

עֲלֵינוּ וְקַדִּישׁ יְתוֹם

ALEINU V'KADDISH YATOM

ALEINU AND MOURNER'S KADDISH

עלינו

ALEINU

Select one of the four passages on this or the facing page.

ALEINU l'shabei-ach laadon hakol,
lateit g'dulah l'yotzeir b'reishit,
shehu noteh shamayim v'yoseid aretz,
umoshav y'karo bashamayim mimaal,
ush'chinat uzo b'govhei m'romim,
hu Eloheinu ein od.

Vaanachnu kor'im
umishtachavim umodim,
lifnei Melech mal'chei hamlachim
HaKadosh Baruch Hu.

עלינו לשבח לאדון הכל,
לתת גדלה ליוצר בראשית,
שהוא נוטה שמים ויסד ארץ,
ומושב יקרו בשמים ממעל,
ושכינת עזו בגבהי מרומים,
הוא אלהינו אין עוד.
ואנחנו כורעים
ומשתחווים ומוזדים,
לפני מלך מלכי המלכים
הקדוש ברוך הוא.

LET US NOW PRAISE the Sovereign of the universe, and proclaim the greatness of the Creator who spread out the heavens and established the earth, whose glory is revealed in the heavens above and whose greatness is manifest throughout the world. You are our God; there is none else. Therefore we bow in awe and thanksgiving before the One who is Sovereign over all, the Holy and Blessed One.

Continue on page 589.

ALEINU l'shabei-ach laadon hakol,
lateit g'dulah l'yotzeir b'reishit,
shelo asanu k'goyei haaratzot,
v'lo samanu k'mishp'chot haadamah.
Shelo sam chelkeinu kahem,
v'goraleinu k'chol hamonam.

Vaanachnu kor'im
umishtachavim umodim,
lifnei Melech malchei ham'lachim
HaKadosh Baruch Hu.

עלינו לשבח לאדון הכל,
לתת גדלה ליוצר בראשית,
שלא עשנו כגויי הארצות,
ולא שמנו כמשפחות האדמה.
שלא שם חלקנו כהם,
וגרלנו ככל-המונים.
ואנחנו כורעים
ומשתחווים ומוזדים,
לפני מלך מלכי המלכים
הקדוש ברוך הוא.

LET US NOW PRAISE the Sovereign of the universe, and proclaim the greatness of the Creator who has set us apart from the other families of the earth, giving us a destiny unique among the nations. We bend the knee and bow, acknowledging the supreme Sovereign, the Holy One of Blessing.

Continue on page 588 or 589.

For those who choose: At the word כורעים *kor'im*, one bends the knees; at *umishtachavim*, one bows at the waist; and at לפני מלך *lifnei Melech*, one stands straight.

UNDER
COPYRIGHT
PROTECTION

DO NOT COPY OR DISTRIBUTE



CCAR
Press

WITHOUT EXPRESS PERMISSION

Aleinu

ALEINU l'shabei-ach laadon hakol,
lateit g'dulah l'yotzeir b'reishit,
shehu sam chelkeinu
l'yacheid et sh'mo
v'goraleinu l'hamlich malchuto.
Vaanachnu kor'im
umishtachavim umodim,
lifnei Melech malchei ham'lachim
haKadosh Baruch Hu.

עֲלֵינוּ לְשַׁבַּח לְאֲדוֹן הַכֹּל,
לְתַת גְּדֻלָּה לְיוֹצֵר בְּרֵאשִׁית,
שֶׁהוּא שָׂם חֶלְקֵנוּ
לְיַחַד אֶת שְׁמוֹ
וְגִרְלָנוּ לְהַמְלִיךָ מַלְכוּתוֹ.
וְאֲנַחְנוּ כּוֹרְעִים
וּמִשְׁתַּחֲוִים וּמוֹדִים,
לְפָנֵי מֶלֶךְ מַלְכֵי הַמְּלָכִים
הַקְּדוֹשׁ בְּרוּךְ הוּא.

LET US NOW PRAISE the Sovereign of the universe, and proclaim the greatness of the Creator whose unity we are charged to declare; whose realm it is our purpose to uphold. Therefore we bow in awe and thanksgiving before the One who is Sovereign over all, the Holy and Blessed One.

Continue on page 588 or 589.

LET US ADORE the ever-living God,
and render praise unto You
who spreads out the heavens and established the earth,
whose glory is revealed in the heavens above,
and whose greatness is manifest throughout the world.
You are our God; there is none else.

Vaanachnu kor'im
umishtachavim umodim,
lifnei Melech malchei ham'lachim
haKadosh Baruch Hu.

וְאֲנַחְנוּ כּוֹרְעִים
וּמִשְׁתַּחֲוִים וּמוֹדִים,
לְפָנֵי מֶלֶךְ מַלְכֵי הַמְּלָכִים
הַקְּדוֹשׁ בְּרוּךְ הוּא.

Therefore we bow in awe and thanksgiving before the One who is Sovereign over all, the Holy and Blessed One.

Continue on page 588 or 589.

We seek God as a partner in every significant act, we invest our deciding and doing with direction, worth, hope, and in failure, the possibility of repair. *Eugene Borowitz*

Maybe God and perfection are at the end and not at the beginning. Maybe it is a growing world and a growing humanity and a growing God, and perfection is to be achieved, and not something to start with. *Henry Slonimsky*

עֲלֵינוּ *Aleinu*, one of our oldest prayers, was composed to introduce the sound of the shofar on Rosh HaShanah, announcing God's ultimate and universal rule. By the fourteenth century, this prayer joined the final קַדִּישׁ *kaddish* as a concluding note of hope for every service. Reform Jewish tradition emphasizes the universal aspect of this hope, represented by the English prayer "Let us adore," going back to the original *Union Prayer Book* of 1895.



SHEHU noteh shamayim v'yoseid aretz,
 umoshav y'karo bashamayim mimaal
 ush'chinat uzo b'govhei m'romim.
 Hu Eloheinu ein od,
 emet Malkeinu efes zulato.
 Kakatuv b'Torato, V'yadata hayom
 v'hasheivota el l'vavecha,
 ki Adonai hu HaElohim
 bashamayim mimaal,
 v'al haaretz mitachat, ein od.

שְׁהוּא נוֹטֵה שָׁמַיִם וַיֹּסֵד אֶרֶץ,
 וּמוֹשָׁב יְקָרוֹ בַּשָּׁמַיִם מִמַּעַל
 וּשְׁכִינַת עֵזוֹ בְּגִבְהֵי מְרוֹמִים.
 הוּא אֱלֹהֵינוּ אֵין עוֹד,
 אֱמֶת מַלְכֵנוּ אֶפֶס זֹלָתוֹ.
 כְּכָתוּב בְּתוֹרָתוֹ, וַיְדַעַת הַיּוֹם
 וְהִשְׁבֵּת אֶל לְבָבָהּ,
 כִּי יְיָ הוּא הָאֱלֹהִים
 בַּשָּׁמַיִם מִמַּעַל,
 וְעַל הָאָרֶץ מִתַּחַת, אֵין עוֹד.

FOR YOU SPREAD OUT THE HEAVENS and established the earth; Your majestic abode is in the heavens above and Your mighty Presence is in the loftiest heights. You are our God and there is none else. In truth You are our Sovereign without compare, as is written in Your Torah: Know then this day and take it to heart that Adonai is surely God in the heavens above and on the earth below. There is none else.

Al kein n'kaveh l'cha Adonai Eloheinu,
 lirot m'heirah b'tiferet uzecha,
 l'haavir gilulim min haaretz
 v'ha-elilim karot yikareitun.
 L'takein olam b'malchut Shaddai,
 v'chol b'nei vasar yikr'u vishmecha.
 L'hafnot eilecha kol rishei aretz.

עַל כֵּן נִקְוָה לְךָ יְיָ אֱלֹהֵינוּ,
 לְרֹאוֹת מְהֵרָה בְּתִפְרֵי עֲזֶךָ,
 לְהַעֲבִיר גִּילּוּלִים מִן הָאָרֶץ
 וְהָאֵלִילִים כְּרוֹת יִכָּרְתוּן.
 לְתַקֵּן עוֹלָם בְּמַלְכוּת שְׁדַי,
 וְכָל בְּנֵי בָשָׂר יִקְרְאוּ בְּשִׁמְךָ.
 לְהַפְנוֹת אֵלֶיךָ כָּל רִשְׁעֵי אָרֶץ.

We therefore hope in You, Adonai our God. may we soon behold the glory of Your might: sweeping away the false gods of the earth that idolatry be utterly destroyed; perfecting the world under the rule of God that all humanity invoke Your name; turning all the wicked of the earth toward You.

עוֹד אֵין *ein od* . . . *There is none else* . . . The Kabbalah's interpretation is "Adonai is God; there is nothing (!) else," the idea being, "God is all there is!" God and the universe become the same, interwoven in history. *Joel Hoffman*

שְׁמַיִם נוֹטֵה (שְׁהוּא) *(Shehu) noteh shamayim* . . . *(For You) spread out the heavens* . . . Isaiah 51:13

וַיְדַעַת הַיּוֹם *V'yadata hayom* . . . *Know then this day* . . . Deuteronomy 4:39



LET THE TIME not be distant, O God,
when all shall turn to You in love,
when corruption and evil shall give way to integrity and goodness,
when superstition shall no longer enslave the mind,
nor idolatry blind the eye.
O may all, created in Your image,
become one in spirit and one in friendship,
forever united in Your service.
Then shall Your realm be established on earth,
and the word of Your prophet fulfilled:
“Adonai will reign for ever and ever.”

Al kein n'kaveh l'cha Adonai Eloheinu,
lirot m'heirah b'tiferet uzecha,
l'takein olam b'malchut Shaddai.

על כן נקוה לך יי אלהינו,
לראות מהרה בתפארת עזך,
לתקן עולם במלכות שדי.

Adonai our God, how soon we hope to behold the perfection of our world,
guided by a sacred Covenant drawn from human and divine meeting.



Yakiru v'yeidu kol yoshvei teivel,
 ki l'cha tichra kol berech,
 tishava kol lashon.
 L'fanecha Adonai Eloheinu yichr'u v'yipolu.
 V'lichvod shimcha y'kar yiteinu.
 Vikablu chulam et ol malchutecha,
 v'timloch aleihem m'heirah l'olam va-ed.
 Ki hamalchut shelcha hi,
 ul'olmei ad timloch b'chavod,
 kakatuv b'Toratecha:
 Adonai yimloch l'olam va-ed.
 V'ne-emar, V'hayah Adonai
 l'Melech al kol haaretz.
 Bayom hahu yih'yeh Adonai echad
 ush'mo echad.

יִכָּירוּ וַיֵּידְעוּ כָּל יוֹשְׁבֵי תֵבֵל,
 כִּי לְךָ תִכְרַע כָּל בְּרָךְ,
 תִּשָּׁבַע כָּל-לָשׁוֹן:
 לְפָנֶיךָ יִי אֱלֹהֵינוּ יִכְרְעוּ וַיִּפְּלוּ.
 וְלִכְבוֹד שִׁמְךָ יִקָּר יִתְנוּ.
 וַיִּקְבְּלוּ כָּל־עוֹל מִלְכוּתְךָ,
 וַתִּמְלֹךְ עֲלֵיהֶם מְהֵרָה לְעוֹלָם וָעֵד.
 כִּי הַמְּלָכוֹת שֶׁלְּךָ הִיא,
 וְלְעוֹלָמֵי עַד תִּמְלֹךְ בְּכָבוֹד,
 כַּכָּתוּב בְּתוֹרַתְךָ:
 יִי יִמְלֹךְ לְעוֹלָם וָעֵד:
 וְנֵאמַר, וְהָיָה יִי
 לְמֶלֶךְ עַל כָּל הָאָרֶץ.
 בַּיּוֹם הַהוּא יִהְיֶה יִי אֶחָד
 וּשְׁמוֹ אֶחָד.

Let all who dwell on earth acknowledge
 that unto You every knee must bend and every tongue swear loyalty.
 Before You, Adonai, our God, let them pay homage.
 Let them give glory to Your honored Name.
 Let all accept the yoke of Your reign,
 that You may rule over us soon and forever.
 For Sovereignty is Yours
 and to all eternity You will reign in glory,
 as it is written in Your Torah:
 Adonai will reign forever and ever.
 Thus it has been said:
 Adonai will become Sovereign of all the earth.
 On that day Adonai will become One and God's Name will be One.

Kaddish readings begin on page 592. Kaddish is on page 598.

יִכָּרְעוּ (לִי) לְךָ כִּי לְךָ *Ki l'cha (li) tichra, . . . Unto You (Me) every knee must bend . . .* Isaiah 45:23

יִי יִמְלֹךְ *Adonai yimloch . . . Adonai will reign . . .* Exodus 15:18

יִי לְמֶלֶךְ וְהָיָה יִי *V'hayah Adonai l'Melech . . . Adonai will become Sovereign . . .* Zechariah 14:9

בַּיּוֹם הַהוּא *Bayom hahu . . . On that day . . .* Zechariah 14:9



MAY WE GAIN WISDOM in our lives,
 overflowing like a river with understanding.
 Loved, each of us, for the peace we bring to others.
 May our deeds exceed our speech,
 and may we never lift up our hand
 but to conquer fear and doubt and despair.

Rise up like the sun, O God, over all humanity.
 Cause light to go forth over all the lands between the seas.
 And light up the universe with the joy
 of wholeness, of freedom, and of peace.

V'ne-emar, v'hayah Adonai
 l'Melech al kol haaretz.
 Bayom hahu yih'yeh Adonai echad
 ush'mo echad.

וְנֵאמָר, וְהָיָה יי
 לְמֶלֶךְ עַל כָּל הָאָרֶץ.
 בַּיּוֹם הַהוּא יִהְיֶה יי אֶחָד
 וּשְׁמוֹ אֶחָד.

Thus it has been said, Adonai will be Sovereign over all the earth.
 On that day, Adonai will be one, and God's Name will be one.

Kaddish readings begin on page 592. Kaddish is on page 598.

תְּקוּן עוֹלָם *Tikkun olam* (literally, "repairing the world") originally (second-third century) referred to rabbinic legislation to remedy specific social ills or legal injustices. In the *Aleinu*, composed about the same time, it represents acts by God to replace this imperfect world with the legal and moral perfection of divine rule. Sixteenth-century kabbalistic thought applied the term to human action, shifting the responsibility for perfecting the world onto us.

The oneness of God is declared in the *שמע* *Sh'ma*. Yet that oneness is not apparent in the world. Human action can bring oneness and peace to all. *Elyse D. Frishman*

The Jewish idea of redemption compels us to imagine a perfect world, a world that has reached its full potential. Poetry asks the same of its language; poetry at its best imagines a perfect language, which can impart all the nuances, meanings, and music that it never quite achieves in our everyday speech. When understood well, poetry and redemption can help us remake our world: a brilliant line of poetry can place a new link in the chain of our thought and language; and the idea of redemption helps us to look beyond our lives towards a world of possibility. *Adam Sol*



קָדִישׁ יְתוּם

KADDISH YATOM — MOURNER'S KADDISH

MEDITATIONS BEFORE KADDISH

1.

WHEN I DIE give what's left of me away
to children and old men that wait to die.
And if you need to cry,
cry for your brother 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 in your mind.

You can love me best by letting hands touch hands,
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.

קָדִישׁ יְתוּם *Kaddish Yatom* . . . Mourner's Kaddish . . . The *Kaddish* is a hymn of praise to God and a prayer for the speedy establishment of God's sovereignty on earth, recited at the conclusion of rabbinic study and exposition of Scripture. In its essence it is not a mourner's prayer, and various forms of the *Kaddish* are used to mark the conclusion of each part of the service. The custom of reciting *Kaddish* for a year (or eleven months) after the death of a parent and on the anniversary of that death (*Yahrzeit*) originated in the Rhineland during the Crusades (eleventh century).



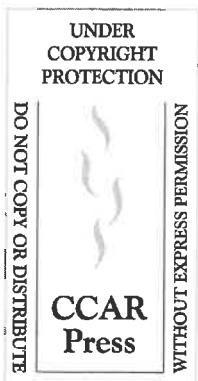
2.

IN NATURE'S EBB AND FLOW, God's eternal law abides.
When tears dim our vision or grief clouds our understanding,
we often lose sight of God's eternal plan.
Yet we know that growth and decay, life and death,
all reveal a divine purpose.
God who is our support in the struggles of life, is also our hope in death.
We have set God before us and shall not despair.
In God's hands are the souls of all the living and the spirits of all flesh.
Under God's protection we abide, and by God's love are we comforted.
O Life of our life, Soul of our soul, cause Your light to shine into our hearts,
and fill our spirits with abiding trust in You.

3.

THE LIGHT OF LIFE is a finite flame.
Like the Shabbat candles,
life is kindled, it burns, it glows,
it is radiant with warmth and beauty.
But soon it fades, its substance is consumed,
and it is no more.

In light we see;
in light we are seen.
The flames dance and our lives are full.
But as night follows day,
the candle of our life burns down and gutters.
There is an end to the flames.
We see no more
and are no more seen,
yet we do not despair,
for we are more than a memory
slowly fading into the darkness.
With our lives we give life.
Something of us can never die:
we move in the eternal cycle
of darkness and death,
of light and life.



4.

WHY should I wish to see God better than this day?
 I see something of God in each hour of the twenty-four,
 and each moment then:
 In the faces of men and women I see God,
 and in my own face in the glass.
 I find letters from God dropt in the street,
 and every one is sign'd by God's name.
 And I leave them where they are,
 for I know that whereso'er I go,
 others will punctually come forever and ever.

5.

IT IS A FEARFUL THING to love
 what death can touch.

A fearful thing to love,
 hope, dream: to be —
 to be, and oh! to lose.

A thing for fools this, and
 a holy thing,
 a holy thing to love.

For
 your life has lived in me,
 your laugh once lifted me,
 your word was gift to me.

To remember this brings a painful joy.
 'Tis a human thing, love,
 a holy thing,
 to love
 what death has touched.



6.

*Mourner's
Kaddish*

IT IS HARD to sing of oneness when the 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 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 one is really alone:

those who live no more, echo still within our thoughts and words,
and what they did is part of what we have become.

We do best homage to our dead when we live our lives more 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 unity no one is alone and every life finds purpose.

7.

YEISH kochavim she-oram magia artzah

rak kaasher heim atzmam avdu v'ainam.

Yeish anashim sheziv zichram mei-ir

kaasher heim atzmam einam od b'tocheinu.

Orot eileh hamavhikim

b'cheshkat halayil

heim heim shemarim laadam et haderech.

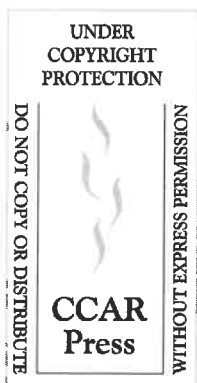
יש כוכבים שאורם מגיע ארצה
רק כאשר הם עצמם אבדו ואינם.

יש אנשים שזיו זכרם מאיר
כאשר הם עצמם אינם עוד בתוכינו.

אורות אלה המבהיקים
בהשפכת הליל

הם הם שמראים לאדם את הדרך.

THERE ARE STARS up above,
so far away we only see their light
long, long after the star itself is gone.
And so it is with people that we loved —
their memories keep shining ever brightly
though their time with us is done.
But the stars that light up the darkest night,
these are the lights that guide us.
As we live our days, these are the ways we remember.



8.

קדיש תנום

WHEN CHERISHED TIES are broken, and the chain of love is shattered, only trust and the strength of faith can lighten the heaviness of the heart. At times, the pain of separation seems more than we can bear, but if we dwell too long on our loss, we embitter our hearts and harm ourselves and those about us.

The Psalmist said that in his affliction, he learned the law of God. And in truth, grief is a great teacher, when it sends us back to serve and bless the living. We learn how to counsel and comfort those who, like ourselves, are bowed with sorrow. We learn when to keep silent in their presence, and when a word will assure them of our love and concern.

Thus, even when they are gone, the departed are with us, moving us to live as, in their higher moments, they themselves wished to live. We remember them now; they live in our hearts; they are an abiding blessing.

9.

WE HAVE LIVED in numberless towns and villages; and in too many of them we have endured cruel suffering. Some we have forgotten; others are sealed in our memory, a wound that does not heal. A hundred generation of victims and martyrs; still their blood cries out from the earth. And so many, so many at Dachau, at Buchenwald, at Babi Yar . . .

What can we say? What can we do? How bear the unbearable, or accept what life has brought to our people? All who are born must die, but how shall we compare the slow passage of time with the callous slaughter of the innocent, cut off before their time?

They lived with faith. Not all but many. And, surely, many died, with faith in God, in life, in the goodness that even flames cannot destroy. May we find a way to the strength of that faith, that trust, that sure sense that life and soul endure beyond this body's death.

They have left their lives to us: let a million prayers rise whenever Jews worship; let a million candles glow against the darkness of these unfinished lives.



10.

יִזְכּוֹר YIZKOR . . . We remember

Remember our people who suffered and died so that we could be free and secure;
may their memory be more than a distant shadow.

For their dreams left unfulfilled and lives taken too soon: we remember.

Remember our brothers and sisters whose sacrifice kept the dream of democracy and
justice alive; may their courage be our inspiration and strength.

For life cut short and vision unrealized: we remember.

Remember the fallen of our armed services, the victims of terror and tragedy;
may the darkness of their loss not obscure the light of peace. They were in love with
our land and in love with life.

For the agony, the tears, the mothers and the fathers,
for the children who were and for the children yet to be: we remember.

OUR THOUGHTS TURN to those who have
departed this earth: our own loved ones, those whom
our friends and neighbors have lost, the martyrs of
our people whose graves are unmarked, and those of
every race and nation whose lives have been a blessing
to humanity. As we remember them, we meditate on
the meaning of love and loss, of life and death.



MOURNER'S KADDISH

קדיש ותום

YITGADAL v'yitkadesh sh'mei raba.

B'alma di v'ra chirutei,

v'yamlich malchutei,

b'chayeichon uv'yomeichon

uv'chayei d'chol beit Yisrael,

baagala uvizman kariv. V'imru: Amen.

Y'hei sh'mei raba m'varach

l'alam ul'almei almaya.

Yitbarach v'yishtabach v'yitpaar

v'yitromam v'yitnasei,

v'yit'hadar v'yitaleh v'yit'halal

sh'mei d'kudsha b'rich hu,

l'eila min kol birchata v'shirata,

tushb'chata v'nechemata,

daamiran b'alma. V'imru: Amen.

Y'hei sh'lama raba min sh'maya,

v'chayim aleinu v'al kol Yisrael.

V'imru: Amen.

Oseh shalom bimromav,

Hu yaaseh shalom aleinu,

v'al kol Yisrael. V'imru: Amen.

וַיִּתְגַּדַּל וַיִּתְקַדֵּשׁ שְׁמֵהּ רַבָּא.

בְּעֵלְמָא דִּי בְרָא כְרַעוּתְהָ,

וַיִּמְלִיךְ מַלְכוּתְהָ,

בְּחַיֵּיכוּן וּבְיוֹמֵיכוּן

וּבְחַיֵּי דְכָל בֵּית יִשְׂרָאֵל,

בְּעֵגְלָא וּבְזִמְן קָרִיב. וְאָמְרוּ: אָמֵן.

יְהֵא שְׁמֵהּ רַבָּא מְבָרַךְ

לְעָלְמָא וּלְעָלְמֵי עָלְמַיָּא.

וַיִּתְבָּרַךְ וַיִּשְׁתַּבַּח, וַיִּתְפָּאֵר

וַיִּתְרוֹמֵם וַיִּתְנַשֵּׂא,

וַיִּתְהַדָּר וַיִּתְעַלֶּה וַיִּתְהַלַּל

שְׁמֵהּ דְקֻדְשָׁא בְרִיךְ הוּא,

לְעֵלְמָא מִן כָּל בְּרַכְתָּא וְשִׁירְתָּא,

תְּשֻׁבַּחְתָּא וְנַחֲמַתָּא,

דְאָמְרוּן בְּעֵלְמָא. וְאָמְרוּ: אָמֵן.

יְהֵא שְׁלָמָא רַבָּא מִן שְׁמַיָּא,

וּחַיִּים עָלֵינוּ וְעַל כָּל יִשְׂרָאֵל.

וְאָמְרוּ: אָמֵן.

עֹשֵׂה שְׁלוֹם בְּמְרוֹמָיו,

הוּא יַעֲשֶׂה שְׁלוֹם עָלֵינוּ,

וְעַל כָּל יִשְׂרָאֵל. וְאָמְרוּ: אָמֵן.

EXALTED and hallowed be God's great name
in the world which God created, according to plan.

May God's majesty be revealed in the days of our lifetime
and the life of all Israel — speedily, imminently, to which we say Amen.

Blessed be God's great name to all eternity.

Blessed, praised, honored, exalted, extolled, glorified, adored, and lauded
be the name of the Holy Blessed One, beyond all earthly words and songs of blessing,
praise, and comfort. To which we say Amen.

May there be abundant peace from heaven, and life, for us and all Israel.
to which we say Amen.

May the One who creates harmony on high, bring peace to us and to all Israel.
To which we say Amen.

UNDER
COPYRIGHT
PROTECTION

DO NOT COPY OR DISTRIBUTE



CCAR
Press

WITHOUT EXPRESS PERMISSION

WE THINK OF OUR LOVED ONES
whom death has recently taken from us,
those who died at this season in years past,
and those whom we have drawn into our hearts
with our own . . .

זְכוֹרָם לְבִרְכָה.

Zichronam livrachah.

May their memories be for blessing.

UNDER
COPYRIGHT
PROTECTION

DO NOT COPY OR DISTRIBUTE

CCAR
Press

WITHOUT EXPRESS PERMISSION

