

We Shall Remember Them...



Jewish Cemetery Association of MA

PRESERVATION | RESTORATION | CONTINUITY

**Suggested Order of Prayers
for an Unveiling**

60 Kendrick St.. Suite 100—Needham, MA 02494
617-244-6509—www.jcam.org

Suggested Order of Prayers for an Unveiling

1. Psalm 23
2. The covering is removed.
3. We now fondly dedicate this monument to the blessed memory of _____ realizing that his/her remains lie not only in the plot of ground but in every heart his/her life did touch. G-d, we are grateful for the years we were privileged to share with him/her, years when he/she brought us many pleasures and taught us so very much by example. And even though he/she has left our midst, we know he/she will endure as a blessing forever.
4. *Kel Moleh Rachamin* is read.
5. *Kaddish* is recited.
6. The family can add any prayers, reflections, poems, etc. that it chooses.



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We Remember Them...

By Rabbis Sylvan Kames & Jack Riemer

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

At the blowing of the wind and 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.

He/She Is Gone

By Anonymous

You can shed tears that he/she is gone,
Or you can smile because he/she lived.

You can close your eyes and pray that he/she will come back,
Or you can open your eyes and see all that he/she has left.

Your heart can be empty because you can't see him/her,
Or you can be full of the love that you shared.

You can turn back on tomorrow and live in yesterday,
Or you can be happy for tomorrow because of yesterday.

You can remember him/her and only that he/she is gone,
Or you can cherish his/her memory and let it live on.

You can cry and close your mind, be empty and turn your back,
Or you can do what he/she would want:

Smile
Open your eyes
Love and
Go on....

Dedication

The practice of erecting a monument over the grave has its roots in the Torah.

"And Rachel died and was buried on the way to Ephrath which is in Bethlehem, and Jacob erected a tombstone on Rachel's grave." (Genesis 5:19-20)

The placing of a monument (*matzevah*) can take place anytime after *Shloshim* (first 30 days) and preferably before the first *Yahrzeit* (That is one fully Hebrew year from the date of death). This would also hold true for the unveiling of a memorial tablet. It is suggested NOT to visit the cemetery until 30 days after the interment.

Despite widespread practice, there is no religious basis for a public unveiling. Just as our religion provides for the expression of mourning, so does it require that we resume our normal life pattern with the end of the mourning period so that we may weave new patterns of interpersonal relationships. Frequently the healing process is disrupted by plans for the public unveiling which, in its effect, becomes a second funeral.

We are reminded that the tomb of Moses had no unveiling ceremony nor even a marker. Yet the spirit of Moses continues to be an inspiration to his descendants.

The unveiling procedure, if it is desired, should be a private family affair with a minimum of ritual. The recitation of a psalm and the *Kaddish* (mourner's prayer), or even silence in the presence of the intimate family circle is always appropriate as an expression of tribute. The presence of clergy should be down played.

A Reflection on Yizkor—The Eternal Memory

By Rabbi Dr. Samuel J. Fox

It has become a very well established Jewish tradition to offer memorial prayers (*Yizkor*) for the deceased in the synagogue on the last day of major Jewish holidays. This brings up an interesting point: It seems that we memorialize our beloved in many different ways and in many different places. We memorialize them in the cemetery when we visit the grave. We memorialize them in the synagogue when we offer prayers on different occasions. We memorialize them at home when we light a candle on the anniversary of their death. What is the connection between these three locations?

In one way, the cemetery is a new home for the body of the deceased. In a second way, the synagogue becomes the home for the spirit of the deceased. In a third way, the home becomes a sanctuary for the soul of the deceased. Jewish tradition requires us to respect and sanctify these three locations.

Even though the person whom we loved so much does not seem to be physically present at home, his/her memory still becomes part of our social life on many occasions, such as birth, marriage, holidays, and death. Even though the body of the deceased doesn't seem to be present when we look at the grave in the cemetery, we feel his/her presence through the monument and the mound on the grave. Even though the deceased doesn't seem to be present in the synagogue, his/her spirit persists through our prayers and reflections.

Thinking of all the above, we come to sense our deep obligation to sanctify our homes, support our synagogues, and provide the proper maintenance for our cemeteries. Otherwise, we would be shirking our responsibilities to humanity, to the Almighty, and to the deceased.

When the Israelites traveled for 40 years through the desert wilderness on their way from Egypt to the Promised Land of Israel, two caskets were carried. One contained the Holy Tablets of the Ten Commandments. The other contained the remains of Joseph. They were carried together to indicate that Holy Scripture is incomplete without the memory of our deceased and the memory of our deceased is incomplete without the spirituality of our Holy Scripture. It is our duty, then, to pay our respects to both of these holy subjects.

Yizkor—Memorial Prayer

English Translation

Prayer in Memory of a Father

O G-d, remember the soul of my dear father whom I recall in this solemn hour. I remember with esteem the affection and kindness with which he counseled and guided me. May I ever uphold the noble heritage he transmitted unto me so that through me, his aspirations shall be fulfilled. May his soul be bound up in the bonds of eternal life and his memory ever be for a blessing, Amen.

Prayer in Memory of a Mother

O G-d, remember the soul of my beloved mother whom I recall in this solemn hour. I remember with deep reverence and affection the solicitude with which she tended and watched over me, ever mindful of my welfare, ever anxious for my happiness. Many were the sacrifices she made in order to enoble my heart and instruct my mind. May her soul be bound up in the bonds of eternal life and her memory ever be for a blessing, Amen.

For the Dear Departed Ones

May G-d remember the souls of.....
Gone to their repose; for that, I now solemnly offer charity for their sake; in reward of this, may their souls enjoy eternal life, with the souls of Abraham, Isaac, and Jacob; Sarah, Rebecca, Rachel, and Leah, and the rest of the righteous males and females that are in Paradise; and let us say, Amen.

Yizkor—Memorial Prayer

Prayer in memory of a father

יְזַכֵּר אֱלֹהִים גְּשֵׁמַת אָבִי מוֹרֵי שְׁהַלֵּךְ לְעוֹלָמוֹ. אָנָּה
תְּהִי נִפְשׁוֹ צְרוּרָה בְּצָרוֹר הַחַיִּים. וְתִהְיֶה מְנוּחָתוֹ כְּבוֹד.
שִׁבְעַת שְׁמֵחוֹת אֶת־פְּגִיף. גְּעִימוֹת בֵּימִינֶךָ גַּצַּח. אָמֵן:

Prayer in memory of a mother

יְזַכֵּר אֱלֹהִים גְּשֵׁמַת אִמִּי מוֹרְתִי שְׁהַלֵּכָה לְעוֹלָמָהּ.
אָנָּה תְּהִי נִפְשָׁהּ צְרוּרָה בְּצָרוֹר הַחַיִּים. וְתִהְיֶה מְנוּחָתָהּ
כְּבוֹד. שִׁבְעַת שְׁמֵחוֹת אֶת־פְּגִיף. גְּעִימוֹת בֵּימִינֶךָ גַּצַּח. אָמֵן:

Prayer in memory of a husband

יְזַכֵּר אֱלֹהִים גְּשֵׁמַת בְּעָלִי שְׁהַלֵּךְ לְעוֹלָמוֹ. אָנָּה תְּהִי
נִפְשׁוֹ צְרוּרָה בְּצָרוֹר הַחַיִּים. וְתִהְיֶה מְנוּחָתוֹ כְּבוֹד. שִׁבְעַת
שְׁמֵחוֹת אֶת־פְּגִיף. גְּעִימוֹת בֵּימִינֶךָ גַּצַּח. אָמֵן:

Prayer in memory of a wife

יְזַכֵּר אֱלֹהִים גְּשֵׁמַת אִשְׁתִּי שְׁהַלֵּכָה לְעוֹלָמָהּ. אָנָּה
תְּהִי נִפְשָׁהּ צְרוּרָה בְּצָרוֹר הַחַיִּים. וְתִהְיֶה מְנוּחָתָהּ כְּבוֹד.
שִׁבְעַת שְׁמֵחוֹת אֶת־פְּגִיף. גְּעִימוֹת בֵּימִינֶךָ גַּצַּח. אָמֵן:

Prayer in memory of a son

יְזַכֵּר אֱלֹהִים גְּשֵׁמַת בְּנֵי הָאָהוּב מְחֻמַּד עֵינֵי שְׁהַלֵּךְ
לְעוֹלָמוֹ. אָנָּה תְּהִי נִפְשׁוֹ צְרוּרָה בְּצָרוֹר הַחַיִּים. וְתִהְיֶה
מְנוּחָתוֹ כְּבוֹד. שִׁבְעַת שְׁמֵחוֹת אֶת־פְּגִיף. גְּעִימוֹת בֵּימִינֶךָ
גַּצַּח. אָמֵן:

Prayers

The following prayers are associated with memorial observance or cemetery visitation: The *Kel Moley Rachamim*, a memorial prayer with profound emotional effect, is often chanted at funerals, unveilings and at cemetery visitations, as well as in the synagogue.

The Mourner's *Kaddish* is recited in the presence of a *minyan* (10 adults) in the house of *Shiva* and the synagogue, however, *Kaddish* may be recited at the cemetery without a *minyan*.

The *Yizkor* prayer is read by an individual on Yom Kippur and on the three pilgrim festivals of Sukkot, Pesach (Passover), and Shavuot. It is by tradition recited in the synagogue, but can be recited privately.

The 23rd Psalm

The Lord is my Shepherd; I shall not want.

He makes me to lie down in green pastures;

He leads me beside the still waters.

He restores my soul.

He guides me in straight paths for His name's sake.

Yea, though I walk in the valley of the shadow of death

I will fear no evil;

For Thou are with me.

Thy rod and Thy staff, they comfort me.

Thou prepares a table before me in the presence of mine enemies.

Thou hast anointed my head with oil; my cup runs 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.

Mourner's Kaddish

English Translation

Magnified and sanctified be Your name, O God, throughout the world, which You have created according to Your will. May Your sovereignty be accepted in our own days, in our lives, and in the life of all the House of Israel, speedily and soon, and let us say, Amen.

May Your great name be blessed for ever and ever.

Exalted and honored, adored and acclaimed be Your name, O Holy One, blessed are You, whose glory transcends all praises, songs, and blessings voiced in the world, and let us say, Amen.

Grant abundant peace and life to us and to all Israel, and let us say, Amen.

May You who establish peace in the heavens, grant peace to us, to Israel, and to all the earth, and let us say, Amen.

May God comfort you among the other mourners of Zion and Jerusalem.

Mourner's Kaddish

קריש יתום

יתגדל ויתקדש שמה רבא בעלמא דירבא כרעותה
ויתליה מלכותה בחייכון וביומיכון. ובחיי דכלביית
ישראל. בעגלא ובזמן קריב ואמרו אמן.

יהא שמה רבא מברך לעלם ולעלמי עלמיא

יתברך וישתבח. ויתפאר ויתרום ויתנשא ויתהדר
ויתעלה ויתהלל שמה דקדשא בריך הוא לעלא
מךל-ברכתא ושירתא. תשבחתא ונחמתא דאמירן
בעלמא ואמרו אמן.

יהא שלמא רבא מדשמיא. וחיים עלינו ועלכל-
ישראל. ואמרו אמן.

עשה שלום במרומי. הוא יעשה שלום עלינו ועלכל-
ישראל. ואמרו אמן.

המקום ינחם אתכם בתוך אבלי ציון וירושלים.

Transliteration

Yit-gadal v'yit-kadash sh'may raba b'alma dee-v'ra che-ru-tay, ve'yam-lich mal-chutay b'chai-yay-chon uv'yo-may-chon uv-cha-yay d'chol beit Yisrael, ba-agala u'vitze-man ka-riv, ve'imru amen.

Y'hay sh'may raba me'varach le-alam uleh-almay alma-ya. Yit-barach v'yish-tabach, v'yit-pa-ar v'yit-romam v'yit-nasay, v'yit-hadar v'yit-aleh v'yit-halal sh'may d'koo-d'shah, b'rich hoo. layla (ool-ayla)* meen kol beer-chata v'she-rata, toosh-b'chata v'nay-ch'mata, da-a meran b'alma, ve'imru amen.

Y'hay sh'lama raba meen sh'maya v'cha-yim aleynu v'al kol Yisrael, ve'imru amen.

O'seh shalom beem-romav, hoo ya'ah-seh shalom aleynu v'al kol Yisrael, ve'imru amen.

Kel Moley Rachamim

קל מלא רחמים שוכן במרומים. המצא מגוחה
נכונה תחת גנפי השכינה במעלות קדושים וטהורים
בזהר הקריע מןהירים את גשמת פ"פ שהלך לעולמו
(לנקה שהלכה לעולמה). בעבור שגדבו אדקה בעד
הזכרת נשמתו (נשמתה). בגן עדן תהא מנוחתו
(מנוחתה). לכן בעל הרחמים יסתירהו (יסתירה)
בסתר כנפיו לעולמים. ויזרור בצרור החיים את
נשמתו (נשמתה). ה הוא גתלתו (גתלתה). ויגית
(ותגית) על משבבו (משבבה) בשלום. ונאמר אמן:

O G-d, full of compassion, Thou who dwellest on high, grant perfect rest beneath the shelter of thy divine presence among the holy and pure who shine as the brightness of the firmament to the soul of my beloved who has gone to his (her) eternal home. Mayest Thou, O G-d of Mercy, shelter him (her) forever under the wings of Thy presence, May his (her) soul be bound up in the bond of life eternal, and grant that the memories of my life inspire me always to noble and consecrated living. Amen.

KEL MOLEY RACHAMIM, SHOCHEN BAMROMIM,
HAMTZEY MENUCHO NECHONO TACHAS KANFEY
HASHCHINO, BEMAALOS K'DOSHIM UTHORIM KEZO HAR
HAROKEEA MAZHIRIM, ES NISHMAS (NAME)
SHEHOLACH L'OLOMO (SHEHOLCHOH L'OLOMOH),
BAABUR SHENODVOO Z'DOKO B'ADHAZKORAS
NISHMOSO (NISHMOSOH), B'GAN AYDEN THAY
M'NUCHOSO (M'NUCHOSOH).
LOCHEYN BAAL HORACHAMIM YASTIREYHOO (YASTIRO)
B'SESER K'NOFOV L'OLOMIM, V'YITZROR BITZROR
HACHAYIM ES NISHMOSO (NISHMOSOH), ADONAY
HOO NACHLOSO (NACHLOSOH),
V'YONUACH (V'SONUACH) B'SHOLOM AL MISHKOVO
(MISHKOV OH), V'NOMAR, OMEN.