



# Yom Kippur Yizkor

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B'nai Zion Congregation  
Shreveport, Louisiana  
[www.BnaiZionCongregation.org](http://www.BnaiZionCongregation.org)



יְזַכֵּר

Yizkor

## Opening Words

### *The Wisdom of Our Tradition*

Our tradition shows great wisdom in teaching us to gather for services of remembrance on Yom Kippur and on the three pilgrimage festivals (Pesach, Shavuot, and Sukkot). These moments that mark the seasons of the year — and the seasons of our lives — awaken strong memories of relationships that shaped us, sustained us, and sometimes challenged us; and of holy days we shared with loved ones and cherished friends.

**When they are gone, we can still affirm the beautiful and lasting values we learned from them, and remember them in all their humanness. One of the ways we do that is by coming together as a community of comfort and care.**

יְזִכֹּר  
Yizkor

From its inception a thousand years ago, when it was prayed by Ashkenazic Jews on the morning of Yom Kippur, Yizkor has had two profound themes: God's embrace of the loved ones who are beyond our reach; and our commitment to do the good deeds that are within our reach by giving tzedakah in their memory. When we say Yizkor (May God remember...) we proclaim our faith that those who have died have significance now and forever.

# Entering Yizkor

## *Prayers of Remembrance, Words of Hope*

*Like the stars by day, our beloved dead are not seen with mortal eyes,  
but they shine on in the untroubled firmament of endless time.*

—Rabbi Edward N. Calisch

*To ask of death that it never come is futile, but it is not futility to pray  
that when death comes for us, it may take us from a world one corner  
of which is a little better because we were there.*

—Rabbi Jacob P. Rudin

This is the hour of memory —  
and this is our house of comfort.  
Wounded by loss, we retreat from  
life; our synagogue gathers us in.  
Into this place we bring stories  
and prayers, unanswered questions,  
tears that need to be shed. Lives  
recollected and carried within us —  
moments of courage and laughter  
and pain — this day embraces  
them all; this place embraces us all.

Now the heart opens in sorrow,  
for we are time's subjects,  
and all that we love we must lose.  
So let us hold fast to the  
love that remains,  
and cherish the light of the sun.  
Today all of us walk  
the mourner's path;  
together may we find strength.

Eternal God, we ask Your help, for our need is great. Our days fly past in quick succession, and we cannot look back without regret, or ahead without misgiving. We seek to understand the mystery of our own lives, but our effort is in vain. And when suffering and death strike those we love, our faith all but fails us, and we forget that we are Your children. God, help us now to feel Your presence. When our own weaknesses and the storms of life hide You from our sight, help us to know that You are with us still. Uphold us with the comfort of Your love.

Human beings are like a cord tied at two ends: bound to the earth through their bodies and to heaven through their souls. They are partly animal through the physical aspect of their being and partly angel through the spiritual aspect of their being. They are mortal yet immortal, transient yet eternal, filled at once with misery and grandeur.

Rabbi Samuel H. Dresner (adapted)

From Psalm 16: Secure in the Presence of God

שִׁוִּיתִי יי, לְבִגְדֵי תָמִיד

*Shiviti Adonai l'negdi tamid;*

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**KEEP ME, ETERNAL ONE** .This psalm, one of ten designated by Rabbi Nachman of Breslov (1772–1810) for their special healing qualities, radiates a sense of quiet confidence, serenity, and joy. The capacity to discern God’s presence in ordinary things — to experience the Divine “close at hand” at all times — helps us heal from grief and restores us to the path of life.

Keep me, Eternal One,  
for in You I find refuge, and in You  
my soul finds its peace.  
Guardian of all my days,  
You are my cup from which  
I drink, and the portion of my life.  
I thank You for guiding my steps,  
for the inner voice that  
instructs me.

I have set You before me always;  
with You beside me I cannot fail.  
So my heart is glad, my soul  
rejoices, and all of me can rest  
secure: for You will not abandon  
me in death. You show me the path  
of life, and Your presence is  
fullness of joy.

At birth, a miracle:  
You light the spark  
in every human soul.

Emerging into light,  
we breathe it in –  
the *n'shamah*,  
Your sacred gift of life.

And every day, every breath  
comes to us as a miracle.

The light within us—  
unique and precious,  
is with us always, while we live.

When breath has ceased  
and life has gone,  
the *n'shamah* returns to You.

And the spark that lived  
inside the ones we love,  
unique and precious,  
beautiful and good,  
is theirs no more.

Their light is ours;  
their radiance now burns in us,  
eternal flame of memory.

So we light candles,  
to keep our love alive,  
to bring their light into the world.

A light unique and precious,  
ours to treasure, while we live;

*A ner tamid* that  
lights our days  
and gives us strength  
to journey through the nights.

**For personal reflection...**

For whom do I grieve?

In my grief, what is it that I need?

What kinds of moments  
make me most aware of  
what I have lost?

Blessed are those who give  
meaning to our lives;  
holy and precious is  
the example they leave behind.

We pray:

May our sorrows diminish  
as we recall their strength.  
May their wisdom protect us  
and help us to live.  
Let our grief be transformed  
into tenderness toward those  
who are still with us.

בְּרוּךְ אַתָּה, יי, מְקוֹר הַחַיִּים.  
*Baruch atah, Adonai, m'kor hachayim.*

**Blessed are You,  
Holy One  
who gives  
and renews life**

יְיָ, מִה־אָדָם וַתִּדְעֶהּ,  
בֶּן־אֲנוֹשׁ וַתַּחֲשִׁבֶהּ.  
אָדָם לַהֶבֶל דָּמָה,  
יָמָיו כְּצֵל עֹבֵר.

*Adonai, mah-adam vateida-eihu;*

*ben-enosh vat'chash'veihu?*

*Adam lahevel damah;*

*yamav k'tzeil oveir.*

**Adonai, how hard to fathom  
that we are worthy of Your care!  
How astonishing –  
Your awareness of us!  
For we are like morning mist;  
our days – a passing shadow.**

At dawn we flourish anew;  
by dusk we wither and fade.  
Sending us back to earth's dust,  
You tell us: "Return, you who  
belong in humanity."  
If only we were wise and  
understood what lies ahead –  
for when we die we carry  
nothing away; we leave our  
possessions behind.

So mark the whole-hearted,  
take note of the upright—  
For there is purpose in a life  
of integrity.

Adonai, You replenish the lives  
of all who revere You; and those  
who trust in You will never  
despair.

**For personal reflection...**

**What are my  
sources of inner strength?**

**How have I survived  
loss and pain?**

**Where do I find “green pastures”  
and “still waters”?**

Blessed is the life force  
within us even in the  
worst of times.

Like dew on the grass,  
it renews and restores.

We pray:

May courage come.  
Let dark fears be gone  
with morning's light.  
Let grief give way to  
confidence and new hope.

בְּרוּךְ אַתָּה, יי, מְקוֹר הַחַיִּים.  
*Baruch atah, Adonai, m'kor hachayim.*

**Blessed are You, Holy One,  
who gives and renews life.**

**For personal reflection...**

**What memories  
of my loved one(s)  
do I cherish most?**

**Do some memories still hurt?**

**How do my memories  
help me to live a better life?**

Blessed are the memories,  
holy and cherished  
the love they reveal.

We pray –

May our sorrows soften  
and diminish in strength.

May the pains of  
past bereavements  
grow gentler with time.

Let memory bring us nearer  
to the loved ones in our midst.

בְּרוּךְ אַתָּה, יי, מְקוֹר הַחַיִּים.  
*Baruch atah, Adonai, m'kor hachayim.*

**Blessed are You, Holy One,  
who gives and renews life.**

## **For personal reflection...**

**How do my feelings of grief  
differ for each person  
I have lost?**

**What is my personal prayer  
for each one?**

**What would I like each of them  
to know about me now?**

Blessed is the life of every soul,  
pure and bright the  
breath of God within us.

We pray –

Help us know the  
Infinite Wisdom  
that gives life and takes it away.  
Forgive us for anger,  
bitterness, and selfishness.  
Teach us the language  
of healing.

בְּרוּךְ אַתָּה, יי, מְקוֹר הַחַיִּים.  
*Baruch atah, Adonai, m'kor hachayim.*

**Blessed are You, Holy One,  
who gives and renews life.**

## Psalm 90

Adonai, through all generations,  
we have found our home in You.  
Before the mountains rose up,  
before the birth-pangs of the earth,  
You alone have been with us,  
steadfast and constant for all time.  
In the end You return us to dust,  
saying: “Come home now,  
daughters and sons of Adam and  
Eve — you are mortal.” In Your  
sight a thousand years pass in an  
instant, like a fleeting watch in the  
night. But how brief the span of our  
lives! Our years flow by in a dream;  
we sleep away our days. >

In the morning we blossom in beauty; in the evening we wither away. Burnt like grass in the blasting heat of summer, we perish like chaff on the wind. A human life may be three score years and ten; or four score years, for those who are blessed with strength. So many days consumed by toil and troubles — then our time is cut short; and too soon we go into the dark. So teach us to number our days, that we may bring home a heart of wisdom.

Give us a sense of Your presence;  
nourish us with Your compassion.  
Knowing Your love at the dawn of  
our life, let us live our days in  
contentment. May our moments of  
joy surpass the times of struggle.  
May we taste the sweetness of  
each precious day. May the work  
of our hands bring fulfillment.

## Forgiveness and the Afterlife

I do have an ongoing relationship with the dead, and I do think about the afterlife — my afterlife, that is — after someone I know dies: what happens to me afterwards, in my life.

Some deaths come too soon; some deaths are unexpected; some deaths we think we are prepared for, but really we are rarely ready: we don't usually know when a conversation is the last conversation, with so much that may be left unsaid, unresolved.

So in this afterlife of mine I am still in relationship with people who have died. I miss them, I talk to them in my mind, I ask them questions about our relationship that I wasn't ready to ask them when they were still alive. I show off my accomplishments, and wish they could witness them; and yes, I still have some of the same old arguments, still trying to prove my point of view. What helps me go forward? How do I resolve these lingering feelings?

Here is what makes the Yom Kippur Yizkor so special — this forgiveness prayer devoted exclusively to those no longer with us, that comes late in the afternoon when we are tired, hungry, vulnerable, and open. During this Yizkor I am given the opportunity to forgive myself for cutting off that last phone conversation with my father — I was always in a hurry; he always wanted to chat longer; and then he died. It's during this Yizkor that I have the opportunity to forgive my mother for her harsh ways; to let go of being angry — for my sake in this world, if not for her sake in the world-to-come.

>

For this Yizkor to feel honest and meaningful, I don't want to sentimentalize those relationships. I don't just want to remember the ideals and gifts they may or may not have passed down. I want to remember those relationships exactly as they were, and then be able to forgive myself and them for our failings, for what we never got a chance to repair or finish.

Cantor Linda Hirschhorn (adapted)

**For personal reflection...**

**As I try to accept my losses,  
what helps me?**

**What stands in my way?**

**What have I learned?**

Blessed is the path to  
acceptance —  
very near and sometimes  
distant as the horizon.

We pray —  
that our moments of joy  
surpass the times of struggle,  
that we taste the sweetness  
of each precious day,  
that the work of our hands  
brings fulfillment.

בְּרוּךְ אַתָּה, יי, מְקוֹר הַחַיִּים.  
*Baruch atah, Adonai, m'kor hachayim.*

**Blessed are You, Holy One,  
who gives and renews life.**

## **Gratitude for the Next Generation**

**If some messenger were to come to us with the offer that death should be overthrown, but with the one inseparable condition that birth should also cease;**

if the existing generation were given the chance to live forever, but on the clear understanding that never again would there be a child, or a youth, or first love, never again new persons with new hopes, new ideas, new achievements; ourselves for always and never any others — could the answer be in doubt?

When we fear death's decree, let these bring us solace: the memory of loved ones who have gone before us; a vision of generations to come, through whom we reach far into the future — beyond our own lives.

## **For personal reflection...**

**What blessings were bestowed on me by the loved one(s) whom I have lost?**

**In what ways have I been cared for and sustained by others?**

**Who deserves my gratitude?**

**Who is a blessing in my life today?**

Blessed is the pilgrimage from  
grief to gratitude; precious are  
the sights along the way.

We pray —  
for humility:  
to see in all things the  
great Artist of Eternity;  
for generosity:  
to respond to the gift of life  
by giving of ourselves;  
for strength: to hold on to life —  
and let it go.

בְּרוּךְ אַתָּה, יי, מְקוֹר הַחַיִּים.  
*Baruch atah, Adonai, m'kor hachayim.*

**Blessed are You, Holy One,  
who gives and renews life.**

## The 23<sup>rd</sup> Psalm

No other psalm—perhaps no other prayer but the Kaddish itself — is as inseparable from our experience of grief and mourning as the twenty-third. One phrase, so simple and direct yet emotionally profound, has made it so: *ki atah imadi* (“For You are with me”). Or in the language of an earlier age: “for Thou art with me.”

To arrive at those words after passing through “the valley of the shadow of death” is to know, in the words of Rabbi Joshua Loth Liebman, that God “contains and supports us as a mighty ocean contains and supports the infinitesimal drops of every wave.” To arrive at those words is to feel at home in the cosmos—held and comforted, cared for and serene.

The twenty-third Psalm does not make promises that cannot be kept: the end of all evil; the eradication of suffering and pain; sunshine instead of shadows. It makes but one promise—only this: you are not alone.

*Mizmor l'David.*

*Adonai ro-i; lo echsar.*

*Binot deshe yarbitzeini;*

*al-mei m'nuchot y'nahaleini.*

*Nafshi y'shoveiv;*

מִזְמוֹר לְדָוִד.

יְיָ רֹעִי, לֹא אֶחְסָר.

בְּנֵאוֹת דָּשָׂא יִרְבִּיצַנִי,

עַל מֵי מְנַחוֹת יִנְהַלֵּנִי.

נַפְשִׁי יִשׁוּבֵב,

יִנְחֵנִי בְּמַעְגְלֵי-צֶדֶק לְמַעַן שְׁמוֹ.

גַּם כִּי אֵלֶךְ בְּגִיא צַלְמוֹת

לֹא אִירָא רָע כִּי אֶתָּה עִמָּדִי.

שִׁבְטְךָ וּמַשְׁעַנְתְּךָ הִמָּה יִנְחֵמֵנִי.

תִּעְרֹךְ לְפָנַי שְׁלַחַן נֶגֶד צִרְרֵי,

דֹּשֶׁבֶת בַּשֶּׁמֶן רֵאשִׁי,

כּוֹסֵי רוּיָה.

אֵךְ טוֹב וְחֶסֶד יִרְדְּפוּנִי כָּל-יְמֵי חַיִּי,

וְשִׁבְתִּי בְּבַיִת יְיָ לְאֶרֶךְ יָמִים.

## **A Psalm of David.**

**The Lord is my shepherd;  
I shall not want.**

**He maketh me to  
lie down in green pastures;  
He leadeth me beside  
the still waters.**

**He restoreth my soul;  
He guideth me in straight paths  
for His name's sake.**

**Yea, though I walk through  
the valley of the shadow of death,  
I will fear no evil,  
for Thou art with me;**

Thy rod and Thy staff,  
they comfort me.

Thou preparest a table before me  
in the presence of mine enemies;

Thou hast anointed  
my head with oil;

my cup runneth over.

Surely goodness and mercy  
shall follow me

all the days of my life;

and I shall dwell

in the house of the Lord forever.

**For personal reflection...**

**What fills me with shalom?**

**What makes me feel  
like a whole person?**

**How has my community  
been a source of renewal  
and strength for me?**

Blessed is peace,  
for all blessings flow from it.  
Precious is peace,  
for without it  
no blessing is complete.

We pray —  
for inner serenity,  
for peace of mind,  
for the feeling of  
at-homeness  
in the universe  
and in our hearts.

בְּרוּךְ אַתָּה, יי, מְקוֹר הַחַיִּים.  
*Baruch atah, Adonai, m'kor hachayim.*

**Blessed are You, Holy One,  
who gives and renews life.**

## Recitation of Names

Our loved ones live in our broken hearts — and, at times, that brings some measure of healing. Their acts of kindness and generosity are the inheritance they leave behind. We feel their absence; but the beauty of their lives abides among us. As it is said, The name of one who has died shall not disappear. Our loved ones' names — and their memories — will endure among us. And these are the names — on our lips and in our hearts....

# *Yizkor List 5781*

*Annemarie Ain*

*Paul Aron*

*Dr. Carl Bernofsky*

*Robert Braunig*

*Henry Leon Brenner, Sr.*

*Lee Grossman*

*Todd Grossman*

*Maury Klumock*

*Jay Bock Lehmann*

*Sophia Lepow*

*Maxine Greenstein Levine*

*Andrea Soppe Pacelli*

*Joseph Parris*

*Fred Phillips*

*Ardis Robison, II*

*George Rothkopf*

*Jack Selber*

*Leonard Selber*

*Jean Stein*

*Robert Orlando Talbert*

*Joseph Urfis*



YIZKOR

יזכור

יִזְכּוֹר אֱלֹהִים נַשְׁמוֹת יְקִירֵי..... שְׁהֲלָכוּ לְעוֹלָמָם.  
אָנָּה תִּהְיֶינָה נִפְשׁוֹתֵיהֶם צְרוּרוֹת בְּצִרוּר הַחַיִּים  
וְתִהְיֶי מְנוּחָתָם כְּבוֹד. שְׁבַע שְׁמָחוֹת אֶת־פְּנֵיךְ,  
נְעִימוֹת בִּימֵינֶךָ נְצַח. אָמֵן.

May God remember for ever my dear ones . . . who have gone to their eternal rest. May they be at one with the One who is life eternal. May the beauty of their lives shine for evermore, and may my life always bring honor to their memory.



## Memorial Prayer

*El malei rachamim,*

*shochein bam'romim,*

*hamtzei m'nuchah n'chonah*

*tachat kanfei hash'chinah —*

*im k'doshim ut-horim*

*k'zohar harakia mazhirim—*

*l'nishmot yakireinu*

*shehal'chu l'olamam.*

*Baal harachamim yastireim*

*b'seiter k'nafav l'olamim;*

*v'yitzror bitzror hachayim*

*et nishmatam.*

*Adonai — hu nachalatam.*

*V'yanuchu b'shalom al mishkavam.*

*V'nomar: Amen.*

אֵל מְלֵא רַחֲמִים,

שׁוֹכֵן בַּמְרוֹמִים.

הַמְצִיא מְנוּחָה נְכוֹנָה

תַּחַת כַּנְפֵי הַשְּׁכִינָה

עִם קְדוּשִׁים וְטְהוֹרִים

כְּזֹהַר הַרְקִיעַ מְזַהֲרִים

לְנִשְׁמוֹת יַקִּירֵינוּ

שֶׁהֲלָכוּ לְעוֹלָמָם.

בְּעַל הַרַחֲמִים יִסְתִּירֵם

בְּסִתְרַת כְּנָפָיו לְעוֹלָמִים,

וְיִצְרֹר בְּצִרּוֹר הַחַיִּים

אֶת נִשְׁמַתָּם.

יְיָ הוּא נַחֲלַתָּם.

וְיַגִּיחוּ בְּשָׁלוֹם עַל מִשְׁכַּבְּכֶם.

וּבְאִמַּר: אָמֵן.

Merciful God, God Most High:  
Let there be perfect rest for the  
souls of our loved ones who have  
gone into eternity. May they find  
shelter in Your presence among  
the holy and pure whose light  
shines like the radiance of heaven.  
Compassionate God, hold them  
close to You forever. May their  
souls be bound up in the bond of  
life eternal. May they find a home  
in You. And may they rest in  
peace. Together we say: Amen.

## **For Those Who Died for the Sake of Your Name**

**May God remember the souls of those slain for their devotion to You — all who died al Kiddush HaShem — our brothers and sisters, in every generation, killed because they were Jews: the ones who suffered fire and the ones who suffered water to sanctify Your name.**

May God remember those — in our own time — killed in acts of hate, acts of terror against the Jewish people, against the Jewish state, and against human beings of every nation. Though holiness was diminished by their deaths, may their memories be turned to good, their legacies a sanctification of Your name.

Let us honor their memory by word, by deed, by acts of hope and kindness. Let us honor them through the study of history and by working against bigotry and bias. As we cling to their memory, so may God embrace their souls and give them everlasting peace.

Together we say: *Amen.*

**For the Six Million and  
for All Who Died in the Shoah**

*Avinu Malkeinu:*

Let there be perfect rest for the souls of the six million who died as Jews in the flames of the Shoah. Let there be perfect rest for the countless millions who died because of race, religion or nationality, political affiliation or sexual orientation. Hold them close to You forever. Seal their souls for everlasting life in the shelter of Your presence, for You are their eternal home. Together we say: *Amen.*

**A Prayer for the Righteous of the Nations — *Chasidei Umot HaOlam***  
Creator of all:

Let there be perfect rest for the souls of the righteous, whose hands and hearts were open, whose self-sacrifice was limitless. They risked all they had to hide and rescue our brothers and sisters during the Shoah. As they gave shelter and care to others, shelter them in Your presence — for they are the holy and pure, and their light shines like the radiance of heaven. Hold them close to You forever. May they find a home in You. And may they rest in peace. Together we say: *Amen.*

## **For Those Who Died for Our Country**

**Merciful God, God Most High, may there be perfect rest in Your presence for all who placed themselves in peril and died protecting our country, our citizens, and our highest principles. With gratitude we honor their bravery and devotion. With love we pray: hold them close to You forever among the holy and pure whose light shines like the radiance of heaven.**

Let the words of the prophet Isaiah be their timeless memorial:

*The work of righteousness shall be peace, yielding quietness and confidence forever. Nation shall not lift up sword against nation, neither shall they learn war any more. Then the glory of God Eternal shall be revealed, and all life, as one, shall behold it.*

Merciful God, shelter those who served and died for the sake of peace; shelter them forever among the souls of the righteous. *Amen.*

**A Remembrance for Those Who  
Fell on the Battlefields of Israel**

*Kadosh Yisrael*—

**Holy One of Israel:**

**Remember, on this holy day, the  
courage and devotion of Your  
daughters and sons: remember the  
ones who stood for independence in  
1948, and those, in every  
generation since, who served in the  
Israel Defense Forces, placed their  
lives in mortal danger, and fell in  
battle. Remember them all — Your  
sons, Your daughters — all who  
died for the sake of Israel's rebirth  
in our time.**

*Am Yisrael—*

May we be blessed with strength as we remember and mourn over the beauty of their youth, the glory of their gifts, their sacred willingness to serve, their self-sacrifice on fields of honor. Above all, let these be their crowning victory: a lasting peace; the memory of their undying hope forever sealed in Israel's heart. Together we say: *Amen.*

We miss them at celebrations,  
when there's an  
empty seat at the table.

We miss them  
when the community gathers,  
and there's an  
empty place beside us.

We miss them today,  
and every today,  
with every year that passes,  
as our life goes on without them.

Their faces, their voices,  
the feel of  
our arms around them —  
these are with us forever.  
For so it is written:  
Love is strong as death.  
The love that we gave,  
the love we received —  
these endure  
amid the pain of loss.

Our thoughts turn to loved ones whom death has taken from us in recent days, and those who died at this season in years past. Our hearts open, as well, to the wider circles of loss in our community and wherever grief touches the human family....

זְכוֹרֵנוּם לְבִרְכָּה.

Zichronam livrachah.

May their memories be a blessing in this new year—and always.



יְתַגְדַּל וְיִתְקַדַּשׁ שְׁמֵהּ רַבָּא. (אָמֵן)

**Yit-ga-dal v'yit-ka-dash sh'mei ra-ba  
(Amen)**

**Let the Glory of God be extolled.**

בְּעֹלָמָא דִּי בְּרָא כְרְעוּתָהּ,  
וַיִּמְלִיךְ מַלְכוּתָהּ  
בְּחַיֵּיכוֹן וּבְיוֹמֵיכוֹן  
וּבְחַיֵּי דְכָל בֵּית יִשְׂרָאֵל,  
בְּעֶגְלָא וּבְזִמְן קָרִיב וְאַמְרוּ אָמֵן :

b'al-ma div-ra khi-ru-tei  
yam-likh mal-khu-tei  
b'ha-yei-khon uv'yo-mei-khon  
uv'ha-yei d'khol beit Yis-ra-el,  
ba-'a-ga-lah u-viz-man ka-riv v'im-ru:  
**Amen.**

Let God's great name be hallowed, in the world whose creation God has willed.  
May God's dominion soon prevail, in our own day, our own lives, and the life of all Israel, and let us say: Amen.

יְהִי שֵׁמֶה רַבָּא מְבָרַךְ  
לְעַלְמֵם וּלְעַלְמֵי עַלְמַיָּא:

**Y'hei sh'mei ra-ba m'va-rakh  
l'a-lam u-l'al-mei al-ma-ya.**

**Let God's name be blessed  
for ever and ever.**

יְתַבְרַךְ וְיִשְׁתַּבַּח,  
וְיִתְפָּאֵר וְיִתְרוֹמַם וְיִתְנַשֵּׂא,  
וְיִתְהַדָּר וְיִתְעַלֶּה וְיִתְהַלָּל  
שְׁמֵהּ דְקֻדְשָׁא  
בְּרִיךְ הוּא

Yit-ba-rakh, v'yish-ta-bah,  
v'yit-pa-ar v'yit-ro-mam v'yit-na-sei,  
v'yit-ha-dar v'yit-a-leh, v'yit-ha-lal  
sh'mei d'kud-sha, **b'rikh hu,**

Let the name of the Holy One,  
blessed be God, be glorified,  
exalted, and honored.

לְעֵלָא וּלְעֵלָא מִכָּל בְּרַכָּתָא וְשִׁירָתָא,  
תְּשֻׁבָּחָתָא וְנַחֲמָתָא,  
דְּאִמְרוּן בְּעֵלְמָא,  
וְאִמְרוּ אָמֵן :

l'ei-la u- l'ei-la mi-kol-bir-kha-ta v'shi-ra-ta,  
tush-b'kha-ta v'ne-he-ma-ta  
da-'a-mi-ran b'al-ma v'imru: **Amen.**

Although God is entirely beyond all the praises, songs, and adorations that we can utter, and let us say: **Amen.**

יְהִי שְׁלָמָא רַבָּא מִן שְׁמַיָּא  
וְחַיִּים עָלֵינוּ וְעַל כָּל יִשְׂרָאֵל,  
וְאָמְרוּ אָמֵן:

Y'hei sh'la-ma ra-ba min sha-ma-ya  
v'cha-im a-lei-nu v'al kol Yisrael,  
v'imru: **Amen.**

For us and for all Israel, may the  
blessing of peace and the promise of life  
come true, and let us say: **Amen.**

עֲשֵׂה שָׁלוֹם בְּמַרוֹמָיו  
הוּא יַעֲשֵׂה שָׁלוֹם עֲלֵינוּ  
וְעַל כָּל יִשְׂרָאֵל, וְאָמְרוּ אָמֵן :

O-seh sha-lom bim-ro-mav  
hu ya-a-seh sha-lom a-lei-nu,  
v'al kol Yis-ra-el, v'im-ru  
**Amen.**

May the One who causes peace to reign  
in the high heavens  
let peace descend on us,  
on all Israel, and on the world,  
and let us say, Amen.

*May the Source of peace  
bestow peace on all who mourn,  
and may we be a source of  
comfort to all who are bereaved.  
Amen.*



לְשָׁנָה טוֹבָה תִּכְתְּבוּ – וְתִחַתְמוּ!

*L'shanah tovah tikateivu — v'teichateimu!*

May you be inscribed — and sealed — for a good year!