

Mourner's Kaddish

קדיש יתום

יִתְגַּדֵּל וַיִּתְקַדַּשׁ שְׁמֵהּ רַבָּא בְּעֻלְמָא דִּי־בְרָא כְרַעוּתָהּ,
וַיִּמְלִיךְ מַלְכוּתָהּ בְּחַיִּיכוֹן וּבְיוֹמֵיכוֹן וּבְכָל־בֵּית
יִשְׂרָאֵל, בְּעַגְלָא וּבְזִמְן קָרִיב, וְאָמְרוּ: אָמֵן.

יְהֵא שְׁמֵהּ רַבָּא מְבָרַךְ לְעָלְמָא וּלְעָלְמֵי עָלְמַיָּא.

יִתְבָּרַךְ וַיִּשְׁתַּבַּח, וַיִּתְפָּאֵר וַיִּתְרוֹמַם וַיִּתְנַשֵּׂא, וַיִּתְהַדָּר
וַיִּתְעַלֶּה וַיִּתְהַלַּל שְׁמֵהּ דְקוּדְשָׁא, בְּרִיךְ הוּא,

לְעָלְמָא מִן־כָּל־בְּרַכְתָּא וְשִׁירְתָּא, תְּשַׁבְּחָתָא וְנַחֲמָתָא
דְאָמִירָן בְּעֻלְמָא, וְאָמְרוּ: אָמֵן.

יְהֵא שְׁלָמָא רַבָּא מִן־שְׁמַיָּא וְחַיִּים עָלֵינוּ וְעַל־כָּל־יִשְׂרָאֵל,
וְאָמְרוּ: אָמֵן.

עֲשֵׂה שְׁלוֹם בְּמִרוֹמָיו, הוּא יַעֲשֵׂה שְׁלוֹם עָלֵינוּ וְעַל
כָּל־יִשְׂרָאֵל, וְאָמְרוּ: אָמֵן.

English Transliteration of the Kaddish

Yit-ga-dal v'yit-ka-dash sh'mei ra-ba b'al-ma di-v'ra chi-r'u'tei,
v'yam-lich mal-chu-tei b'cha-yei-chon u-v'yo-mei-chon
u-v'cha-yei d'chol beit Yis-ra-eil, ba-a-ga-la u-vi-z'man ka-riv,
v'im-ru: A-mein.

Y'hei sh'mei ra-ba m'va-rach l'a-lam u-l'al-mei al-ma-ya.

Yit-ba-rach v'yish-ta-bach, v'yit-pa-ar v'yit-ro-mam v'yit-na-sei,
v'yit-ha-dar v'yit-a-leh v'yit-ha-lal sh'mei d'kud-sha, b'rich hu,

l'ei-la min kol bir-cha-ta v'shi-ra-ta, tush-b'cha-ta v'neh-cheh-ma-ta
da-a-mi-ran b'al-ma, v'im-ru: A-mein.

Y'hei sh'la-ma ra-ba min sh'ma-ya v'cha-yim, a-lei-nu v'al kol
Yis-ra-el, v'im-ru: A-mein.

O-seh sha-lom bi-m'ro-mav, hu ya-a-seh sha-lom a-lei-nu v'al kol
Yis-ra-eil, v'im-ru: A-mein.



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or call our dedicated counselors at (301) 428-3000.*

A Song of David

23rd Psalm

Eternal One, You are 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 guide me in paths of righteousness for Your name's sake. Even when I walk through the valley of the shadow of death, I will fear no evil, for You are with me; with rod and staff You comfort me. You prepare a table before me in the presence of my enemies; You have anointed my head with oil; my cup is overflowing. Surely, goodness and mercy shall follow me all the days of my life, and I shall dwell in Your house for ever.



English Translation of the Kaddish

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

Let God's great name be blessed for ever and ever.

Beyond all the praises, songs, and adorations that we can utter is the Holy One, the Blessed One, whom yet we glorify, honor, and exalt. And let us say: Amen.

For us and for 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, cause peace to reign among us, all Israel, and all the world, and let us say: Amen.

May the Source of peace send peace to all who mourn, and comfort to all who are bereaved. Amen.

For centuries Jewish people have practiced customs and rituals that pay homage to the deceased, and help mourners cope during the intense period of grieving following a death.

Today, families choose to honor the memory of loved ones in a variety of ways. Some customs that have survived through the millennia include:

Condolence Calls—Condolence calls are a Mitzvah. By visiting the mourners, friends and family show that they recognize, understand and share in their sorrow. This time should be spent speaking of the deceased and reflecting on special memories.

Covering Mirrors—Mourners cover mirrors in the house of mourning as a symbol of humility and self-denial.

Kaddish—This Aramaic prayer affirms God's precious gift of life. Mourners recite this prayer daily starting on the day of burial and continuing for eleven months.

Kriah—During the seven days of Shiva, mourners tear a piece of their clothing, or wear a cut black ribbon (kriah) to symbolize their loved one being torn from the circle of family love.

K'vurah—The turning of earth onto a casket is considered an honor. Those attending a burial may be invited to shovel earth onto the casket.

Shiva—In observance of Shiva, the first seven days of intensive mourning after burial, mourners traditionally remain at home and express their grief by sitting on low stools, not wearing leather shoes and not washing or shaving. Many families choose to "sit Shiva" for a shorter time.

Shloshim—During Shloshim, the first thirty days after the funeral, mourners traditionally refrain from socializing but still attend civic or religious functions.

Unveiling of the Memorial—The unveiling can take place at any time. Custom suggests that a memorial be erected anytime after the Shloshim, but preferably before the end of the first year.

Washing Hands—It is customary for mourners to wash their hands upon leaving the cemetery as a symbol of spiritual cleansing.