YIZKOR
For Yom Kippur

from
MAHZOR LEV SHALEM
Edward Feld, editor
Some people whose parents are living have a custom of leaving the service at this time, but even those who do not yet need to say the personal prayers of remembrance might remain and recite prayers for others as well as join in the communal prayers (beginning on page 292, below).

Introduction. Yizkor is a time set aside to formally include in our thoughts and prayers family and friends who have passed away. Though Yizkor is recited on each of the festivals, on the High Holy Days we may feel a special connection to those who have played a significant role in our life's journey. The themes and somber ambience of the Yom Kippur service make this day especially appropriate for contemplating life and death. Thus, in reciting Yizkor, the veil between the worlds of the living and the dead becomes more transparent, less opaque. May the memory of those we recall be a blessing in our lives.

What are human beings that You take account of them, mortals that You care for them?
Humans are as a breath, their days like a passing shadow.
In the morning they flourish anew, in the evening they shrivel and die.
Teach us to count each day, that we may acquire a heart of wisdom.

On this solemn day we each make judgments about the quality of our life.
We re-examine our deeds and relationships with our community and with others.
We express our yearnings for a new year, a new beginning, a year during which we commit ourselves to work toward bringing health and peace to all.
We long for a year when individually and communally we shall strive to live in a way that is more reflective of the ideals that we cherish.
Now, in the midst of looking at our life and assessing its quality, we pause to reflect and to remember, and to dedicate ourselves anew.

God is always before me, at my right hand, lest I fall.
Therefore I am glad, made happy, though I know that my flesh will lie in the ground forever.

The deaths of those we now remember left holes in our lives. But we are grateful for the gift of their lives and we are strengthened by the blessings that they left us and the precious memories that comfort and sustain us as we recall them this day.
WE RECALL

Some of us recall parents who watched over us, nursed us, guided us, and sacrificed for us.

Some of us lovingly call to mind a wife, husband, or partner with whom we were truly united—in our hopes and our pains, in our failures and our achievements, in our joys and our sorrows.

Some of us remember brothers and sisters, who grew up together with us, sharing in the play of childhood, in the youthful adventure of discovering life’s possibilities, bound to us by a heritage of family tradition and by years of togetherness and love.

Some of us call to mind children, entrusted to us too briefly, to whom we gave our loving care and from whom we received a trust that enriched our lives.

So many of us recall beloved relatives and friends whose affection and devotion enhanced our lives, and whose visible presence will never return to cheer, encourage, or support us.

Though they are gone, we are grateful for the blessings they brought to our lives. We are sustained and comforted by the thought that their presence in our lives remains an enduring blessing that we can bequeath to others.

We can show our devotion to them by our devotion to those ideas that they cherished.

O God of love, make us worthy of the love we have received by teaching us to love You with all our heart and with all our soul and with all our might, and to spread the light of Your divine love on all whose lives touch ours.

Give us strength to live faithfully, for we are cheered by our confidence that You will not permit our lives to be wasted, but will bring all our worthy strivings to live on, even as we may not see their fulfillment.

—MORDECAI M. KAPLAN, EUGENE KOHN, AND IRA EISENSTEIN (adapted from Mahzor Hadash)
We each continue in private meditation, selecting from among the following and adding appropriate names as indicated. Personal prayers may be added.

We rise.

In memory of male relatives or friends:

יִכְּרוּ אֲלֹהִים אֲתֵנָּה שָׁמָּה
(for a father) ______________ אָבִי מֶוּרִי
(for a husband) __________ אִישׁ
(for a partner) _____________ בֹּנֶז
(for a brother) _____________ אָחֶיךָ
(for a son) ________________ בֵּנֵי
(for other relative) _____________ קְרִיבוֹת
(for a friend) ________________ חֲבֵרֵי
tz’dakah/charity

In memory of female relatives or friends:

יִכְּרוּ אֲלֹהִים אֲתֵנָּה שָׁמָּה
(for a mother) ______________ אֲמִי מֶוּרִית
(for a wife) __________ אָשתְיָה
(for a partner) _____________ בֹּנֶז
(for a sister) _____________ אֲחוֹתִי
(for a daughter) _____________ בַּתְיהִי
tz’dakah/charity

The Yizkor service was called seder matnat yad, the service of expressing generosity on behalf of those who have died. That name comes from the closing line of the Torah reading for the final day of the pilgrimage festivals (when Yizkor is recited): “Every person giving a gift according to the blessing they have received from Adonai” (Deuteronomy 16:17). Offering charitable gifts and performing acts of justice, love, and care in memory of those who have died provide us with ways of honoring their memory and continuing their influence for good.
We each continue in private meditation, selecting from among the following and adding appropriate names as indicated. Personal prayers may be added.

We rise.

In memory of male relatives or friends:

May God remember the soul of
my father ______________
my husband _____________
my partner ______________
my brother ______________
my son ________________
my relative _____________
my friend ______________
(others) ________________

who has [have] gone to his [their] eternal home. In loving testimony to his life [their lives], I pledge tz’dakah to help perpetuate ideals important to him [them]. Through such deeds, and through prayer and remembrance, may his [their] soul[s] be bound up in the bond of life. May I prove myself worthy of the many gifts with which he [they] blessed me. May these moments of meditation strengthen the ties that link me to his [their] memory. May he [they] rest in peace forever in God’s presence. Amen.

In memory of female relatives or friends:

May God remember the soul of
my mother ______________
my wife ________________
my partner ______________
my sister ________________
my daughter _____________
my relative _____________
my friend ______________
(others) ________________

who has [have] gone to her [their] eternal home. In loving testimony to her life [their lives], I pledge tz’dakah to help perpetuate ideals important to her [them]. Through such deeds, and through prayer and remembrance, may her [their] soul[s] be bound up in the bond of life. May I prove myself worthy of the many gifts with which she [they] blessed me. May these moments of meditation strengthen the ties that link me to her [their] memory. May she [they] rest in peace forever in God’s presence. Amen.
In memory of martyrs:

Let us remember morning prayer of Yom Kippur 292.

In memory of congregants:

Let us remember morning prayer of Yom Kippur 292.

In memory of the six million:

Let us remember morning prayer of Yom Kippur 292.

In Paradise.
Literally, “in the Garden of Eden.” We imagine that the soul, which connects all living beings with their divine source, returns, after the death of the body, to God’s care.
A Yizkor Meditation
in Memory of a Parent
Who Was Hurtful

Dear God,

You know my heart.
Indeed, You know me better than I know myself, so I turn to You before I rise for Kaddish.

My emotions swirl as I say this prayer. The parent I remember was not kind to me. His/her death left me with a legacy of unhealed wounds, of anger and of dismay that a parent could hurt a child as I was hurt.

I do not want to pretend to love, or to grief that I do not feel, but I do want to do what is right as a Jew and as a child.

Help me, O God, to subdue my bitter emotions that do me no good, and to find that place in myself where happier memories may lie hidden, and where grief for all that could have been, all that should have been, may be calmed by forgiveness, or at least soothed by the passage of time.

I pray that You, who raise up slaves to freedom, will liberate me from the oppression of my hurt and anger, and that You will lead me from this desert to Your holy place.

—Robert Saks

IN MEMORY OF MARTYRS:
May God remember the souls of the martyrs of our people, who gave their lives for the sanctification of God’s name. In their memory do I pledge tz’dakah. May their bravery, their dedication, and their purity be reflected in our lives. May their souls be bound up in the bond of life. May they rest in peace forever in God’s presence. Amen.

IN MEMORY OF CONGREGANTS:
May God remember the souls of our friends, members of this holy congregation, who have gone to their eternal home. May their souls be bound up in the bond of life. May these moments of meditation strengthen the ties that link us to their memory. May they rest in peace forever in God’s presence. Amen.

Exalted, compassionate God, comfort the bereaved families of this congregation. Help us to perpetuate everything that was worthy in the lives of those no longer with us, whom we remember this day. May their memory endure as a blessing. And let us say: Amen.

IN MEMORY OF THE SIX MILLION:
Exalted, compassionate God, grant perfect peace in Your sheltering presence, among the holy and the pure, whose radiance is like the heavens, to the souls of all the men, women, and children of the House of Israel who were slaughtered, strangled, and burned in the Shoah. May they rest in paradise. Master of mercy, may they find eternal shelter beneath Your sheltering wings, and may their souls be bound up in the bond of life. Adonai is their portion. May they rest in peace. And let us say: Amen.
IN MEMORY OF ALL THE DEAD:

לכל שלום, שניים במרומים, המפרשים ומ://${c экспрессив, המפרשים ומStatusBar ככונת
מקה כנפי השכינה, במשלחות קדושות ועשויות, יeditar
ה러חמים, כשלמנת כלאלה שחתפונה חום לבך, שמחה לולאתם, בן עם חתי מנוחתם. אצלא על
ה comunità, המשנים בחתן gere פלטיא. בניו ברור
החיים החדשים מאחים, יהודים חולים, חנכים והולים
על נשכבותיהם. נאמר אמן.

מעמימה כלדה.

יהודה לה, לא אנתן.
כנחתי י 순간 אדמת
על על מנחתו נוכל.
כשלי שוק, מבוית במעלון-זרק למחן שני.
יכם כי כל בינה צלמיהם לא איראני רצוי פי אנתה עמיד.
שבטיך ומותשנטיך בחום ינותני.
.GetString לעבר שחלו זבר זרי.
דישנה בשמם ראש,-carousel זה.
אות תובל ותסדיר אף-אני צלי.
ושבתי ביבית יהודא לחר זימי. מחילים בים.
**IN MEMORY OF ALL THE DEAD:**

Exalted, compassionate God, grant perfect peace in Your sheltering presence, among the holy and the pure, whose radiance is like the heavens, to the souls of all those we have recalled today. May their memory be a blessing, and may they rest in paradise. Master of mercy, may they find eternal shelter beneath Your sheltering wings, and may their souls be bound up in the bond of life. **ADONAI** is their portion. May they rest in peace. And let us say: **Amen.**

**PSALM 23**

A psalm of David.

**ADONAI** is my shepherd, I shall not want.  
God gives me repose in green meadows,  
and guides me over calm waters.  
God will revive my spirit and direct me on the right path—for that is God’s way.  
Though I walk in the valley of the shadow of death, I fear no harm, for You are at my side.  
Your staff and Your rod comfort me.  
You prepare a banquet for me in the presence of my foes:  
You anoint my head with oil, my cup overflows.  
Surely goodness and kindness shall be my portion all the days of my life,  
And I shall dwell in the house of **ADONAI** in the fullness of time.

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**My Peace**

My peace is tied by a thread to yours.  
And the beloved holidays and glorious seasons of the year—with the wealth of fragrances, flowers, fruit, leaves, and winds, the fog and the rain, the sudden snow and the dew—are suspended on a thread of longing.  
I and you and the Sabbath.  
I and you and our lives in the last incarnation.  
I and you and the lie.  
And the fear.  
And the breaches.  
I and you and the Creator of the heavens that have no shore.  
I and you and the riddle.  
I and you and death.  

—ZELDA  
(trans. Marcia Falk)
קָרִישׁ יָתֹם

Mourners:

יתגְּלָל יִתְקַלֶּשׁ שִׁמְחָה רַבָּא
בּוּלְכָּא דִי בָּרָא, וְרַבּוּתָה.
יְמָלֵל יַמְלֶהוּת בַּחִינָן וּבִינּוֹתָן
obּוּתֵי דְכָלְבָּאֲתִית שַׁזֶּאַל
בּעֲנָלָא וּבֵוּמָן קְרֵי.
יאמִרְוָה אָמְנָא.

Congregation and mourners:

יהָא שָׁמַּה רַבָּא מֶבָּרַך לְעָלִם יֵתְקַלֶּשׁ שִׁמְחָה רַבָּא
לְעָלִם וּלְעָלִם עָלִם מְבָרַך לְעָלִם

Mourners:

יתְבָּרַך וְיִשְׁמָחָה
יתָפָּרֶר וְיִתְוָרֶה
יתָנְשָׁא וְיִתְנָהֵר
יתָעֲצָלָה וְיִתְנוּל
שֵׁמָה כְּדָרָא בְּרִיךְ הָא
לְעָלִם לְעָלִם מְכָלְכָּא בְּרַכָּתָה وְשֵׁרְתָּה
נְשֵׁבָחָה וְנְהָמֵתָה
dָמָּרָא בּעֲלָלָא,
יאמִרְוָה אָמְנָא.

יהָא שָׁמַּה רַבָּא מֶבָּרַך מְכָלְכָּא מְכָל הָא
לְעָלִם לְעָלִם שִׁמְחָה רַבָּא
טַבָּרֶה וְנַעֲמָה שָׁמָּה
יאמִרְוָה אָמְנָא.

טַעַשָּה שְׁלֹמָה בְּמַרְבּוּתָן
תֹּאְטִישָה שְׁלֹמָה
טַעֲמָה וּלְעָלִם שִׁם־שִׁירָא
e[טָעֲמָה וּלְעָלִם שִׁם־שִׁירָא]
יאמִרְוָה אָמְנָא.
Mourner’s Kaddish

May God’s great name be exalted and hallowed throughout the created world, as is God’s wish. May God’s sovereignty soon be established, in your lifetime and in your days, and in the days of all the House of Israel. And respond with: Amen.

May God’s great name be acknowledged forever and ever!

May the name of the Holy One be acknowledged and celebrated, lauded and worshipped, exalted and honored, extolled and acclaimed—though God, who is blessed, b’rîkh hu, is truly far beyond all acknowledgment and praise, or any expressions of gratitude or consolation ever spoken in the world. And respond with: Amen.

May abundant peace from heaven, and life, come to us and to all Israel. And respond with: Amen.

May the One who brings harmony on high, bring harmony to us and to all Israel [and to all who dwell on earth].

And respond with: Amen.

Mourners:
Yitgâddal v’yîtkâddash sh’mêih rabba, b’alma di v’ra, ki-r’uteih, v’yâmlikh malkhuteih b’hayyeikhon u-v’yomeikhon u-v’hayyei d’khol beit yisra-el, ba-agâla u-viz’mân kariv, v’imru amen.

Congregation and mourners:
Y’hei sh’meih rabba m’varakh l’alam u-l’almei almayya.

Mourners:
Yitbarakh v’yishtabbah v’yîtpâ-ar v’yîtromam v’yîtnassei v’yît-haddar v’yît-allel v’yît-hallal sh’mêih d’kudsha, b’rîkh hu, l’eilla leilla mi-kol birkhata v’shirata tushb’hata v’nehamata da-amiran b’alma, v’imru amen.

Y’hei sh’lama rabba min sh’mayya v’hâyyim aleinu v’al kol yisra-el, v’imru amen.

Oseh shalom bî-m’româv hu ya-aseh shalom aleinu v’al kol yisra-el [v’al kol yosh’vei teiveil], v’imru amen.