES

The first 10 days of September were giddy ones for Alona Abraham, who was in Boston on her first trip to the United States. She went whale-watching, shopping and walking in Cambridge, said Dror Veisman, a college friend with whom she stayed. She said, "Oh, Mommy, I'm having a great time" said Miriam Abraham, her mother, who lives in Ashdod, Israel. "She was laughing and talking about going on picnics and sightseeing with her friends."

Ms. Abraham, 30 -- the eldest of three children and daughter of Israeli immigrants from Bombay -- worked long hours at Applied Materials, where she was an industrial engineer. So she took her vacations seriously, spending weeks in Paris and Amsterdam and going on African safaris. Independent and religious, she often traveled alone and kept kosher wherever she happened to be.

Seeing America was one of her dreams. She liked the cool weather, the low prices, the cosmopolitan cities. And for a few weeks, she could escape the bombings and shootings at home in Israel. She planned to return again and again. She was on United Airlines Flight 175, which struck the south tower on Sept. 11.

*Profiles are based on Portraits 9/11/01 from the New York Times
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ZHANETTA TSOY

HER FIRST DAY AT WORK

On Sept. 11 at 9 a.m., Zhanetta Tsoy's life was to begin anew. It was Day 1 of a new job in a new country, a place where she and her husband believed their futures were as big and bright as the New York skyline.

Fresh from Kazakhstan, Ms. Tsoy, 32, could hardly believe she was about to go to work in one of the world's tallest buildings, as an accountant for Marsh & McLennan. She was so excited that shortly after arriving in America, on Aug. 23, Ms. Tsoy dragged her husband and 4-year-old daughter on a sightseeing trip to the World Trade Center.

Her husband, Vyacheslav Ligay, said she was "very hurried" when she left for her first morning of work. "She was afraid that she can't be late," he said. "Zhanetta wanted very much to make a good start."

In the days since the towers collapsed, Mr. Ligay has looked for the words to explain the disaster to their daughter, Alexandra. He has searched for the photos of their trip to the trade center, but they have also disappeared. Family members want him and Alexandra to come home to Kazakhstan. Mr. Ligay cannot. "Dead or alive, this is where my wife is," he said. "As long as we are here, she is with us."

*Profiles are based on Portraits 9/11/01 from the New York Times
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ALLAN FEINBERG

Outside Engine Co. 54 on Eighth Avenue, where flowers, candles and posters form a makeshift memorial for missing men, Alan Feinberg's name stands out among those belonging to Irish- and Italian-Americans, the mainstay of the Fire Department.

Posted on one exterior wall was an essay by Feinberg's daughter Tara, 18, a freshman at the University of Florida in Gainesville. Written two weeks before the Sept. 11 terror attack, the words describe Tara's pride that her father regularly saved lives for a living, and his role as an active parent. "When my father wasn't out fighting fires or saving the world, he was busy running the household and taking care of my younger brother and me," she wrote, recalling that he coached sports teams and was the "class dad," taking charge of the search for missing students on field trips. The dark side of the job, however, was that Tara would "cry hysterically when my dad had to leave for work, wondering if this would be the last time I ever saw him."

Feinberg also left a son, Michael, 15, and his wife, Wendy. He was one of a handful of firemen known to be Jewish who were lost in the Trade Center disaster. According to the Ner Tamid Society, the fraternal organization for Jewish fire personnel, there are some 400 Jewish firefighters among New York's bravest. Paul Tauber, president of the Ner Tamid Society and chief of Battalion 50 in Jamaica, Queens, said while the organization was looking into whether some of the other missing firemen were Jewish, "We really don't delineate. Firefighters are firefighters. We go by decency and dedication first, denomination second."

ABE ZELMANOWITZ

A FRIEND TO THE END

A year before the World Trade Center tragedy, Abe ("Avremel") Zelmanowitz visited Israel and decided to buy himself a plot near the burial place of his parents. On August 5, 2002 he was buried there, after his remains had been positively identified a week earlier.

Zelmanowitz, an Orthodox Jew who resided in Brooklyn, has been celebrated as a hero by President Bush and dubbed "the saint of the burning towers" by the American media.

A few minutes after the first plane hit the World Trade Center where Zelmanowitz was working as a computer programmer, he rushed to see how his friend and colleague, Ed Beyea, a paraplegic, was managing. Beyea was left completely paralyzed by a diving accident 20 years earlier and was always accompanied by a nurse. Zelmanowitz urged her to leave the burning building immediately, promising to remain with his friend. Zelmanowitz then called Beyea's mother and held his cellular telephone up to Beyea's mouth. Beyea assured his mother everything would be okay and said his friend, Abe, was taking care of him.

Zelmanowitz's sister-in-law, Havah Zelmanowitz said that she and her husband had managed to speak to Avremel a short time before the end. "He told Yankel and I that everything was alright. He said he had enough air. We urged him to leave the building as soon as possible, but he said he had to remain behind to help some people. A few minutes later, the building collapsed."

"A few days before the terrorist attack," his brother Yankel related, "Avremel attended a Sabbath shiur [lesson]. The rabbi spoke about sacrificing oneself for the love of God. Avremel told the rabbi: 'You speak of the great historical heroes, like Rabbi Akiva and Rabbi Shimon Bar-Yochai, but how can a simple Jew like myself show his love of God?' The rabbi made some suggestions, but Avremel was not satisfied, so he asked the same question once again. The second reply didn't satisfy him either, nor did the third. But a few days later, he got the reply."

MARLA BENNETT

JERUSALEM: THERE'S NOWHERE ELSE I'D RATHER BE

I've been living in Israel for over a year and a half now, and my favorite thing to do here is go to the grocery store. I know, not the most exciting response from someone living in Jerusalem these days. But going grocery shopping here—deciphering the Hebrew labels and delighting in all of the kosher products—as well as picking up my dry cleaning, standing in long lines at the bank, and waiting in the hungry mob at the bakery—means that I live here. I am not a tourist; I deal with Israel and all of its complexities, confusion, joy and pain every single day. And I love it.

I came back to Israel a year and a half ago... and what a year and a half it has been. In September 2000, I began studying at the Pardes Institute of Jewish Studies, where I have been learning traditional Jewish texts from master teachers, with other students who represent a broad range of Jewish backgrounds and perspectives.

But my learning is a result not only of the hours I spend pouring over material in the Beit Midrash (Jewish house of study), but also of my life in Jerusalem... Here in Jerusalem I've found a community of seekers: people who like me who want to try living in another country, who want to know more about Judaism; people who are trying to figure out exactly what they want their lives to look like. The air is charged with our debates and discussions as we try to assimilate into our lives all that we've learned. Life here is magical.

I have learned more in my year and a half of study at Pardes than I learned during my entire undergraduate career.

It's also been difficult. Just a month after I arrived the current "Intifada" began. My time here has been dramatically affected by both the security situation and by the events happening around me. I am extremely cautious about where I go and when; I avoid crowded areas and alter my routine when I feel at all threatened. But I also feel energized by the opportunity to support Israel during a difficult period.

This is undoubtedly an important historic moment for both Israel and for the Jewish people—I have the privilege of reporting to my friends and family in the U.S. about the realities of living in Israel at this time and I also have the honor of being an American choosing to remain in Israel, and assist, however minimally, in Israel's triumph.

As I look ahead to the next year and a half that I will spend in Israel, I feel excited, worried, but more than anything else, lucky. I am excited that I can spend another year and a half in a place that truly feels like home, a home in which I am surrounded by an amazing community of bright and interesting friends who constantly help me to question and define myself. I am worried for Israel—a historic moment this is, but also difficult and unpredictable. I feel lucky because the excitement always wins out over the worry. The exhilaration of Torah and Talmud study, close friendships and a lively community far outweigh the fears. Stimulation abounds in Jerusalem—and I need only go to the supermarket to be struck once again by how lucky I am to live here. There is no other place in the world where I would rather be right now.

Marla Bennett had been studying to be a Jewish teacher in Israel at Machon Pardes before her life was cut short at the Frank Sinatra Cafeteria at Hebrew University. Before coming to Israel she had been a profound asset to her campus community at U.C. Berkeley.

El Malei Rachamim

O G-d, full of mercy, Who dwells on high,
grant perfect beneath the sheltering wings of Your Presence
among the holy and the pure who shine as the brightness of
the heavens for the soul of *nishmat* (**name of the departed**)
who has gone on to eternity,
I will contribute to charity in remembrance of his soul.
May his resting place be in the Garden of Eden.
May the Master of Mercy protect him in the shelter of His
wings for Eternity, and may He bind his soul in the Bond of
Eternal Life. May the Lord be his possession and may he rest
in peace. Amen.

*El mal'e rachamim, shokhain ba-meromim, ha-metze
menuchah mekhonah al kanfei ha-Shekhinah, ba-ma'a lot
kedoshim u-tehorim ke-zohar ha-rak'a mazhirim, et nishmat
(name of the departed) she-halakh le-olamo, ba'avur she-
beli neder eten tzedakah be-ad hazkarat nishmato, Be-gan
Eden tehe menuchato, lachen Ba'al ha-Rachamim yastirehu
be-seter kenafav le-olamim, ve-yitzror be-tzeror ha-chayyim et
nishmato, Adonai hu nachalato, ve-yanu'ach be-shalom al
mishkavotayhem. Venomar: Amen.*

Mourner's Kaddish

יִתְגַּדַּל וְיִתְקַדַּשׁ שְׁמֵהּ רַבָּא בְּעָלְמָא דִּי בְרָא כְרַעוּתָהּ, וְיִמְלִיף
מְלֻכוּתָהּ בְּחַיִּיכוּן וּבְיוֹמֵיכוּן וּבְחַיֵּי דְכָל-בֵּית יִשְׂרָאֵל בְּעָגְלָא
וּבְזִמְן קָרִיב, וְאָמְרוּ אָמֵן.

יְהֵא שְׁמֵהּ רַבָּא מְבָרַךְ לְעָלְמָא וְלְעָלְמֵי עָלְמָא.

יִתְבָּרַךְ וְיִשְׁתַּבַּח וְיִתְפָּאֵר וְיִתְרוֹמֵם וְיִתְנַשֵּׂא וְיִתְהַדָּר וְיִתְעַלֶּה
וְיִתְהַלָּל שְׁמֵהּ דְקֻדְשָׁא בְּרִיךְ הוּא, לְעָלְא לְעָלְא מְכָל-בְּרַכְתָּא
וְשִׁירְתָּא חֲשִׁבְחָתָא וְנַחֲמָתָא דְאִמְרֵן בְּעָלְמָא, וְאָמְרוּ אָמֵן.

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

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

Hallowed and enhanced may He be throughout the world of His own creation. May He cause His sovereignty soon to be accepted, during our life and the life of all Israel. And let us say: Amen.

May He be praised throughout all time.

Glorified and celebrated, lauded and praised, acclaimed and honored, extolled and exalted may the Holy One be, far beyond all song and psalm, beyond all tributes which man can utter. And let us say: Amen.

Let there be abundant peace from Heaven, with life's goodness for us and for all the people Israel. And let us say: Amen.

He who brings peace to His universe will bring peace to us and to all the people Israel. And let us say: Amen.

Our Creator, the King of kings, delights in life. Because of His love for us and because we are so few, each of us is important in His kingdom. Though we are flesh and blood, we are irreplaceable. When one of the House of Israel dies, there is a loss of glory in His kingdom, and His grandeur is diminished. Therefore, brethren of the House of Israel, all of you who mourn and all of you who remember on this day, let us fix our hearts on our Father in Heaven, our King and our Redeemer, and let us pray for ourselves, and for Him too, that He and His kingdom be hallowed and enhanced, glorified and celebrated.

Mourner's Kaddish

Yit-gadal ve-yit-kadash shmei raba, b'alma divra khir'utei ve-yamlikh mal-khutei be-ḥayei-khon uve'yomei-khon uve-ḥayei di-khol beit yisrael ba-agala u-vizman kariv v'imru amen.

Ye-hei shmei raba meva-rakh l'alam ul'almei 'almaya.

Yit-barakh ve-yish-tabah ve-yitpa'ar ve-yitromam ve-yitnasei ve-yit-hadar ve-yit'aleh ve-yit-halal shmei di-kudsha brikh hu, l'eila l'eila mikol bir-khata ve-shirata tush-be-ḥata ve-neḥemata da-amiran b'alma, v'imru amen.

Ye-hei shlama raba min shmaya ve-ḥayim aleinu v'al kol yisrael v'imru amen.

Oseh shalom bimromav hu ya'aseh shalom aleinu v'al kol yisrael v'imru amen.

The Meaning of Kaddish

Having read the translation of the Kaddish Prayer, one should realize that, although Jewish Law requires that the Kaddish be recited during the first eleven months following the death of a loved one by prescribed mourners, and on each anniversary of the death (the "Yahrtzeit"), and by custom in the State of Israel by all Jews on the Tenth of Tevet (Yom HaKaddish HaKlali), there is no reference, no word even, about death in the prayer!

The theme of Kaddish is, rather, the Greatness of G-d, who conducts the entire universe, and especially his most favored creature, each individual human being, with careful supervision. In this prayer, we also pray for peace - from apparently the only One Who can guarantee it - peace between nations, peace between individuals, and peace of mind.

Paradoxically, this is, in fact, the only true comfort in the case of the loss of a loved one. That is, to be able to view the passing of the beloved individual from the perspective that that person's soul was gathered in, so to speak, by the One Who had provided it in the first place.

As Beruriah, the great wife of Rabbi Meir, consoled her husband, upon the death of their two sons, with words to this effect, "A soul is comparable to an object which was given to us - to each individual, to his or her parents and loved ones, to guard and watch over for a limited time. When the time comes for the object to be returned to its rightful owner, should we not be willing to return it? With regard to our sons, let us therefore consider the matter as "The Lord gave, and the Lord took back, may the Name of the Lord be blessed!"

What is Yizkor?

Yizkor, which means remembrance in Hebrew, refers to Judaism's memorial prayer service.

When is Yizkor recited?

The Yizkor service takes place in synagogue four times a year:

Yom Kippur

The last (8th) day of Sukkot (also known as *Shemini Atzeret*)

The last (8th) day of Passover

The last (2nd) day of Shavuot

These Jewish biblical holidays are essentially family occasions. In ancient times families would travel to Jerusalem to celebrate together at the Temple. Today, families gather together on Jewish holidays in synagogue and at celebratory meals. Thus, these are fitting times to remember and honor the memory of family members who have passed on.

It is customary for one who will be reciting Yizkor to light a special memorial candle at home before sunset at the beginning of a holiday on which yizkor is said.

Yizkor and Charity (Tzedakah)

The Yizkor prayers include an promise to give a donation to charity in memory of the deceased. Yizkor can be recited on behalf of any relative, though people are most careful to say it on behalf of those for whom kaddish is said: parents, children, siblings and spouse.

In ancient times, visitors to the Temple in Jerusalem were obliged to make donations to the Temple. Today, Jews are asked to make donations to charity. By performing this mitzvah of *tzedakah* in the name of loved ones, credit for the donation is shared with the deceased so the status of their memory is enhanced.

When a person passes on to the next world, the soul can no longer do good deeds to attain merit. But despite the apparent finality of the closing of their book of deeds, when we give to charity, do good deeds or say a prayer, this can lead to spiritual elevation. God treats our prayer and our charity as if the deceased gave it. For if not for *them*, the noble act of *tzedakah* would not have taken place.

What are the Yizkor Prayers?

The Yizkor service consists of the following prayers:

Yizkor

The Yizkor prayer asks God to remember the soul of a departed relative. The Yizkor prayer is recited individually for each departed close relative. The name of the deceased is mentioned in the prayer. The prayer includes a pledge to make a donation to charity.

Psalms:

A selection of psalms is traditionally recited during the Yizkor service.

Remembrances

In many congregations, various passages of remembrance are read to honor the memory of various individuals or events (e.g. 9-11)

El Malei Rachamim

This memorial prayer asks God to grant perfect rest to the souls of deceased relatives, who are mentioned by name. The prayer includes a pledge to make a donation to charity.

Mourner's Kaddish

Av Harachamim

In this memorial prayer God is asked to remember the many Jewish communities destroyed through the ages. It was written in response to the First Crusade. Originally, it was recited only in the weeks preceding Shavuot and Tisha B'Av, because those times were associated with historical massacres and catastrophes which befell the Jewish people. The prayer is now said on most Shabbats during the year. The only times it is omitted are on certain joyous occasions

How is Yizkor recited?

Yizkor should be recited in a synagogue with a minyan. In older generations it was the custom, primarily in Ashkenazi synagogues, for those who have both parents living to leave the synagogue during the first part of the Yizkor service. In many congregations this practice is no longer observed. If you do leave during Yizkor, however, you should return to be present for the recitation of the *Av Harachamim* Memorial Prayer.

Beloved Aunt and Uncle

Lillian and Bernard Epstein

*Murray, David, Lesa,
Dakota and Jakob Cohen*

In memory of our parents

**Manuel and Rose Fisher
Irving and Bertha Jaffe**

June and Mark Jaffe

In loving memory

Joel R. Myers-husband
Charles Adam French-son
Joshua Morgan Myers-son

Marcia Myers Adams-sister

Charles Myers-brother

Gus Liebman-brother

Stanley Liebman-brother

Paul Liebman-brother

Tina Myers-mother

Henry Myers-father

Daniel Liebman-father

Jennie Liebman-mother

Grandparents:

Fanny Myers

Morris Myers

Joseph Liebman

Ray Liebman

Dora Susterowitz Feldman

Samuel Susterowitz

Gail Liebman Myers

wishing all a happy and healthy New Year

in Loving Memory of

**Esther Rachevsky
Jean & Samuel Benveniste
Richard J. Buchbinder, M.D.
Erika Neumann**

Beloved Aunts and Uncles

Jeffrey and Dorothy Samel

In loving memory of

Jeannette Epstein-Cohen

Beloved wife, mother, grandmother

In loving memory of

Murray Cohen

Beloved husband, father, grandfather

David, Lesa, Dakota and Jakob Cohen

always in our memory

Ruth Alscher Green

The Trustees of Battery Park Synagogue

In loving memory of our Gramps

Alan S. Kaye

The Kaye Family

In loving memory of my son

Joshua

**The Joshua Morgan Myers
and Joel Myers
Memorial Endowment Fund**

at Thomas Jefferson University Teaching Hospital

was endowed to help sick children in their memory

Gail Liebman Myers

In loving memory

**Bernie and Rita Segal, parents
Sharon Segal, sister**

Donna and Gary Segal

in memory

Ellen Ruth Lambros

*The Battery Park Synagogue
Board of Trustees*

in loving memory

Mae and Milton Kramer

Robert Klapper

*Stephanie Klapper and Steve McCoy
Florence Klapper*

My sincere gratitude and thanks to all in the Battery Park Synagogue who have supported me in my times of need these many years.

May you be inscribed and sealed in the Book of Life this year, and for many years to come!

Gail Liebman Myers

In loving memory of my son

Charles Adam French

**The Charles Adam French
Cardiology Endowment Fund**

at Thomas Jefferson University Teaching Hospital

was endowed to help heart patients in his memory

Gail Liebman French Myers

in loving memory

Herbert London

Husband, Father, Scholar

The London Family

In loving memory

Maxine Sturm
Joyce Comisky
Herman Comisky
Rick Comisky

Audrey Comisky and Alan Sturm

Beloved husband, stepfather and grandfather

Lester S. Handler

we all miss you very much

Phyllis L. Handler

In loving memory

**Dorothy Blumenthal
Daniel L. Blumenthal
Jonathon C. Blumenthal
Frances Gladstone
Philip H. Gladstone**

**Ethel Berger
Ida Berger
William V. Berger
Lester S. Handler
Gladys Kleiman
Joshua Kleiman
Louis Kleiman
Nellie Kleiman
Carola Levinstim
Louis Levinstim
Rose Levinstim**

*Laurin, Norman, Daryl,
Charles and Gabriel Kleiman*

In loving memory

Ida & William Berger

Kate Sykoff

Rose Levinstim

Phyllis Handler

always in our hearts

Louise Jossen

beloved mother and grandmother

The Jossen Family

You are still always with us

Robert G. Miller, M.D.

Love,

Jennifer, Jake and Suzanne

In memory of my mother, granmother and grandfather

Anne Cohen Rosenblatt

Charlotte Rosenblatt

Sydney Rosenblatt

I miss your presence in my life

Love, Lisa Vita

In loving memory

Jacob David Goldstone
Rose Baldinger Goldstone
Arnold Billig
Ben Lustig
Pauline Lustig Yourdon
William K. Yourdon
Syral Field

*Eric, Miriam,
Callie and Liza Goldstone*

In loving memory of

Irwin Jay Schack

and his infinite wisdom and humor.

**A beloved husband, father, grandfather,
father-in-law, uncle and friend.**

forever in our hearts,

The Schack / Coleman Family

With sincere gratitude

**Best wishes for a Happy,
Healthy and Sweet New Year!**

*Gateway Plaza Tenants'
Association*

***The Mensch Club and
The Eshettes***

*of
Battery Park Synagogue*

wishes everyone
a happy, healthy and sweet
New Year 5781!

As always, special thanks to

Perry Gunther

for his inspirational work in creating our Aron Kodesh

*With our very best wishes for the New Year 5781.
Wish we could be with you!!*

Rabbi Joseph Goldman
Judy Goldman

Hope to see you all soon in Israel!

The Battery Park Synagogue Board of Trustees

*With Best Wishes for a
Happy, Healthy and Sweet New Year
5781*

Battery Park Vision

David Naparstek, O.D.