

יזכור
YIZKOR
For Yom Kippur

from

MAHZOR LEV SHALEM

Edward Feld, editor



THE RABBINICAL ASSEMBLY

YIZKOR

When I stray from You,
Adonai, 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.
The dust returns to dust; but
the soul, which is God's, is
eternal.
Adonai is compassionate to
all creation, granting us a
share in unending life.
God redeems our life from
the grave, joining us for-
ever in the unending chain
of life.

May we preserve the memo-
ry of those we love and are
now gone, through charity
in deed and thought.
May we live unselfishly, in
truth and love and peace,
so that we will be remem-
bered as a blessing, as we
lovingly remember, this
day, those who live on in
our hearts.

—JULES HARLOW

Backwards and Forwards

Yizkor:
Looking backward, we recall
our ancestry.
Looking forward, we con-
front our destiny.
Looking backward, we
reflect on our origins.
Looking forward, we choose
our path.
Remembering that we are a
tree of life, not letting go,
holding on, and holding to,
we walk into an unknown,
beckoning future,
with our past beside us.

—HAROLD SCHULWEIS
(adapted)

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*)

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).

ADONAI, what are human beings, מַה־אָדָם וַתִּדְעֶהּוּ,
that You take account of them, בְּיָאֲנוּשׁ וַתַּחֲשְׁבֵהוּ.
mortals that You care for them? אָדָם לְהִבֵּל דָּמָה,
Humans are as a breath, their יָמָיו כְּצֵל עוֹבֵר.
days like a passing shadow. בְּבֹקֶר יִצְיָן וְחָלָה,
In the morning they flourish לְעֶרֶב יִמּוּלֵל וַיָּבֵשׁ.
anew, in the evening they shrivel and die. לְמִנּוֹת יָמֵינוּ כֵּן הוֹדַע
Teach us to count each day, וַנְּבִיא לִבֵּב חֻקָּמָה.
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 commu-
nity 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 our-
selves anew.

God is always before me, at my שׁוֹיְתִי יְהוָה לְנִגְדֵי תְמִידָה,
right hand, lest I fall. כִּי מִיָּמִינִי בַל־אָמוּט.
Therefore I am glad, made לָכֵן שָׂמַח לְבִי וַיִּגַּל
happy, though I know that לְכֹן שָׂמַח לְבִי וַיִּגַּל
my flesh will lie in the ground אֶף בְּשָׂרִי יִשְׁכַּן
forever. לְבֶטֶח.

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 strength-
ened by the blessings that they left us and the precious memo-
ries that comfort and sustain us as we recall them this day.

יִזְכּוֹר

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 מַה־אָדָם. The verses in this passage come from Psalms 144:3–4, 90:6, and 90:12.

GOD IS ALWAYS שׁוֹיְתִי יְהוָה. Psalm 16:8–9.

Though I stared earnestly at my fingernail

Yesterday when I was on the #7 bus I happened to look at the cuticle of my right forefinger and for a moment I thought not that it was mine but that it was my father's—

the same small confusion I have from time to time when I catch sight of my daughter in her denim skirt, size 3, and I feel lean, willowy, in her clothes.

So there I was on the #7 bus overtaken by a longing very close to love staring at the cuticle of my right forefinger.

I remembered how clean and short he kept his nails and suddenly there was the whole man reconstituted from a fingernail standing before me, smiling broadly, his face flushed with pleasure.

But then just as suddenly he was gone and though I stared earnestly at my fingernail I failed to bring him back.
—MERLE FELD

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.

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:

יִזְכּוֹר אֱלֹהִים אֶת נִשְׁמַת

- (for a father) אָבִי מוֹרִי _____
- (for a husband) אִישִׁי _____
- (for a partner) בֶּן זִוגִי _____
- (for a brother) אָחִי _____
- (for a son) בְּנִי _____
- (for other relative) קְרוֹבִי _____
- (for a friend) חֲבֵרִי _____
- (others) _____

שְׁהֵלָךְ לְעוֹלָמוֹ [שְׁהֵלְכוּ לְעוֹלָמָם]. הִנְנִי נוֹדֵב/נוֹדֶבֶת צְדָקָה בְּעֵד הַזְּכָרַת נִשְׁמָתוֹ [נִשְׁמוֹתֵיהֶם]. אָנָּה תְּהִי [תְּהִיֵּינָה] נִפְשׁוֹ צְרוּרָה [נִפְשָׁם צְרוּרוֹת] בְּצָרוֹר הַחַיִּים וְתְּהִי מְנוּחָתוֹ [מְנוּחָתָם] כְּבוֹד, שְׁבַע שְׁמָחוֹת אֶת־פְּנֵיךְ, נְעִימוֹת בִּימִינְךָ נְצַח. אָמֵן.

In memory of female relatives or friends:

יִזְכּוֹר אֱלֹהִים אֶת נִשְׁמַת

- (for a mother) אִמִּי מוֹרְתִי _____
- (for a wife) אִשְׁתִּי _____
- (for a partner) בַּת זִוגִי _____
- (for a sister) אָחוֹתִי _____
- (for a daughter) בַּתִּי _____
- (for other relative) קְרוֹבַתִּי _____
- (for a friend) חֲבֵרַתִּי _____
- (others) _____

שְׁהֵלְכָה לְעוֹלָמָהּ [שְׁהֵלְכוּ לְעוֹלָמָן]. הִנְנִי נוֹדֵב/נוֹדֶבֶת צְדָקָה בְּעֵד הַזְּכָרַת נִשְׁמָתָהּ [נִשְׁמוֹתֵיהֶן]. אָנָּה תְּהִי [תְּהִיֵּינָה] נִפְשָׁה צְרוּרָה [נִפְשָׁן צְרוּרוֹת] בְּצָרוֹר הַחַיִּים וְתְּהִי מְנוּחָתָהּ [מְנוּחָתָן] כְּבוֹד, שְׁבַע שְׁמָחוֹת אֶת־פְּנֵיךְ, נְעִימוֹת בִּימִינְךָ נְצַח. אָמֵן.

צְדָקָה 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.

*A Yizkor Meditation
in Memory of a Parent
Who Was Hurtful*

Dear God,

You know my heart.
Indeed, You know me bet-
ter 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 leg-
acy of unhealed wounds,
of anger and of dismay
that a parent could hurt a
child as I was hurt.

I do not want to pre-
tend 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 radi-
ance 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 MARTYRS:

יִזְכּוֹר אֱלֹהִים נְשָׁמוֹת כָּל־אֲחֵינוּ בְּנֵי יִשְׂרָאֵל שְׁמָסְרוּ
אֶת־נַפְשָׁם עַל קְדוּשַׁת הַשֵּׁם. הַנְּגִי נוֹדֵב/נוֹדֵבֶת צְדָקָה
בְּעַד הַזְּפֹרֶת נְשָׁמָתָם. אָנָּה יִשְׁמַע בְּחַיֵּינוּ הַד גְּבוּרָתָם
וּמַסִּירוֹתָם וַיִּרְאֶה בְּמַעֲשֵׂינּוּ טָהַר לָבָם וְתַהֲיִינָה
נַפְשׁוֹתֵיהֶם צְרוּרוֹת בְּצָרוֹר הַחַיִּים וְתֵהִי מְנוּחָתָם כְּבוֹד,
שְׂבַע שְׁמָחוֹת אֶת־פְּנֵיךָ, נְעִימוֹת בִּימֵינֶךָ נְצַח. אָמֵן.

IN MEMORY OF CONGREGANTS:

יִזְכּוֹר אֱלֹהִים נְשָׁמוֹת יְדִידֵינוּ חֲבָרֵי הַקֵּהָל הַקְּדוֹשׁ הַזֶּה
שֶׁהָלְכוּ לְעוֹלָמָם. אָנָּה תַּהֲיִינָה נַפְשׁוֹתֵיהֶם צְרוּרוֹת
בְּצָרוֹר הַחַיִּים וְתֵהִי מְנוּחָתָם כְּבוֹד, שְׂבַע שְׁמָחוֹת אֶת־
פְּנֵיךָ, נְעִימוֹת בִּימֵינֶךָ נְצַח. אָמֵן.

IN MEMORY OF THE SIX MILLION:

אֵל מְלֵא רַחֲמִים, שׁוֹכֵן בְּמְרוֹמִים, הַמְצִיא מְנוּחָה נְכוֹנָה
תַּחַת כַּנְּפֵי הַשָּׁכִינָה, בְּמַעְלוֹת קְדוּשִׁים וְטְהוּרִים, כְּזֶה־
הַרְקִיעַ מְזַהְרִים, לְנְשָׁמוֹת כָּל־אֲחֵינוּ בְּנֵי יִשְׂרָאֵל
שֶׁנִּטְבְּחוּ בְּשׂוֹאָה, אֲנָשִׁים נָשִׁים וְטָף, שֶׁנֶּחְנְקוּ וְשֶׁנִּשְׂרְפוּ
וְשֶׁנֶּהְרְגוּ, שְׁמָסְרוּ אֶת־נַפְשָׁם עַל קְדוּשַׁת הַשֵּׁם, בְּגֵן עֵדֶן
תֵּהִי מְנוּחָתָם. אָנָּה בְּעַל הַרַחֲמִים, הַסְתִּירָם בְּסֶתֶר
כְּנַפֶּיךָ לְעוֹלָמִים. וְצָרוֹר בְּצָרוֹר הַחַיִּים אֶת־נְשָׁמוֹתֵיהֶם.
יְהוּהוּ הוּא נְחַלְתָּם. וַיִּגְוָחוּ בְּשָׁלוֹם עַל מְשַׁכְּבוֹתֵיהֶם.
וְנֹאמַר אָמֵן.

בְּגֵן עֵדֶן 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.

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)

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.

IN MEMORY OF ALL THE DEAD:

אל מלא רחמים, שוכן במרומים, המצא מנוחה נכונה
תחת כנפי השכינה, במעלות קדושים וטהורים, כזהר
הרקיע מזהירים, לנשמות כל-אלה שהזפרנו היום לברכה,
שהלכו לעולמם, בגן עדן תהי מנוחתם. אָנָּה בַּעַל
הרחמים, הסתירם בסתר כנפיק לעולמים. וצרוּר בצרוּר
החיים את־נשמותיהם. יהוה הוא נחלתם. ויגוּחוּ בְשָׁלוֹם
עַל מְשֻׁכְבוֹתֵיהֶם. וְנֹאמַר אָמֵן.

מזמור לדוד.

יהוה רעי, לא אֶחָסֵר.
בְּנֵאוֹת דְּשֵׁא יִרְבִּיצֵנִי,
עַל מֵי מְנַחֹת יִנְהַלֵּנִי.
נַפְשִׁי יִשׁוּבֵב, יִנְחֵנִי בְּמַעְגְלֵי־צֶדֶק לְמַעַן שְׁמוֹ.
גַּם כִּי אֵלֶךְ בְּגֵיא צַלְמוֹת לֹא אִירָא רָע כִּי אֶתָּה עִמָּדִי.
שִׁבְטְךָ וּמִשְׁעֶנְתְּךָ הִמָּה יִנְחֵמֵנִי.
תַּעֲרֹךְ לִפְנֵי שְׁלַחַן נֶגֶד צַרְרִי,
דִּשְׁנֶתָ בְּשֶׁמֶן רֹאשִׁי, כּוֹסֵי רוּיָה.
אֵף טוֹב וַחֲסֵד יִרְדְּפוּנִי כָּל־יְמֵי חַיִּי,
וְשׁוֹבְתֵי בְּבֵית יְהוָה לְאַרְךָ יָמִים. תהלים כג

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'rikh 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:

Yitgaddal v'yitkaddash sh'meih rabba, b'alma di v'ra, ki-r'uteih, v'yamlikh malkhuteih b'hayyeikhon u-v'yomeikhon u-v'hayyei d'khol beit yisra-el, ba-agala u-viz'man 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'yitpa-ar v'yitromam v'yitnassei v'yit-haddar v'yit-alleh v'yit-hallal sh'meih d'kudsha, b'rikh hu, leilla 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'hayyim aleinu v'al kol yisra-el, v'imru amen.

Oseh shalom bi-m'romav hu ya-aseh shalom aleinu v'al kol yisra-el [v'al kol yosh'vei teiveil], v'imru amen.

קדיש יתום

Mourners:

יִתְגַּדֵּל וְיִתְקַדֵּשׁ שְׁמֵהּ רַבָּא,
בְּעֵלְמָא דִּי בְּרָא, כְּרַעוּתָהּ,
וְיִמְלִיךָ מַלְכוּתָהּ בְּחַיֵּינוּ וּבְיוֹמֵינוּ
וּבְחַיֵּי דְכָל-בֵּית יִשְׂרָאֵל,
בְּעֵגְלָא וּבְזִמְנָן קָרִיב,
וְאָמְרוּ אָמֵן.

Congregation and mourners:

יְהֵא שְׁמֵהּ רַבָּא מְבָרַךְ לְעָלְמֵי עֵלְמַיָּא.

Mourners:

יִתְבָּרַךְ וְיִשְׁתַּבַּח
וְיִתְפָּאֵר וְיִתְרוֹמֵם
וְיִתְנַשֵּׂא וְיִתְהַדָּר
וְיִתְעַלֶּה וְיִתְהַלָּל
שְׁמֵהּ דְקַדְשָׁא, בְּרִיךְ הוּא,
לְעֵלְא לְעֵלְא מִכָּל-בְּרִכְתָּא וְשִׁירְתָּא
תְּשַׁבְּחָתָא וְנַחֲמָתָא
דְאִמְרוּן בְּעֵלְמָא,
וְאָמְרוּ אָמֵן.

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

עֲשֵׂה שְׁלוֹם בְּמְרוֹמָיו
הוּא יַעֲשֶׂה שְׁלוֹם
עָלֵינוּ וְעַל כָּל-יִשְׂרָאֵל
[וְעַל כָּל-יּוֹשְׁבֵי תַבְּלַ],
וְאָמְרוּ אָמֵן.

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