

Prayers and Meditations



RIVERSIDE

Exclusively Jewish



Est. 1906

CEMETERY

Saddle Brook, New Jersey

Dedicated to:
Employees and staff of
Riverside Cemetery for a
century of loyalty and dedication
serving the Jewish Community.

For more than a century, Riverside Cemetery has proudly served the Jewish communities of New York City and New Jersey.

When you visit you will find:

- ▶ Our gates are open daily
- ▶ Our office, open 6 days a week, Sunday - Friday
- ▶ Welcoming, professional, caring staff
- ▶ Comfortable waiting areas
- ▶ Outstanding landscape service
- ▶ Burial services during lunch hour
- ▶ Accurate burial records management
- ▶ Clean, modern, public restrooms with ground level access
- ▶ Ample parking at our office and on the grounds

Please write or call with your questions so we may make your visit as comfortable as possible.

Edited by
Cantor Emeritus Charles D. Romalis D.M

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CUSTOMS AND TRADITIONS

The Jewish Funeral

The Jewish funeral service offers comfort and consolation to the mourners by focusing on the life of a loved one.

It acknowledges that death must be faced realistically by the living, and offers a deep understanding of the practical and emotional needs of those suffering from grief.

The Jewish funeral ritual is a profound expression of our Jewish heritage. It doesn't just recognize that a life has ended; it honors that a life was lived.

Shiva , Sheloshim, & Yahrzeit

Shiva is the first seven-day mourning period after burial. The secondary period of mourning, Sheloshim, Hebrew for 30, lasts for 30 days. However, if you are mourning your parents, it continues for a full year until the Yahrzeit occurs. The Yahrzeit is the anniversary of the death. This is a common time for survivors to visit the gravesite. It is also custom for a special candle to be lit, and to burn for 24 hours. Traditionally, the Mourner's Kaddish is recited on the Yahrzeit.

Placing a Stone

When visiting a Cemetery, a common Jewish custom is to leave a stone at the gravesite of a loved one. There are many interpretations of this tradition. It may trace back to when the deceased were buried in a shroud and placed in the ground without a casket. The body was then covered with dirt and stones were placed on top of the grave to preserve it and ensure the gravesite could be found again. As time passed, monuments became the more common form of memorial marker and placing a small stone on the monument symbolizes the lasting memory of the deceased. Riverside Cemetery provides stones free of charge behind the main house.

Hand Washing

There is a custom among many Jews to wash one's hands after visiting a grave by pouring water over them. This is a ritual of purification to separate the living from the defilement of death. It is not necessary to depart the cemetery grounds entirely to observe this custom; it is sufficient to step into the roadway that passes through the cemetery. Riverside Cemetery offers a hand-washing station by the side of the main house for those who wish to observe this tradition.

BURIAL SERVICE

The following blessings are recited at the beginning of the burial service, and whenever one arrives at the cemetery after an absence of more than thirty days.

Great is Your might, Adonai,
and great is Your saving
power. In Your loving-
kindness You sustain the
living; in Your great mercy
You sustain us all. You
uphold the falling and heal
the sick, free the captives
and keep faith with Your
children in death as in life.
Who is like You, almighty
God, Author of life and
death, Source of salvation?
You are faithful to grant us
eternal life. Blessed are You,
Adonai, who restores life to
the departed.

אַתָּה גִּבּוֹר לְעוֹלָם אֲדֹנָי, מַחְיָה
מֵתִים אַתָּה, רַב לְהוֹשִׁיעַ.
מְכַלְכֵּל חַיִּים בְּחָסֶד, מַחְיָה מֵתִים
בְּרַחֲמִים רַבִּים.
סוֹמֵךְ נוֹפְלִים, וְרוֹפֵא חוֹלִים,
וּמַתִּיר אֲסוּרִים, וּמְקַיֵּם אֲמוּנָתוֹ
לִישְׁנֵי עֶפֶר. מִי כִמּוֹךְ בַּעַל
גְּבוּרֹת וּמִי דוֹמָה לָךְ, מֶלֶךְ
מִמִּית וּמַחְיָה וּמַצְמִיחַ יְשׁוּעָה.
וְנֶאֱמַן אַתָּה לְהַחְיֹת מֵתִים. בְּרוּךְ
אַתָּה יְיָ, מַחְיָה מֵתִים

Blessed are You, Adonai our
God, Ruler of the universe.
You have created us in Your
image, nourished and
sustained us in Your
goodness. You cause us to
die in Your wisdom: You
know and number every
soul. You have implanted
within us immortal life.
Blessed are You, Adonai, the
true Judge.

בְּרוּךְ אַתָּה יְיָ, אֱלֹהֵינוּ מֶלֶךְ
הָעוֹלָם, אֲשֶׁר יָצַר אֶתְכֶם בְּצִלְמוֹ,
וְזָן וְכֻלְכֵּל אֶתְכֶם בְּטוֹבוֹ, וְהִמִּית
אֶתְכֶם בְּדִין, וְיוֹדֵעַ מִסְפַּר כָּלְכֶם,
וְנוֹטֵעַ בְּתוֹכְכֶם חַיֵּי עוֹלָם.
בְּרוּךְ אַתָּה יְיָ, דִּין הָאֱמֶת.

TSIDDUK HADIN

הַצוֹר תָּמִים פָּעֵלוּ בִּי כָּל דִּרְכָיו מִשְׁפָּט,
אֶל אֲמוֹנָה וְאֵין עוֹל, צִדִּיק וְיֵשֶׁר הוּא.
הַצוֹר תָּמִים בְּכָל פֶּעַל, מִי יֹאמֶר לוֹ מָה תַּפְעֵל,
הַשְׁלִיט בְּמִטָּה וּבִמְעַל, מִמִּית וּמַחִיָּה, מוֹרִיד שָׁאוֹל וְיַעַל.

הַצוֹר תָּמִים בְּכָל מַעֲשֵׂה, מִי יֹאמֶר לוֹ מָה תַּעֲשֶׂה.
הָאֵמֶר וְעָשֵׂה, חֲשֵׁד חָנֹם לָנוּ תַעֲשֶׂה,
וּבִזְכוֹת הַנֶּעֱקָד כְּשֶׁה, הַקְשִׁיבָה וְעָשֵׂה.

צִדִּיק בְּכָל דִּרְכָיו הַצוֹר תָּמִים, אֶרֶץ אֲפִים וּמֵלֶא רַחֲמִים.
חֲמֹל נָא וְחוּס נָא עַל אֲבוֹת וּבָנִים,
כִּי לֹךְ אֲדוֹן הַסְּלִיחוֹת וְהַרְחָמִים.

צִדִּיק אַתָּה יְיָ לְהַמִּית וּלְהַחְיֹת,
אֲשֶׁר בִּידֶךָ פְּקוּדוֹן כָּל רוּחוֹת, חֲלִילָה לֹךְ זְכָרוֹנֵנוּ לְמַחוֹת,
וְיִהְיוּ נָא עֵינֶיךָ בְּרַחֲמִים עָלֵינוּ פְּקוּחוֹת,
כִּי לֹךְ אֲדוֹן הַרְחָמִים וְהַסְּלִחוֹת.

אָדָם אִם בֶּן שָׁנָה יִהְיֶה אוֹ אֶלֶף שָׁנִים יִחְיֶה, מָה יִתְרוֹן לוֹ,
כֹּלָא הִיָּה יִהְיֶה. בְּרוּךְ דִּין הָאֱמֶת, מִמִּית וּמַחִיָּה.

בְּרוּךְ הוּא כִּי אֱמֶת דִּינוֹ, וּמִשׁוּטט הַכֹּל בְּעֵינָיו,
וּמִשְׁלֵם לְאָדָם חֲשָׁבוֹנוֹ וְדִינוֹ, וְהַכֹּל לִשְׁמוֹ הוֹדִיָּה יִתְנוּ.

יִדְעֵנוּ יְיָ כִּי צֶדֶק מִשְׁפָּט, תִּצְדֵּק בְּדַבְרְךָ וּתְזַכֶּה בְּשִׁפְטְךָ,
וְאֵין לְהַרְהֵר אַחֵר מִדַּת שִׁפְטְךָ.
צִדִּיק אַתָּה יְיָ וְיֵשֶׁר מִשְׁפָּטְךָ.

דִּין אֱמֶת, שׁוֹפֵת צֶדֶק וְאֱמֶת, בְּרוּךְ דִּין הָאֱמֶת, שְׁכַל
מִשְׁפָּטֶיךָ צֶדֶק וְאֱמֶת. נֶפֶשׁ כָּל חַי בִּידֶךָ, צֶדֶק מְלֵאָה יְמִינְךָ,
רַחֵם עַל פְּלִטַת צֶאֱן יִדֶּיךָ, וְתֹאמַר לְמַלְאָךְ: הֲרֹף יִדֶּיךָ!

גָּדֹל הָעֶצָה וְרַב הָעֲלִילָה, אֲשֶׁר עֵינֶיךָ פְּקוּחוֹת עַל כָּל דִּרְכֵי
בְּנֵי אָדָם, לִתֵּת לְאִישׁ כְּדִרְכָיו וּכְפָרֵי מַעֲלָלָיו.
לְהַגִּיד כִּי יֵשֶׁר יְיָ צוּרֵי וְלֹא עוֹלָתָה בּוֹ.

יְיָ נָתַן וְיְיָ לָקַח, יִהְיֶה שֵׁם יְיָ מְבָרָךְ.
וְהוּא רַחוּם יִכְפֹּר עוֹן וְלֹא יִשְׁחִית, וְהַרְבֵּה לְהַשִּׁיב אָפוֹ,
וְלֹא יַעִיר כָּל חַמְתּוֹ.

TSIDDUK HADIN

This poem, composed largely of biblical verses, expresses our acceptance of human mortality and our continuing faith in God despite the pain of loss.

God, You are our Rock, perfect in all Your deeds. A faithful God and true, upright and just in all Your ways. Who can say to God, "What is it that You do?" The Eternal One governs what is above and what is below, giving life and ordaining death, bringing down to the grave and granting eternal life.

God, You are patient and slow to anger. Have mercy and take pity on us, young and old together, for You are the source of all compassion and forgiveness.

God, the times of all people are in Your hands. Do not allow us to be forgotten from this world, but may Your eyes always be upon us in mercy.

Whether a person lives for one year or a thousand, the years of mortal life must come to an end, and we are no more. Blessed be the true Judge, who ordains death and life.

Blessed be God whose judgment is just, who sees all deeds and rewards all goodness. All must acknowledge Your justice.

We know, Adonai, that Your decisions are just, and we may not question Your deeds, for You are upright. We bless You, the true Judge, for every soul is in Your hands. Show restraint in judgment, O God, and have compassion upon the remnant of Your flock.

God is merciful and slow to anger, forgiving all sins.

God, Your plan is beyond human understanding. Help us to feel Your presence in this hour of sorrow, so that we may declare that God is upright, our Rock in whom there is no unrighteousness.

MEMORIAL PRAYER GOD FULL OF MERCY EL MALEI RAHAMIM

(Male)

לזכר

אל מלא רחמים שוכן במרומים. המצא מנוחה
נכונה תחת כנפי השכינה. במעלות קדושים
וטהורים בזהר הרקיע מזהירים את נשמת (פלוגי)
בן (פלוגי) שהלך לעולמו. בגן עדן תהא מנוחתו.
אנא בעל הרחמים יסתירהו בסתר כנפיו
לעולמים. ויצרור בצרור החיים את נשמתו.
י הוא נחלתו ויגן בשלום על משכבו
ונאמר אמן.

(Female)

לנקיבה

אל מלא רחמים שוכן במרומים. המצא מנוחה
נכונה תחת כנפי השכינה. במעלות קדושים
וטהורים בזהר הרקיע מזהירים את נשמת (פלוגית)
בת (פלוגי) שהלכה לעולמה. בגן עדן תהא מנוחתה. אנא
בעל הרחמים יסתירה בסתר כנפיו
לעולמים. ויצרור בצרור החיים את נשמתה.
י הוא נחלתה. ותגן בשלום על משכבה
ונאמר אמן.

O God full of mercy, You who dwell on high, grant perfect rest
under the wings of Your presence, in the company of the holy
and pure ones, to our loved one who has entered eternity.
Merciful One, let him/her find refuge for ever in the shadow of
Your wings, and let his/her soul be bound up in the bond of
eternal life. The Eternal God is his/her inheritance, may
he/she rest in peace, and let us say: AMEN

עַל מְקוֹמוֹ\מְקוֹמָהּ יָבוֹא\תָּבוֹא בְּשָׁלוֹם.

May _____ come to {his/her} eternal home in peace

In Jewish tradition, to shovel earth into the grave is a mitzvah, a righteous act which we do without any hope of reward. We take on the responsibility of caring for our loved one until the very end.

Our loved ones deserve to be buried
by kind hands,
knowing hands,
sorrowful hands.

You are invited to participate in this mitzvah-
a painful act; however, one born of love and compassion
for those who have meant so much to us.

יְיָ נָתַן וַיֵּי לָקֵחַ יְהִי שֵׁם יְיָ מְבֹרָךְ.

With Job we have said:
God, You have given.
God, You have taken away.
Blessed be the name of God.

May the memory of _____ be a blessing
as we mark that {his/her} essence
will never leave our hearts and souls.

MOURNER'S KADDISH

יִתְגַּדֵּל וַיִּתְקַדֵּשׁ שְׁמֵהּ רַבָּא בְּעֵלְמָא דִּי בְּרָא
בְּרַעֲוִיתָהּ, וַיִּמְלִיךְ מַלְכוּתָהּ בְּחַיֵּינוּ וּבְיוֹמֵינוּ וּבְחַיֵּי
דְּכָל בֵּית יִשְׂרָאֵל בְּעָגְלָא וּבְזֻמָּן קָרִיב, וְאָמְרוּ אָמֵן.

יְהֵא שְׁמֵהּ רַבָּא מְבָרַךְ לְעָלְמָא וְלְעָלְמֵי עָלְמֵיָא.

יִתְבָּרַךְ וַיִּשְׁתַּבַּח, וַיִּתְפָּאֵר וַיִּתְרוֹמֵם וַיִּתְנַשֵּׂא וַיִּתְהַדָּר
וַיִּתְעַלֶּה וַיִּתְהַלָּל שְׁמֵהּ דְּקֻדְשָׁא, בְּרִיךְ הוּא. לְעָלְמָא מִן
כָּל בְּרַכְתָּא וְשִׁירָתָא תְּשַׁבַּחְתָּא וְנַחֲמָתָא דְּאִמְרִין
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.

Translation of the Kaddish Prayer

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

Let God's great name be blessed forever and ever. Let the name of the Blessed Holy One be glorified, exalted and honored, though God is above all the praises, songs and adorations that we can utter, and let us say: Amen.

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

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

SEPHARDIC TRANSLITERATION OF KADDISH

Yit-gadal v'yit-kadash sh'mei rabba, b'al-ma dee-v'ra
keer-u-teh, v'yam-likh mal-khu-teh, b'hayye-khon
uv'yo-may-khon uv'ha-yeh d'khol beit Yisrael, ba'agalah
u'veez-man ka-reev v'imru Amen.

Y'hei sh'mei rabba m'va-rakh l'a-lam ul'al-may al-maya.

Yit-ba-rakh, v'yish-ta-bakh, v'yit-pa'ar, v'yit-ro-mam,
v'yit-na-seh,

v'yit-ha-dar, v'yit-'a-leh, v'yit-ha-lahl sh'mei d'kud'sha b'rikh hu.

l'ei-la min kol bir-kha-ta v'shi-ra-ta, toosh-b'kha-ta
v'ne-khe-ma-ta, da'ami-ran b'al-ma v'imru Amen.

Y'hei sh'lama rabba min sh'ma-ya, v'hay-yim aleinu v'al kol
Yisrael v'imru Amen.

Oseh shalom bim-ro-mahv, hu ya'a-seh shalom aleinu v'al kol
Yisrael, v'imru Amen.

ASHKENAZIC TRANSLITERATION OF KADDISH

Yis-gadal v'yis-kadash sh'me rabbo, b'olmo deevro kir-u-seh
v'yam-likh mal-khu-seh, b'ha-ye-khon uv-yo-me-khon,
uv'ha-yey d'khol beys Yisroel, ba'agolo uviz-man ko-reev
v'imru Omen.

Y'hei sh'meh rabbo m'vorakh l'olam ul'olmey ol-ma-yo.

Yis-bo-rakh v'yish-tabakh v'yis-po-ar v'yis-ro-mam
v'yis-na-seh, v'yis-hador v'yis-aleh v-yis-ha-lol sh'mei
d'kud-sho b'reekh hu, l'elo min kol bir-kho-so v'shi-ro-so
tush-b-kho-so v'ne-khe-mo-so da'ami-ron b'olmo, v'imru
Omen.

Y'hei sh'lomo rabbo min sh'mayo v'hay-yim olenu v'al kol
Yisroel, v'imru Omen.

Oseh sholom bim-ro-mov, hu ya-aseh sholom olenu v'al kol
Yisroel, v'imru Omen.

Although our beloved is now gone from us, there is one more loving deed that we may perform in his/her memory. Those who loved and revered him/her in life may bring him/her to his/her final rest. Those who wish to pay their respects in this traditional Jewish manner may now place a shovel of earth into the grave.

(Customs vary. For some Jews it is custom for each person present to place a single shovelful or handful of earth into the grave; for some it is customary to place three shovels of earth each, sometimes using the back of the shovel as a symbol of sorrow. Some Jews use a small amount of earth, some cover the top of the casket with earth, and some fill in the grave.)

Those who are gathered repeat these words to the mourners:

הַמָּקוֹם יְנַחֵם אֶתְכֶם בְּתוֹךְ שְׂאֵר אֲבֵלֵי צִיּוֹן וִירוּשָׁלַיִם.

Ha-Makom y'na-hem et-khem

b'tokh sh'ar a-vay-lay

Tzion vee-Y'ru-sha-la-yim.

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

Comforters form a double line leading away from the graveside in order to speak words of consolation to the mourners as they depart. It is customary to depart directly from the cemetery after a funeral service without visiting other graves.

Conversation should be reserved for the house of mourning and the meal of consolation that follows the funeral service.

MEDITATIONS IN MEMORY OF THE DEPARTED

At the Grave of a Father

My dear Father, I am grateful to you for the precious gift of my life. In gratitude, I now renew my resolve to live according to your highest hopes for me and the good values that you taught me. May the memory of you always be a blessing!

Lord, who shall sojourn in Your tabernacle? Who shall dwell upon Your holy mountain? He that walks upright, and works righteousness, and speaks truth in his heart; That has no slander upon his tongue, nor does evil to his fellow nor takes on a reproach against his neighbor... He that does these things shall never be moved.

- Psalm 15

The memory of your life rises before the solemn moment as I stand before your grace and recall all the years of unselfish devotion, kindness, love and encouragement which you showed me during your life. I recall all the sacrifices you made for my welfare, and the comforts with which you provided me during your life. I recall all the sacrifices you made for my welfare, and the many comforts with which you provided me. You rejoiced in my achievements, you guided me in my perplexities, and strengthened me in my trials and disappointments. The passing of time will never diminish the blessed memories of your life.

I can pay you the tribute which you so richly deserve, by cherishing the ideals and principles you taught me, by continuing the righteous work you left unfinished, by loyally upholding the heritage of Israel you passed on to me, and by serving my people and all who need me. Though you are gone, the bond of love which unites us can never be severed.

May God grant that my father's memory ever inspires me, and may his soul be bound up in the bond of eternal life, together with the souls of all the righteous that are in Your keeping. Amen.

At the Grave of a Mother

My dear Mother, I am grateful to you for the precious gift of my life. In gratitude, I now renew my resolve to live my life according to your highest hopes for me and the good values which you taught me. May the memory of you always be a blessing!

Lord, my heart is not haughty, nor my eyes lofty; neither do I exercise myself in things too great, or in things too wonderful for me. Surely, I have stilled and quieted my soul; like a weaned child with its mother, my soul is with me like a weaned child. O Israel, hope in the Lord from this time forth and forever.

-Psalm 131

At this solemn moment when I stand before your grave, I call to mind the love with which you tended and watched over my childhood, ever mindful of my welfare and anxious for my happiness. I feel the closeness of your spirit and my heart is filled with tender emotion as I recollect the many sacrifices you made on my behalf. I am grateful for every blessing, your kind deeds, your understanding heart, your sacrificial devotion and your warm love so freely given. What I achieved is because of your influence, and what I am I have become through you. Indeed, the wisdom you imparted to me shall always remain with me.

If, at times, I have failed in showing you the love and appreciation which you so deserved, if I have been thoughtless and ungrateful, I ask to be forgiven. In tribute to your beautiful memory, I look to your inspiration to noble and intelligent living, as I cherish the memories of your life.

I pray, O God, that the soul of my dear mother be bound up in the bond of eternal life, together with souls of all the righteous that are in Your keeping. Amen.

At the Grave of a Husband

Oh God, behold my sorrow as I mourn the loss of the dear companion of my heart. I will never forget the hardships and pleasures, trials and triumphs, joys and sorrows we shared together. May God support me in this trial and protect my bereaved children. Extend Your protection and inspire them with love of our faith and respect for their father's memory. May they strive to imitate his kindness, goodness and strength of character.

I pray, O Lord, that the precious memories of our happy years together may always be an incentive to righteous and sanctified living.

Grant that the soul of my beloved husband be bound up in the eternal life, together with the souls of all the righteous that are in Your keeping. Amen

At the Grave of a Wife

With a sorrowful heart, beloved wife, I recall your love and companionship, your tenderness and devotion, and the many comforts and joys you brought into my life. My heart cries out for your gentle touch of your hand and your sweet compassion. You helped dispel my fear and in time of need encouraged me and stood by my side. May our children always remember, and strive to imitate your gentleness, piety and virtue.

O God, grant unto her all the joys of eternity, grant that her soul may watch as a guardian angel over my bereaved children, remove every evil influence from them, and lead them in the way of righteousness, so that we may one day be deemed worthy of being numbered among the blessed.

O Lord, grant that the soul of my beloved wife be bound up in the bond of eternal life, together with the souls of all the righteous that are in Your keeping. Amen.

At the Grave of a Child

O Lord, as I stand at the grave of my beloved child, I tenderly recall the joys that he/she gave me during his/her lifetime. I remember how I enjoyed watching him/her grow and I am grateful for the time we had together. Though this time was brief, many were the blessings he/she brought into our home. The passage of the years will never fill the void in my heart, nor can time soften the pain of bereavement. Though he/she is no longer in our midst, his/her memory shall forever be enshrined in my heart.

O merciful God, Giver of life, You have recalled what is Your own, and have taken him/her into Your loving care and keeping. Though my heart still grieves, may I, who have known the joys of parenthood, bring love and cheer into the lives of ours. I pray that the soul of my dearly beloved child may be bound up in the bond of eternal life, together with the souls of all the righteous that are in Your keeping. Amen.

At the Grave of a Grandparent

O Lord, as I stand here at the grave of my beloved grandfather/grandmother, I am grateful to You for all the precious memories of his/her life and for all that he/she meant to me and my parents. I hope that I may follow the example of piety and goodness he/she provided to our family, and I hope and pray to leave a similar heritage. I pray that the soul of my beloved grandfather/grandmother be bound up in the bond of eternal life, together with the souls of all the righteous that are in Your keeping. Amen.

At the Grave of a Brother or Sister

I am grateful for the happy memories of the days of our childhood, and for love undiminished by the passing of the years. Our lifelong ties of family and friendship create a bond that will never be broken.

O merciful God, I fondly recollect the happy years with my dear brother/sister, sharing the love and traditions of home and family. Alas, death claimed you too soon and removed you too early from those who loved you. Though You have called him/her back, O God, I shall always hold sacred the memories of his/her kindness and sincerity, love and devotion. O Lord, grant that the recollection of his/her life provide an incentive to righteous living. I place my trust in You who are the source of all life and my strength in time of sorrow. Though a link has been severed from our family chain, help me, O God, to be more closely united with those dear ones who remain. May the soul of my brother/sister be bound up in the bond of eternal life together with souls of all the righteous that are in Your keeping. Amen.

At the Grave of a Friend or Relative

May you rest in peace, dear friend. Death has severed the tie that united to this life, to be renewed in a happier world, where I shall one day follow you. Now, faithful to your memory, I ask God to grant rest to your soul. Dear God, permit that the soul of him/her for whom I mourn, freed from earth's painful struggles, dangers and difficulties, may share the joys of Your compassionate shelter for eternity. Amen.

PSALMS OF COMFORT AND CONSOLATION

from Psalm 16

שׁוֹיִתִּי יְיָ לְנֶגְדִי תָמִיד, כִּי מִיְמִינִי בֶל-אֶמוּט.
לִכֵּן שָׂמַח לִבִּי וַיִּגַּל כְּבוֹדִי, אֶף-בְּשָׂרִי יִשְׁכַּן לִבְטָח.

I am ever mindful of Adonai's presence;
God is at my right hand; I shall never be shaken.
So my heart rejoices,
my whole being exults,
and my body rests secure.
For You will not abandon me to Sheol,
or let Your faithful one see the Pit.
You will teach the path of life.
In Your presence is perfect joy;
delights are ever in Your right hand.

Psalm 121

I lift up my eyes to the mountains. What is the source of
my help?

My help comes from Adonai, the Maker of heaven and earth.

God will not allow your foot to slip.

Your Guardian will not slumber.

Behold, the Guardian of Israel neither slumbers nor sleeps.

*The Eternal One is your Keeper; Adonai is your shade at your
right hand.*

The sun will not harm you by day, nor the moon by night. Adonai
will guard you from all evil. God will protect your being.

Adonai will guard you, coming and going, from this time forth forever.

from Psalm 1

Happy are those who have not followed the counsel of the
wicked, or taken the path of sinners, or joined the company of
the insolent.

*Rather, the teaching of God is their delight, and they study that
teaching day and night.*

They are like a tree planted beside streams of water that yields
its fruit in season.

Its foliage never fades; its fruit always flourishes.

Psalm 23

Traditional version

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.

Contemporary version

A Psalm of David:

*Adonai is my shepherd, I shall not want. You make me lie down in green pastures. You lead me beside still waters.
You restore my soul.
You lead me in the path of righteousness 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. With rod and staff, You 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 Adonai forever.*

Psalm 131

Adonai, my heart is not proud; my eyes are not haughty. I do not occupy myself with things too great and marvelous for me.

But I have calmed and quieted my soul, like a weaned child with its mother. My soul is like a weaned child that is with me.

O Israel, hope in Adonai from this time forth and forever.

from Psalm 90

Adonai, you have been our dwelling place in all generations.

Before the mountains came into being, before You brought forth the earth and the world, from eternity to eternity You are God.

You return us to dust and say, "Repent, O you mortals!" For a thousand years in Your sight are but as yesterday when it is past, or as a watch in the night. You sweep us away; we are like a dream at daybreak.

We come and go like grass; in the morning it shoots up renewed, and in the evening, it fades and withers.

The days of our life are three score and ten, or by reason of strength seventy years, but the best of those years know trouble and sorrow. They pass by speedily, and we fly away.

Teach us, therefore, so to number our days, that we may attain a heart of wisdom.

Turn to us, O God! Show mercy to Your servants!

Satisfy us in the morning with Your steadfast love, so that we may rejoice and be glad all our days.

Let Your deeds be seen by Your servants, Your glory by their children.

May Your favor, O God, be upon us. Establish the work of our hands that it may long endure.

from various Psalms

Adonai, what are human beings that You have regard for them, or mortals that You think of them? They are like a breath; their days are a passing shadow. O that they would be wise and consider their final end! When we die we carry nothing away; our possessions do not accompany us. But mark the wholehearted and behold the upright; they shall have peace. Adonai, You redeem the souls of Your servants, and none who trust in You shall ever be forsaken.

Prayer When Leaving the Cemetery

"Then shall the dust return to the earth whence it came, and the spirit shall return unto God who gave it." (Eccl. 12:7)
Heavenly father, Healer of the brokenhearted. As we leave this sacred ground of the resting place of our loved one, we ask for Your Divine guidance and support. Our feet and our hearts feel heavy as we walk away having to face life without the physical presence of our beloved. Dear God, help us to face the future with confidence, with hope, with trust in Your loving Kindness. Grant us strength and courage, for You are our Rock and our Redeemer.
Amen.

CONSECRATION OF A MONUMENT UNVEILING

The service begins with the recitation of one or more Psalms pp. 15-17, The service may continue with additional prayers and readings, including any of the following on this page:

Adonai, God of the spirit of every mortal being, You are close to the hearts of the sorrowing, to strengthen and console them with the warmth of Your love, and with the assurance that the human spirit is enduring and indestructible. Even as we pray for perfect peace for those whose lives have ended, so do we ask You to give comfort and courage to the living.

May the knowledge of Your nearness be our strength, O God, for You are with us at all times – in joy and sorrow, in light and darkness, in life and death.

To everything there is a season, and a time to every purpose 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 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.

(from Ecclesiastes, Ch. 3)

Do not stand at my grave and weep;
I am not there. I do not sleep.
I am a thousand winds that blow.
I am the diamond glints on snow.
I am the sunlight on ripened grain.
I am gentle autumn rain.
When you awaken in the morning's hush
I am the swift uplifting rush
Of quiet birds in circle flight.
I am the soft stars that shine at night.
Do not stand at my grave and cry;
I am not there. I did not die.

(Anonymous)

Officiant recites:

On behalf of family and loved ones we consecrate this memorial to as a sign of our eternal love and devotion.

Officiant or family member removes the covering from the grave and says:

for a man:

תְּהִי נִשְׁמָתוֹ צְרוּרָה בְּצִרוֹר הַחַיִּים.

T'hee nish-ma-to ts'ru-rah beetz-rur ha-haim.

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

for a woman:

תְּהִי נִשְׁמָתָהּ צְרוּרָה בְּצִרוֹר הַחַיִּים.

T'hee nish-ma-tah ts'ru-rah beetz-rur ha-haim.

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

Officiant recites:

We gather here today at the final resting place of our beloved to unveil this grave marker dedicated to his/her memory and to call to mind our cherished memories of him/her. When passed away his/her dear ones assembled here to pay their respects. At that time our grief was deep, and we felt intensely the pain of loss. Now, with the passage of time, the pangs of our initial grief have softened, yet we still feel sorrow in our hearts whenever we remember

Jewish tradition teaches us that those memories of, which each of us cherish, can provide us with a measure of comfort. Those memories also serve as a form of immortality that comes to those we love when we remember them, and when we live our lives in emulation of the virtues they taught us by example.

Our presence here today is already an indication that has achieved that immortality that comes through remembrance. Our presence is also a sign of the respect and admiration in which is held by us, his/her dear ones. We still feel an emptiness in our lives when we think of because he/she played such an important role in each of our lives as a beloved family member and friend to many. was devoted to us as we were devoted to him/her, a relationship of love and affection that we recall today in this intimate setting.

Throughout the months since passed away, we have each had occasions to remember the impact that he/she had on our lives. The many words of tribute that we heard at’s funeral still echo in our thoughts.

Those who paid tribute to on that occasion reminded us of’s virtues, life goals and passions.

We are comforted by our memories of the joys he/she brought to people and by the contribution made to the betterment of our world.

In the biblical book *The Song of Songs* we learn that “The bonds of love are stronger than death.” Our memories today prove the truth of that teaching.

Even though is no longer present in person, the love that we shared and the way our lives were touched by him/her continue to be felt. The pain of loss and separation is the price we have to pay for the years of’s love and devotion.

Therefore, it is with sorrow, yet at the same time with a deep sense of gratitude, that we thank God for the years during which we were privileged to have had as a part of our family’s life and as a member of our community. We thank God, as well, for the love, that bound us together with in life and that inspires our cherished memories. It is with these thoughts in mind that we now pay tribute to by dedicating this grave marker to him/her, as we recite our memorial prayers.

Ceremony concludes with the recitation of the memorial prayer *El Malei Rahamim*, God Full of Mercy (page 5). Mourner’s Kaddish may also be recited (page 7).

VISITING RIVERSIDE CEMETERY

CEMETERY — Jewish law requires burial in the ground, in fulfillment of God's word to Adam, "From dust you came and unto dust you shall return." In ancient times Jews buried the dead in caves or underground catacombs. In the Middle Ages Jews began to honor the dead by burying them in graves in cemeteries, marking the graves with a gravestone. Familiar Jewish burial customs date from this era and later.

FAMILY MAUSOLEUMS — Strictly speaking, Judaism requires in-ground burial. Even so, many first and second generation American Jews built a family mausoleum. This practice is no longer common. It may be that the family mausoleum, in its heyday, was an expression of pride at having achieved success in modern America.

CEMETERY ASSOCIATION GATES — When Jews immigrated to America they formed *landzmenshaften* organizations of people from the same region or hometown in Europe. For many a *landzmenschaft* the first order of business, even before building a synagogue, was to establish a common burial site. Many such organizations dedicated sections of Riverside Cemetery. They put elaborate gates at the entrance to their sections, with the names of the officers engraved on the granite lintels.

GRAVESTONE SYMBOLS

JEWISH STAR — The six-pointed Jewish star is often placed on the gravestone of a man to indicate that he was a faithful Jew.

CANDELABRUM — A candelabrum (menorah), usually of three or five lamps, is placed on the gravestone of a woman to indicate that she was a faithful Jew. Lighting Sabbath candles is the most important traditional mitzvah reserved for women.

BLESSING HANDS — Hands held up with palms forward and fingers spread signify that the man buried in this grave is a *cohen*, a descendant of the ancient Jewish priesthood. The priestly ritual of invoking God's blessing upon the people, with hands upraised beneath a tallit, is observed to this day in traditional Jewish synagogues on festivals, and every Shabbat in Israel.

HEBREW LETTERING ON A GRAVESTONE

פ'נ' - At the top of the gravestone stands for *Po Nikbar* - "here lies"

ת'נ'צ'ב'ה - At the bottom of the gravestone stand for *Tehi Nafsho/Nafshah Tserurah Beets'rur 'Hahayyim* - "May His/Her Soul be Bound up in the Bundle of Eternal Life". A prayerful request that the soul of the departed be judged righteous by God and preserved for eternity. According to one version of eternal life in Jewish lore, the souls of the righteous are kept in bundle under the divine throne in heaven. The term "bundle of life" appears in the Bible, I Samuel 25:29.

פלנוני בן אלמוני - The Jewish name of the deceased is often placed on the gravestone beneath the secular name. The Jewish name does not include the family name, but rather the Jewish name of the father, and sometimes mother as well or instead. Examples: *Yonatan ben David* (Yonatan son of David), *Sarah bat Shlomo* (Sarah the daughter of Shlomo). *Peninah bat Rivkah* (Peninah daughter of Rivkah)

כ'ה' בניסן, תשנ"ז - The Hebrew date of death is often placed on the gravestone beneath the secular dates of birth and death. In the example given here the Hebrew date of death is the twenty-fifth day of the month of Nissan in the year 5757. The apostrophe after a letter and double apostrophe after a group of letters signify that the letters represent a number or an acronym - in this case, the numbers of the date and year.

RELIGIOUS GLOSSARY

Hevra Kadisha - Holy society of men and women who wash and clothe a deceased keeping with Jewish tradition

K'riah - Tear in a garment of a mourner

Kaddish - Aramaic language prayer in praise of God, recited by mourners

Minyan - Quorum of ten Jews required for public prayer

Shomer - The person who attends to the body, recites psalms to honor deceased

Tachrichim - Shrouds placed on deceased

Tzedakah - Act of righteousness. A donation in memory of deceased to a worthy organization is appropriate.

Yahrzeit - Yiddish. Anniversary of the death

Yizkor - Remembrance. Memorial prayers recited at synagogue service on four Jewish holidays. (Yom Kippur, Shmini Atzeret, Pesach, Shavout)

CARING FOR GRAVES AT RIVERSIDE CEMETERY

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Landscaping care forever for graves with plantings.

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- Monument leveling and cleaning annually, if needed
- Endowment payment ensures grave care forever
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- Payment ensures grave care forever

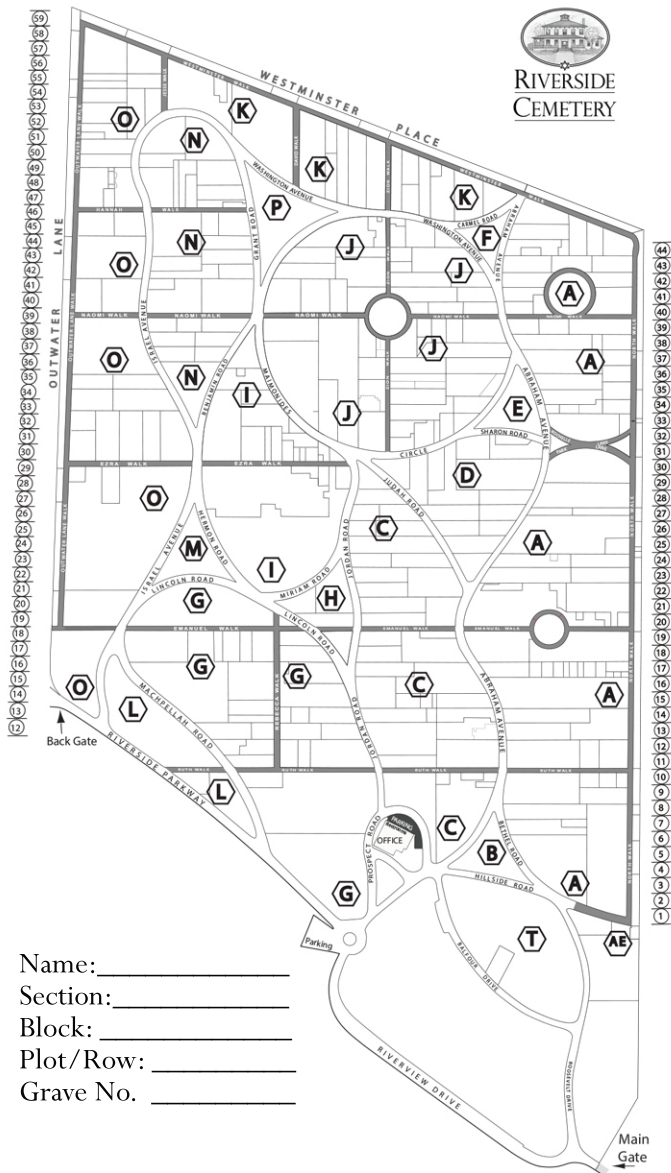
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Block: _____
Plot/Row: _____
Grave No. _____

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Section: _____
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