A Guide to End of Life Issues
Information and Resources for the Mourner

Brotherhood Synagogue
Chesed Committee
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Introduction and Acknowledgements

As we face the death of a loved one, or even as we anticipate our own last days, we often turn to our Jewish faith and traditions for guidance and comfort. Our sages teach us that dealing with death can lead to understanding the deepest essence of life; engaging with such sacred matters can give us a sense of purpose that enriches our days.

This booklet was prepared by the Brotherhood Synagogue Chesed Committee to provide information and resources for community members facing issues of illness, death and dying. We hope that it is useful for anyone dealing with an imminent or actual death of a family member or friend, for someone who wants to think through his or her own wishes for the end of life, and for those wondering how best to comfort a friend or family member in mourning. Our intention is to help each of us become more comfortable thinking and talking about death, and more knowledgeable about the life-affirming wisdom of our Jewish tradition.

Perhaps the most important message that the Chesed Committee would like to communicate is that the Brotherhood Synagogue is here to support you at all stages in the process. The Rabbi, Executive Director, and Cantor are available to counsel you, answer questions, and help with arrangements. The Chesed Committee can accompany you to a funeral home to make arrangements if you wish, can ensure there is a minyan during shiva, and is there to talk, help, and support you as long as you need. As a caring community, we have a sacred responsibility to help you, from the moment illness strikes a loved one through the entire period of bereavement and healing, or as you consider your own mortality.

In assembling this booklet, the Chesed Committee relied heavily on work previously done by other synagogues. We particularly appreciate the generosity of Congregation Rodeph Sholom of New York City, which let us borrow liberally from its publication, Preparation and Consolation: A Jewish Guide to the End of Life. We also thank the Town & Village Synagogue for allowing us to borrow from their A Guide for Mourners, and Rabbi David Wolpe of Sinai Temple in Los Angeles for allowing us to include his work “How to Pay a Shiva Call.”

Resources of the Brotherhood Synagogue Community

Clergy

When the Rabbi, Cantor, or Executive Director of the Brotherhood Synagogue learn that a congregant is grappling with illness, loss, or crisis, they will respond as quickly as possible. They can visit with the family or congregant in the hospital or care facility where the patient is being treated, meet at the synagogue, or at home. You do not have to feel at your “best” at a time of crisis — they will understand. Their role is to offer care in a Jewish context, and to help people respond spiritually to crises that at first may seem only physical in nature. So do not hesitate to call the Synagogue office or send the Rabbi, Cantor or Executive Director an email to let them know that you could use their assistance.

Bikur Cholim Program

As Jews, we believe that community can be a source of holiness and healing. Through our Bikur Cholim program (bikur cholim means “visiting the sick”), Brotherhood Synagogue members reach out to help those who are ill. According to rabbinic tradition, when one visits a sick person, a portion of that person’s illness is removed (Babylonian Talmud, Nedarim 39b). Volunteers will reach out to those in our community who are ill or homebound. Support can include a phone call or a visit, or assistance with getting to a doctor or running errands. Brotherhood also will gladly arrange for a ride to the Synagogue for those who need assistance getting to Shabbat or holy day services. Please call the Synagogue office to be put in touch with the Bikur Cholim coordinators.

The community also can provide spiritual support. As we look to our medical professionals to cure our physical ailments, we look to our community for healing. Periodically, we hold Healing Services to offer a communal setting for prayers and music to help strengthen our members. At services on Saturday mornings, we say the Mi Shebeirach blessing, mentioning the names of those in our congregational family who are suffering. The blessing asks that God grant us healing; it also offers us the opportunity to gain strength from those who are a part of our extended family. If you want the name of an ill friend or family member to be placed on the Mi Shebeirach list, please contact the Synagogue office. Or come to Shabbat morning services and there is an opportunity to ask the Rabbi directly to recite a name as part of the prayer just before the end of the Torah service.

Chesed Committee

The Chesed Committee is specifically focused on providing assistance around the time of death and education relating to Jewish tradition surrounding death and dying. Members of the Chesed Committee can help congregants make funeral arrangements, set up a home
for a post-funeral gathering, ensure a minyan for shiva, and/or follow up during the extended mourning period. More generally, the Chesed Committee organizes programs, gathers educational materials, and provides resources around end of life issues. If you would like help from the Chesed Committee, please call the Synagogue office.

**Life Goes On**

Life Goes On is a group at the Brotherhood Synagogue for those who have lost a spouse or life partner. The group meets monthly to enjoy an activity together such as a museum tour, dinner, movie under the stars, or speaker. If you would like to join the group or attend any of its activities, contact the Synagogue office.

**Synagogue Bookshelf**

The Chesed Committee has collected a group of books recommended for those dealing with death and grieving. These can be found in the Library on the 4th floor of the Synagogue and are available for checkout by congregants.

**Other Resources**

For professional counsel or support relating to life threatening illness or loss available to the New York City community, contact the Shira Ruskay Center at JBFCS, 212-632-4608, www.jbfc.org/shiraruskaycenter.

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**Through the Valley of the Shadow: Transition to Death and its Aftermath**

**Being Present at a Death**

It is a sacred privilege to be present when someone passes from life to death. If faced with that moment with a dying person, it is important to be respectful of that person's needs and desires, as much as they can be ascertained, and not to force conversation, try to control the situation, or create distractions. The simple presence of another human being can be a great source of comfort for the dying person. At the same time, some people who are dying wait for their loved one or caregiver to leave the room in order to die, believing it kinder to the survivor(s). Although being present at the moment of death can be deeply significant, not being there does not diminish the relationship that you may have shared, nor does it mean that the deceased felt alone at the moment of death.

There is a blessing that can be said when witnessing a death or hearing the news that someone has died. This blessing acknowledges God as the truthful Judge.

*Barekh atah Adonai Eloheynu Melekh ha’Olam dayan ha’emet
Barukh atah Adonai our God, Master of the Universe, True Judge*

**The Viddui Prayer and Forgiveness**

Jewish tradition offers the opportunity for a Confessional Prayer, the Viddui, to provide a sense of comfort and peace as one approaches death. We may reach the moment of our death with things left unfinished, and perhaps with guilt and regret. We may not have forgiven those who have hurt us, or have sought forgiveness from those we have hurt. The Viddui prayer is an acknowledgement that death is near and that we may have left things unfinished. The prayer ends with a final recitation of the *Shema*. Some choose only to say the *Shema* before death as an affirmation of faith.

The Viddui and Shema may be said by someone else, on behalf of the person who is dying. The text of the prayer is found in the appendix.

**Organ Donation**

At the time of death, the dying person's family may be asked by medical staff about organ donation. Organ donation for healing purposes is permitted by Jewish law and should be encouraged. Some people wait years for an organ transplant that can vastly improve, or even save their lives. Indeed, through organ donation it is possible to save the lives of several people. Therefore, there can be no greater respect for the dead than using that death as an opportunity to preserve life.

Even if the dying person has previously indicated a wish to donate organs, surviving family members may be asked to consent. If the dying person has not indicated his or her wishes beforehand, the decision may fall to the surviving family. For the sake of *pikuach nefesh*—saving a life—organ donation is encouraged. If you have any questions, please speak to the Rabbi.

**Autopsy**

The body of the deceased should be treated with the utmost care. Accordingly, autopsy is prohibited unless it is required by the civil authorities or it has been determined that an autopsy will help save a life. If an autopsy is necessary, the Medical Examiner should be asked to conduct the autopsy with respect for Jewish law.
Laying a Loved One to Rest

The first thing to do when a loved one dies is to be sure you have emotional support. Call a family member, friend or someone else who can help you, particularly in the hours immediately following the death. Unfortunately, you may be called on to make decisions, contact other friends and family members of the deceased, and make funeral and burial arrangements when you are suffering your own emotional distress or trying to comfort others. We encourage you to call the Synagogue office soon after the death and let us know of your loss, so that the congregation can support you in your grief and the tasks ahead. The Rabbi, Cantor, or Executive Director can help you in making immediate decisions, put you in contact with the CheSED Committee for assistance, and provide information as to whom to contact to make funeral and burial arrangements. If you desire, the Rabbi, Executive Director, or Cantor to officiate at the funeral service, please contact the Synagogue before setting a time for the funeral.

For your convenience, the CheSED Committee maintains a list of New York area funeral homes and Jewish cemeteries on its website, http://brotherhoodsynagogue.org/end_of_life_issues. Brotherhood does not have cemetery plots reserved for congregants.

Preparation for Burial

Our care for a body after death reflects our devotion to a person in life, and our reverence for God who gave that life. This is a principle which has important implications for Jewish funeral practice.

Shemira—the ritual watching of the body. Out of respect for the deceased, it is Jewish tradition that the body not be left alone between death and burial. If mourners choose this option, and if the funeral home permits, friends and community members can volunteer to sit with the coffin during shemira while reading appropriate psalms and prayers. Alternatively, the funeral home can make arrangements for a shomer (watcher) to stay with the body during this time.

Tahara—the ritual preparation of the body for burial. The term chevra kadisha, which means “holy society,” refers to a group of Jews who take responsibility for performing the rituals associated with preparing the bodies of the deceased for burial. The main role of a chevra kadisha is to perform a tahara, the sacred ritual of washing the body. This includes clothing the body in a white linen shroud and placing the deceased in a simple wooden aron (casket), all the while reciting prayers from the Prophets, Psalms, and the Song of Songs. Tahara is meant to honor and respect the body of the deceased. The funeral home can arrange for a tahara.

Aron and Tachrichin—casket and shroud. Traditionally, Jews are buried in a plain wooden casket and are dressed in a linen shroud. A polished wooden casket is also permitted. The simplicity of these items reflects the belief that the deceased have no material needs, and that all are equal in death. The deceased should also be buried in the tallit he or she wore during life (or in a tallit supplied for this purpose), after one of the tzitzit (corner fringes) has been removed.

Public viewings of the deceased are not permitted in Judaism out of respect for the dignity of the deceased. However, one mourner is required to confirm the identity of the deceased in private before the funeral.

Jewish tradition prohibits cremation of the deceased as it shows disrespect to the body to incinerate it at high temperatures. Returning the body to the earth and having a specific space on earth to mourn the dead are high values in Judaism. Nonetheless, if the body has been cremated, the ashes should be buried in a cemetery.

The Funeral

Attendance at a funeral is among the most compelling of the mitzvot. Leviyat ha-met (accompanying the dead) is considered a wholly selfless act, and thus a great act of kindness. Not only does attending the funeral enable us to honor the memory of the deceased, but it also acknowledges the loss as an event affecting the entire community, not just the bereaved. The funeral reminds us that the community, too, has been diminished by the death.

In Jewish tradition, the funeral occurs as close to the time of death as possible. However, there are various reasons for delaying the funeral and burial, including the allowance of time for travel by close relatives and others whose presence will honor the deceased. The funeral service can be held at the gravesite or in a funeral chapel followed by a brief ceremony at the cemetery.

Before the funeral begins, mourners in the immediate family perform a ritual known as keria, tearing their clothing or attaching a small black ribbon to their garments, which is then cut or torn. This ancient tradition is an expression of grief as first expressed by Jacob upon being told of the death of his son Joseph. (Exodus 37:34) The tearing of cloth represents the tearing of one’s heart; it provides the mourners with a physical manifestation of their grief. Traditionally, when mourning a parent the tear is made (or the torn ribbon worn) on the left side, over the heart.

The funeral service itself is simple and brief, designed first to honor the deceased and, second, to comfort the bereaved. The focus of the service is the eulogy, which recalls the deceased’s character and moral values. The officiant at the funeral will meet and speak with
the family beforehand, to talk about the deceased and what the family wishes to be publicly remembered. One or more people close to the deceased also may choose to speak. The traditional funeral service includes selections from the Book of Psalms; El Malei Rachamim, the memorial prayer; and, if desired, personal selections by close mourners.

Jewish tradition encourages those attending the funeral to show their respect for the deceased not through sending flowers but through contributions of tzedakah (charity) in memory of the deceased. The deceased’s family can ask the officiant to announce a preferred charity, if you wish.

Burial

To many, burial is the most difficult act, and yet it is potentially cathartic as well. Throughout the service, we convey honor to the deceased (kavod ha-met) mixed with our grief at letting go. When the mourners arrive at the cemetery, they walk behind the casket as psalms are recited and it is brought to the grave. Additional prayers, including the mourners’ Kaddish, also are offered by the mourners at the graveside.

Traditionally, the casket is lowered into the grave and covered with earth before mourners leave the deceased. It is considered a holy act for mourners to help shovel the earth and cover the casket. Even so, it is an act which we perform with a heavy heart. Some follow the custom of shoveling to fill the entire grave, while others stop after the casket is covered.

The final step of the burial is the recessional, which marks a shift from honoring the dead to comforting the mourners. The mourners pass through two lines of people as traditional words of comfort are recited, reflecting the community’s support as the bereaved enter their new state of mourning. Those words are

\[ \text{Ha-makom y'na-khaym etkhem b'tokh sh'ar a-vay-lay tziyon vee-yerushalayim} \]

May God comfort you together with all the other mourners of Zion and Jerusalem.

For Those with Non-Jewish Family Members

Issues sometimes arise for Jews with non-Jewish family members. A general principle is that the choices of the deceased should be respected concerning burial, and that the needs of the mourner are primary from that point onward. For example, a mourner might attend a non-Jewish funeral service for a relative, then sit shiva. If you have any questions on these matters, please do not hesitate to contact the Rabbi.

Mourning Stages

Mourning is a process. Mourners experience a wide range of emotional and even physical responses to their loss. During this difficult transition, Jewish tradition offers us a framework with rituals that can support us as we make our way through the valley of the shadow of death.

People sometimes wonder who must mourn. When a parent, spouse, sibling, or child dies, the immediate family members of the deceased become mourners by Jewish tradition. It is permissible, but not required, to undertake Jewish mourning rituals for other close relatives or friends.

Aninut

The first stage of mourning is aninut, the time between the death and burial. This is a time when the bereaved should be relieved of the responsibilities of daily living as much as possible, as they are occupied with planning the funeral. It is a mitzvah to assist mourners at this time with practical tasks like running errands, seeing to out-of-town mourners, and providing food or childcare. If the Chesed Committee can be of help during this period, please contact the Synagogue office.

Shiva

Shiva is the stage that follows the funeral. This time period, traditionally seven days, begins the day of the funeral. It marks the beginning of a long process of working through grief with family, with friends, and in community. Friends and community can be supportive by visiting mourners at the designated shiva house to comfort them, pray with them, and provide food. By tradition, the mourners leave the door unlocked or ajar during visiting hours so that visitors may enter without knocking or ringing the bell.
The mourners eat their first meal during shiva immediately upon their return from the cemetery. This brings home the message that life must go on. A simple meal, full of symbolism, becomes a first step in coping with death. Friends or neighbors (or members of the Chesed Committee if requested) prepare this meal. Traditionally, the meal consists of foods associated with life, such as round rolls or bagels and hard-boiled eggs.

Shiva offers an opportunity to engage in prayer. A short service, referred to as a shiva minyan, is held in the mourners’ home during this week and the mourners’ kaddish is recited. The Synagogue can help arrange for a shiva minyan to be held at the designated home.

Shiva is abbreviated by Jewish holy days and suspended during Shabbat. Moreover, individual preference and need are taken into consideration when determining the length of time that your family might observe shiva. Shiva literally means ‘seven,’ and seven days is the full amount of time for this observance. However, Jewish law also indicates a shorter three-day period as being permissible if other factors require an abbreviated observance. It is traditional for mourners not to work during this time.

Some customs connected to shiva relate directly to the physical space in the house of mourning. Traditionally, there is a pitcher of water and a bowl set outside the entrance of the mourners’ home, which allows for an opportunity to perform a ritual hand-washing upon returning from the cemetery before entering the home. A seven-day memorial candle, provided by the funeral home, is lit.

Part of shiva observance is also linked to the mourners’ physical being. One custom is to cover the mirrors in a shiva home as one’s physical appearance is unimportant during this period. Mourners traditionally sit in low chairs, which further remind them of the departure from routine. This physical lowering also symbolizes the emotional state of the person in mourning.

Kaddish: We recite the mourners’ kaddish to honor the memory of our loved ones, as well as to remember others in our community who have no one to mourn for them. Yet, the kaddish contains no mention of the dead or of death. Rather, it extols the transcendence of God and the sanctity of life. Some mourners find that the simple act of saying kaddish lets them express emotions they otherwise feel obligated to keep inside. The repetition itself can sometimes help mourners acclimate to their loss. The liturgical hope is that we will derive strength in our bereavement by embracing God. We are comforted further by reciting kaddish surrounded by community (as it is only said when a minyan is present), whether at synagogue services, at a shiva minyan, or at the gravesite.

Mourners’ kaddish is recited at the burial, during shiva, through shloshim, and, for parents, for the first eleven months after death. It is then said annually at the yahrzeit and at holy day יזכור services throughout the year. At Brotherhood, regular opportunities to recite kaddish occur during services for Shabbat, holy days, and rosh chodesh (new month), as well as during our weekly Tuesday afternoon (5:40 pm) services.

Shiva concludes on the morning of the last day. At this time, mourners walk together around the block, symbolizing their return to daily life.

Shloshim

The next stage of mourning is shloshim. This 30-day period of mourning follows the burial and includes the days of shiva. Following the shiva, mourners return to their daily routine. However, they continue to observe such mourning rites as saying kaddish and refraining from entertainment and festive celebrations. The end of shloshim marks the end of the prescribed mourning for all relatives other than parents.

Aveilut

Mourning for parents lasts twelve months after their death, the period of aveilut. Mourners’ kaddish is traditionally said during the first eleven months to honor and remember the parent who has died.

Dedicating a Monument

While a monument can be erected at a gravesite at any time, many Jews hold an “unveiling” of the grave stone approximately a year after death. (Unveiling refers to the practice of covering the grave stone with a cloth before the dedication, and then removing the cloth to reveal the stone.) At the graveside, El Malei Rachamim and the mourners’ kaddish are recited. The unveiling provides an opportunity to once again gather with close family and friends to honor the memory of the deceased. At the unveiling and at any subsequent visits, many follow the custom of placing a stone on the grave. This custom symbolizes that we have come to honor and care for those who have died, and to remember them. The permanence of stones also suggests the permanence of memory.

Yahrzeit

The anniversary of death is marked each year by lighting a 24-hour memorial candle to honor those we have loved, and by reciting the mourners’ kaddish in their memory. It also is customary to give tzedakah in memory of the deceased on their yahrzeit. Traditionally, the yahrzeit is observed based on the Jewish calendar, although at Brotherhood we give congregants the option of following the secular calendar, depending on the family’s wishes. The family is invited to say the mourners’ kaddish at a Shabbat service preceding the date of the yahrzeit.
when the names of the deceased are read during services. Please contact the Synagogue office to have the dates of death of loved ones put into the database so that we can send you a card to remind you of an upcoming yahrzeit.

Yizkor

The yizkor prayer is said at a special memorial service held four times a year: Yom Kippur, the last day of Passover, the second day of Shavuot, and Shemini Atzeret following the seventh day of Sukkot. The yizkor service offers a time for the community to collectively remember their deceased loved ones.

Cemetery Visits

Some people observe the tradition of visiting the grave of a loved one in the days preceding the High Holy Days. During the visit, it is traditional to recite El Malei Rachamim and a memorial prayer. Brotherhood’s Social Action Committee organizes rides to cemeteries around New York City for those in need of transportation at this time of year. Please contact the Synagogue office if you would like to be included in this service.

Emotional Support

For Mourners

Ecclesiastes teaches: “A generation comes and a generation goes, and there is nothing new under the sun.” Everyone recognizes the universal rhythm of life and death; everyone knows that generations come and go, that each person who lives will also die. Yet when this truth confronts a person directly, it seems new and unique, as if only now discovered for the first time, an experience without precedent or parallel.

Grieving is a natural and healing process which each mourner may experience differently. It can also be overwhelming, confusing, frightening, exhausting and at times seem endless. Psychological and physical reactions are a normal part of the grieving process, and it is important to have support throughout.

In the search for comfort and solace, mourners often seek out people with whom they can express feelings, share memories, and find some peace. The Brotherhood community can help: the Rabbi, Executive Director, and Cantor can offer support, and can refer you to appropriate outside resources. We also offer the Life Goes On group for those who have lost a spouse or life partner (see page 2), and we have helpful reading material available in the Library (see page 2).

At a time of the death of a loved one, people often ask about Jewish views of the afterlife. Although Judaism is focused on how we live our lives in this world, Judaism also contends that upon death, the soul is judged by God who decrees appropriate punishment before elevating the soul to “heaven.” God, who loves, is also just. The surest way to prepare for this eventuality is to live by the maxim of the Jewish sage Ibn Gabirol: Plan for this world as if you were to live forever; plan for the world to come as if you were to die tomorrow.

Jewish tradition is clear about human nature—even in the world to come. Our Sages sensed that even in our return to the Garden of Eden after death, we would not be happy doing nothing and being problem free. In the traditional description of eternal bliss, the souls of our blessed departed are described as being very busy, and as having plenty of problems. They contemplate and seek to comprehend the infinite mystery of God’s being. They study Torah. They perform mitzvot, at least the more spiritual ones. And they take an active interest in the still unfinished careers of human beings on earth, in the struggle for goodness and truth.

This, say our Sages, is really heaven: not to be without problems but to have all one’s problems positive, inherently worthwhile, ends in themselves.

For Children Suffering a Loss

Ultimately, each family must decide how to approach loss with their children, but it is important for children to participate in the grieving process in some manner. The challenge is to talk with them about death in ways they can understand; listen carefully; and help them to express their feelings. You may consider bringing them to the funeral and to participate in Jewish mourning rituals. Although their behavior may not appear to be grieving, children may be feeling all the same things as the adults around them.

When children suffer a loss, it is important that their school community be aware of the situation, and the ways in which your family is responding. The Rabbi can help you with some of these conversations.

For Those Supporting the Mourners

A meaningful way to support mourners is to call upon them during the shiva period. Jewish custom teaches that the mourners are not meant to act as hosts; rather, they are to be cared for by their community. Accordingly, if the mourners are welcoming visitors, they will likely leave their door unlocked or ajar and there is no need to knock or ring.
the bell when visiting. The mourners are the ones who set the tone for the shiva, and it is important for those who come to be attuned to their direction. Jewish tradition teaches that when you enter a shiva house and interact with a mourner, you should let them begin the conversation. This tradition emphasizes the importance of being sensitive to the needs of the mourners. Shiva offers the mourners an opportunity to share memories, both happy and sad, of the deceased and give voice to their emotion. Be sensitive as well to times when mourners need to be left alone between or even during visits.

It is customary to offer these words of consolation to the mourners:

Ha-makom y‘nakhaym etkhem b’tokh sh’ar a-vay-lay tziyon vee-yerushalayim

May God comfort you together with all the other mourners of Zion and Jerusalem.

It is in keeping with Jewish practice for friends of the mourners to give tzedakah in memory of the deceased, and the mourners may recommend a particular recipient for these donations. In addition, some people send or bring food to the bereaved during the shiva to see that the mourners are cared for, and to relieve the demands of receiving visitors in their home. Finally, although there is no religious prohibition, it is not customary to send flowers to a Jewish funeral or to the bereaved during mourning.

A mourner’s grief does not end at the completion of shiva, nor should your support. After the shiva, when the house is emptied of visitors, the mourner continues to need family, friends, and community. It is particularly important to call and visit during the ensuing months.
Yitgadal v’yitkadesh shmei raba. B’alma divra chirutey v’ymlich malchutey b’chayechon u’vyomeyehon u’v’chaye k’d’chol beyt Yisrael, ba-agala u’vizman kariv, v’imru Amen.

V’yehi shmei raba m’varach l’alum ul’almoy almaya.


V’yehi shlama raba min sh’maya, v’chayim aleynu v’al kol Yisrael, v’imru Amen.

Oseh shalom bim’romav, hu ya-aseh shalom aleynu v’al kol Yisrael, v’imru Amen.

Let the glory of God be extolled, let 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 praised for ever and ever. Beyond all praises, songs, and adorations that we can utter is the Holy One, the Blessed One, whom 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, let peace descend on us, on all Israel and let us say: Amen.
Viddui

My God and God of all who have gone before me, Author of life and death, I turn to You in trust. Although I pray for life and health, I know that I am mortal. If my life must come to an end, let me die, I pray, at peace.

If only my hands were clean and my heart pure! I confess that I have committed sins and left much undone; yet I also know the good that I did or tried to do. May my acts of goodness give meaning to my life, and may my errors be forgiven.

Protector of the bereaved and the helpless, watch over my loved ones. Into Your hand I commit my spirit; redeem it, O God of mercy and truth.

(As the end approaches, the following is said with or for the dying person)

んMALO 'n MOLO 'n VELELO 'n WELO 'n WELO 'n WELO 'n WELO
God reigns; God has reigned; God will reign for ever and ever.

CURSHE Shem Kofor Melohotu Kulel Shem
Blessed be God’s name whose glorious dominion is for ever and ever.

nn HAYA KALALAHU
Adonai is God.

YEMISHI YISRAEL NN ELOHIMO NN ELOHIMO NN ELOHIMO
Hear, O Israel, Adonai is our God, Adonai is One. (repeated by those present)

(After the moment of death)

nn NOSM NN LELOH Nashem NN MELOH
God gave and God has taken away; Blessed be the name of God.

KOROH 'NN HANASHMAH
Blessed be the Judge of truth.
El Malei Rachamim

(For a Male)

אל שלמה לברית, שבון הבריות.
המשטרה נוחה המחנה לא-repeat נושמת.
וכך וגו.bill בחדות מבריות.
את ישהנה __ פ__ שלמה לברית.
בעל תرحمו נושמת ושתה לבריות.
_TERMINATOR

(For a Female)

אל שלמה לברית, שבון הבריות.
המשטרה נוחה המחנה לא-repeat נושמת.
וכך וגו.bill בחדות מבריות.
את ישהנה __ פ__ שלמה לברית.
בעל תرحمו נושמת ושתה לבריות.

(Note: Transliteration in parentheses is used for a female)

El malei rachamim shochen bamromim, hamtzei menucha nechona tachat kanfey hashchina, im kedoshim u’tehorim kezohar harakia mazhirim, et nishmat (Hebrew name) shehalach l’olamo (shehalcha l’olama), Ba’al harachamim yastireyhu (yastireha) biseter knafav l’olamim, v’yitzror bitzror hachayim et nishmato (nishmata). Adonai hu nachalato (nachalata), v’yanuach (v’tanuach) b’shalom al mishkavo (mishkava), v’nornar: Amen.

Compassionate God, eternal Spirit of the Universe, grant perfect rest in Your sheltering presence to ____, who has entered eternity.
O God of Mercy, let him/her find refuge in the shadow of Your wings, and let his/her soul be bound up in the bond of everlasting life.
God is his/her inheritance.
May he/she rest in peace, and let us say: Amen.