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K'riah, Rending of the Garment

The k'riah ribbon is traditionally placed on the left side for parents of the deceased; on the right side for spouses, children, and siblings.

Tearing is an expression of pain and sorrow over our loved one's passing. But often, within our pain, is the underlying sense that the loss can't be true, that our loved one hasn't really gone.

That is not just denial; in a way we are right. Death is not an absolute reality. Our souls existed before we were born, and they continue to exist after we die. The souls that have passed on are still with us. On the surface, we are apart. Beyond the surface, nothing can separate us.

So we tear our garments with dual symbolism. We recognize the loss, that our hearts are torn. But ultimately, the body is also only a garment that the soul wears. Death strips off one garment to take on another. Clothes may be torn, but the essence of the person within is still intact.

As we tear our garments, within our pain may we sense a deeper truth: that souls remain forever.

We stand here together now rent by the loss of our beloved _____. Oh Eternal Source of Life, Grant us the strength to endure what is inescapable, the wisdom to accept what cannot be undone, and courage to go on without bitterness or despair.

For hearts that are torn, we perform this act of *k'riah*.

בָּרוּךְ אַתָּה, יְיָ, הַנוֹטֵעַ בְּתוֹכֵנוּ חַיֵּי עוֹלָם.

Baruch atah Adonai, ha'noteach b'tocheinu chayei olam.

We praise You, Adonai our God, who has implanted within us everlasting life.

Esa Einai—Psalm 121

I lift my eyes to the
mountain;
What is the source of my
help?
My help comes from
Adonai,
Maker of heaven and
earth.
God will not let your foot
give way;
Your Protector will not
slumber.
See, the Protector of Israel
Neither slumbers nor
sleeps!
God is your Guardian,
God is your protection
At your right hand.
The sun will not strike you
by day,
Nor the moon by night.
God will guard you from
all harm
God will guard your soul,
Your going and coming,
Now and forever.

אָשָׂא עֵינַי אֶל־הַהָרִים
מֵאֵין יָבֵא עֲזָרִי:
עֲזָרִי מֵעַם יְהוָה עֲשֵׂה
שָׁמַיִם וָאָרֶץ:
אֶל־יָתֵן לְמוֹט רַגְלֶךָ
אֶל־יָנוּם שְׁמֹרֶךָ:
הִנֵּה לֹא יָנוּם וְלֹא יִישָׁן
שׁוֹמֵר יִשְׂרָאֵל:
יְהוָה שְׁמֹרֶךָ יְהוָה צִלְּךָ
עַל־יָד יְמִינֶךָ:
יּוֹמָם הַשֶּׁמֶשׁ לֹא־יַכְכָּה
וַיָּרַח בַּלַּיְלָה:
יְהוָה יְשְׁמְרֶךָ מִכָּל־דָּע
יְשַׁמֵּר אֶת־נַפְשֶׁךָ:
יְהוָה יְשְׁמֵר־צִיאֶתְךָ וּבּוֹאֶתְךָ
מֵעַתָּה וְעַד־עוֹלָם:

*E-sa ei-nai el he-harim, mei-a-yin ya-vo ez-ri?
Ez-ri mei-im A'do-nai, o-seh sha-ma-yim va-a-retz.*

Death has taken our beloved _____. Our friends grieve in their darkened world. In their silence, there is lamentation. In their tears, there is loneliness. Lost in their sorrow, may they find the presence of loving friends. Hear them, O God. Be with them.

For _____'s love that united us in life and which death cannot sever, for their companionship that we shared along life's path, and which continues through the tenderness of memory, for the gifts of their heart and mind that brought us joy and happiness and is now a precious remembrance; for all these and more, we give our thanks to God.

A heavy burden has fallen upon us and sorrow has bowed our heads. And now we turn to You, the Source of life, for comfort and help. Give us the eyes to see that pain is not Your will, that somewhere there weeps with us One who feels our trouble and knows the suffering of our souls. We seek the light that will dispel the darkness that has overtaken us. Let us find it in the love of family and friends, in the sources of healing that are implanted within all the living, in the mind that conquers infirmity and trouble. Grant us the strength to endure what is inescapable, the wisdom to accept what cannot be undone, and the courage to go on without bitterness or despair.

It is hard to speak of oneness when our world is not complete, when those who once brought wholeness to our lives have gone, and only 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 person 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 by living 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.

A Woman of Valor—Proverbs 31

אִשֶּׁת־חַיִל מִי יִמְצָא

Aishet chayil mi yimtza

A Woman of Valor, who can find?

She is more precious than rubies.

Her partner places trust in her and lacks nothing.

She brings good, not harm, all the days of her life.

She perceives that her labor is rewarding; her candle
burns on into the night.

She opens her hands to the poor and reaches out her
hands to the needy.

She is robed in strength and dignity, and she faces the
future cheerfully.

She speaks with wisdom; the law of kindness is on her
lips.

Her children rise up and bless her; her partner sings her
praises.

Many daughters have done valiantly, but you exceed
them all.

Psalm 23

God is my shepherd, I shall not want.

You make me lie down in green pastures,

Lead me beside still waters and restore my soul.

You lead me in right paths for the sake of Your Name.

Even when I walk in the valley of the shadow of death

I shall fear no evil, for You are with me;

Your rod and Your staff—they comfort me.

You have set a table before me in the presence of my
enemies;

You have anointed my head with oil; my cup overflows.

Surely goodness and mercy shall follow me all the days
of my life,

And I shall dwell in the house of God forever.

מִזְמוֹר לְדָוִד יְהוָה רֹעִי לֹא אֶחְסָר: בְּנֵאוֹת דָּשָׁא
יִרְבִּיצֵנִי עַל־מֵי מְנַחֹת יִנְהַלֵּנִי: נַפְשִׁי יִשׁוּבָב יִנְחֵנִי
בְּמַעְגְלֵי־צֶדֶק לְמַעַן שְׁמוֹ: גַּם כִּי־אֵלֶּךְ בְּגֵיא צְלָמוֹת
לֹא־אִירָא רָע כִּי־אַתָּה עִמָּדִי שִׁבְטֶךָ וּמִשְׁעֲנֹתֶךָ הֵמָּה
יִנְחֵמֵנִי: תַּעֲרֹךְ לִפְנֵי שְׁלֹחַן נֶגֶד צִרְרֵי דִשְׁנֹתַי בְּשִׁמּוֹן
רֹאשִׁי כּוֹסֵי רְוָיָה: אֵךְ טוֹב וְחֹסֵד יִרְדְּפוּנִי כָּל־יְמֵי חַיֵּי
וְשִׁבְתִּי בְּבַיִת־יְהוָה לְאָרְךָ יָמִים:

Psalm 23

Mizmor l'David.

Adonai ro-i, lo echsar.

Bin-ot desheh yarbitzayni, al may m'nuchot y'nahalayni.

Nafshi y'shovayv,

yanchayni v'ma-g'lay tzedek l'ma-an sh'mo.

Gam ki aylaych b'gay tzalmavet

lo ira ra ki atah imadi,

shivt'cha umish-antecha,

haymah y'nachamuni.

Ta-aroach l'fanai shulchan, neged tzor'roy,

dishantah vashemen roshi, kosi r'vayah.

Ach tov vachased yird'funi kol y'may chayoy,

v'shavti b'vayt Adonoy l'orecha yamim.

Birth Is a Beginning

Birth is a beginning,
And death a destination;
But life is a journey,
A going—a growing
From stage to stage.

From childhood to maturity
And youth to age.
From innocence to awareness
And ignorance to knowing;
From foolishness to discretion
And perhaps to wisdom.

From weakness to strength
Or strength to weakness—
And, often, back again.
From health to sickness
And back, we pray, to health again.

From offense to forgiveness,
From loneliness to love,
From joy to gratitude,
From pain to compassion,
And grief to understanding—
From fear to faith.

From defeat to defeat to defeat —
Until, looking backward or ahead,
We see that victory lies
Not at some high place along the way,
But in having made the journey,
Stage by stage—
A sacred pilgrimage.

Birth is a beginning,
And death a destination;
But life is a journey,
A sacred pilgrimage
Made stage by stage—
From birth to death
To life everlasting.

—*Rabbi Alvin Fine*

Ecclesiastes 3

For everything there is a season, a time for every
experience under heaven:

A time to be born and a time to die,

A time to plant and a time to uproot what is planted;

A time to tear down and a time to build up;

A time to weep and a time to laugh,

A time to grieve and a time to dance;

A time to throw stones and a time to gather stones,

*A time to embrace and a time to refrain from
embracing;*

A time to seek and a time to lose,

A time to keep and a time to discard;

A time to tear and a time to sew,

A time to keep silent and a time to speak.

Shalom Rav

שְׁלוֹם רַב עַל יִשְׂרָאֵל עִמָּךְ תָּשִׂים לְעוֹלָם, כִּי אַתָּה הוּא
מִלְךְ אָדוֹן לְכָל הַשָּׁלוֹם. וְטוֹב בְּעֵינֶיךָ לְבָרֵךְ אֶת עַמָּךְ
יִשְׂרָאֵל בְּכָל עֵת וּבְכָל שָׁעָה בְּשָׁלוֹמְךָ.

*Sha-lom rav al Yis-ra-eil a-m'cha, ta-sim l'o-lam
Ki a-tah hu me-lech, a-don l'chawl ha-sha-lom
V'tov b'ei-ne-cha l'va-reich et a-m'cha Yis-ra-eil
b'chawl eit u-v'chawl sha-a bish-lo-me-cha.*

Grant abundant peace to Israel Your people forever, for
You are the Sovereign God of all peace. May it be
pleasing to You to bless Your people Israel in every
season and moment with Your peace.

A Meditation and Prayer

God of Creation, we turn our thoughts to You, whether our souls are filled with joy or torn by sorrow. We know that in our universe energy remains, though its form may change. Thus do we find solace in the poet's reminder, "no star is lost which ever once was seen." Our tears, whether shed or unshed, are but the tribute of the heart, the mark of loneliness which all of us endure in separation from those we knew, walked beside, worked with, deeply respected and dearly loved. But let not our loneliness, we pray, be intensified by separation from You.

So even as we mourn, we turn to You in gratitude for a life given unstintingly in the service of others, a life which has benefited us all. Now we link the memory of _____ with the memories of others enshrined within our hearts for blessing. Teach us to apply the inspiration of this blessing to a renewed dedication to Judaism, Israel and all humankind — the causes that _____ held precious. In this way, we can truly honor his/her memory and glorify Your holy name.

Lowering the Coffin

Eternal, into your care we entrust the spirit of _____,
for You keep faith with Your children in death as in life.

Sustain us that we may meet with serenity the mysteries
that lie ahead, knowing that when we walk through the
valley of the shadow of death, You God, are with us.

We Remember Them

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

At the blowing of the wind and in 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.

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.

—*Rabbi Sylvan Kamens and Rabbi Jack Riemer*

Silent Prayers

El Maley Rachamim—For a Man

Standing now before the Source of Life, the Ultimate Author of our purpose, let us join in hopefulness and praise, in blessing, and in trust:

אֵל מָלֵא רַחֲמִים, שׁוֹכֵן בְּמְרוֹמִים, הַמְצִיא מְנוּחָה נְכוֹנָה
תַּחַת כַּנְּפֵי הַשְּׁכִינָה, עִם קְדוּשִׁים וְטְהוּרִים כְּזֹהַר
הַרְקִיעַ מְזִהִירִים, אֶת נְשִׁמַּת _____ בֶּן _____
שֶׁהֵלַךְ לְעוֹלָמוֹ. בְּעַל הַרְחָמִים יִסְתַּיְרֵהוּ בְּסִתְרֵי כַּנְּפָיו
לְעוֹלָמִים, וְיִצְרֹר בְּצְרוֹר הַחַיִּים אֶת נְשִׁמָּתוֹ. יְיָ הוּא
נִחְלָתוֹ; וְיָנוּחַ בְּשָׁלוֹם עַל מִשְׁכָּבוֹ, וְנֹאמַר: אָמֵן.

*El maley rachamim, shochein bamromim, hamtzey
m'nuchah n'chonah tachat kanfey hash'chinah, im
k'doshim ut'horim k'zohar harakea maz'hirim, et
nish'mat _____ ben _____ shehalach l'olamo.*

Ba'al harachamim yas'tirayhu b'seiter k'nafahv

l'olamim, v'yitzror bitz'ror hachayim et-nishmato.

*Adonai hu nachalato; V'yanuach b'shalom al mish'kavo,
v'nomar: Amen.*

Compassionate God, Eternal Spirit of the universe, grant perfect rest in Your sheltering presence to _____, who has entered eternity. O God of mercy, let him find refuge in Your eternal presence, and let his soul be bound up in the bond of everlasting life. God is his inheritance. May he rest in peace and let us say: Amen.

El Maley Rachamim—For a Woman

Standing now before the Source of Life, the Ultimate Author of our purpose, let us join in hopefulness and praise, in blessing, and in trust:

אֵל מֶלֶא רַחֲמִים, שׁוֹכֵן בְּמְרוֹמִים, הַמְצִיא מְנוּחָה נְכוֹנָה
תַּחַת כַּנְפֵי הַשְּׁכִינָה, עִם קְדוּשִׁים וְטְהוֹרִים כְּזֹהַר
הַרְקִיעַ מְזַהְרִים, אֶת נְשָׁמַת _____ בַּת _____
שֶׁהִלְכָה לְעוֹלָמָהּ. בְּעַל הַרְחָמִים יִסְתַּיְרָהּ בְּסִתְרָהּ כְּנַפְיוֹ
לְעוֹלָמִים, וְיִצְרֹר בְּצְרוֹר הַחַיִּים אֶת נְשָׁמָתָהּ. יי הוּא
נִחְלָתָהּ; וְתַנּוּחַ בְּשָׁלוֹם עַל מִשְׁכַּבָּהּ, וְנֹאמַר: אָמֵן

*El maley rachamim, shochein bamromim, hamtzey
m'nuchah n'chonah tachat kanfey hash'chinah, im
k'doshim ut'horim k'zohar harakea maz'hirim, et
nish'mat _____ bat _____ shehal'cha l'olamah.
Ba'al harachamim yas'tireha b'seiter k'nafahv
l'olamim, v'yitzror bitz'ror hachayim et-nishmata.
Adonai hu nachalatah. V'tanuach b'shalom al
mish'kava, v'nomar: Amen.*

Compassionate God, Eternal Spirit of the universe, grant perfect rest in Your sheltering presence to _____, who has entered eternity. O God of mercy, let her find refuge in Your eternal presence, and let her soul be bound up in the bond of everlasting life. God is her inheritance. May she rest in peace and let us say: Amen.

Ecclesiastes 1

A generation goes, a generation comes,
but the earth remains forever.

All streams run to the sea, but the sea is not full...

דֹּדָר הַלֵּךְ וְדֹדָר בָּא וְהָאָרֶץ לְעוֹלָם עֹמֶדֶת:
כָּל-הַנְּחָלִים הַלְכִים אֶל-הַיָּם וְהַיָּם אֵינָנו מְלֵא...

You have gone, now, beloved, yet your life within us is strong and vital. There is something of you that can never be lost, so long as the breath of life is within us. May we so live that our actions will reflect our gratitude for your life and influence.

For it has been said: We cannot tell what may happen to us in the strange medley of life. But we can decide what happens *in* us – how we take it, what we do with it – and that is what really counts in the end. How to take the raw stuff of life and make it a thing of worth and beauty – that is the test of living.

Kaddish

יִתְגַּדֵּל וְיִתְקַדֵּשׁ שְׁמֵהּ רַבָּא. בְּעֵלְמָא דִּי בְּרָא כְרַעוּתָהּ, וְיִמְלִיךְ מַלְכוּתָהּ
בְּחַיֵּינוּ וּבְיָמֵינוּ וּבְחַיֵּי דְכָל בֵּית יִשְׂרָאֵל. בְּעֵגְלָא וּבְזִמְן קָרִיב וְאָמְרוּ
אָמֵן:

יְהִי שְׁמֵהּ רַבָּא מְבָרַךְ לְעֵלְמָא וּלְעֵלְמֵי עֵלְמֵיָא:
יִתְבָּרַךְ וְיִשְׁתַּבַּח, וְיִתְפָּאֵר וְיִתְרוֹמַם וְיִתְנַשֵּׂא וְיִתְהַדָּר וְיִתְעַלֶּה וְיִתְהַלָּל
שְׁמֵהּ דְקָדְשָׁא בְּרִיךְ הוּא. לְעֵלְמָא מִן כָּל בְּרַכְתָּא וְשִׁירָתָא, וְתִשְׁבַּחְתָּא
וְנִחְמְתָא, דְאָמְרוּ בְּעֵלְמָא, וְאָמְרוּ אָמֵן:
יְהִי שְׁלָמָא רַבָּא מִן שְׁמֵיָא וְחַיִּים עָלֵינוּ וְעַל כָּל יִשְׂרָאֵל, וְאָמְרוּ אָמֵן:
עֲשֵׂה שְׁלוֹם בְּמִרוֹמָיו הוּא יַעֲשֶׂה שְׁלוֹם
עָלֵינוּ וְעַל כָּל יִשְׂרָאֵל. וְאָמְרוּ אָמֵן:

Magnified and sanctified be the great name of the One by whose will the world was created. May God's rule become effective in your lives, and in the life of the whole House of Israel. May it be so soon, and let us say: Amen.

May God's great name be praised to all eternity.

Blessed and praised; glorified, exalted, and extolled; lauded, honored, and acclaimed be the name of the Holy One, who is ever to be praised, though far above the eulogies and songs of praise and consolation that human lips can utter; and let us say: Amen.

May great peace descend from heaven, and abundant life be granted to us and all Israel; and let us say: Amen.

May the Most High, Source of perfect peace, grant peace to us, to all Israel, and for all who dwell on earth; and let us say: Amen.

Kaddish

Yit-ga-dal ve-yit-kadash she-mei ra-ba.

Be-al-ma di-ve-ra chi-re-u-tei.

Ve-yamlich mal-chu-tei be-cha-yei-chon

u-ve-yo-mei-chon u-ve cha-yei de-chol beit Yis-ra-eil,

ba-a-ga-la u-vi-ze-man ka-riv. Ve-i-me-ru: a-mein.

Ye-hei she-mei ra-ba me-va-rach le-a-lam u-le-al-mei

al-ma-ya.

Yit-ba-rach ve-yish-ta-bach, ve-yit-pa-ar ve-yit-ro-mam

ve-yit-na-sei, ve-yit-ha-dar, ve-yit-a-leh ve-yit-ha-lal

she-mei de-ku-de-sha. Be-rich hu. Le-ei-la min kol

bi-re-cha-ta ve-shi-ra-ta, tush-be-cha-ta

ve-ne-che-ma-ta, da-ami-ran be-al-ma. Ve-i-me-ru:

a-mein.

Ye-hei she-la-ma ra-ba min she-ma-ya ve-cha-yim

a-lei-nu va-al kol Yis-ra-eil. Ve-i-me-ru: a-mein.

Oseh sha-lom bi-me-ro-mav, hu ya-a-seh sha-lom

a-lei-nu ve-al kol Yis-ra-eil. Ve-i-me-ru: a-mein.

The Mitzvah of Burial

We invite those present to place a shovelful or handful of earth into the grave. Some follow the custom of placing three shovelfuls of dirt, with the first scoop placed using the backside of the shovel. This tradition represents our reluctance in parting with the deceased. For the same reason, the shovel is then returned to the pile of dirt rather than handed to the next person.

Tradition considers participation in the burial to be one of the highest and most selfless of *mitzvot* because it is an act of kindness of which the recipient is unaware and cannot repay.

Oseh Shalom

עֲשֵׂה שְׁלוֹם בְּמִרוֹמָיו הוּא יַעֲשֶׂה שְׁלוֹם
עֲלֵינוּ וְעַל כָּל יִשְׂרָאֵל, וְאָמְרוּ אָמֵן:

*Oseh sha-lom bi-me-ro-mav, hu ya-a-seh sha-lom
a-lei-nu ve-al kol Yis-ra-eil. Ve-i-me-ru: a-mein.*

May there be a great peace from heaven and life for us and all Israel. May the one who makes peace in the high places, make peace for us and all Israel. Amen.

Consoling the Bereaved

Let all who are gathered here repeat these words after me, speaking them to the mourners:

May God console you, with all who mourn,
in Zion and Jerusalem.

הַמָּקוֹם יְנַחֵם אֶתְכֶם בְּתוֹךְ שְׂאֵר אֲבֵלֵי צִיּוֹן וִירוּשָׁלַיִם.

*Ha-Ma-kom y'nach-em et-chem be-toch sh'ar
a-va-lei Tzion v-Ye-ru-sha-la-yim.*

On Returning Home After a Funeral

A heavy burden has fallen upon us and sorrow has bowed our heads. Now we turn to You, Source of life, for comfort and help. Give us the eyes to see that pain is not Your will. We seek the light that will dispel the darkness that has overtaken us. Let us find it in the love of family and friends, in the sources of healing that are implanted within all the living. Grant us the strength to endure what is inescapable, the wisdom to accept what cannot be undone, and the courage to go on without bitterness or despair.

The Memorial Light is Kindled

נֵר יְיָ נִשְׁמַת אָדָם.

Neir Adonai nish-mat adam.

Your light, O God, burns in the human soul.

בְּרוּךְ אַתָּה, יְיָ,

נוֹטֵעַ בְּתוֹכֵנוּ אוֹרֵי עוֹלָם.

Ba-ruch a-ta Adonai,

no-tei-a b'to-chei-nu or-ei o-lam.

We praise You, O God: You have implanted within us
eternal light.

—*On the Doorposts of Your House*

Shiva Minyan

Esa Einai

*E-sa ei-nai el he-harim,
mei-a-yin ya-vo ez-ri?
Ez-ri mei-im A'do-nai,
o-seh sha-ma-yim
va-a-retz.*

אָפֿאַ עַיִנַי אֶל־הַהָרִים
מֵאֵין יָבֵא עֲזָרִי:
עֲזָרִי מֵעַם יְהוָה עֲשֵׂה
שָׁמַיִם וָאָרֶץ:

I lift my eyes to the mountain; What is the source of my help?
My help comes from Adonai, Maker of heaven and earth.

Hinei Mah Tov

*Hinei mah tov u'mah
na-im shevet achim gam
yachad.*

הִנֵּה מַה טוֹב וּמַה נְעִים
שֵׁבֶת אַחִים גַּם־יַחַד.

How good and how pleasant it is that brothers and sisters dwell together.

Death has taken our beloved _____. Our friends grieve in their darkened world. In their silence, there is lamentation. In their tears, there is loneliness. Lost in their sorrow, may they find the presence of loving friends. Hear them, O God. Be with them.

For _____'s love that united us in life and which death cannot sever, for their companionship that we shared along life's path, and which continues through the tenderness of memory, for the gifts of their heart and mind that brought us joy and happiness and is now a precious remembrance; for all these and more, we give our thanks to God.

Bar'chu

*Bar'chu et Adonai
ham'vorach!
Baruch Adonai
ham'vorach l'olam va-ed!*

בְּרַחוּ אֶת יְיָ הַמְּבֹרָךְ:
בְּרוּךְ יְיָ הַמְּבֹרָךְ לְעוֹלָם
וָעֶד:

Praise Adonai to whom praise is due forever!
Praised be Adonai to whom praise is due,
now and forever!

Maariv Aravim

*Baruch atah, Adonai Eloheinu,
Melech ha'olam, asher
bid'varo maariv aravim,
b'chochmah potei-ach sh'arim,
uvit'vunah m'shaneh itim
umachalif et haz'manim,
um'sadeir et hakochovim
b'mishm'roteihem barakia
kirtzono.
Borei yom valailah, goleil or
mipnei choshech v'choshech
mipnei or. Umaavir yom
umeivi lailah, umavdil bein
yom uvein lailah, Adonai
Tz'vaot sh'mo. El chai
v'kayam, tamid yimloch aleinu
l'olam va-ed. Baruch atah,
Adonai, hamaariv aravim.*

בְּרוּךְ אַתָּה יְיָ , אֱלֹהֵינוּ מְלֶכֶךְ
הָעוֹלָם, אֲשֶׁר בְּדִבְרוֹ מַעְרִיב
עַרְבִים, בְּחָכְמָה פּוֹתֵחַ
שַׁעַרִים, וּבִתְבוּנָה מְשַׁנֶּה
עֵתִים, וּמַחְלִיף אֶת הַזְּמַנִּים,
וּמְסַדֵּר אֶת הַכּוֹכָבִים,
בְּמִשְׁמְרוֹתֵיהֶם בְּרַקִּיעַ
כְּרָצוֹנוֹ. בּוֹרֵא יוֹם וְלַיְלָה,
גּוֹלֵל אוֹר מִפְּנֵי חֹשֶׁךְ, וְחֹשֶׁךְ
מִפְּנֵי אוֹר. וּמַעְבִּיר יוֹם
וּמְבַיֵּא לַיְלָה, וּמְבַדֵּל בֵּין יוֹם
וּבֵין לַיְלָה, יְיָ צְבָאוֹת שְׁמוֹ.
אֵל חַי וְקַיָּם, תָּמִיד וְמְלוֹךְ:
עֲלֵינוּ לְעוֹלָם וָעֶד. בְּרוּךְ
אַתָּה יְיָ, הַמְּעַרֵּב עַרְבִים:

You are praised, Adonai
Author of time and space
Who brings on evening with a word,
Opens heaven's gates with wisdom,
Adjusts the ages with sensitive judgement,
Varies the seasons,
And orders the orbits of a sky full of stars.
You create each day and each night afresh,
Roll light in front of darkness
And darkness in front of light
So gently
That no moment is quite like the one before
Or after.
Second by second
You make day pass into night
And You alone know the boundary point
Dividing one from the other.
Unifier of all beings is Your name.
Timeless God,
Rule forever.
You who bring the evening in
Are praised.

—*On Wings of Awe*

בְּרוּךְ אַתָּה, יי, הַמַּעֲרִיב עֶרְבִים.

Baruch atah, Adonai, hamaariv aravim.

Ahavat Olam

*Ahavat olam beit Yisrael
amcha ahavta, Torah
umitzvot, chukim
umishpatim, otanu
limad'ta. Al kein, Adonai
Eloheinu, b'shochveinu
uv'kumeinu nasiach
b'chukecha, v'nismach
b'divrei Toratecha
uv'mitzvotcha l'olam
va-ed. Ki heim chayeinu
v'orech yameinu uvahem
neh'geh yomam valailah.
V'ahavat'cha al tasir
mimenu l'olamim. Baruch
atah, Adonai, ohev amo
Yisrael.*

אַהַבַת עוֹלָם בֵּית יִשְׂרָאֵל
עִמָּךְ אַהֲבָתְךָ, תּוֹרָה וּמִצְוֹת,
חֻקִּים וּמִשְׁפָּטִים, אוֹתָנוּ
לְמִדַּתְךָ עַל כֵּן יְיָ אֱלֹהֵינוּ,
בְּשִׂכְבְּנוּ וּבְקוּמֵנוּ נִשְׁיַח
בְּחֻקֶיךָ, וְנִשְׁמַח בְּדַבְּרֵי
תּוֹרָתְךָ וּבְמִצְוֹתֶיךָ לְעוֹלָם
וָעֵד. כִּי הֵם חַיֵּינוּ וְאַרְךָ
יָמֵינוּ, וּבְהֵם נִהְגָה יוֹמָם
וְלַיְלָה, וְאַהֲבָתְךָ אֵל תִּסִּיר
מִמֶּנּוּ לְעוֹלָמִים. בְּרוּךְ
אַתָּה יְיָ, אוֹהֵב עַמּוֹ יִשְׂרָאֵל:

You have loved the house of Israel eternally,
A single, unifying love.

You revealed it in the love notes You left us in Your Torah,
Your mitzvot, Your ancient statutes, Your modern judgements.
As we speak aloud Your many words help us hear in them the
single message You intended. For the secret of our life is there,
and the length of our days. If only we could pour over Your letters
all the days, throughout the night!

As we accept more and more of Your Torah,
Open us to accept more and more of Your love –
Do not withhold it from us as we search.

You are praised in our words, Adonai,

As we are loved in Yours.

—On Wings of Awe

Shema

שְׁמַע יִשְׂרָאֵל, יְיָ אֱלֹהֵינוּ, יְיָ אֶחָד!
בְּרוּךְ שֵׁם כְּבוֹד מַלְכוּתוֹ לְעוֹלָם וָעֶד.

*Sh'ma Yisrael, Adonai Eloheinu Andonai Echad!
Baruch shem k'vod malchuto l'olam va-ed.*

Hear, O Israel, Adonai is our God, Adonai is one!
Blessed is God's glorious majesty forever and ever.

Hashkiveinu

*Hashkiveinu, Adonai
Eloheinu,
l'shalom, v'haamideinu
shomreinu l'chayim.
ufros aleinu sukat
sh'lomecha,*

הַשְׁכִּיבֵנוּ יְיָ אֱלֹהֵינוּ,
לְשָׁלוֹם, וְהַעֲמִידֵנוּ
שׁוֹמְרֵינוּ לְחַיִּים,
וּפְרֹשׂ עָלֵינוּ סִכַּת
שְׁלוֹמְךָ,

*Ushmor tzeiteinu uvo-einu
l'chayim ul'shalom,
mei-atah v'ad olam.*

וּשְׁמֹר צֵאתֵנוּ וּבֹאֵנוּ
לְחַיִּים וּלְשָׁלוֹם
מֵעַתָּה וְעַד עוֹלָם.

Give us a place to rest, Adonai, our God.
Bring us into shelter in the soft, long, evening shadows of
Your truth.

For with You are true protection and safety, and in Your Presence are acceptance and gentle love.

Watch over us as we go forth.

Prepare for us as we return.

Spread over us Your shelter of peace, over all we love—
over our Jerusalem, and Yours.

Guard our going and coming, to life and to peace
evermore.

בְּרוּךְ אַתָּה, יְיָ, שׁוֹמֵר עַמּוֹ יִשְׂרָאֵל לְעַד.

Barch atah, Adonai, shomeir amo Yisrael la'ad.

Blessed are You, Adonai, Guardian of Israel.

T'filah

*Adonai, s'fatai tiftach,
ufi yagid t'hilatecha.*

אֲדֹנָי שְׁפֹתַי תִּפְתָּח, וּפִי
יגיד תְּהִלָּתְךָ.

Adonai, open up my lips, that my mouth may declare
Your praise.

*Baruch atah Adonai
 Eloheinu v' Elohei
 avoteinu v' imoteinu,
 Elohei Avraham, Elohei
 Yitzchak v' Elohei
 Yaakov, Elohei Sarah,
 Elohei Rivkah, Elohei
 Rachel v' Elohei Lei-ah.
 Ha-El hagadol hagibor
 v' hanora, El elyon,
 gomeil chasadim tovim,
 v' koneih hakol, v' zocheir
 chasdei avot v' imahot,
 umeivi g'ulah liv'nei
 v' neihem l' maan sh' mo
 b' ahavah.*

Between Rosh HaShanah and
 Yom Kippur:
*Zochreinu l' chayim, Melech
 chafeitz bachayim,
 v' chotveinu b' sefer
 hachayim, l' maancha Elohim
 chayim.*

*Melech ozeir umoshia
 umagein.
 Baruch atah, Adonai,
 magein Avraham v' ezrat
 Sarah.*

בָּרוּךְ אַתָּה, יי אֱלֹהֵינוּ
 וְאֱלֹהֵי אֲבוֹתֵינוּ
 וְאִמּוֹתֵינוּ אֱלֹהֵי
 אַבְרָהָם, אֱלֹהֵי יִצְחָק,
 וְאֱלֹהֵי יַעֲקֹב, אֱלֹהֵי
 שָׂרָה, אֱלֹהֵי רִבְקָה,
 אֱלֹהֵי רַחֵל וְאֱלֹהֵי לֵאָה.
 הַאֵל הַגָּדוֹל הַגִּבּוֹר
 וְהַנּוֹרָא, אֵל עֲלִיוֹן, גּוֹמֵל
 חֲסָדִים טוֹבִים, וְקוֹנֵה
 הַכֹּל, וְזוֹכֵר חֲסֵדֵי אָבוֹת
 וְאִמְהוֹת, וּמְבִיא גְאֻלָּה
 לְבָנָי בְּנִיחָם לְמַעַן שְׁמוֹ
 בְּאַהֲבָה.

Between Rosh HaShanah and
 Yom Kippur:
 זָכְרֵנוּ לְחַיִּים, מֶלֶךְ חַפֵּץ
 בְּחַיִּים, וְכוֹתֵבנוּ בְּסֵפֶר
 הַחַיִּים, לְמַעַן אֱלֹהִים
 חַיִּים.

מֶלֶךְ עוֹזֵר וּמוֹשִׁיעַ וּמְגִן.
 בָּרוּךְ אַתָּה, יי, מְגִן
 אַבְרָהָם וְעֵזְרַת שָׂרָה.

Blessed are You, Adonai, our God, God of our fathers and mothers, God of Abraham, God of Isaac, and God of Jacob, God of Sarah, God of Rebecca, God of Rachel, and God of Leah. The great, mighty and awesome God, transcendent God who bestows loving kindness, creates everything out of love, remembers the love of our fathers and mothers, and brings redemption to their children's children for the sake of the Divine Name.

[Between Rosh HaShanah and Yom Kippur:
Remember us for life, O Sovereign who delights in life, and inscribe us in the Book of Life, for Your sake, Living God.]

Sovereign, Deliverer, Helper, and Shield,

Blessed are You, Adonai, Abraham's Shield, Sarah's Helper.

מֶלֶךְ עֹזֵר וּמוֹשִׁיעַ וּמַגֵּן. בָּרוּךְ אַתָּה, יי, מֶגֶן אַבְרָהָם
וְעֲזֵרַת שָׂרָה.

Baruch atah, Adonai, magein Avraham v'ezrat Sarah.

Atah gibor l'olam,
Adonai, m'chayeih hakol
atah, rav l'hoshia.

WINTER – Mashiv haruach
umorid hagashem.
SUMMER – Morid hatal.

M'chalkei chayim
b'chesed, m'chayeih
hakol b'rachamim rabim,
someich noflim, v'rofei
cholim, umatir asurim,
um'kayeim emunato
lisheinei afar.
Mi chamochah baal
g'vurot umi domeh lach,
melech meimit
um'chayeh umatzmiach
y'shuah.

Between Rosh Hashanah and
Yom Kippur

Mi chamocha Av
harachamim, zocheir
y'tzurav l'chayim
b'rachamim.

V'ne-eman atah
l'hachayot hakol.
Baruch atah, Adonai,
m'chayeih hakol.

אתה גבור לעולם, אדני,
מחיה הכל אתה, רב
להושיע.

Winter משיב הרוח ומוריד
הגשם.
Summer מוריד הטל.

מכלכל חיים בחסד,
מחיה הכל ברחמים
רבם סומך נופלים
ורופא חולים, ומתיר
אסורים, ומקים אמונתו
לישני עפר.
מי כמוך בעל גבורות
ומי דומה לך מלך
ממית ומחיה ומצמיח
ישועה.

Between Rosh HaShanah and
Yom Kippur

מי כמוך אב הרחמים, זוכר
יצוריו לחיים ברחמים.

ונאמן אתה להחיות
הכל. ברוך אתה, יי,
מחיה הכל.

You are forever mighty, Adonai; You give life to all.

Winter: You cause the wind to shift and rain to fall.

Summer: You rain dew upon us.

You sustain life through love, giving life to all through great compassion, supporting the fallen, healing the sick, freeing the captive, keeping faith with those who sleep in the dust. Who is like You, Source of mighty acts? Who resembles You, a Sovereign who takes and gives life, causing deliverance to spring up and faithfully giving life to all?

Between Rosh HaShanah and Yom Kippur:

Who is like You, Compassionate God, who mercifully remembers Your creatures for life?

Blessed are You, Adonai, who gives life to all.

*Atah kadosh v'shimcha
kadosh uk'doshim b'chol
yom y'hal'lucha, selah.*
Baruch atah, Adonai,
Ha-El hakadosh.*

אַתָּה קָדוֹשׁ וְשִׁמְחָה
קָדוֹשׁ וְקְדוּשִׁים בְּכָל
יוֹם יְהַלְלוּךָ סֵלָה.*
בְּרוּךְ אַתָּה, יְיָ, הָאֵל
הַקָּדוֹשׁ.

*Between Rosh HaShanah
and Yom Kippur:
*Baruch atah, Adonai,
HaMelech hakadosh.*

*Between Rosh HaShannah
and Yom Kippur:
בְּרוּךְ אַתָּה, יְיָ, הַמֶּלֶךְ
הַקָּדוֹשׁ.

You are holy, Your Name is holy, and those who are holy praise You every day. Blessed are You, Adonai, the holy God.

Mi Shebeirach

Mi shebeirach avoteinu
m'kor hab'rachah
l'imoteinu.

מִי שֶׁבִּרַךְ אֲבוֹתֵינוּ
מִקּוֹר הַבְּרָכָה לְאֲמוֹתֵינוּ.

May the Source of strength who blessed the ones before us help us find the courage to make our lives a blessing and let us say, Amen.

Mi shebeirach imoteinu
m'kor hab'rachah
laavoteinu.

מִי שֶׁבִּרַךְ אֲמוֹתֵינוּ מִקּוֹר
הַבְּרָכָה לְאֲבוֹתֵינוּ.

Bless those in need of healing with *r'fuah sh'leimah*, the renewal of body, the renewal of spirit, and let us say, Amen.

Silent Prayers

Shalom Rav

שְׁלוֹם רַב עַל יִשְׂרָאֵל עִמָּךְ תְּשִׂים לְעוֹלָם, כִּי אַתָּה הוּא
מְלֶךְ אֲדוֹן לְכָל הַשָּׁלוֹם. וְטוֹב בְּעֵינֶיךָ לְבָרֵךְ אֶת עַמְּךָ
יִשְׂרָאֵל בְּכָל עֵת וּבְכָל שָׁעָה בְּשִׁלּוֹמֶךָ.

Sha-lom rav al Yis-ra-eil a-m'cha, ta-sim l'o-lam
Ki a-tah hu me-lech, a-don l'chawl ha-sha-lom
V'tov b'ei-ne-cha l'va-reich et a-m'cha Yis-ra-eil
b'chawl eit u-v'chawl sha-a bish-lo-me-cha.

Grant abundant peace to Israel Your people forever, for
You are the Sovereign God of all peace. May it be
pleasing to You to bless Your people Israel in every
season and moment with Your peace.

Merger Poem

And then all that has divided us will merge
And then compassion will be wedded to power
And then softness will come to a world that is harsh and
unkind

And then both men and women will be gentle
And then both women and men will be strong
And then no person will be subject to another's will

And then all will be rich and free and varied
And then the greed of some will give way to the needs of
many

And then all will share equally in the Earth's abundance
And then all will care for the sick and the weak and the
old

And then all will nourish the young
And then all will cherish life's creatures

And then everywhere will be called Eden once again

—*Judy Chicago*

Aleinu

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

*Vaanachnu kor'im
umishtachavim umodim,
lifnei Melech mal'chei
ham'lachim
haKadosh Baruch Hu.*

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

עֲלֵינוּ לְשַׁבַּח לְאֲדוֹן הַכֹּל
לְתַת גְּדֻלָּה לְיוֹצֵר
בְּרֵאשִׁית, שְׁלֹא עָשָׂנוּ
כְּגוֹיֵי הָאֲרָצוֹת,
וְלֹא שָׁמְנוּ כְּמִשְׁפְּחוֹת
הָאֲדָמָה.
שְׁלֹא שָׁם חִלְקֵנוּ כָּהֵם,
וְגָרְלָנוּ כְּכֹל-הַמּוֹנָם.

וְאֵנַחְנוּ כּוֹרְעִים
וּמְשִׁתַּחֲוִים וּמוֹדִים,
לְפָנֵי מֶלֶךְ מַלְכֵי
הַמְּלָכִים
הַקָּדוֹשׁ בְּרוּךְ הוּא.

וְנֵאמָר, וְהָיָה יי
לְמֶלֶךְ עַל כָּל הָאָרֶץ.
בַּיּוֹם הַהוּא יְהִיָּה יי אֶחָד
וְשִׁמוֹ אֶחָד.

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.

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.

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.

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.
 —*Hanah Senesh*

Eli, Eli

Eli, Eli
shelo yigameir l'olam:
hachol v'hayam,
rishrush shel hamayim,
b'rak hashamayim,
t'filat haadam.

אֱלֹהִים, אֱלֹהִים
 שֶׁלֹּא יִגְמַר לְעוֹלָם
 הַחֹל וְהַיָּם,
 רִשְׁרוּשׁ שֶׁל הַמַּיִם,
 בְּרַק הַשָּׁמַיִם,
 תְּפִלַּת הָאָדָם.

Eli, Eli, I pray that these things never end—
 the sand and the sea, the rush of the waters, the crash of
 the heavens, the prayer of the heart.

—*Hanah Senesh*

Oseh Shalom

עֲשֵׂה שְׁלוֹם בְּמִרוֹמָיו הוּא יַעֲשֶׂה שְׁלוֹם
עָלֵינוּ וְעַל כָּל יִשְׂרָאֵל, וְאָמְרוּ אָמֵן:

*Oseh sha-lom bi-me-ro-mav, hu ya-a-seh sha-lom
a-lei-nu ve-al kol Yis-ra-eil. Ve-i-me-ru: a-mein.*

May there be a great peace from heaven and life for us and all Israel. May the one who makes peace in the high places, make peace for us and all Israel. Amen.

In Memory

As we remember those we have lost, may our actions reflect the gratitude we feel for their lives and influence.

We pray that our memories of all that was kind and beautiful in their thoughts, words, and deeds will remain in our lives as a source of blessing.

Kaddish

יִתְגַּדֵּל וְיִתְקַדָּשׁ שְׁמֵהּ רַבָּא. בְּעֵלְמָא דִּי בְּרָא כְרַעוּתָהּ, וְיִמְלִיךָ מַלְכוּתָהּ
בְּחַיֵּינוּ וּבְיָמֵינוּ וּבְחַיֵּי דְכָל בֵּית יִשְׂרָאֵל. בְּעֵגְלָא וּבְזִמְן קָרִיב וְאָמְרוּ
אָמֵן:

יְהֵא שְׁמֵהּ רַבָּא מְבָרַךְ לְעָלְמָא וּלְעָלְמֵי עָלְמֵיָא:
יִתְבָּרַךְ וְיִשְׁתַּבַּח, וְיִתְפָּאֵר וְיִתְרוֹמַם וְיִתְנַשֵּׂא וְיִתְהַדָּר וְיִתְעַלֶּה וְיִתְהַלָּל
שְׁמֵהּ דְקָדְשָׁא בְּרִיךְ הוּא. לְעֵלְמָא מִן כָּל בְּרַכְתָּא וְשִׁירָתָא, וְתִשְׁבַּחְתָּא
וְנִחְמָתָא, דְאָמְרוּ בְּעֵלְמָא, וְאָמְרוּ אָמֵן:
יְהֵא שְׁלָמָא רַבָּא מִן שְׁמֵיָא וְחַיִּים עָלֵינוּ וְעַל כָּל יִשְׂרָאֵל, וְאָמְרוּ אָמֵן:
עֲשֵׂה שְׁלוֹם בְּמִרוֹמָיו הוּא יַעֲשֵׂה שְׁלוֹם
עָלֵינוּ וְעַל כָּל יִשְׂרָאֵל. וְאָמְרוּ אָמֵן:

Magnified and sanctified be the great name of the One by whose will the world was created. May God's rule become effective in your lives, and in the life of the whole House of Israel. May it be so soon, and let us say: Amen.

May God's great name be praised to all eternity.

Blessed and praised; glorified, exalted, and extolled; lauded, honored, and acclaimed be the name of the Holy One, who is ever to be praised, though far above the eulogies and songs of praise and consolation that human lips can utter; and let us say: Amen.

May great peace descend from heaven, and abundant life be granted to us and all Israel; and let us say: Amen.

May the Most High, Source of perfect peace, grant peace to us, to all Israel, and for all who dwell on earth; and let us say: Amen.

Kaddish

Yit-ga-dal ve-yit-kadash she-mei ra-ba.

Be-al-ma di-ve-ra chi-re-u-tei.

Ve-yamlich mal-chu-tei be-cha-yei-chon

u-ve-yo-mei-chon u-ve cha-yei de-chol beit Yis-ra-eil,

ba-a-ga-la u-vi-ze-man ka-riv. Ve-i-me-ru: a-mein.

Ye-hei she-mei ra-ba me-va-rach le-a-lam u-le-al-mei

al-ma-ya.

Yit-ba-rach ve-yish-ta-bach, ve-yit-pa-ar ve-yit-ro-mam

ve-yit-na-sei, ve-yit-ha-dar, ve-yit-a-leh ve-yit-ha-lal

she-mei de-ku-de-sha. Be-rich hu. Le-ei-la min kol

bi-re-cha-ta ve-shi-ra-ta, tush-be-cha-ta

ve-ne-che-ma-ta, da-ami-ran be-al-ma. Ve-i-me-ru:

a-mein.

Ye-hei she-la-ma ra-ba min she-ma-ya ve-cha-yim

a-lei-nu va-al kol Yis-ra-eil. Ve-i-me-ru: a-mein.

Oseh sha-lom bi-me-ro-mav, hu ya-a-seh sha-lom

a-lei-nu ve-al kol Yis-ra-eil. Ve-i-me-ru: a-mein.

Unveiling the Grave Marker

This last year has been set apart. A time to grieve and to express our feelings. During this time we confront our reality—life will continue but we will never be the same.

Jewish tradition marks the first year of mourning as the most intense. We begin to move from this difficult yet protected space back into our community and into the wider world.

The tradition of setting a grave marker goes back to biblical times, as Torah teaches that Jacob “set a pillar upon [Rachel’s] grave” (Genesis 35:20).

Our unveiling is traditionally at the end of the first year of mourning and coincides with the first *yahrzeit*, the first anniversary of our loved one’s death. This ceremony acts as a marker, putting an end to the year of mourning with the encouragement to re-engage with the stream of life.

At the same time, we recognize that grief is not a linear process, it is felt more acutely and then ebbs as we make our way through life. Today we gather to support each other at this moment in our mourning process. Together we hold precious all that was true and good about _____ in our hearts.

Psalm 23

God is my shepherd, I shall not want.

You make me lie down in green pastures,

Lead me beside still waters and restore my soul.

You lead me in right paths for the sake of Your Name.

Even when I walk in the valley of the shadow of death

I shall fear no evil, for You are with me;

Your rod and Your staff—they comfort me.

You have set a table before me in the presence of my
enemies;

You have anointed my head with oil; my cup overflows.

Surely goodness and mercy shall follow me all the days
of my life,

And I shall dwell in the house of God forever.

Ecclesiastes 3

For everything there is a season, a time for every
experience under heaven:

A time to be born and a time to die,

A time to plant and a time to uproot what is planted;

A time to tear down and a time to build up;

A time to weep and a time to laugh,

A time to grieve and a time to dance;

A time to throw stones and a time to gather stones,

*A time to embrace and a time to refrain from
embracing;*

A time to seek and a time to lose,

A time to keep and a time to discard;

A time to tear and a time to sew,

A time to keep silent and a time to speak.

As we read in Genesis, “Jacob set up a pillar on [Rachel’s] grave.” (Genesis 35:20)

And so all those who mourn come here to express their undying attachment to our beloved _____ , returning to this place to dedicate a memorial to him/her.

We remember now the moments shared: the times of celebration, and the times of difficulty; we remember the times of warmth and closeness, and the times of love and companionship.

We pray, O God, that You will treasure all that was good in their life and that You will help all of us to retain that good as part of the very fabric of our lives.

Grant consolation, O God, to the sorrowing family and to all who mourn with them. Heal their hurt. Sustain their faith. May the memory of their beloved _____ make all of life more precious to them.

May the mourners see this marker as a reminder of what is most enduring, the immortality of the soul, memories that never fade, the love that remains alive.

Though the pain of your mourning is deep, the love we had for _____ and the love that _____ gave to us calls upon us to care lovingly for one another. May he/she always live in our hearts. May we think of him/her tenderly and revere his/her memory. May we devote ourselves wholeheartedly to our chosen tasks for his/her sake. Thus will our beloved, _____, be recalled and live every day.

We pray silently for _____, who was a blessing to us.

O God, in whose hands are the souls of all the living and spirits of all flesh, standing at the grave of _____, who has been taken from his/her family circle, we thank You for all that was true and good in his/her life, for all that was sweet and inspiring in his/her character.

May this hour, consecrated to the memory of the departed, bring its message of consolation to the mourners. May Your love comfort and sustain us, that walking in the valley of the shadow of death, we may see Your light.

As we dedicate this memorial, help us, O God, to honor _____ by our actions and our aspirations. May his/her memory lead us to love You with all of our hearts. Then, indeed, will that memory be a blessing.

In the name of the family of _____ and in the presence of relatives and friends, we consecrate this memorial as a sign of love and respect.

The covering is removed from the marker by a member of the family.

May his/her soul be bound up in the bond of eternal life.
Amen.

El Maley Rachamim—For a Man

Standing now before the Source of Life, the Ultimate Author of our purpose, let us join in hopefulness and praise, in blessing, and in trust:

אֵל מָלֵא רַחֲמִים, שׁוֹכֵן בְּמְרוֹמִים, הַמְצִיא מְנוּחָה נְכוֹנָה
תַּחַת כַּנְּפֵי הַשְּׁכִינָה, עִם קְדוּשִׁים וְטְהוּרִים כְּזֹהַר
הַרְקִיעַ מְזַהֲרִים, אֶת נְשִׁמַּת _____ בֶּן _____
שֶׁהֵלַךְ לְעוֹלָמוֹ. בְּעַל הַרְחָמִים יִסְתַּיְרֵהוּ בְּסִתְרֵי כַּנְּפָיו
לְעוֹלָמִים, וְיִצְרֹר בְּצִרְוֹר הַחַיִּים אֶת נְשִׁמָּתוֹ. יְיָ הוּא
נִחְלָתוֹ; וְיָנוּחַ בְּשָׁלוֹם עַל מִשְׁכָּבוֹ, וְנֹאמַר: אָמֵן.

*El maley rachamim, shochein bamromim, hamtzey
m'nuchah n'chonah tachat kanfey hash'chinah, im
k'doshim ut'horim k'zohar harakea maz'hirim, et
nish'mat _____ ben _____ shehalach l'olamo.*

*Ba'al harachamim yas'tirayhu b'seiter k'nafahv
l'olamim, v'yitzror bitz'ror hachayim et-nishmato.*

*Adonai hu nachalato; V'yanuach b'shalom al mish'kavo,
v'nomar: Amen.*

Compassionate God, Eternal Spirit of the universe, grant perfect rest in Your sheltering presence to _____, who has entered eternity. O God of mercy, let him find refuge in Your eternal presence, and let his soul be bound up in the bond of everlasting life. God is his inheritance. May he rest in peace and let us say: Amen.

El Maley Rachamim—For a Woman

Standing now before the Source of Life, the Ultimate Author of our purpose, let us join in hopefulness and praise, in blessing, and in trust:

אֵל מֶלֶא רַחֲמִים, שׁוֹכֵן בְּמְרוֹמִים, הַמְצִיא מְנוּחָה נְכוֹנָה
תַּחַת כַּנְפֵי הַשְּׁכִינָה, עִם קְדוּשִׁים וְטְהוּרִים כְּזוֹהַר
הַרְקִיעַ מְזַהְרִים, אֶת נְשָׁמַת _____ בַּת _____
שֶׁהִלְכָה לְעוֹלָמָהּ. בְּעַל הַרְחָמִים יִסְתַּיְרָהּ בְּסִתְרָה כְּנַפְיוֹ
לְעוֹלָמִים, וַיְצַרְרֹר בְּצַרְרוֹר הַחַיִּים אֶת נְשָׁמָתָהּ. יי הוּא
נִחְלָתָהּ; וְתַנּוּחַ בְּשָׁלוֹם עַל מִשְׁכַּבָּהּ, וְנֹאמַר: אָמֵן

*El maley rachamim, shochein bamromim, hamtzey
m'nuchah n'chonah tachat kanfey hash'chinah, im
k'doshim ut'horim k'zohar harakea maz'hirim, et
nish'mat _____ bat _____ shehal'cha l'olamah.
Ba'al harachamim yas'tireha b'seiter k'nafahv
l'olamim, v'yitzror bitz'ror hachayim et-nishmata.
Adonai hu nachalatah. V'tanuach b'shalom al
mish'kava, v'nomar: Amen.*

Compassionate God, Eternal Spirit of the universe, grant perfect rest in Your sheltering presence to _____, who has entered eternity. O God of mercy, let her find refuge in Your eternal presence, and let her soul be bound up in the bond of everlasting life. God is her inheritance. May she rest in peace and let us say: Amen.

Kaddish

יִתְגַּדֵּל וְיִתְקַדֵּשׁ שְׁמֵהּ רַבָּא. בְּעֵלְמָא דִּי בְּרָא כְרַעוּתָהּ, וְיִמְלִיךְ מַלְכוּתָהּ
בְּחַיֵּינוּ וּבְיָמֵינוּ וּבְחַיֵּי דְכָל בֵּית יִשְׂרָאֵל. בְּעֵגְלָא וּבְזִמְן קָרִיב וְאָמְרוּ
אָמֵן:

יְהִי שְׁמֵהּ רַבָּא מְבָרַךְ לְעַלְמֵי עֵלְמַיָּא:
יִתְבָּרַךְ וְיִשְׁתַּבַּח, וְיִתְפָּאֵר וְיִתְרוֹמַם וְיִתְנַשֵּׂא וְיִתְהַדָּר וְיִתְעַלֶּה וְיִתְהַלָּל
שְׁמֵהּ דְקָדְשָׁא בְּרִיךְ הוּא. לְעֵלְמָא מִן כָּל בְּרַכְתָּא וְשִׁירָתָא, וְתִשְׁבַּחְתָּא
וְנִחְמָתָא, דְאָמְרוּ בְּעֵלְמָא, וְאָמְרוּ אָמֵן:
יְהִי שְׁלָמָא רַבָּא מִן שְׁמַיָּא וְחַיִּים עָלֵינוּ וְעַל כָּל יִשְׂרָאֵל, וְאָמְרוּ אָמֵן:
עֲשֵׂה שְׁלוֹם בְּמִרוֹמָיו הוּא יַעֲשֶׂה שְׁלוֹם
עָלֵינוּ וְעַל כָּל יִשְׂרָאֵל. וְאָמְרוּ אָמֵן:

Magnified and sanctified be the great name of the One by whose will the world was created. May God's rule become effective in your lives, and in the life of the whole House of Israel. May it be so soon, and let us say: Amen.

May God's great name be praised to all eternity.

Blessed and praised; glorified, exalted, and extolled; lauded, honored, and acclaimed be the name of the Holy One, who is ever to be praised, though far above the eulogies and songs of praise and consolation that human lips can utter; and let us say: Amen.

May great peace descend from heaven, and abundant life be granted to us and all Israel; and let us say: Amen.

May the Most High, Source of perfect peace, grant peace to us, to all Israel, and for all who dwell on earth; and let us say: Amen.

Kaddish

Yit-ga-dal ve-yit-kadash she-mei ra-ba.

Be-al-ma di-ve-ra chi-re-u-tei.

Ve-yamlich mal-chu-tei be-cha-yei-chon

u-ve-yo-mei-chon u-ve cha-yei de-chol beit Yis-ra-eil,

ba-a-ga-la u-vi-ze-man ka-riv. Ve-i-me-ru: a-mein.

Ye-hei she-mei ra-ba me-va-rach le-a-lam u-le-al-mei

al-ma-ya.

Yit-ba-rach ve-yish-ta-bach, ve-yit-pa-ar ve-yit-ro-mam

ve-yit-na-sei, ve-yit-ha-dar, ve-yit-a-leh ve-yit-ha-lal

she-mei de-ku-de-sha. Be-rich hu. Le-ei-la min kol

bi-re-cha-ta ve-shi-ra-ta, tush-be-cha-ta

ve-ne-che-ma-ta, da-ami-ran be-al-ma. Ve-i-me-ru:

a-mein.

Ye-hei she-la-ma ra-ba min she-ma-ya ve-cha-yim

a-lei-nu va-al kol Yis-ra-eil. Ve-i-me-ru: a-mein.

Oseh sha-lom bi-me-ro-mav, hu ya-a-seh sha-lom

a-lei-nu ve-al kol Yis-ra-eil. Ve-i-me-ru: a-mein.