

For the Torah, for serving You in prayer, for the prophets, (for this Shabbat) and for this Day of Atonement which You have granted us, Adonai our God, (for holiness and rest,) for pardon and atonement, for glory, and for honor; indeed, for everything, Adonai our God, we thank You and praise You. Your name shall be praised forever in the mouths of all who live, for Your word is true and upheld eternally. You are praised, Adonai, who pardons our wrongdoing and the wrongdoing of Your people Israel, removing our guilt year after year, Ruler over all the earth, who reveals Your holiness through (Shabbat,) Israel, and the Day of Atonement.

יִזְכוֹר

YIZKOR SERVICE

Yizkor is, in a way, a dialogue between heaven and earth. It asks that God bring into the divine presence the souls of the departed, just as we bring their memory into our own presence. One tradition suggests that as their souls gather around the throne of God on Yom Kippur, they encourage the Holy One to favor us, the living, with God's forgiveness; the text of the individual Yizkor prayers meanwhile suggests that remembering our departed favors us with the incentive to give tzedakah, gifts to the poor. To pledge such a gift as we remember those we loved is to demonstrate before God how their influence transcends their death, and how their memory can continue to transform our lives. The Yizkor service may be offered here, after the Torah and Haftarah have been read, or just before Neilah.

Adonai, mah adam va-teda'ehu.

יְיָ מַה־אָדָם וְתִדְעֵהוּ.

Ben enosh va-t'chashvehu.

בְּנֵי־אָנוּשׁ וְתַחֲשְׁבֵהוּ.

Adam la-hevel damah.

אָדָם לַהֶבֶל דָּמָה.

Yamav k'tzel over.

יָמָיו כְּצֵל עוֹבֵר.

Ba-boker yatzitz v'chalaf.

בְּבֹקֶר יֵצֵיץ וְחָלַף.

At the rising of the sun and at its going down we remember them.

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

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

At the blueness of the skies and in the warmth of summer we remember them.

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

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

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

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

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

When we have joy we crave to share we remember them.

When we have decisions that are difficult to make we remember them.

When we have achievements that are based on theirs we remember them.

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

La-erev y'molel v'yavesh.

Tashev enosh ad dakika.

Va-tomer shuvu v'nei adam.

Lu chachmu yaskilu

zot yavinu l'acharitam.

Ki lo v'moto yikkach ha-kol.

Lo yered acharav k'vodo.

Sh'mor tam ur'eh yashar.

Ki acharit l'ish shalom.

Podeh Adonai nefesh avadav.

V'lo yesh'mu kol ha-chosim bo.

לְעֶרֶב יְמוּלֵל וַיָּבֵשׁ.

תִּשֶׁב אָנוּשׁ עַד־דַּקָּא.

וְתֹאמַר שׁוּבוּ בְנֵי אָדָם.

לוֹ חֲכָמוּ יִשְׁכִּילוּ

זֹאת יְבִינּוּ לְאַחֲרֵיתָם.

כִּי לֹא בְמוֹתוֹ יִקַּח הַכֹּל.

לֹא־יֵרֵד אַחֲרָיו כְּבוֹדוֹ.

שְׁמֹרֵתֶם וְרֵאֵה יִשְׂרָאֵל.

כִּי־אַחֲרֵית לְאִישׁ שְׁלוֹם.

פְּדֵה יְיָ נַפְשׁ עַבְדָּיו.

וְלֹא יֵאָשְׁמוּ כָּל־הַחֹסִים בּוֹ.

Adonai, what are we human beings that You should know about us,
We children of the flesh that You should take account of us?

A person is like a vapor,

Our days as quickly passing as a shadow.

In the morning we flourish and grow tall,

In the evening we are cut down, dried up.

You turn us to contrition saying,

Do *Tshuvah*, children of the flesh!

Would that we were wise, and understood what will happen to us
in the end,

For when we die we take nothing away,

Our glory will not descend along with us.

Observe the innocent person, take notice of the upright,

For the end of such a person is peace.

Adonai can be trusted to redeem the soul of Godly people,

No one who trusts in God shall be confounded.

Where did I get my sense of outrage and indignation, my instinctive response of sympathy? Don't I get these things from God? Doesn't God plant in me a little bit of the divine outrage at my injustice and oppression, just as God did for the prophets of the Bible? Isn't my feeling of compassion for the afflicted just a reflection of the compassion God feels in seeing the suffering of God's creatures? Our responding to life's unfairness with sympathy and righteous indignation, God's compassion and God's anger working through us, may be the surest proof of all of God's reality.

* * *

How often in a puzzling time
We turn around to mama
Asking, "What does all this mean?"

How often in a quiet hour
We turn around to the beloved of our life
Asking, "Do you remember when we both...?"

We feel the answer.
The knowing nod near moves the breeze
But there is no breeze.

The answer murmurs only in our mind
The smile lives somewhere in our eyes
No one else can see what has sown itself in us.

We are their earth.

Our words, our accents,
Half our songs, our tears,
All are flowers from their lives
Sweetening our blood
Perfuming our flesh.

Selected Readings (Choose one or more)

Your joy is your sorrow unmasked.
The selfsame well from which your laughter rises was oftentimes filled with your tears.
And how else can it be?
The deeper that sorrow carves into your being, the more joy you can contain.
Is not the cup that holds your wine the very cup that was burned in the potter's oven?
And is not the lute that soothes your spirit, the very wood that was hollowed with knives?
When you are joyous, look deep into your heart and you shall find it is only that which has given you sorrow that is giving you joy.
When you are sorrowful look again in your heart, and you shall see that in truth you were weeping for that which has been your delight.
Some of you say, "Joy is greater than sorrow," and others say, "Nay, sorrow is the greater."
But I say to you, they are inseparable.
Together they come, and when one sits alone with you at your board, remember that the other is asleep upon your bed.
Verily you are suspended like scales between your sorrow and your joy.
Only when you are empty are you at standstill and balanced.
When the Treasure-keeper lifts you to weigh his gold or his silver, then must your joy or your sorrow rise or fall.

* * *

Life is not fair. The wrong people get sick and the wrong people get robbed and the wrong people get killed in wars and in accidents. Some people see life's unfairness and decide, "There is no God; the world is nothing but chaos." Others see the same unfairness and ask themselves, "Where do I get my sense of what is fair and unfair?"

We were so alike, he and I.
 Looking in the mirror, I see him sometimes
 Instead of me.
 He could be impish sometimes,
 Stubborn,
 Sure there was always something he could do
 To ease his Sweetie's pain,
 To help a friend.

So much of what he built still stands,
 So much of what he nurtured from the soil
 Still grows in unexpected places.

When he died
 I kissed his cheek
 Startled:
 "He's not there," I said.

He's here.

* * *

When my grandmother was alive
 I could smell the dough she was kneading
 Halfway down the block,
 And I knew a pan was sitting there to lick,
 A soup pot steamed its samples through the window,
 Inviting my inevitable
 "Can I have a taste?"
 And certain foods,
 However perfectly others make them,
 Lack a little pinch of grandma
 That reminds me of the little hole inside my life
 Her wrinkled hands once filled.

Others say, "What a good person you are..."
 We know the roots
 However we two struggled when they stood beside us
 From the struggle or beyond it rose
 So much of us,
 So much we need
 To keep the conversation going.

"I'm my own person!" we always said.
 But we weren't.
 We never were.
 Without them we are
 Less

And more
 Because their shouting colors bloom
 In us, if anywhere,
 We must move the breeze along
 To spread the fragrance
 To listen past the breezes to the blow of breezes
 Where the answers
 (We)
 Begin.

* * *

We were so different, he and I.
 He could build anything,
 Make anything grow in stubborn soil.
 He was so impatient,
 So unwilling to speak
 What lay deep inside his heart.

wailing their song.
 Graves of the whole
 vanished Jewish world
 blossom in my one-man tent.
 And I pray:
 Be a father, a mother to me,
 a sister, a brother,
 my own children, body-kin,
 real as pain,
 from my own blood and skin,
 be my own dead,
 let me grasp and take in
 these destroyed millions.
 At dawn I shut the door
 to my people's house of death.
 I sit at the table and doze off,
 humming a tune.
 The enemy had no dominion over them.
 Fathers, mothers, children from their cradles
 ringed around death and overcame him.
 All the children, astonished,
 ran to meet the fear of death
 without tears, like little Jewish bedtime stories.
 And soon they flickered into flames
 like small namesakes of God.

Who else, like me, has
 his own nighttime
 dead garden?
 Who is destined for this, as I am?
 Who has so much dead earth waiting for him, as for me?
 And when I die

Where is she now?
 When the soup pot boils I sometimes
 Feel her presence
 Tasting, sniffing, satisfied:
 Her grandchild is growing in a good, strong place.

People say one day
 She and I will find each other
 In the place where everyone will find all those they've lost,
 People we've loved,
 People we've only read about.
 I'm not sure I believe that.
 I'm not sure I want to believe that –
 Will grandma approve of all the things I'm doing now?
 Will I understand her when she's been gone so long?

Feeling her presence when the soup pot simmers
 Reminds me
 That people who knead their way into your life
 Remain with you forever,
 And you can always have a taste.

* * *

Strangers' eyes don't see
 how in my small room I open a door
 and begin my nightly stroll among the graves.
 (How much earth – if you can call it earth – does it take to bury
 smoke?)
 There are valleys and hills
 and hidden twisted paths,
 enough to last a whole night's journey.
 In the dark I see shining towards me
 faces of epitaphs

In memory of a father:

Yizkor Elohim nishmat avi mori...she-halach l'olamo.	יִזְכּוֹר אֱלֹהִים נִשְׁמַת אָבִי מורי...שֶׁהָלַךְ לְעוֹלָמוֹ.
Ba-avur she-ani noder (noderet) tz'dakah ba'ado, bis'char zeh, t'hé nafsho tz'rurah	בְּעִבּוֹר שְׂאֲנִי נוֹדֵר (נוֹדֶרֶת) צְדָקָה בְּעֵדוֹ, בְּשֹׁכֵר זֶה, תְּהֵא נִפְשׁוֹ צְרוּרָה
bitzror ha-chayyim im nishmot Avraham Yitzchak v'Ya'akov, Sarah Rivkah Rachel v'Le'ah, v'im sh'ar tzaddikim v'tzidkaniyyot she-b'Gan Eden. Amen.	בְּצִרּוֹר הַחַיִּים עִם נִשְׁמוֹת אַבְרָהָם יִצְחָק וְיַעֲקֹב, שָׂרָה רִבְקָה רָחֵל וְלֵאָה, וְעִם שְׂאֵר צְדִיקִים וְצִדְקָנִיּוֹת שְׁבָגוּ עֵדוֹן. אָמֵן.

May God remember the soul of my father, my teacher _____, who has gone to his eternal rest. In remembrance of him, I shall perform acts of *tzedakah* and kindness. May his soul be treasured in the cluster of immortals, along with Abraham, Isaac, Jacob, Sarah, Rebecca, Rachel and Leah, and all the righteous men and women who have merited a share in the world to come. Amen.

In memory of a mother:

Yizkor Elohim nishmat immi morati...she-halchah l'olamah.	יִזְכּוֹר אֱלֹהִים נִשְׁמַת אִמִּי מוֹרְתִי...שֶׁהָלַכְהָ לְעוֹלָמָהּ.
Ba-avur she-ani noder (noderet) tz'dakah ba'adah, bis'char zeh, t'hé nafshah tz'rurah	בְּעִבּוֹר שְׂאֲנִי נוֹדֵר (נוֹדֶרֶת) צְדָקָה בְּעֵדָה, בְּשֹׁכֵר זֶה, תְּהֵא נִפְשָׁהּ צְרוּרָה
bitzror ha-chayyim im nishmot Avraham Yitzchak v'Ya'akov,	בְּצִרּוֹר הַחַיִּים עִם נִשְׁמוֹת אַבְרָהָם יִצְחָק וְיַעֲקֹב,

who will inherit my small house of death
and that shining gift, an eternal deathday light
forever flickering?

§ Evocations of Our Loved Ones

God of those who live on earth
And those who live in eternity,
Be moved by our recollections of those we've lost,
Find them in Your infinite spaces and bring them to Your side,
That we might know you shelter them beneath the shadow of Your wings,
That they might know that we remember them and love them and are touched by them
Whether they died this week or long ago.

May they forgive us for falling short of what, in their best moments,
They had taught us;
May we forgive them for falling short of what we wished that they could be.

Help us honor them in the lives we lead,
And may they speak for us as You prepare to seal our destiny
In the year to come.

Bring their souls into the bond of life,
And grant us life,
A long and healthy, virtuous life,
For the sake of our love for them,
For the sake of Your love for us.

Rebecca, Rachel, and Leah, and all the righteous men and women who have merited a share in the world to come. Amen.

In memory of a wife:

Yizkor Elohim nishmat ishti	יִזְכּוֹר אֱלֹהִים נִשְׁמַת אִשְׁתִּי
ha-y'karah...she-halchah l'olamah.	הַיְקָרָה...שֶׁהִלְכָה לְעוֹלָמָה.
Ba-avur she-ani noder (noderet)	בְּעִבּוֹר שְׂאֲנִי נוֹדֵר (נוֹדֶרֶת)
tz'dakah ba'adah, bis'char zeh,	צְדָקָה בְּעֵדוֹ, בְּשֹׁכֵר זֶה,
t'hé nafshah tz'rurah	תְּהֵא נַפְשָׁה צְרוּרָה
bitzror ha-chayyim im nishmot	בְּצִרוֹר הַחַיִּים עִם נִשְׁמוֹת
Avraham Yitzchak v'Ya'akov,	אַבְרָהָם יִצְחָק וַיַּעֲקֹב,
Sarah Rivkah Rachel v'Le'ah,	שָׂרָה רִבְקָה רָחֵל וְלֵאָה,
v'im sh'ar tzaddikim	וְעַם שְׂאֵר צְדִיקִים
v'tzidkaniyyot she-b'Gan Eden.	וְצִדְקָנִיּוֹת שֶׁבְּגַן עֵדֶן.
Amen.	אָמֵן.

May God remember the soul of my beloved wife _____, who has gone to her eternal rest. In remembrance of her, I shall perform acts of *tzedakah* and kindness. May her soul be treasured in the cluster of immortals, along with Sarah, Rebecca, Rachel, Leah, Abraham, Isaac, and Jacob, and all the righteous men and women who have merited a share in the world to come. Amen.

In memory of other relatives and friends:

Yizkor Elohim nishmot k'rovai	יִזְכּוֹר אֱלֹהִים נִשְׁמוֹת קְרוּבַי
vididai she-halchu l'olamam.	וִידִידַי שֶׁהִלְכוּ לְעוֹלָמָם.
Ba-avur she-ani noder (noderet)	בְּעִבּוֹר שְׂאֲנִי נוֹדֵר (נוֹדֶרֶת)
tz'dakah b'ad	צְדָקָה בְּעַד
hazkarat nishmoteyhem.	הַזְכָּרַת נִשְׁמוֹתֵיהֶם.

Sarah Rivkah Rachel v'Le'ah,
v'im sh'ar tzaddikim
v'tzidkaniyyot she-b'Gan Eden.
Amen.

שָׂרָה רִבְקָה רָחֵל וְלֵאָה,
וְעַם שְׂאֵר צְדִיקִים
וְצִדְקָנִיּוֹת שֶׁבְּגַן עֵדֶן.
אָמֵן.

May God remember the soul of my mother, my teacher _____, who has gone to her eternal rest. In remembrance of her, I shall perform acts of *tzedakah* and kindness. May her soul be treasured in the cluster of immortals, along with Abraham, Isaac, Jacob, Sarah, Rebecca, Rachel, and Leah, and all the righteous men and women who have merited a share in the world to come. Amen.

In memory of a husband:

Yizkor Elohim nishmat ishi	יִזְכּוֹר אֱלֹהִים נִשְׁמַת אִישִׁי
ha-yakar...she-halach l'olamo.	הַיְקָר...שֶׁהִלַּךְ לְעוֹלָמוֹ.
Ba-avur she-ani noder (noderet)	בְּעִבּוֹר שְׂאֲנִי נוֹדֵר (נוֹדֶרֶת)
tz'dakah ba'ado, bis'char zeh,	צְדָקָה בְּעֵדוֹ, בְּשֹׁכֵר זֶה,
t'hé nafsho tz'rurah	תְּהֵא נַפְשׁוֹ צְרוּרָה
bitzror ha-chayyim im nishmot	בְּצִרוֹר הַחַיִּים עִם נִשְׁמוֹת
Avraham Yitzchak v'Ya'akov,	אַבְרָהָם יִצְחָק וַיַּעֲקֹב,
Sarah Rivkah Rachel v'Le'ah,	שָׂרָה רִבְקָה רָחֵל וְלֵאָה,
v'im sh'ar tzaddikim	וְעַם שְׂאֵר צְדִיקִים
v'tzidkaniyyot she-b'Gan Eden.	וְצִדְקָנִיּוֹת שֶׁבְּגַן עֵדֶן.
Amen.	אָמֵן.

May God remember the soul of my beloved husband _____, who has gone to his eternal rest. In remembrance of him, I shall perform acts of *tzedakah* and kindness. May his soul be treasured in the cluster of immortals, along with Abraham, Isaac, Jacob, Sarah,

Avraham Yitzchak v'Ya'akov,
Sarah Rivkah Rachel v'Le'ah,
v'im sh'ar tzaddikim
v'tzidkaniyyot she-b'Gan Eden.
Amen.

אַבְרָהָם יִצְחָק וְיַעֲקֹב,
שָׂרָה רִבְקָה רָחֵל וְלֵאָה,
וְעַם שְׂאֵר צְדִיקִים
וְצִדְקָנִיּוֹת שְׁבִגְן עֵדֶן.
אָמֵן.

May God remember the souls of our martyrs, holy and pure, whose cruel deaths, century after century, have only strengthened our determination to affirm God's holiness in the world. In remembrance of them I shall perform acts of *tzedakah* and kindness. May their souls be treasured in the cluster of immortals, along with Abraham, Isaac, Jacob, Sarah, Rebecca, Rachel, and Leah, and all the righteous men and women who have merited a share in the world to come. Amen.

(As we continue to ask for God's compassion on the souls of those who have departed, we might spend a moment contemplating how we might fulfill our pledges of tzedakah and kind deeds in a way that will honor their memory.)

Bis'char zeh tihyenah
nafshoteihem tz'rurot
bitzror ha-chayyim im nishmot
Avraham Yitzchak v'Ya'akov,
Sarah Rivkah Rachel v'Le'ah,
v'im sh'ar tzaddikim
v'tzidkaniyyot she-b'Gan Eden.
Amen.

בְּשִׁכָר זֶה תִּהְיֶינָה
נַפְשׁוֹתֵיהֶם צְרוּרוֹת
בְּצִרּוֹר הַחַיִּים עִם נִשְׁמוֹת
אַבְרָהָם יִצְחָק וְיַעֲקֹב,
שָׂרָה רִבְקָה רָחֵל וְלֵאָה,
וְעַם שְׂאֵר צְדִיקִים
וְצִדְקָנִיּוֹת שְׁבִגְן עֵדֶן.
אָמֵן.

May God remember the soul of _____, and of all my relatives and friends who have gone to their eternal rest. In remembrance of them, I shall perform acts of *tzedakah* and kindness. May their souls be treasured in the cluster of immortals, along with Abraham, Isaac, Jacob, Sarah, Rebecca, Rachel, and Leah, and all the righteous men and women who have merited a share in the world to come. Amen.

In memory of Jewish martyrs:

Yizkor Elohim nishmot
ha-k'doshim v'ha-t'horim
v'she-nehergu, she-nishchatu
v'she-nisr'fu v'she-nitb'u
v'shenechenku al kiddush ha-shem.
Ba-avur she-ani noder (noderet)
tz'dakah b'ad hazkarat
nishmoteihem, bis'char zeh,
tihyenah nafshoteihem tz'rurot
bitzror ha-chayyim im nishmot

יִזְכּוֹר אֱלֹהִים נִשְׁמוֹת
הַקְּדוֹשִׁים וְהַטְּהוּרִים
שֶׁנֶּהָרְגוּ, שֶׁנִּשְׁחָטוּ
וְשֶׁנִּסְרְפוּ וְשֶׁנִּטְבְּעוּ
וְשֶׁנֶּחְנְקוּ עַל קְדוּשַׁת הַשֵּׁם.
בְּעִבּוֹר שְׂאֵנִי נוֹדֵר (נוֹדֶרֶת)
צְדָקָה בְּעַד הַזְכָּרָת
נִשְׁמוֹתֵיהֶם, בְּשִׁכָר זֶה,
תִּהְיֶינָה נַפְשׁוֹתֵיהֶם צְרוּרוֹת
בְּצִרּוֹר הַחַיִּים עִם נִשְׁמוֹת

(For a man)

El malé rachamim,	אל מלא רחמים,
shochen ba-m'romim,	שוכן במרומים,
hamtzé m'nuchah n'chonah	המצא מנוחה נכונה
tachat kanfei ha-Sh'chinah,	תחת כנפי השכינה,
b'ma'alot k'doshim ut'horim	במעלות קדושים וטהורים
k'zohar ha-rakia maz'hirim,	כזהר הרקיע מזהירים,
et nishmat. . .	את נשמת. . .
she-halach l'olamo.	שהלך לעולמו.
Ba'al ha-rachamim yastirehu	בעל הרחמים יסתירהו
b'seter k'nafav l'olamim,	בסתר כנפיו לעולמים,
v'yitzror bitzror	ויצרור בצרור
ha-chayyim et nishmato.	החיים את נשמתו.
Adonai hu nachalato;	י הוא נחלתו;
v'yanuach al mishkavo b'shalom,	וינוח על משכבו בשלום,
v'nomar, Amen.	ונאמר, אמן.

O God in heaven, filled with compassion for those You bring into this world, grant complete repose to the soul of. . ., who has entered his eternal home. Sheltered by Your divine wings, may he join the company of the holy and pure who shine as bright as heaven. Bring his soul into the bond of life that, with You as his portion, he may repose in peace. Amen.

(Together)

It is hard to speak of oneness when our world is not complete, when those who once brought wholeness to our life have gone, and naught but memory can fill the emptiness their passing leaves

אל מלא רחמים

EL MALÉ RACHAMIM

(For a woman)

El malé rachamim,	אל מלא רחמים,
shochen ba-m'romim,	שוכן במרומים,
hamtzé m'nuchah n'chonah	המצא מנוחה נכונה
tachat kanfei ha-Sh'chinah,	תחת כנפי השכינה,
b'ma'alot k'doshim ut'horim	במעלות קדושים וטהורים
k'zohar ha-rakia maz'hirim,	כזהר הרקיע מזהירים,
et nishmat. . .	את נשמת. . .
she-halchah l'olamah.	שהלכה לעולמה.
Ba'al ha-rachamim yastireha	בעל הרחמים יסתירה
b'seter k'nafav l'olamim,	בסתר כנפיו לעולמים,
v'yitzror bitzror	ויצרור בצרור
ha-chayyim et nishmatah.	החיים את נשמתה.
Adonai hu nachalatah;	י הוא נחלתה;
v'tanuach al mishkavah b'shalom,	ותנוח על משכבה בשלום,
v'nomar, Amen.	ונאמר, אמן.

O God in heaven, filled with compassion for those You bring into this world, grant complete repose to the soul of. . ., who has entered her eternal home. Sheltered by Your divine wings, may she join the company of the holy and pure who shine as bright as heaven. Bring her soul into the bond of life that, with You as her portion, she may repose in peace. Amen.

V'yitzror bitzror

ha-chayyim et nishmoteihem.

Adonai hu nachalatam. V'yanuach

al mishk'votam b'shalom.

V'nomar, Amen.

O God in heaven, filled with compassion for those You bring into this world, grant complete repose to the souls of all those we are remembering today, and to all our people who have given their lives to sanctify Your name. Sheltered by Your divine wings, may they join the company of the holy and pure who shine as bright as heaven. Bring their souls into the bond of life that, with You as their portion, they may repose in peace. Amen.

§ Mourner's Kaddish

Yitgaddal v'yitkaddash

sh'meh rabba

b'alma di v'ra chiruteh,

v'yamlich malchuteh

b'chayyeichon uv-yomeichon

uv-chayyei d'chol beit Yisra'el,

ba-agala u-vizman kariv

v'imru, Amen.

Y'hé sh'meh rabba m'varach

l'alam ul-almei almayya.

Yitbarach v'yishtabbach v'yitpa'ar

v'yitromam v'yitnassé v'yit'haddar

וַיִּצְרֹר בִּצְרוֹר

הַחַיִּים אֶת־נִשְׁמוֹתֵיהֶם.

יְיָ הוּא נַחֲלָתָם. וַיִּנּוּחֵהוּ

עַל־מִשְׁכְּבוֹתָם בְּשָׁלוֹם.

וְנֹאמַר, אָמֵן.

§ קדיש יתום §

יִתְגַּדַּל וַיִּתְקַדַּשׁ

שְׁמֵהּ רַבָּא.

בְּעֵלְמָא דִּי בְרָא כְרַעוּתָהּ,

וַיַּמְלִיךְ מַלְכוּתָהּ

בְּחַיֵּיכוֹן וּבְיוֹמֵיכוֹן

וּבְחַיֵּי דְכָל בֵּית יִשְׂרָאֵל,

בְּעֵגְלָא וּבְזִמְנֵן קָרִיב

וְנֹאמְרוּ, אָמֵן.

יְהֵא שְׁמֵהּ רַבָּא מְבָרַךְ

לְעָלַם וּלְעֵלְמֵי עֲלַמְיָא.

יִתְבָּרַךְ וַיִּשְׁתַּבַּח וַיִּתְפָּאֵר

וַיִּתְרַומַם וַיִּתְנַשֵּׂא וַיִּתְהַדָּר

behind. But memory can tell us only what we were, in company with those we loved; it cannot help us find what each of us, alone, must now become. Yet no person is really alone; those who live no more echo still within our thoughts and words, and what they did has become woven into what we are. We do best homage to our dead by living our lives fully even in the shadow of our loss. For each of our lives is worth the life of the whole world; in each one is the breath of the Ultimate One. In affirming the One, we affirm the worth of each one whose life, now ended, brought us closer to the Source of Life, in whose union no person is alone and every life finds purpose.

Standing now before the Source of Life, the ultimate author of our purpose, let us join in hopefulness and praise, in blessing, and in trust:

(For all our departed)

El malé rachamim.

Shochen ba-m'romim.

Hamtzé m'nuchah n'chonah

tachat kanfei ha-Sh'chinah.

B'ma'alot k'doshim ut'horim

k'zohar ha-rakia maz'hirim,

et nishmot kol elleh

she-hizkarnu ha-yom

v'et nishmot kol acheinu

b'nei Yisra'el she-mass'ru

nafsham al k'dushat ha-shem.

Ba'al ha-rachamim yastirem

b'seter k'nafav l'olamim.

אֵל מְלֵא רַחֲמִים.

שׁוֹכֵן בַּמְרוֹמִים.

הַמְצֵא מְנוּחָה נְכוֹנָה

תַּחַת כַּנְפֵי הַשְּׁכִינָה.

בְּמַעְלוֹת קְדוֹשִׁים וְטְהוֹרִים

כְּזוֹהַר הַרְקִיעַ מְזֹהָרִים,

אֶת־נִשְׁמוֹת כָּל אֱלֹהֵי

שֶׁהִזְכַּרְנוּ הַיּוֹם

וְאֶת־נִשְׁמוֹת כָּל־אֲחֵינוּ

בְּנֵי יִשְׂרָאֵל שֶׁמָּסְרוּ

נַפְשָׁם עַל־קְדוּשַׁת הַשֵּׁם.

בְּעַל הַרַחֲמִים יִסְתִּירֵם

בְּסֵתֶר כְּנִפְיוֹ לְעוֹלָמִים.

v'it' alleh v'it' hallal	וִיתַעֲלֶה וִיתְהַלֵּל
sh'meh d'kudsha b'rich hu,	שְׁמֵה דְקֻדְשָׁא בְרִיךְ הוּא,
l'ella l'ella mi-kol	לְעֵלָא לְעֵלָא מִכּוֹל
birchata v'shirata	בְּרַכְתָּא וְשִׁירָתָא
tushb' chata v'nechemata	תְּשׁוּבַתְהָא וְנַחֲמָתָא
da-amiran b'alma	דְּאַמְרִין בְּעֵלְמָא
v'imru, Amen.	וְאָמְרוּ, אָמֵן.

Y'hé sh'lama rabba min sh'mayya	יְהֵא שְׁלָמָא רַבָּא מִן שְׁמַיָּא
v'chayim aleinu	וְחַיִּים עָלֵינוּ
v'al kol Yisra'el	וְעַל כּוֹל יִשְׂרָאֵל
v'imru, Amen.	וְאָמְרוּ, אָמֵן.

Oseh shalom bimromav	עוֹשֶׂה שְׁלוֹם בְּמְרוֹמָיו
hu ya'aseh shalom	הוּא יַעֲשֶׂה שְׁלוֹם
aleinu v'al kol Yisra'el	עָלֵינוּ וְעַל כּוֹל יִשְׂרָאֵל
v'imru, Amen.	וְאָמְרוּ, אָמֵן.

May God's great name be praised and sanctified in the world!
 May Your Rule be established in our lifetime and the lifetime of
 the House of Israel. God's great name is blessed and praised far
 beyond all blessings and praises we can ever say in the world. Amen.

May there be a great peace from heaven and life for us and all Israel.
 May the One who makes peace in the high places, make peace for
 us and all Israel. Amen.

(Remain standing)