Prayers Of Comfort
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Family Owned and Operated
Serving the Jewish Community
For Five Generations

Since 1892, the Levinson family has been an integral part of the Jewish community.

For five generations we have provided the highest quality of service, professionalism and care in the Baltimore-Washington area. As the only Jewish family-owned funeral home in Maryland, with the third, fourth and fifth generations currently active in the business, we are forever mindful that we are in a sacred profession that intimately touches the lives of families.

Our commitment to tradition and excellence are essential elements of our service.
We believe that our service to the community does not end with the funeral. Our Bereavement Library, Memorial Lecture Series, and Bereavement Support Groups comprise Sol Levinson & Bros. comprehensive aftercare program.

**Marjorie Levinson Bereavement Library**
The Marjorie Levinson Bereavement Library is an aftercare resource center for education and grief support. This lending library is open to the public and contains books that encompass a wide range of topics from specific grief situations to Jewish burial customs.

**Irvin B. Levinson Memorial Lecture Series**
In collaboration with Jewish Community Services, we sponsor two annual lectures – one in Baltimore and the other in Howard County – that feature national and local experts in the field of death, dying and bereavement. These events are open to the public and provide ongoing support and resources to the Greater Baltimore-Washington community.

**Bereavement Support Groups**
Working in conjunction with Jewish Community Services, we now sponsor an 8-week bereavement support group. Please contact Jewish Community Services at 410-466-9200 for more information.

*All of our aftercare programs are provided at no cost.*
Pre-Planning a Funeral

Sol Levinson & Bros. offers pre-planning assistance to help ease the emotional pressure that often accompanies the loss of a loved one. In addition to relieving the burden on surviving family members, pre-planning also provides the following additional benefits:

- Spares family members from having to make difficult decisions at the time of a loss.
- Provides comfort that the funeral will express your wishes or those of your loved one.
- Reduces assets for the purpose of Medicaid entitlement.
- Guarantees that the price of a fully pre-funded funeral and associated expenses are fixed.

Sol Levinson & Bros. escrows 100% of all funds received for a pre-planned funeral. Funds are protected by Maryland law which mandates that the escrow account be insured by a federal banking institution.

For additional information regarding pre-planning, please call to schedule an appointment to discuss your needs with one of our funeral directors.
OUT OF TOWN / INTERNATIONAL SERVICES

Should a death or burial take place out of state or out of the country, Sol Levinson & Bros, Inc. can assist in making all funeral arrangements. Many people find it comforting to deal with someone familiar when making arrangements for the funeral of a loved one.

We have close relationships with funeral directors in all parts of the country, and promise you the same dependable service that we provide here.

We are members of the Jewish Funeral Directors of America, KAVOD - The Independent Jewish Funeral Chapels, the National Funeral Directors Association, and the Maryland State Funeral Directors Association.

As members of the Jewish Funeral Directors of America we are committed to preserve the high standards of professionalism and service demanded by Jewish tradition. By proudly displaying their symbol, the Levinson Family accepts and understands the responsibilities to serve our community and our Jewish heritage.
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.

The chapel service provides the mourner with the environment to express grief and to see friends and family. The funeral brings together a community of mourners, confirms the reality of death and serves as a focus for expressing feelings of loss. It helps the survivors to heal emotionally and gives the mourners comfort.

Sol Levinson & Bros. has upheld these traditions of the Jewish funeral for five generations.

“Gathering together for the service we offer support and share sorrow. Grief shared is grief diminished.”

- Rabbi Earl Grollman
INFORMATION FOR MOURNERS

Avelim (Mourners)

One is considered a mourner upon the death of the following relatives: father or mother, husband or wife, son or daughter, brother or sister (also half-brother or half-sister). A child under thirteen years of age is not obligated to observe the mourning rituals.

Kriah (Rending of Garment)

To indicate grief, a cut is made in the outer garment or black ribbon worn by the mourner. If you are mourning a parent, the rend is made on the left side downward over the heart; for other relatives, it is made on the right side. This ceremony is performed standing up to teach us to “meet all sorrow standing upright.” This cut garment or black ribbon is worn during the seven days of Shiva except on the Sabbath and Festivals.

Shomer

The Jewish person who watches over the deceased until members of the family assemble for the funeral services, so that the deceased is not left unattended. Tehillim (Psalms) are recited.

Tachrichim

The traditional white burial shroud symbolizing that all are equal before their Creator.

Taharah

The ritual washing and purification of the deceased by members of the Chevra Kadisha, “The Sacred Society,” or, in its absence, by religiously and physically competent Jewish persons.
**K’vurah**

The actual burial in the ground, or filling in the grave with earth. To participate in filling the grave is a mitzvah.

**Kaddish**

The mourner’s Kaddish is recited by the mourners in the synagogue at every service, morning and evening, for a period of eleven months from the date of burial. The Kaddish is recited in the presence of a Minyan (a quorum of ten Jewish men, or men and women depending on observance). Kaddish is repeated on the anniversary date of death (Yahrzeit).

**Shiva**

Shiva, the Hebrew word for seven, traditionally refers to the first seven days of mourning including the day of the funeral. Mourning customs are not observed on the Sabbath or religious holidays. When the funeral takes place prior to a Jewish holiday and the mourners have observed Shiva for at least one hour before the holiday begins, then the period of Shiva ends with the advent of the holiday at sunset. When the funeral occurs during the holiday period, Shiva begins on the night the holiday ends. The Shiva candle is kept burning in the Shiva house during the entire seven days.

It is customary for mourners to remain at home, sitting on a low seat, wearing slippers rather than leather shoes, and refraining from transacting any business. The custom of covering mirrors in the Shiva house has been interpreted as a symbol of avoiding excessive self concern.

**Sheloshim (First thirty days)**

The secondary period of mourning is called Sheloshim, which includes the first thirty days after the funeral. Mourners should not participate in any festivity or amusement during these thirty
days. In the case where the deceased was a parent, this principle applies for the entire first year.

Visitation at Graves
Visitation at the grave may be made as often as one wishes following the period of Sheloshim. It is customary to visit graves during the months of Elul and Tishri, particularly prior to the High Holy Days. Before leaving the cemetery, one should place a pebble or grass on the monument. This gesture is a sign that one has visited the grave and paid his or her respects.

Yahrzeit (Anniversary of day of death)
The Yahrzeit is observed annually on the Hebrew date of death. When three or more days have elapsed from the day of death until the interment, the first Yahrzeit is observed on the anniversary of the interment, and thereafter, it is observed on the anniversary of the death.

The Yahrzeit commences on the preceding day at sunset and is concluded on the anniversary day of death at sunset.

During this time, the Yahrzeit candle is kept burning and Kaddish is recited in the Synagogue during services. It is customary to make a charitable contribution in memory of the deceased.

Yizkor
The memorial prayer of Yizkor is said four times a year during synagogue services. It is said on Yom Kippur, Shemini Atzeret, Pesach and Shavuot. Some have the custom to not say Yizkor during the first year of mourning.

The Unveiling Ceremony
The unveiling is the formal dedication of the headstone. It is customary for the unveiling to take place 12 months after the funeral as a way to mark the end of the formal mourning period.
However, the unveiling may take place any time after Sheloshim (30 days). Jewish law requires that a grave be marked, but the type of marking and the headstone are not specified. Traditionally, the ceremony includes:

- A few psalms found on pages 19 and 20
- Selected readings found on pages 21-23
- The unveiling prayer found on page 24
- The El Maleh Rachamim Memorial Prayer found on pages 39 and 40
- The Mourners’ Kaddish found on pages 41-43

(For further details your Rabbi should be consulted.)
HOW TO CONSOLE

It is a Mitzvah, a worthy deed, to pay a condolence call after the funeral. By our visit we show the mourners that we do not forget them; we illustrate to them that we understand their sorrow and we share it with them. A visit to the mourner at home is more than a courtesy call. There are no words to take away grief, it is best to simply listen. Our presence and acceptance is often more important than mere words. However, sharing memories and stories may help bring comfort to the family. The following are suggestions for memorializing the deceased in a sensitive manner.

- **Time your visit** appropriately. Your presence and participation is appreciated during shiva services, but always remain mindful of the family’s need for private time, i.e. meals.
- **You may enter** the Shiva house without knocking; it is customary for the mourners not to greet friends at the door.
- **Let the mourner begin** to talk and set the tone, especially in sensitive situations such as suicide, young deaths or guilt-ridden grief.
- **Listen considerately**—it is better to be silent than overly talkative.
- **Speak of the deceased.** It may appear to be hurtful, but in fact it helps the mourner to unburden. Recall the major events in his or her life, opinions on important matters, and the quality of his or her relationships.
- **Levity** may bring you relief, but it is inappropriate around the mourners. However, humorous anecdotes of the deceased spoken respectfully may be appropriate.
- **Do not dwell** on your own mourning experiences as it may appear to belittle the grief of the newly bereaved.
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## ABRIDGED HEBREW CALENDAR
### 2013-2015

All holidays begin at sundown on the previous day.

### 5774

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### 2015

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*Yizkor date
YIZKOR CALENDAR

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All holidays begin at sundown on the previous day.

Please consult your synagogue for variations based on observance.
Yizkor

יִהְרֵרֵךְ אָלָהִים נַשֵּׂת אֲנָכי מָוֵר שֶׁקֶלֶךְ
לְעַלְוַלְוָה. שָׁנָה חַה נֶפֶשׁ צִרוֹרָה בֵּצְרוֹר
הַטִּימֵה. וּתְהַעַי מְנוּקָתָה בִּבּוֹד. שָׁבְעַ שֶׁפַחְחָת
אָחָשְׁפִּיקֵי. בְּעִיזָּתוֹ בִּימִיקָה יֶצֶח. שְׁמוֹ.

יִהְרֵרֵךְ אָלָהִים נַשֵּׂת אֲנָכי מָוֵר שֶׁקֶלֶךְ
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אָחָשְׁפִּיקֵי. בְּעִיזָּתוֹ בִּימִיקָה יֶצֶח. שְׁמוֹ.

יוֹכֵר אָלָהִים בֵּשָׂמֶת אֲנָכי אֱמוֹי אָכְי
ויִקֹּנְמוּ רְוֵי יַרְוֵי אֲשֵׁי וְאַחֵיִיתֵי בִּי
מָצֶר מַּּאָכֵי בְּיִוּ מֶצֶר אֲפֵי שֶׁקֶלֶךְ לְעַלְוַלְוָה
עוּבֵר שָׁנָי נֶפֶשׁ צִרוֹרָה בֵּצְרוֹר בְּצָעֵר
וֹאַי הַטִּימֵה נֶפֶשׁ צִרוֹרָה בֵּצְרוֹר הַטִּימֵה
עִמֶּנָּה בֵּשָׂמֶת אֲנָכי אֱמוֹי אֱמוֹי אֱמוֹי
רַבְּכֵיהֶם רַבְּכֵיהֶם וְלַאֲוָה וְלַאֲוָה וְלַאֲוָה
רַבְּכֵיהֶם רַבְּכֵיהֶם וְלַאֲוָה וְלַאֲוָה וְלַאֲוָה
אֶזְרֹכִין שָׂבְנָי עִדָּנָי נַעֲמָר שְׁמוֹ.
Prayer in memory of a father
Yizkor Elohim nish'mat avi mori shehalach l'olamo,
Ana t'hi nafsho tzirurah bee-tz'ror ha-chayim.
U-t'hi m'nuchato kavod. S'va s'machot et-pehneycha.
N'imot bimincha netzach. Amen.

Prayer in memory of a mother
Yizkor Elohim nish'mat imi morati shehal'cha l'olama.
Ana t'hi nafsha tz'roraa bee-tz'ror ha-chayim.
U-t'hi m'nuchata kavod. S'va s'machot et-pehneycha.
N'imot bimincha netzach. Amen.

For All Others
Yizkor Elohim nishmat avi v'im zikeynai u'zikenotai dodi
v'dodotai achai v'achyotai beyn mitzad avi beyn mitzad imi
shehelchu l'olamam ba-avur she-ani noder tzidakah ba-adam
bish'char zeh ti-h'yena nafshotam tz'rurot beetz'ror ha-chayim
im nishmot Avraham, Yitzchak v'Yaakov, Sarah, Rivka,
Rachel v'Leah, v'im sh'ar tzadikim v'tzid'kaniyot she-bigan eden,
v'nomar Amen.
YIZKOR

Prayer in memory of a father

O heavenly Father, 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 heavenly Father, remember the soul of my dear 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 ennable 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 All Others

May God 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.
The Lord is my shepherd; I shall not want.
He makes me 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 through the valley of the shadow of death,
I will fear no evil,
For You are with me;
Your rod and Your staff, they comfort me.
You prepare a table before me in the presence of my enemies.
You have 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.
I will lift up my eyes unto the mountains;  
From whence shall my help come?  
My help comes from the Lord,  
Who made heaven and earth.  
He will not suffer your foot to be moved  
He that keeps you will not slumber.  
Behold, He that keeps Israel  
Does neither slumber nor sleep.  
The Lord is your keeper;  
The Lord is your shade upon your right hand.  
The sun shall not smite you by day,  
Nor the moon by night.  
The Lord shall keep you from all evil;  
He shall keep your soul.  
The Lord shall guard your going out and your coming in,  
From this time forth and forever.
SELECTED VERSES FROM SCRIPTURE

O Lord, what is man that You take knowledge of him; or the son of man, that You make account of him!

Man is like unto a vanity; his days are as a shadow that passes away.

In the morning he flourishes, and grows up; in the evening he is cut down and withers.

You turn man to contrition and say: ‘Return you children of men!’

O that they were wise, that they could consider their latter end!

For when man dies, he shall carry nothing away - his glory shall not descend after him.

Mark the perfect man, and behold the upright, for the end of that man is peace.

The Lord redeems the souls of His servants; and none of them that trust in Him shall be forsaken.
A woman of valor, who can find? For her price is far above rubies.

The heart of her husband does safely trust in her, and he has no lack of gain.

She does him good and not evil all the days of her life.

She gives food to her household, and a portion to her maidens.

She stretches out her hand to the poor; yea, she reaches forth her hands to the needy.

Strength and dignity are her clothing; and she laughs at the time to come.

She opens her mouth with wisdom, and the law of kindness is on her tongue.

She looks well to the ways of her household and eats not the bread of idleness.

Her children rise up and call her blessed; her husband also, and he praises her: ‘many daughters have done valiantly, but you surpass them all.’

Grace is deceitful, and beauty is vain; but a woman that fears the Lord, she shall be praised.

Give her of the fruit of her hands; and let her works praise her in the gates.
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 then 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.
UNVEILING PRAYER

A thousand years, in the sight of our eternal and merciful Father, are but a day; the years of our life but a passing hour. He grants us life and life He has taken away; praised be His name.

____________________ has been taken from our midst. We are pained by the gap in our lives. Yet love is strong as death; the bonds love creates are eternal. And ours is the blessing of memory, through which the lives of our departed continue to be with us.

Almighty God, Master of mercy, whose compassion endures forever, let neither death nor sorrow have dominion over us. Grant us comfort, strength and consolation, as it is written: “The Lord shall be your enduring light, and the days of your mourning shall come to an end.”

Bless us with love and peace, that we may serve You with a perfect heart. Accept our act of devotion, O Lord, as we consecrate this monument to the memory of ____________________ with love and respect.

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

(The covering is removed)
PRAYER ON VISITING GRAVES
(This prayer, in addition to any of the Meditations, Psalms, El Maleh Rachamim and the Kaddish may be recited.)

WE REMEMBER THEM
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.
AT A MOTHER’S GRAVE

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 your 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 the souls of all the righteous that are in Your keeping. Amen.
AT A FATHER’S GRAVE

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 me this solemn moment as I stand before your grave 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 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 inspire 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 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 the 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 all 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 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 a love of our faith and with 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 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

O merciful God, I fondly recollect the happy years spent with my dear brother/sister, sharing the love and traditions of our 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 beloved brother/sister 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 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 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 others. 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 A FRIEND’S OR RELATIVE’S GRAVE

May you rest in peace, dear friend. Death has severed the tie that united us in 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.

ON 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.
INTERMENT SERVICE
PSALM 91

You who dwells in the shelter of the Most High,
And abides in the shadow of the Almighty;
I will say of the Lord, who is my refuge and my fortress,
My God, in whom I trust,
That He will deliver you from the snare of the fowler;
And from the noisome pestilence,
He will cover you with his pinions,
And under His wings shall you take refuge;
His truth is a shield and a buckler.
You shall not be afraid of the terror by night,
Nor of the arrow that flies by day;
Of the pestilence that walks in the darkness,
Nor of the destruction that wastes at noonday.
A thousand may fall at your side,
And ten thousand at your right hand;
It shall not come near you.
Only with your eyes shall you behold and see the punishment of the wicked.
For you have made the Lord who is my refuge,
Even the Most High, your habitation.
There shall no evil befall you,
Neither shall any plague come near your tent.
For He will give His angels charge over you,
To keep you in all your ways.
They shall bear you upon their hands,
Lest you strike your foot against a stone.
You shall tread upon the lion and asp;
The young lion and serpent shall you trample under foot.
“Because he has set his love upon Me, therefore will I deliver him;
I will set him on high, because he has known My name.
He shall call upon Me, and I will answer him;
I will be with him in trouble;
I will rescue him, and bring him to honor;
With long life will I satisfy him,
And make him behold My salvation.”
יתניא לא - יושב בכר

ישב בכר עלון בליל שרי יִתְלֵנוּן: אמר לי
מקים המצריים אתלך אִסֶּדַּבְּרוּ: כי הוא יִתְלֵנוּן מח_gain
יך כמַךְרָא חֹת: בָּאָבֹרְיָה יָכַר לו, והנה כַּפי
מקים ועליה אִסֶּדַּבְּרוּ: כי הנרי מַפְּדָה לְילָה
מקים sollten יָטָם: מקבר בֶּאֲרָא יִתְלֵנוּן מַכְּסָב יָשֵׁד
צִיָּרוּ: יְפֹל מקדה אליך והרבבה מַמְּיוֹט אָלִיךָ לא
נָשׁ: זה בּשְׁנֵי מָכָּב עָלִיךָ וּשָלָם רְשׁוּעָה וְרָהָה: כי
אָמָה יִשָּׁה מקים עלון שְׁמָה מַעֲנָה: לא חָסֵה אָלִיךָ
רֶאֶה ונָגָע לא יַכְרֵב בָּאָבֹרְיָה: כי מלכָּאכְו יִצָּה לו
לְשָׁמָרָה בְּכָל בֵּרַכְיָה:על-ףֶּמי ישאָנָה פָּנָה בְּאֶנו
לְגָּבָּה: על שְׁתָל יְפֹמ חָרָך חָרָך חָרָך חָרָך חָרָך חָרָך חָרָך
בי חָסֵה וַיִּמָּלְכָּה אָשָׁנָהָה: כי גרָע שְׁמָי יַכְרֵב
וַיְאֻנָּה עֹמַד אָנָכֵי בֵּצָרַּות אֶתְלְדָהוֹ אֶתְלְדָהוֹ: אַדָּק
יִמָּי אָשָׁר יֵעָבֵדוּ אֶתְלְדָהוֹ בְּיִשְׁעָהוּ: כי

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Psalm 16
Michtam L’David

תהלים כז - מיכה לדר

מיכה לדר שמרני אֶל, בִּירְקֵיתִי בַּּךָ: אֱמַרְתִּי
לְךָ, אָדֹנִי אָחַת מִזְכַּרְיָתִי בְּלָעֲלֶיךָ: לֵךְדֹּשֵׁים אֶשְׁרָה,
בֶּן אָרָץ הָעָם אֲדֹנִיָּלָהּ: יִשָּׁרְתוּ בִּשְׁמוֹ.
אָסֹר מַה-רְעָה, בֵּל-אָסֹר בִּשְׁמוֹ מֶרֶם בֶּל-אָסֹר אֶּֽאָשֶּׁר
שָׁמָּוְם עַל-שֵּׁפָטֵּה: יִנְתֶּם חַלְקֵי-ףּוֹסֵי אֵחַ דֹּם
נֹרְלִים: תְּבַלְּבִים בְּפִלְּפֵלִים בֶּנְעָמִים אֱחִירָנָּה שֵׁפְרָה
עָלִים: אֲבֹאֲרֵךְ אֲשֶׁר יָצָאָה אֵחָ-לָלָתוּ בֶּרֶנִּים
כְּלָיוֹתֵּה: שָׁחְטְיָה יִנְנָה הָנְמִיד כָּל מִמֶּנְיָנִים בִּלְאֶמוֹת
cלָנוּ שָׁמַּה לָבֶּי, רֹגֶל עֶבֶרִי אַרְּבּוֹנִי יִשָּׁנֶה לָבֶּשָׁה:
cי. לָא-מְאַהְוָב נַפְשִׁי לְשָׁאָל לְאַחַתָּהּ חָסֵרָה, לְרָאָת
שָׁמַּה: חָוִדְיֵי אָרְךָ מְיִם, שְׁבַע שְׁמָוָּה אֵת-שָׁמַּה
בְּעִמּוֹת בֵּינִיָּה בְרָאשָׁה.
צריך אתך על כלים ינהלה. אسورך בְּנֵיה פַּקֵּדך
כֶּלָּרְוָחות. חַלְלִית לָךָ וְכִנַּנְתָּ לָשׁוֹת. הַיּוֹם אֶגֶד
עִנֵּיך בְּרַחֵםִי עֶלֶן מִפְּקֵדָתָּ. כֹּלָּהוֹדֶת חַרְמֵם
והָסֶלִיחה:

אַרְבּוּם אַמָּה בֶּן שְנֵה יְהֹודָה. אֵין אלהיך שְנֵים יְהֹודָה. מַה
יָתִירָוָה לָךְ. כָּלָא נִיהּ יְהֹודָה. בָּרְדוּ דִּינֵךְ הַשֵּם. סְמַיֶּה
הַמִּחתָה: בָּרְדוּ הָאָשׁ כְּאַם דָּבָר. הִפְּשָׁמוּ נַפְלֵבַעְנַה;
וֹמַשְלָם לַאֲדֹם חָשַּׁבָם וּדְבַר. וּהִפְּלַק לֵשְׁמוֹ הַדּוֹרְה יֵתָנוּ:

יָבְעוּ יְהוָה בְּנֵךְ פֵּסְפָּה. הַזָּכְרָה בְּרָבָּרְבּוֹ הַזְּכָרָה
בֵּסְפָּה. אֹאֶוַן לַחָרְבָּה אַחְרֵי מְדוֹת שֵׁפָּה. זְרֵיךְ שָׁמַר
יִי וּרְשָׁר מְשָׁפְּטָה: רִי אָמָתָה. שֶׁפֶטֶת עָדָק אָמָתָה. בְּרוּהֵי
רִי אָמָתָה. שֶׁפֶטֶת עָדָק אָמָתָה:

בֵּסְלֵךְ כָּלִים בָּרְדוּ. זָדַּך מַלְאוָה יְמִינְךָ יוֹדָּה. רָחָם
עַל פְּלִיאֵתָךְ זאָרָה. הַחֲמִיר לַמְלָאֵךְ נַרְחַ בָּרְדוּ. בֵּזָּל
הַצָּכְרוּ וּכְרָבְתִּי. אָשָּר צִינָןְךָ פִּקְדָה עַל כֵּלָּה
דְּרֵכֵי בְּיָמָּה. לְתַחְתָּלֵךְ לָא שָׁמַרְנִיֶּה וּפָדִירֵי מִצְלָלִי:

לֶהָיָדָא בְּיָשָׁרְכּוּ זָדַּך זָאָרָה לָא פַּקְדָּה בָּה. בְּיָמָּה בְּיָשָׁרְכּוּ
לָהָקָה. בְּיָיְמָה בְּיָשָׁרְכּוּ: זָדַּך מַלְאוָה יְמִינְךָ יוֹדָּה: נַשְׁחַתְּ וּהָרַבָּה לְחָשְׁבָה אָפִּי לָא גָּמְרוּ לְכֵלָּה.
The following is recited after the grave is filled. The mourners initiate, and all assembled recite it along with them. (It is not said on days when Tachanun is omitted and on Erev Shabbos and Erev Yom Tov after noon.)

The Rock! - perfect is His work, for all His paths are justice; a God of faith without iniquity, righteous and fair is He. The Rock! - perfect in every work, Who can say to Him, “What have you done?” He rules below and above, brings death and resuscitates, brings down to the grave and raises up. The Rock - perfect in every deed. Who can say to Him: “What do You Do?” O He Who says and does, do undeserved kindness with us. In the merit of him [Issac] who was bound like a lamb, hearken and act. O righteous One in all His ways, O Rock Who
is perfect - slow to anger and full of mercy - take pity and please spare parents and children, for Yours, O Master, are forgiveness and mercy. Righteous are You, Hashem, to bring death and to resuscitate, for in Your hand is the safekeeping of all spirits. It would be sacrilegious for You to erase our memory. May Your eyes mercifully take cognizance of us, for Yours, O Master are mercy and forgiveness. A man, whether he be a year old, or whether he lives a thousand years, what does it profit him? - As is he has never been shall he be. Blessed is the true Judge, who brings death and resuscitates. Blessed is He, for His judgment is true, He scans everything with His eye, and He recompenses man according to his account and his just sentence. All must give His Name acknowledgment. We know, Hashem, that Your judgment is righteous, You are righteous when You speak and pure when You judge; and there is no complaining about the attribute of Your judgment. Righteous are You, O Hashem, and Your judgments are fair. O true Judge, Judge of righteousness and truth. Blessed is the true Judge, for all of His judgments are righteous and true. The soul of all the living is in Your hand, righteousness fills Your right hand and Your power. Have mercy on the remnant of the sheep of Your hand, and say to the Angel [of Death], “Hold back your hand!” Great in counsel and abundant in deed, Your eyes are open upon all the ways of the children of man, to give man according to his ways and according to the fruit of his deeds. To declare that Hashem is just, my Rock, in Whom there is no wrong. Hashem gave and Hashem took. Blessed be the Name of Hashem. He, the Merciful One, is forgiving of iniquity and does not destroy, frequently withdrawing His anger, not arousing His entire rage.
El Maleh Rachamim

El Maleh Rachamim, shochen ba-meromim, ham-tzay menuchah nechonah tachat kanfey ha-Shechinah, be-maalot k’doshim ut-horim be-zohar ha-rakiya, maz-heerim et nishmat (Name)

MALE:

FEMALE:
She-halchah l’olamah ba’avur she-nadva tzedakah b’ad hazkarat nishmatah, b’gan ayden tehay menuchahatah, la-chen baal harachamim yasteereah b’sayter kenafahv l’olamim, v’yitror bitzror ha-chayim et nishmatah, Ah-do-nuy Hu nachalatah, v’tanuach b’shalom ahl mishkavah, v’noh-mar Amen.
EL MALEH RACHAMIM

O God, full of compassion, You who dwell on high, grant perfect rest beneath the shelter of Your 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.

May You, O God of Mercy, shelter him/her forever under the wings of Your presence. May his/her soul be bound up in the bond of life eternal, and grant that the memories of his/her life inspire me always to noble and consecrated living. Amen.

SUBSTITUTE MEMORIAL PRAYER
(When El Maleh Prayer is not said during Festive Seasons)

(Name of Deceased) אֲדוֹןָ נַעֲלָמִים: בָּכוּר אָתָה נְשָׁמָה שֶׁנֶּלֶטֶת (שֶׁנֶּלֶטֶת לְעַולֶמָה), בְּעָבוֹר שֶׁכֶל מַשָּׁפַתָּה (מַשָּׁפַתָּה) נֵנהָ סֶלֶדֶק לְכָּרוֹנַ נְשָׁמָה (נְשָׁמָה). אָנֵה אֲבָר הָרֵתוֹמִים וּנְסֶלְיחֵתָה, חֵי נְפֶשֶׁ (נְפֶשֶׁ) זָרָה בְּצַוָּר הָתיָם, וְהָיִיתֵ מֵתוֹת (מֵתוֹת) בְּבוֹדַ, אָנָא מְרַעֲמָ.

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Magnified and sanctified be the great name of God throughout the world which He has created according to His will. May He establish His kingdom during the days of your life and during the life of all the house of Israel, swiftly and soon; and let us say, Amen.

Congregation
May His great name be blessed for ever and ever.

Reader and Mourners
Exalted and honored by the name of the Holy One, blessed be He, whose glory transcends, is beyond all blessings and songs, praises and consolations which are uttered in the world; and let us say, Amen.

May there be abundant peace from Heaven, and life for us and for all Israel; and let us say, Amen.

May He who establishes peace in the heavens, grant peace unto us and unto all Israel; and let us say, Amen.
THE MOURNER’S KADDISH

Mourners

יהוהי יתברך שמה רבא ברלמה ריברנא
cרעותת. ימשלographically בתייכו וביימוי ובייה
דנbrook יישראל ברזנה ובכום דניבי ואמרו אמן.

Congregation and Members

יהוה שמה רבא ברלמה לברק וברלמל עולם עולמיא.

Mourners

יהברח ישתבש ויתפואר ויתרומים ויתנשא יתנדה
יתرحل ייתנהל שמה דקודרש ברוך הוא. לברא
מרך-ברכת ושותנא נשים נחתם איןstructors
ברלמה אומרים אמן.

Mourners

יהא שלמה רבא מקרсотי והימים עלים עולמה
ישראל. אומרים אמן.

Mourners

עשוה שלמה ובחרמי הודא יעשה שלמה עליי עלי
כלישראל. אומרים אמן.
THE MOURNER’S KADDISH

Mourners
Yit-ga-dal ve-yit-ka-dash she-mei-ra-ba,
Be-al-ma di-ve-ra chi-re-u-tei, ve-yam-lich
mal-chut-tei,
Be-cha-yei-chon u-ve-yo-mei-chon u-ve-cha-yei
de-chol beiYis-ra-eil,
Ba-a-ga-la u-vi-ze-man ka-riv, ve-i-me-ru: a-mein.

Congregation
Ye-hei she-mei ra-ba me-va-rach, le-a-lam u-le-al-mei
al-ma-ya

Mourners
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 birch-cha-ta ve-shi-ra-ta, tush-be-cha-ta
Ve-ne-che-ma-ta, da-a-mi-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
Ve-al kol Yis-ra-eil ve-i-me-ru: a-mein.

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

Prayer with which Mourners are greeted as they depart from the
graves and during the period of Shiva:

המךמך יכומ נוחה אתך (אתך) בחקך שאר עבלי צוחק
וירוחשלים.

HA-MA-KOM YE-NA-CHEYM OT-CHA (pl. ET-CHEM)
BE-TOCH SH-AR A-VEY-LEY TZI-YON VI-YERU-
SHA-LA-YIM.

“May the Almighty comfort you among the rest of the mourn-
ers of Zion and Jerusalem.”
BURIAL KADDISH

Said only at the burial


Yehay shmay rabbah m’varach l’oh-lam ul-olmay ol-mayah.


Yehay shlamah rabbah min shemayah v’chayim tovim ahlaynu v’ahl kol Yisrael v’imru Amen.

O-seh shalom bimro-mahv, Hu b’rachamahv ya-a-seh shalom, alaynu v’ahl kol Yisrael, v’imru Amen.
כ"ה שאר הקבורה

Said only at the burial

והנה וחקדס שם רבא. בצלמא די הו גתיר
לאאתדה ולאתדה שמיא ולאתדה יתוהי חלמא ול.RequestBody
הצלמא ו芤במה קרתה דריrosse ולרשתה הייכלה
בנהו ו.Pointer קרתה פלחגא זכראה מאריע ולאתדה
פלחגא די שמי לאיתדה. יהייל קרשא בריך فهو
במלכותו ורקרה. בתיהם ובעמים韦תיי רי כל
ביה ישראל בצלמא זכיתו קריב ואמר אям:

יהَا שמה רבא формиров צלמא הלצללים עולם:
תקבר ו胙תבת יחנאוה ולהמלך בינשא יתדהר
ונצללה יחנלה שמיה ודךיא בריך הו. צלמא
מכ ברכיה וacciones שהבאתה נחתתא ואמה
בצלמא אאמר אים:

יהَا שלמה רבא מה שמיי וחיים מלכים עליון
עללת יسرائيل אמרו אים:
ועשה שלום במר çözüm והוא ברחמי יעשא שלום
עללת ועליית יسرائيل אמרו אים:

45
КАДИШ
(транслитерация)

Знак ё в тексте молитвы соответствует букве т и произносится как окончание звука буквы Х, т.е. как легкое придыхание.

Йис-га-дал вэ-йис-кадаш шмей ра-бо,
Бэ-ол-мо ди-в-ро хир-у-сэй вэ-йям-лих мал-ху-сэй,
Бэ-ха--йей-хон ув-йё-мэй-хон ув-ха-йей
dэ-хол Бэйс Ыс-ро-эйл
Ба-а-го-ло у-виз-ман ко-рив вэ-им-ру Омэйн

— • —

Йёй эй шмей ра-бо мэ-во-рах лэ-о-ла
ул-ол-мей ол-ма-йё

Йис-бо-рах вэ-йиш-та-бах вэ-йис-по-ар
вэ-йис-ро-мам
Вэ-йис-на-сэй вэ-йис-ха-дар, вэ-йис-а-лэ
вэ-йис-ха-лал
Шмей дэ-кид-шо брих-ху;
Лэ-эй-ло мин кол бир-хо-со вэ-ши-ро-со
Туш-бэ-хо-со вэ-энэ-хэ-мо-со да-а-ми-рон
бэ-ол-мо Вэ-им-ру Омэйн.
Йёй эй шло-мо ра-бо мин шма-йё
Вэ-ха-йим о-лэй-ну вэ-ал кол Ыс-ро-эйл
Вэ-им-ру Омэйн
О-сэ шо-лом бим-ро-мов ёу Ыя-а-сэ шо-лом
О-лэй-ну вэ-ал Ыис-ро-эйл вэ-им-ру Омэйн
КАДИШ
(перевод)

Да возвеличится и святится великое имя Его в мире, созданном по воле Его; да явит Он царствие Свое при жизни вашей, в дни ваши, при жизни всего дома израилевя, непредельны, в ближайшее время. Провозгласите: Омэйн!

Да будет благословенно великое имя Его всегда и во веки вечные.

Да будет благословенно, восхвалено, прославлено, возвеличено, превознесено, уваженно, высокоочтимо и славословлено имя Пре-святого (Он благословен), который превыше (В 10 дней каяния: и величавее) всех благословений, песнопений, восхвалений и чувств умиления, высказываемых в мире. Провозгласите: Омэйн!

Да снизойдут с небес мир великий и жизнь для нас и для всего Израиля. Провозгласите: Омэйн!

Кто творит мир в всех Своих, тот да творит мир у нас и всего Израиля. Провозгласите: Омэйн!
The Kaddish - a prayer of almost intangible force, for it has bound successive generations together - is still in its original linguistic form of Aramaic, the spoken tongue of the Jewish people during the late biblical times in Babylon, Israel and Judaea. The present text of the Kaddish prayer, which also contains several Hebrew words, dates back to the middle of the ninth century. It had its beginnings in the schoolhouses of the Holy Land, and was recited by the teacher as a “praise to God” at the conclusion of Talmudic studies.

The transformation of the Kaddish prayer to that of a mourner’s ritual derives from a widespread belief based on a legend that Rabbi Akiba had helped to redeem the soul of a deceased person from Gehenna by teaching his son to recite the Kaddish prayer. It therefore came about that the Kaddish prayer was regarded as a formula of great merit for the redemption of the soul of the deceased.

While the Kaddish is recited in memory of the departed, it contains no reference to death. Rather, it is an avowal made in the midst of sorrow that God is just, though we do not always comprehend His ways. By reciting the Kaddish prayer, we refuse to acknowledge death as triumphant, and we renew our faith in the worth-whileness of life. The Kaddish prayer is the supreme expression of sacred piety, of the loving remembrance of our departed, our submission to God’s inscrutable will, and our faith in Him.
CEMETERY DIRECTORY
All directions are from Sol Levinson & Bros.,
8900 Reisterstown Rd (21208).
Directions are also available at www.sollevinson.com

BALTIMORE HEBREW CEMETERIES
318 BERRYMANS LANE
REISTERSTOWN, MD (21136)

(Between Reisterstown Rd. & Nicodemus Rd.)
I-695 to Exit 19 (I-795). Take Exit 7B, Franklin Blvd West. Right on Nicodemus Rd. Right on Berrymans Lane. Second cemetery on the Left. or
North on Reisterstown Rd. 6.4 miles. Left onto Berrymans Lane. First cemetery on the Right.

2100 BELAIR ROAD (21213)

I-695 to I-83 South to North Ave. Left onto North Ave. Left onto Belair Rd. Cemetery is two blocks on the left.
BETH ISAAC ADATH ISRAEL
CONGREGATION
GERMAN HILL & NORTH POINT RDS. (21222)

I-695 North (Beltway towards Towson) to Exit 39
Merritt Blvd. Left at 1st Light (North Point Rd.) Go 1 1/4 miles.
Right on German Hill Road. Cemetery on Right about 100 feet.
or
South on Reisterstown Rd. Left on Northern Pkwy. Right on I-83
South (Jones Falls Expwy.) Exit Left onto Fayette St. Right on
Highland Ave. Left on Lombard St. which becomes Bayview Dr. Left
on Kane St. Right on North Point Blvd. Right on Merritt Blvd.
Cross over to left lane. Left at 1st light (North Point Rd.) Go 1 1/4 miles.
Right on German Hill Road.

BETH JACOB
RT 91 & GAMBER RD
FINKSBURG, MD (21048)

I-695 to I-795 (Northwest Expwy.) to Westminster Exit (Route
140). Continue 3 miles to U turn sign and back to cemetery on
Right.
Or
North on Reisterstown Rd. Left at fork onto Westminster Pike
(Route 140) 4 miles. Go past cemetery to 1st U turn sign and back
to cemetery on Right.
Left on Reisterstown Road. Proceed .6 miles, Left on McDonogh Road. Go 2.2 miles to end. Left onto McDonogh Road. Go 1.7 miles. Right on Liberty Road for 14 1/2 miles. The cemetery is 8 miles west of Eldersburg.

I-695 North (towards Towson) to Exit 30A Perring Parkway South (bear right off exit). Left on Echodale Avenue. Right onto Walther Ave. Left onto Southern Ave. Cemetery on the right.

or

Reisterstown Rd. South. Left at Northern Pkwy. Bear right onto Belvedere Ave. which becomes Echodale Ave. Right on Walther Ave. Left onto Southern Ave. 4 Blocks to cemeteries.
BOWLEYS LANE CEMETERIES
6700 BOWLEYS LANE (21237)

I-695 North (towards Towson) to Exit 34
(Route 7 Rosedale). Bear Right and go about 3 1/2 miles to Moravia Park Drive. Turn right. Go to Proctman Ave, and turn left. Go to Bowleys Lane and turn right, Cemeteries on right.
or
South on Reistertown Rd. Left on Northern Pkwy. Bear right onto Belvedere Ave. at Bellona Ave. which will become Echodale and Frankford Aves. Left on Moravia Park Drive. Right on Bowleys Lane.

Adath Yeshurun (Sodova)
Beth Israel
Beth Yehuda Anshe Kurland
Bnai Jacob
Greater Baltimore Lodge
Swinicher Woliner Benevolent Assoc.
Mikro Kodesh Beth Israel
Ohel Yakov
Rodfe Zedek
Shearith Israel
CHIZUK AMUNO CEMETERIES
ARLINGTON CEMETERY
4300 N. ROGERS AVENUE (21215)

South on Reisterstown Road. Left turn onto I-695 North (towards Towson). Stay in exit lane to Exit 21; bear Right onto Park Heights Ave. Turn Right on Northern Parkway. Turn Left onto Wabash Ave. Right on Rogers Ave. Cemetery on Right.

or

South on Reisterstown Rd. Right on Rogers Ave. Cemetery 4 blocks on Right.

11401 GARRISON FOREST RD (21117)

North on Reisterstown Rd. 2.4 miles. Right on St. Thomas Lane to end. Left on Garrison Forest Road. 1 mile on Right.

or

I-695 to I-795, to Exit 4 Owings Mills Blvd. (towards Reisterstown Rd.). Move to center lane. Right on Crondall Lane to end. Right on Garrison Forest Road and cemetery on left.

COLUMBIA MEMORIAL PARK
12005 CLARKSVILLE PIKE
CLARKSVILLE, MD (21029)

Take I-695 West to I-70 West. Exit at Route 29 South (left exit). Take Route 108 West (Clarksville). Cemetery will be 4 1/2 miles on the left
DRUID RIDGE CEMETERY
7900 PARK HEIGHTS AVENUE (21208)

I-695 North (towards Towson) to Exit 21 (Park Heights Avenue), Bear Right onto Park Heights Ave. Cemetery on your right.

DULANEY VALLEY MEMORIAL GARDENS
200 EAST PADONIA ROAD
TIMONIUM, MD (21093)

I-695 North (towards Towson) to 83 North to Exit 17 towards Deereco Road (Padonia Road). Turn Right onto Padonia Road, cross York Road and the cemetery is on the left.

GARDEN OF REMEMBRANCE
14321 COMUS ROAD
CLARKSBURG, MARYLAND (20871)

Take 695 West to I-70. Follow west to I-270 South. Travel I-270 South to Exit 18 North (Route 121 North). Go North one-half mile to Route 355. Turn left (North) on Route 355, drive one mile, then turn left on Comus Road. The Memorial Park entrance is on the right just over the I-270 bridge.
GERMAN HILL ROAD CEMETERIES
6800 GERMAN HILL ROAD (21222)

I-695 North (towards Towson) to Exit 39 (Merritt Blvd.). Stay in Right lane. Right at 2nd light (German Hill Rd.) about 1 1/2 miles to cemeteries on both sides.

or

South on Reisterstown Rd. to Northern Pkwy. Left on Northern Pkwy. Right on I-83 South (Jones Falls Expwy.) Left on Fayette St. Right on Highland Ave. Left on Lombard St. Right on Ponca St. Left on Eastern Ave. Bear Right onto Dundalk Ave. Left on Boston St. onto German Hill Rd. Cemeteries are on both sides.

Adath Israel Anshe Sfard
Arugat Habosem Cong.
Hebrew Orthodox Free Burial Society
Knesseth Israel Anshe Kolk Wolyn
Kolker
Ohr Knesseth Israel Anshe Sfard
Posvohler Friendly Society
Shomra Shabos
Tzemech Tzedek
Workmen Circle
Zichron Abraham Nachman
HAR SINAI CEMETERIES
11401 GARRISON FOREST RD (21117)

North on Reisterstown Rd. 2.4 miles. Right on St. Thomas Lane to end. Left on Garrison Forest Road. 1 mile on Right.
or
I-695 to I-795. Take Exit 4, Owings Mills Blvd. (towards Reisterstown Rd.). Move to center lane. Right on Crondall Lane to end. Right on Garrison Forest Road and cemetery on left.

EDISON HIGHWAY & ERDMAN AVE. (21213)

I-695 North (towards Towson) to Exit 23 I-83 South (Jones Falls Expwy.) to Exit 6 North Ave. Left on North Ave. Left on Belair Road. Right on Erdman Ave. 1 block to cemetery at corner of Edison Hwy.
or
South on Reisterstown Road. Left on Northern Pkwy. Right on I-83 South (Jones Falls Expwy.) to North Ave. Exit. Left on North Ave. Left at Belair Rd. Right on Erdman Ave. 1 block to cemetery.
HEBREW FRIENDSHIP CEMETERY
3600 E. BALTIMORE STREET (21224)

I-695 North (Beltway towards Towson) to Exit 23
I-83 South (Jones Falls Expwy.) to Fayette St. Exit. Left on Fayette St. Left on Highland Ave. to next light (Pulaski Hwy.) Right onto Pulaski Hwy. and go 2 blocks to cemetery on the right.

JUDEAN MEMORIAL GARDENS
16225 BATCHELLORS FOREST ROAD
OLNEY, MARYLAND (20832)

Take I-695 South (toward Glen Burnie). Take I-70 West toward Frederick. Take exit 87A for 29 South (left exit). Take 108 West toward Clarksville. Go 14.6 miles and turn left on Doctor Bird Rd./MD-182. Take 1st Right onto Batchellors Forest Rd. Go 1.4 miles and turn right to stay on Batchellors Forest Rd. Cemetery will be on the left.

KING DAVID MEMORIAL PARK
7482 LEE HIGHWAY
FALLS CHURCH, VA (22042)

Take I-695 West to I-95 South. Take I-95 South to I-495 West (Silver Spring). Continue into Virginia to Exit 47 (VA-7E/Leesburg Pike). Go towards Falls Church to West Street, turn right. Take West Street to Hollywood Road and turn right to the circle, then follow into King David Memorial Park.
KNESSETH ISRAEL
CONGREGATION CEMETERY
RT. 450 & DEFENSE HIGHWAY
ANNAPOLIS, MARYLAND (21401)

Take I-695 West to Route 97 South to Route 50/301 towards Annapolis.
Proceed to Route 450 Exit.
Turn Right onto Route 450.
Go to third (3rd) traffic light (Defense Highway).
Turn left, Cemetery on Left.

LAKEVIEW MEMORIAL PARK
2724 LIBERTY ROAD
SYKESVILLE, MD (21784)

North on Reisterstown Road. Turn left on McDonogh Road. Follow for 2.2 miles and turn left onto McDonogh Road. Bear right to stay on McDonogh Road. Turn Right onto Liberty Road and follow for approximately 7 miles.
Cemetery on the Right.

MARYLAND VETERANS CEMETERY
11501 GARRISON FOREST RD (21117)

North on Reisterstown Road. 2.4 miles. Right on St. Thomas Lane to end. Left on Garrison Forest Road.
Cemetery on Right.
**MT. LEBANON CEMETERY**  
9500 RIGGS ROAD  
ADELPHI, MARYLAND (20783)

I-695 South (towards Glen Burnie) to I-95 South  
towards Washington) to I-495 West (Washington Beltway).  
Take exit 28B (New Hampshire Avenue South). At the  
second traffic light make a left turn to Adelphi Road. About  
1/2 mile on the left is the entrance to Mt. Lebanon.

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**OHEB SHALOM CONGREGATION**  
480 BERRYMANS LANE  
REISTERSTOWN, MD (21136)

(Between Reisterstown Rd. & Nicodemus Rd.)  
or  
North on Reisterstown Rd. 6.4 miles Left onto Berrymans Lane. Second cemetery on the Right.

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**6130 O’DONNELL STREET (21224)**

I-695 North (Beltway towards Towson) to Exit 33 A I-95 South Exit O’Donnell St. Left onto O’Donnell St. .9 mile to Cemetery on Left.  
or  
South on Reisterstown Rd. Left on Northern Pkwy. Right on I-83 South (Jones Falls Expwy.) to Fayette St. Exit. Left on Fayette St.  
Right on Highland Ave. Left on Lombard St. Right on Ponca St. Left on Eastern Ave. Bear Right onto Dundalk Ave. Right on Gusryan Ave. Right on O’Donnell St. Cemetery on Right.
RANDALLSTOWN CEMETERIES
9800 LIBERTY ROAD (21133)

Left on Reisterstown Rd. .6 mile Left on McDonogh Rd. 2.2 miles to end. Left onto McDonogh Rd. Bear Right to stay on McDonogh Rd. Right on Liberty Rd. Go 1.6 miles. Cemeteries on Left.

Beth El Memorial Park
Liberty Park Cemetery Of Shaarei Zion
Chevra Ahavas Chesed, Inc.
ROSEDALE
6300 HAMILTON AVENUE (21237)

I-695 North (towards Towson) to Exit 34 (Route 7, Philadelphia Rd, Rosedale). Bear Right and go about 2 miles to Hamilton Ave. Turn Right to cemeteries on both sides or continue straight for Beth Hamedrosh Hagodol and Mogan Abraham.
or
South on Reisterstown Rd. to Northern Pkwy. Left on Northern Pkwy. Bear Right onto Belvedere Ave. at Bellona Ave. which will become Echodale and Frankford Aves. Left at Radecke Ave. Right on Horst Ave. which becomes Hamilton Ave. Approx. 5 blocks to cemeteries on both sides, or continue to light at Route 7, Philadelphia Rd. and turn right for Beth Hamedrosh Hagodol and Mogan Abraham.

Agudas Achim Anshe Sfard
Agudas Bnai Jacob Lodge
Agudath Israel of Balto.
Ahavas Sholom Cong.
Anshe Neisen
Beth Hamedrosh Hagodol
Beth Jacob Anshe Veshear
Bnai Reuben
Bobroisker Beneficial Circle Lodge
Chernigover or
   Bais Lubavitch Tzemach Tzedek-
   Shomrei Hadath
Chevra Ahavas Chesed, Inc.
Chofetz Chaim
Forband Cemetery, Inc.
Harford Jewish Center
Har Sinai Benevolent Society
Har Zion Tifereth Israel
Jehuda Amachby Lodge

Jewish War Veterans
Memorial Cem.
Kovna
Lubawitz Nusach Ari
Maryland Lodge
Mogan Abraham
Ohr Knesseth Israel Anshe Sfard

Petach Tikvah
Progressive Rudomer Verein
Progressive Sick Benefit & Relief Assoc.
Riga Kurlander Verein Lodge
Rudomer Verein
Shaarei Zion
Shomrei Hadath
Shomrei Mishmeres
Suburban Orthodox
Tifereth Israel Anshe Sfard
UNITED HEBREW CEMETERY
3901 WASHINGTON BLVD (21227)
(WASHINGTON BLVD. & SULPHUR SPRING RD.)

I-695 South (towards Glen Burnie) to Exit 11B (Sulphur Spring Rd.). Left on Sulphur Spring Rd. Cross over Washington Blvd. to Cemetery Sign. Make a Left to cemeteries on Right about 1 block.
or
Reisterstown Rd. to Northern Pkwy. Right onto Northern Pkwy. Left onto Wabash Ave. Right onto Hilton Ave. which becomes Hilton Pkwy. and then Caton Ave. Right onto Washington Blvd. Left after crossing I-695 and follow the signs to cemeteries.

From DC and points south via 195N:


Anshe Emunah Aitz Chaim
Moses Montefiore Woodmoor Hebrew
Shomrei Emunah
Hebrew Young Men Sick & Relief Assoc.
WINDSOR MILL ROAD
CEMETERIES
5800 WINDSOR MILL ROAD (21207)

I-695 South (towards Glen Burnie) to Exit 18A (Liberty Road)
Go straight through the light over Liberty Road which becomes
Lord Baltimore Drive. Left onto Windsor Mill Road. Cemeteries
are approximately 2.2 miles on left.
or
South on Reisterstown Rd. Right on Rogers Ave. Right on
Gwynn Oak Ave. Left at light Windsor Mill Rd. Continue uphill
to cemeteries on Left.

If coming from Glen Burnie direction via I-695 North, at end
of ramp at exit 18, turn left onto Liberty Road, then left on
Lord Baltimore Drive. Left on Windsor Mill Road. Cemetery
approximately 2.2 miles on left.

Beth Tfiloh
Hebrew Young Men Sick & Relief Assoc.
Shaarei Tfiloh
8900 Reisterstown Road
Corner of Mt. Wilson Lane
Pikesville, Maryland 21208

410-653-8900
1-800-338-1701
Fax 410-653-1613
sollevinson.com