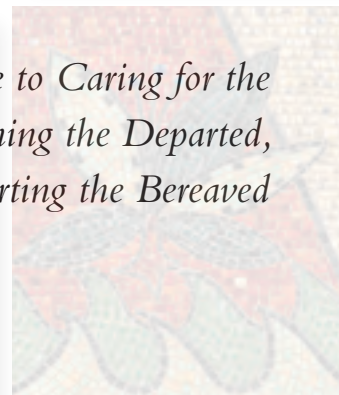
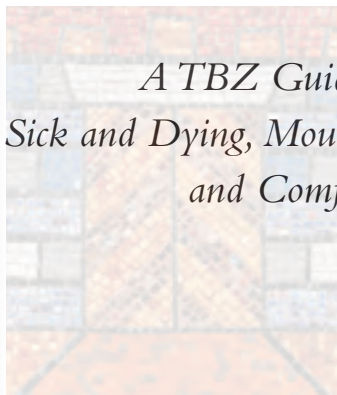


In Times of Need



*A TBZ Guide to Caring for the
Sick and Dying, Mourning the Departed,
and Comforting the Bereaved*

This pamphlet is for internal use only and should not be sold commercially.

Contact Information

Reb Moshe Waldoks
617-566-8171 x 12
rebmoshe@tbzbrookline.org

Rav Claudia Kreiman
617-566-8171 x 11
ravclaudia@tbzbrookline.org

Administration

Bob Perlman, Executive Director
617-566-8171 x 10
execdirector@tbzbrookline.org

Office

Jeralyn Ellowitz, Office Manager
617-566-8171 x 14
office@tbzbrookline.org

Hesed or Bereavement Committee

Leave a message with Bob Perlman
or Jeralyn Ellowitz

Office Hours

Monday – Thursday 9 am – 5 pm
Friday & eves of Jewish holidays 9 am – 1 pm

TBZ

1566 Beacon Street
Brookline, MA 02446-2776
Tel: 617-566-8171
Fax: 617-566-8158
www.tbzbrookline.org

**In case of emergency after office hours,
call 617-566-8171, x 5.**

Special Thanks To:

Reb Moshe Waldoks
Rav Claudia Kreiman
Priscilla W. Stein, Editor
Fran Adams, Co-President
Jonathan Klein, Co-President
David Breakstone
Rabbi Seth Castleman

Larry Diamond
Sherry Grossman
Rabbi Ebn Leader
Judy Lepor
Levine Chapels
Myra Musicant
Diane Richler

Marilyn Ross
Rabbi Sam Seicol
Enid Shulman
Rabbi Harold Silver
Molly Silver
Anne Waldoks
Jay Zagorsky

Thanks to:

Photos Credit: Geoff Stein Studio

Design/Layout: Rick Sands, Chris Dwyer of Sands Creative Group

In Times of Need

תוכן *Table of Contents*

Editor's Note		iv
About This Guide		v
Introduction		vi
1. <i>Bikkur Cholim</i> : Caring for the Sick	ביקור חולים	1
2. <i>Hakhana</i> : Thinking Ahead: Pre-Planning for End of Life	הכנה	5
3. <i>Gesisah</i> : Ending Life With Dignity	גסיסה	9
4. <i>Kavei Yesod</i> : Jewish Principles of Death and Mourning	קוי-יסוד	13
5. <i>Petira</i> : When Death Occurs	פטירה	17
6. <i>Nikhum Avaylim</i> : Comforting the Mourner	ניחום אבלים	23
7. <i>Mekorot</i> : Resources	מקורות	31
<i>Vidui</i>		31
Psalm 23		34
TBZ Funeral Packages		35
Local Funeral Homes		36
Cemeteries		36
<i>Kaddish</i>		37
<i>Kaddish L'Yachid</i> (When a <i>Minyan</i> is Not Present)		39
<i>Hakamat Matzevah</i> (Unveiling Ceremony)		40
Daily <i>Minyanim</i>		53
Further Reading		53
Websites		55
Bibliography		56

Editor's Note

When I first volunteered for the Bereavement Committee, I thought I was signing on to bring a meal or pay a condolence call to members who had a death in their family. Coming from a liberal, secular Jewish background, I had never heard of a *shiva minyan*, much less attended one. It wasn't that I hadn't experienced loss; my father (z'l) suffered a fatal heart attack over 30 years ago. It was that my family had lost touch with the many beautiful *mitzvot* (laws) and *minhagim* (customs) which have helped Jewish mourners for millennia.

Several years ago, I unexpectedly found myself co-chairing the Bereavement Committee when my predecessor could no longer serve. I was not prepared for the job, but many people, including Reb Moshe, Rav Claudia, Stuart Books, Larry Diamond, Jeralyn Ellowitz, Ronnie Levin, Bob Perlman, Marilyn Ross, Enid Shulman, Jane Siegel and Scott Tepper gently supported and directed me. And, even more, those who the Bereavement Committee served taught me the value of a living Judaism.

Last summer, when my father-in-law (z'l) passed away, I found myself on the other side of Bereavement. Thankfully, my family was able to see him through a "good death." Relying on the wisdom of our practices, we were on firm footing in knowing what to do, how to handle arrangements, and, most important, how to care for one another. The support we received from the community filled our hearts with comfort. My mother-in-law was grateful that so many joined us, and that we weren't alone during this difficult time as she had feared, given her age and stage in life. Because my father-in-law (z'l) had purchased cemetery plots many years prior to his death, we experienced firsthand the immense relief of being spared what would have been a wrenching task.

This year was my father's 33rd *yahrzeit*. Having buried my father-in-law six months earlier (both men were born the same year), I found myself newly awash in grief to an extent that I hadn't experienced in years. The cause of this sadness was a profound sorrow that I hadn't been able to honor my father (z'l) as we did my father-in-law (z'l). Our funeral last summer contained liberal elements, but this time, we were buttressed by our knowledge of Jewish tradition. In our time of loss, Jewish mourning customs were a bulwark of stability and steadiness. How I wish I could have leaned on my tradition when my father (z'l) abruptly died. How I wish I had honored him through a year's *kaddish*.

I have listened to your questions, taken them to heart, and responded in this booklet as best I can. Many of us need the basic facts and answers to questions that we may not even know we have.

I hope that you find the guidance you need in this book. I hope, even more, that it is a long time before you need it. But the most important thing to remember when reading this is that you belong to a community who cares about you, wants to help, and will show up when you need us.

Priscilla Wagner Stein
July 30, 2008

About This Guide

Some years back, a TBZ committee created a bereavement manual called *In Times of Need*. What you are looking at now is an expanded version of the first edition. This booklet will be posted on our website, and shared with other shuls who are interested in what we've done, particularly those shuls who, like us, participate in the JFCS Caring Community Resource Network.

This is a guidebook, a pragmatic compilation of sources and information on dealing with life's difficulties. It is a "how-to," hands on manual concentrating on illness, chronic care, death, and mourning.

The contents of this booklet are based on five principles:

1. All the information in this book was inspired either by a situation facing one of our members or a question posed by a member. This guide is highly personal to our congregation, even though while reading it, you may feel that it is general *tachlis* (practical, common sense) knowledge.
2. Our community is wonderful at responding to members in need, but often we just do what comes naturally.... one human to another. This book provides a Jewish basis and context through which we view and perform our *Hesed* work. It grounds us in our Judaism, both when we are facing challenges and when we are helping others.
3. Although we as a community, are generally very good at providing support to those in need, some of us have not yet become involved in TBZ *Hesed* work, either in asking for or offering help. Perhaps this is because of discomfort, a lack of knowledge about what is appropriate, or not knowing how to ask and/or reach out. We hope this booklet provides a framework on how to become involved, delineate boundaries, and generally ease comfort levels so as to encourage greater participation into TBZ's *Hesed* efforts.
4. Although this booklet lays out Jewish traditions, laws, and customs, its goal is to open conversations, not to be prescriptive. Throughout, we convey Judaism's traditions and encourage members to speak with Reb Moshe and Rav Claudia so as to find, with integrity, their own Jewish path. Judaism provides much comfort "in times of need," and our rabbis want to share with you the strength and meaningful support it offers to those who seek its wisdom.
5. Lastly, when Reb Moshe brought up the idea of updating this book, he said he wanted to warm it up. It is hard to warm up a manual, so our solution was to add notes from Reb Moshe and Rav Claudia in each chapter. We hope in this way to demonstrate a correlation between something as seemingly dry as setting up a pre-planned funeral package with the emotional impact on your loved ones resulting from that decision that, in fact, as rote as some of these actions may appear at first glance, they have the power to deeply enhance our spiritual processing of life's trials.

Priscilla Stein

Introduction

Jewish customs surrounding illness, death, and mourning are an accumulation of centuries of communal practices. They vary from region to region, age to age, and community to community. What we present in this guide is less prescriptive than descriptive; that is, we provide the normative customs that evolved in the Ashkenazic communities of central and eastern Europe and were brought by our ancestors to the United States. Over the last century, other customs, derived from our American experience, have also become “traditional.” ***There is no specific and singular way to mourn the loss of a loved one. We hope this guide will provide you with enough information to make choices that fit your emotional, intellectual, and spiritual states during a period of illness and/or loss.***

If there is one central message that we wish to convey, it is that we encourage all members of our community to reach out for help when needed, in turn allowing us the privilege of supporting you. During times of personal difficulty, it’s quite normal to feel that you don’t want to be a burden to others or that there is nothing that anyone can do to help. But, in fact, to be a community means that we share life together — all aspects of life.

If you are experiencing illness in your family or the imminent death of a loved one, the first step in getting support is to call the TBZ office and leave a message with instructions on how to reach you. Feel free to ask friends or family to call on your behalf. And, if you are a member of the congregation who knows of an illness or death within our community, please bring it to our attention. Remember, our tradition has the uncanny ability to provide emotional and practical support throughout all stages of life.

When we speak of *kaddish* in this booklet, we are referring to the mourners’ *kaddish* (*kaddish yatom*).

We, your rabbis, are available for you, but, if you do not tell us of situations you face, we may not know. Please understand that it is not unusual to feel lonely, disenfranchised, unable to pray, angry, sad, and, perhaps, confused when you are grieving. No matter how isolated you may feel, know that you are part of a caring community who wants to help.

We are here for you.

Reb Moshe
Rav Claudia

TBZ *Hesed* and Bereavement Committees

Building and nurturing a caring, conscious community is one of TBZ's primary goals. Caring for and visiting the sick, *bikkur cholim*, is a central part of this and a *mitzvah* of great importance. *Bikkur cholim* is one way of manifesting the Torah's message of "*ve'ahavta l'erayacha kamocho*," "love your neighbor as yourself."

Just as God visited Abraham when Abraham was healing from his circumcision, we are taught that we, too, should visit the sick whenever possible. Our Sages teach that each visitor takes away a bit of the sick person's pain and illness thereby providing a means of healing. While we may not be able to cure a person of his or her illness, we are able to create the spaciousness of mind and spirit to prevent a sick person's isolation and alienation from the community. This is what we understand as "healing."

Practical Tips for Visiting the Sick

- Some people prefer to keep their health issues private. If you know of a TBZ member who is experiencing illness, ask his or her permission to share the information with Reb Moshe and Rav Claudia. People who are sick can benefit from the support of our rabbis. Contact Bob or Jeralyn in the office with pertinent information so the rabbis can respond in a timely and sensitive fashion.
- Some people welcome visits from TBZ member they don't personally know; others do not. Check with the Hesed committee. Visiting provides an opportunity for each of us to participate in the healing process of all who make up our diverse and wonderful *shul* family.

Meditation

אל נא רפא נא לה

El na refa na lah

Please, God, bring healing.

Mi Sheberach Blessing

מי שברך אבותינו אברהם יצחק ויעקב שרה רבקה רחל ולאָה.

for a Female:

הוא יברך וירפא את החולה...
וישלח לה מהרה רפואה שלמה

for a Male:

הוא יברך וירפא את החולה...
וישלח לו מהרה רפואה שלמה

for all who are ill:

[ו]יברך וירפא את...[א]ת כל החולים בקהלתנו וישלח להם רפואה שלמה

רפואת הנפש, ורפואת הגוף. בתוך שאר חולי ישראל.
השתא בעגלא ובזמן קריב. ונאמר אמן:

Mi-Sheberakh Avoteinu Avraham, Yitzhak V'Ya'akov, Sarah,
Rivkah, Rachel V'Leah

For male:

Hu yevarekh V'yrapeh et hakholeh...
V'yishlach lo mehera refuah shlemah

For female:

Hu yevarekh V'yrapeh et hakhola...
V'yishlach lo mehera refuah shlemah

For those who are ill:

(V') yevarekh V'yrapeh et... (v') et kol haacholim b'kehilateinu V'yishlach
lahem refua shlema
Refuat hanefesh u'refuat haguf betoch sh'ear kholei Yisrael
Hashta Ba'agala uvizman kariv. Venomar Amen.

May God who blessed our ancestors, Abraham, Isaac, and Jacob, Sarah, Rebecca, Rachel, and Leah, bless the sick for whom we pray...

May the Holy One bestow healing of body and of spirit upon (them and) all the sick in our Community, and throughout the House of Israel.

May the One who was a Source of blessing for our ancestors bring blessings of healing upon (insert name/s), a healing of body and a healing of spirit. May those in whose care they are entrusted be gifted with wisdom and skill, and those who surround them be gifted with love and trust, openness and support in their care. And may the ones in need of healing be healed along with all those who are in need. Blessed are You, Source of healing.

- Call before visiting. Brief visits are better, and frequency depends on the sick person's wishes. If the person decides that he or she isn't up for the visit, don't feel badly, and, if possible, try again. Sometimes going with a friend helps the visit and conversation. If you are visiting at a hospital or nursing home and find that the person is out of the room, leave a note saying that you were sorry to have missed him or her. Reschedule, if possible.
- Showing up is in itself a wonderful gift of caring. Don't work too hard at achieving "the perfect visit." It's your presence that matters.
- Food is always helpful. Check to see if there are dietary and/or kosher restrictions. Either homemade or store bought food is always appreciated. Chicken soup has been said to work wonders for many. If possible, deliver food in containers that do not need to be returned; although perhaps not as "green" as we may ordinarily prefer, not having to keep track of dishes makes it much easier on the person who is receiving your meals.
- Sit close to the person you are visiting. Offer the gift of touch by holding the person's hand if doing so feels appropriate and comfortable. You may ask, "Would you like me to hold your hand?" Human touch can be very healing, and, too often, sick people are deprived of this essential contact.
- Allow times of silence when nobody is talking. If you feel anxious, you may rush to fill gaps in conversation. Instead of just talking to talk, try to remain openhearted and be present.
- Be sensitive to people's feelings about discussing their health. Some people are comfortable talking about their conditions, while others are not.
- Be a good listener, but don't try to be a therapist.
- Visiting someone doesn't obligate you to do personal care (e.g., tending to his or her physical needs).
- Do not help with tasks that you feel unqualified or uncomfortable performing.
- If you have time, it can be helpful to offer assistance with specific tasks like driving and shopping, or arranging for others to do so. Only offer to do something that you can fulfill.
- Keep conversations confidential.
- Share good news and avoid relating sad news. Try to make the visit positive and upbeat, but, most of all, supportive and caring.
- A smile and humor never hurt. It may be appropriate to read stories, listen to music, or pray together. Be sensitive to the needs and wishes of the person you are visiting.
- The *Mi Sheberach* is a prayer for healing of the body and soul. You may want to use it or you may offer your own spontaneous prayer or good wishes. Before reading or reciting a prayer, it is best to ask the person or his/her family if he, she, or they would like you to pray with them.

Healing Prayers

Mi Sheberach

(Words by Debbie Friedman; may be sung)

Mi Sheberach avoteinu
Mekor habrakha l'imoteinu
May the Source of strength
Who blessed the ones before us
Help us find the courage
To make our lives a blessing
And let us say: Amen
Mi Sheberach imoteinu
Mekor habrakha l'avoteinu
Bless those in need of healing with *refuah shleima*
The renewal of body,
The renewal of spirit,
And let us say: Amen



Prayer for Healing

Hear, my prayer *Adonai*, heed my plea for mercy.
In time of trouble I call You, for You will answer me.
When pain and illness are my companions,
let there be room in my heart for strength.
When the days and nights are filled with darkness,
let the light of courage find its place.
Help me endure the suffering and dissolve the fear;
renew within me the calm spirit of trust and peace.
Baruch Atah Adonai, Ro-fei HaCholim
We praise you, *Adonai*, Healer of the Sick.

Medical Appointments

Driving someone to a medical appointment can be of great help. If the person so wishes, and you feel comfortable, escort him or her into the consultation room with the doctor or medical staff and take notes. Consults can be stressful, and people may forget instructions or important questions they want to ask. Your notes can ensure that valuable information is understood and processed by the person you accompanied.

Visiting People With Chronic Illness

Visiting members of our community who have ongoing care needs is very important. Over time, their social visits may drop off as family and friends become busy with their own lives. The person needing chronic care may become in danger of isolation. Your visit, therefore, will be most appreciated and important.

In addition, before visiting, you might ask if you can help with some shopping or errands. If you wish, you may offer homemade or prepared food, but be sure to ask if there are any dietary or kosher restrictions.

Visiting Residents in Elder Care Facilities

Making “friendly visits” to residents in elder care facilities is another important and rewarding *mitzvah*. Many residents have little or no company and really appreciate companionship. Your visit may be as simple as sitting and chatting with a resident in his or her room or common area. Check the activity poster to see if there is something special going on that the resident might want to share with you. Enjoyable activities include recording an oral history, going through mail, reading a book (prose or poetry), writing holiday cards, looking at photographs, and/or discussing current events. Including a child or grandchild on a visit brings smiles to everyone. Intergenerational activity can be fun for children and the residents as long as children are educated prior to the visit as to what they may see at an elder care facility. Some facilities also encourage pet visits. You might want to check with the activity director.

Visiting Individuals With Dementia

Visiting people with dementia may be more challenging for you, but it is truly valuable and of great comfort to these individuals and their caregivers. Communication in such cases may be more difficult; be patient and understanding. When people struggle to articulate their thoughts, it may help to finish their sentence if you think you know what they are trying to say. Avoid challenging them about the accuracy of their memories. If necessary, simply change the subject. Face the person with whom you are speaking, speak slowly, and keep the conversation simple. It is better to announce or instruct rather than to ask a question that may be difficult for the person to answer. Instead of asking questions, try activities that may be less stressful and more enjoyable: take a walk, listen to music, or share refreshments.

Supporting the Caregiver

As time passes, it is the caregiver, in addition to the patient, who may need some relief. Ask how both the patient and the caregiver are getting along. If you can relieve the caregiver for an hour or more, you will be benefiting both the ailing individual and the caregiver. Encourage the caregiver to take a walk, meet friends or have a cup of coffee. Caregivers don't need to do something "important" to require relief. Some caregivers are more comfortable just staying home so be sensitive to their wishes.

Group Aliyah

TBZ offers an opportunity for an *aliyah* every Shabbat morning for those in need of healing, those wishing healing for others and those who are caregivers. The *Mi Sheberach* prayer follows the second blessing along with an opportunity to say the name of anyone who may benefit from prayers for recovery from illness. A person's name may be mentioned in either Hebrew or English. For the healing prayer we add the person's mother's name.

A Few Thoughts from Reb Moshe on Visiting the Sick

Few, if any of us, can avoid illness throughout our lives. In my family, for instance, we have unfortunately been involved with serious illness over the last few years. It is hard to describe how helpful it has been to us for friends and colleagues to offer their help during these trying times.

I know how uncomfortable it is for many people to encounter illness in themselves or their families, and I urge you to overcome whatever reticence you may feel in participating in the healing process of someone in your community. Even small gestures from people with whom we were not intimately involved served and serve to lift our spirits and sustain our resolve to get through whatever crisis we find ourselves in.

Many feel that being in contact with the ill will be somehow "catch-y" or contagious. This is rarely the case. My family continues to be grateful for the support we have received and feel blessed when we can provide support for others.

A Few Thoughts from Rav Claudia on Visiting the Sick

Perhaps one of the reasons why the *mitzvah* of *bikkur cholim* can be daunting is because it forces us to confront our vulnerabilities. Seeing someone in pain or need has the power to arouse and touch our deepest fears.

At the same time, visiting someone who's ill can be incredibly powerful for both you, the visitor, as well as for the person upon whom you are calling. Allow yourself to connect. If possible, after first asking permission, make physical contact. Touch his or her hand. Make the individual feel that YOU are there with him or her, really present in his or her moment of pain and need.

While it is undeniably true that *bikkur cholim* visits may be emotionally challenging, know that they carry great potential to heal, if not always the body, surely the spirit.



2 · Hakhana: Pre-Planning for End of Life

הכנה

“Three things Adonai has concealed from our people: the hour of death, the Day of Judgment, and the reward of good deeds.” — Midrash Hagadol

Topics To Consider While Healthy

Death does not respect age. We have no guarantee that the death of those whom we love will occur at the end of a long life. Death rarely happens at a “good,” “convenient,” or “expected” time. If someone in your family is terminally ill, we urge you to talk with that person about his or her thoughts, wishes, or questions. Conversely, if you are ill, it’s a great gift to share your wishes with those who are concerned about you.

Reb Moshe and Rav Claudia can help you prepare for these often difficult, sensitive conversations and decisions. Important topics to discuss and for which to make specific plans, as needed, include:

- Legal will
- Ethical will
- Living will
- Health care proxy or “detailed medical directive”
- Life support instructions
- DNR –a “Do Not Resuscitate” order for use by medical professionals
- Organ Donation
- Funeral arrangements
- Purchase of cemetery plot/s

(See Resources: Further Reading “Approaching Death,” Websites “For Those Interested in Issues of Preparing for Death,” TBZ Funeral Package.)

Only when we have thought through and planned in advance can we be assured that our own or our loved ones’ wishes will be respected and carried out. Plan ahead while you are healthy and lucid. Advance preparation makes decision-making easier during a health crisis; it can be invaluable in facilitating what is often referred to as “a good death.”

For Those Who Have Been Married More Than Once

If you have been married more than once, decide where and with whom you want to be buried. Even

if you do not purchase plots ahead of time, it is extremely important to give your family directions. You will be sparing them the anguish of speculating about your wishes and prevent dissension if family members disagree on a burial place.
(See Chapter 5 “With the Funeral Director.”)

For Those Who Are Not Married

If you are not married, let your family know where you want to be buried, particularly if there is a family plot in your hometown and you no longer live there. If no family remains, please let Reb Moshe or Rav Claudia know your wishes.



Funeral Plots at TBZ Cemetery

Choosing a grave can be hard on surviving relatives. Therefore, many people plan ahead to spare loved ones this job by acquiring funeral plots before the need arises.

TBZ is fortunate to have a cemetery section in the Baker Street Cemetery, 766 Baker Street, West Roxbury, MA 02132. The Baker Street Cemetery is close to TBZ, making it easy to visit. For directions, go to: **www.jcam.org**, and click under cemeteries → maps and directions → by name → Baker St. Jewish Cemeteries.

Baker Street has an old world, traditional feel. Our location fronts the road, section 22, the Independent Zvillers Cemetery. Look for the TBZ sign posted on the fence.

Important considerations when planning ahead are the number and location of plots. Some families choose to reserve lots together and/or provide for their children and their children's families. Talking with family members about their wishes is helpful.

Although Baker Street cemetery is more reasonably priced than most other local Jewish cemeteries, prices never go down; they only go up. Additionally, space is limited, and the Jewish Cemetery Association of Massachusetts (JCAM) projects that Baker Street Cemetery will be full in 2033 (25 years from the time this booklet was written). Acting sooner rather than later guarantees space and saves money.

While the idea of planning ahead may feel daunting, it is recommended that members arrange for their final resting place while still healthy. For survivors, making good decisions is not easy when suffering from an immediate loss. They find comfort in knowing that they are carrying out their loved one's wishes. Choosing ahead of time takes a great weight off the shoulders of those who have been left behind.

Contact JCAM at 617-244-6509 for further information.

(See *Resources: Cemeteries*.)

Matzevah/Headstones and Markers

Those who purchase burial lots may also wish to purchase their *matzevah* (headstone). JCAM will supply the names of reputable vendors who comply with their regulations. The advantage of acquiring a "live monument" (a monument for a person who is still living) is that survivors will not be burdened with the expense and will know that their loved one's marker is one that he or she chose. The "live" headstones or markers may be erected on the burial plot when purchased, and the date of death is filled in after death. Check with the cemetery or monument company to see if storage is possible if you prefer not to have a "live *matzevah*."

Depending on specific cemetery practices, the *matzevah* can be a headstone or a bronze marker. A headstone is upright and erect; a marker is a plaque flush to the ground. Most graves in the TBZ cemetery have headstones.

The wording of the inscription is left to the family, but most contain some, if not all, of the following information about the deceased:

- Hebrew name
- Names of father and mother
- Jewish date of death
- The dates of birth and death according to the secular calendar
- Identifying relationships, such as "mother and grandmother," "son and father," etc. Often words of endearment, such as "beloved" or "loving" are added.

It is also customary to inscribe the letters (ת) *tav*, (נ) *nun*, (צ) *tzadi*, (ב) *bet*, and (ה) *hei* on the *matzevah*. They are an abbreviation of the Hebrew phrase,

תְּהִי (נִשְׁמָתוֹ/נִשְׁמָתָהּ) צְרוּרָה בְּצִרּוֹר הַחַיִּים.

"*T'hi nishomato/nishmata) tzerurah bitzror hakhayim*"

"May his/her soul be bound up in the bonds of life".

תנצב"ה

Check with Reb Moshe or Rav Claudia if you need help with Hebrew (i.e., spelling, checking Hebrew dates, etc.) or in deciding what to include on a *matzevah*.

(See Chapter 5 "How to Determine Dates on a Jewish Calendar," Chapter 6 "Dedication of Matzevah (Unveiling), Resources: Hakamat Matzevah (Unveiling Ceremony), Websites: Jewish Calendar.)

Pre-planning For Out of Town Funerals

You may have relatives who live out of town, perhaps in another state, or your family may have plots in a cemetery out of town. In planning ahead for a funeral that is not local, check with your relatives to determine the following:

- Where do they want their funeral to be held?
- Do they have a relationship with a local rabbi?
- Are they affiliated with a local synagogue?
- Do they have a preference for a particular local funeral home?
- Do they own burial plots? If not, do they wish to be buried in a particular cemetery?

Get the names and contact information of the rabbi, synagogue, funeral home, and/or cemetery. Use the guidelines in this book to help you plan ahead for the funeral package, cemetery plot, and/or *matzevah*.

Generally speaking, the funeral home in the town where burial is to occur will be your best resource for making arrangements, including pre-planning. If you do not know a local funeral home and your family does not have a local rabbi with whom to consult, feel free to contact Reb Moshe, Rav Claudia, or the Bereavement Committee. They will direct you toward finding a funeral home and/or rabbi in your area.

You may need to plan for a family member who lives in one state and will be buried in another. Again, the

best resource in this situation (in which more than two locations may be involved: yours, the place of the funeral, the cemetery, and the place where your loved one presently resides) is to deal directly with the funeral home where the funeral will be held.

A final suggestion: if no family is left where your loved one resides, and burial plots have not been purchased, you may suggest that his or her funeral and burial take place here through TBZ. It may make sense for your relative's final resting place to be close to family members who will find comfort in visiting the cemetery.

(See Resources: *Local Funeral Homes*.)

A Few Thoughts from Reb Moshe on Pre-planning

I am terrible at pre-planning, so I know how hard this really is. On the other hand, I've witnessed so many families who were not prepared and realized that pre-planning could have made this terribly difficult time a lot easier. Whether we like to admit it or not, funeral homes are a business. Without any insinuations of impropriety, I have seen occasions when the absence of pre-planning or taking advantage of a *shul* package at a funeral home can double or triple the cost of a funeral. Like most things one needs immediately, planning a funeral at the last minute can come with a premium price.

I have also witnessed, in the absence of a pre-planned funeral, that family dynamics will oftentimes exacerbate the emotion of the situation, especially during stressful times.

I know that, in our highly mobile society, many of us do not know where we will spend our final years. The power of a family plot at a cemetery near where we spent most of our lives serves as an anchor that often brings the family together for many years following the death of a loved one.

A Few Thoughts from Rav Claudia on Pre-planning

Pre-planning can help your family in their most difficult times. It is often hard for relatives to make decisions as they try to figure out what their loved one would have wanted regarding funeral and burial arrangements. Further, in these moments of sadness and uncertainty, as decisions need to be made quickly, tensions and arguments may surface among family members. For that reason, whenever possible, pre-planning is a good idea for reducing distress and possible conflict among those who are left behind at a vulnerable time when they need each other most.



TBZ Faith Quilt
Hesed
Lovingkindness

3. *Gesirah: Ending Life With Dignity*

גסיסה

When a loved one is terminally ill, you may want and/or need support and assistance. The following suggestions may be helpful:

- Call your family members and friends to explain your needs.
- Call Bob or Jeralyn in the office to let Reb Moshe and Rav Claudia know of your situation.

Hospice Care

Hospice care may be considered at this time. Hospice is meant to help terminally ill patients and their families cope with the final days, weeks or months of life by providing appropriate medical care, emphasizing comfort and social services. The hospice philosophy recognizes that every person deserves to live out his or her life with respect and dignity, in an environment that promotes quality of life. Hospice focuses on the whole person – body, mind, and spirit – with an understanding that serious illness profoundly impacts not only the person who is facing imminent death, but his or her family and loved ones as well.

Typically, the patient is cared for at home, supported by a team that may include a doctor, nurse, social worker, home health aide, clergy member, and various counselors and therapists. In a growing movement called “open access,” services may go beyond traditional end-of-life care to include advanced medical treatment that may help patients live longer than expected and have a better quality of life.

Patients and families considering hospice care should ask which services specific programs provide. Reb Moshe and Rav Claudia, too, have information about local hospice programs and how to contact them. Some hospice programs have a Jewish chaplain on staff to offer pastoral care. If a program of interest to you does not have a Jewish chaplain, call the **Jewish Healing Connections** (781-647-5327), a division of Jewish Family and Children’s Service (JFCS) in Waltham. JFCS has skilled professionals on staff with whom to consult during illness, death, and bereavement.

Approaching Death

As death approaches, the Talmud teaches that the *Shekhinah*, or Divine Presence, stands at the head of the *goses*, the person who is dying. The Talmud teaches us that a dying person is to be considered a living person in all matters of the world.

Just as the *Shekhinah* stands present, *kavod ha-met* (respect for the dead) suggests that the dying person not be left alone. Therefore, according to Jewish tradition, it is a *mitzvah* to be with a loved one when he or she dies. Although the thought of witnessing death may seem difficult and frightening, it is in reality often a moving, poignant, and peaceful experience. Being surrounded by loved ones can help the dying individual to feel serene and deeply cared for.

Your speaking and caring touch may help one who is on his or her deathbed to feel comforted and not alone. Try to create a quiet atmosphere around the bedside of a dying person. Speak softly, express your love, and be alert in case the person wants to talk. Be a good listener. You may offer reassurance that it is okay to let go. At the same time, you and your family may also want to offer solace by emphasizing your recognition of the importance of going on with your lives, your capability of doing so, and your desire to continuously care for one another.

The capacity to cry is an essential part of human nature, and nothing to feel embarrassed about. Crying reduces tension. Individuals express emotion in many ways, and those who do not cry should not be judged as lacking feeling.

While one should, of course, try to mend breaches among family and friends long before facing one’s immediate demise, it is never too late for any of us, even on our deathbed, to reach out and try to bring closure and peace with friends and family who have been alienated.

When a family gathers together at the side of someone whose life is nearing completion, this time represents an opportunity for spiritual guidance and fulfillment.

Judaism offers especially beautiful prayers, appropriate for the situation, that can bring comfort and meaning at such a difficult time.

The Sh'ma is traditionally recited at the bedside of a dying person:

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

Shema Yisrael Adonai Eloheinu, Adonai Echad!
Hear, O Israel: Adonai is our God, Adonai is One

Baruch Shem K'vod Malchuto L'olam Va'ed
Blessed be God's Name whose Glorious Dominion
is Forever and Ever.

A family may also take solace in reciting Psalm 23.
(See Resources: Psalm 23.)

Some dying individuals prefer to be alone at the end; their wishes should always be respected. Others wish

to be with their families without the presence of professionals; these wishes should be respected as well.

During the last minutes of life, no one in the presence of the individual should leave, excepting those whose emotions are uncontrollable or those who are physically ill. It is a matter of greatest respect to watch over a person as s/he passes from this world to the next.

Halakha (Jewish Law) Regarding Organ Donation

Rabbis have concluded that respect for the dead does not preclude the donation of bodily organs to give life to another human being. Sustaining earthly life is a Jewish value as is honoring the dead. Therefore, it is *halakhically* permissible to make arrangements for organ donation. Reb Moshe and Rav Claudia suggest visiting the official website of Conservative Judaism at www.uscj.org/Organ_Donation5335.html for a more detailed explanation of the *halakha* pertaining to this issue.

A Few Thoughts from Reb Moshe on End of Life

Many of us are confused about what we believe in, particularly when it comes to the end of life and the hereafter. I often quip, "Since nobody has sent me a postcard, it's hard to know," and "When they do send a postcard, I'll be sure to call." I find it helpful to suggest to a person facing death to try to come up with what he or she would imagine his or her afterlife to be. Throughout history, our images of the afterlife are projections of our deep needs and desires. It can be helpful for the dying person to use the time he or she has left to consider his or her ideals. In doing so, he or she often comes to the realization that his or her good works have made a lasting contribution that will live on beyond their physical demise.

Aside from the scientific fact that our DNA is not destroyed and continues on forever and that we possess within ourselves remnants of our ancestors of long ago, our spirit, too, is never truly lost. The impact we have made on the lives of those who have been close to us and our ability to transmit our values and aspirations to those who come after us creates an afterlife that we might never have thought we actually believed in. The indomitable human spirit, according to our tradition, is never extinguished. That is why it is important as one approaches the end of life to try to articulate as best as possible what he or she has stood for and will always continue to stand for.

A Few Thoughts from Rav Claudia on End of Life

While we really don't know what will come after death, we all do know how it feels to lose someone close and long for his or her presence. Through our memories, our loved ones stay present in our lives: they remain alive.

I don't have much to say about the world to come. Hopefully our loved ones have returned to the Oneness of the Divine, the place we come from, a peaceful place. I can say that life doesn't end when our bodies die. Life is clearly much more than our physical existence.

Providing an opportunity for a person who is approaching death to say the *Vidui* and *Sh'ma* Israel is a deeply profound and meaningful experience. There is no *halakhic* requirement for a rabbi to administer the confessional prayer, but Reb Moshe and I are available if you want us with you, or your loved one, as death nears. A family member can help a dying person perform this *mitzvah*. If the individual cannot say it by him/herself, another person can say it for him/her.

The *Vidui* is the time where we help and support the dying person to be at peace with the unknown. It is a profound moment of acceptance. It can be a sad, confusing and painful point, sometimes providing relief if there has been a long sickness and agonizing process of decline.

In addition, discuss organ donation with our rabbis and/or a representative of specific organ donation programs. Talking with loved ones about their wishes is also important and helpful.

(See Chapter 2, “Topics to Consider While Healthy,” Resources: Websites “For Those Interested in Issues of Preparing for Death.”)

Viddui—Confessional Prayer Before Death

The traditional confessional prayer before death is called the *Viddui*. Be sure to call Reb Moshe or Rav Claudia while the dying person is still able to communicate.

Although lay people generally associate the act of confession with the Roman Catholic church, Judaism has written within it an important place for personal statements. The *Viddui* has provided comfort to the dying and their families for generations. Taken from the High Holidays, the public pronouncement of sins is more widely observed, but the lesser-known deathbed confessional, *Viddui*, is of equal, if not greater, power.

Rabbi Eliezer declared: “Repent one day before your death.” Whereupon his disciples asked: “How does one know which day that is?” “Exactly,” answered the sage. “For that reason, we ought to live our lives each day as though it were our last.”

Viddui reminds us that what really matters is our relationship with *Adonai* and with our fellow human beings, and not material possessions or accomplishments. It is a truly powerful message for everyone.

If the dying person is lucid and capable of conversation, the *Viddui* prayer provides an opportunity for creating a sense of closure. It is a final time to express deep feelings, wishes, and regrets. It allows those on their deathbed to make peace with God. Sometimes, the occasion of reciting the *Viddui* becomes a chance for the dying person to express his or her beliefs and doubts about the afterlife with the rabbis, an important conversation for those who desire it.

The *Viddui* concludes with an affirmation of Jewish religious faith and the recitation of the *Shema*. The

dying person may or may not wish to have family members present during the *Viddui*, and these wishes should be respected.

If it is not possible to reach a rabbi, a dying person may say *Viddui* to a family member, friend, or available witness. It is permissible to say *Viddui* on *Shabbat*.

If it is not possible for the dying person to say the entire *Viddui*, one may say, “Let my death be an atonement for my sins,” followed by the *Shema*.

If the dying person is not able to communicate, a rabbi, family member, friend or person who knows the prayer may say the *Viddui* in his or her stead.

(See Resources: *Viddui*.)

Afterlife

Judaism has many conceptions of the afterlife, and teaches that death is not the cessation of our existence. Rather, death is a transition from one state of being to another, moving from this world (*Olam Ha’ze*) to the world to come (*Olam Ha’ba*).

(See Resources: Further Reading “Afterlife.”)





TBZ Faith Quilt
Gerurah
Strength

Seven Principles

In Jewish tradition, seven principles pertain specifically to death.

1. Respect for the dead (Kavod Ha-Met)

Once death has occurred, respect is the essential element throughout the funeral preparations and funeral service itself. The body, as the vessel of the human spirit, is treated with great reverence. The body should be touched only with great care, as if the deceased were viewing the actions of the living as they prepare his or her body for burial. The custom of **shmira**, guarding until burial the person who has died, teaches that the body should not be left alone. **Tahara**, preparation of the body, is performed by the **Chevra Kadisha**.

(See Chapter 2 “TBZ Funeral Package,” Chapter 4 “Communal Responsibility and Support.”)

2. Reality of Death and Its Acceptance

Jewish mourning customs provide ways of helping the living deal with the finality of death. These practices include:

- Tearing an article of clothing (**keriah**), or cutting a symbolic ribbon before the funeral
- Being present at the interment (lowering of the casket into the ground), and

- Mourners’ participation in the burial by shoveling earth onto the casket.
(See Chapter 5 “The Funeral Service,” Chapter 6 “Guidelines for Mourners During Shiva,” “Sheloshim.”)

3. Equality and Simplicity

Traditional Jewish practices emphasize equality and simplicity. A **white shroud** and **plain pine coffin** signify that, in death, all are equal. **Tahara**, the ritual washing of the body, maintains this value of equality as it is offered to every Jew. **Tahara** also exemplifies Judaism’s deep respect for our physical dimension, the body, as the temple of the soul.

(See Chapter 2 “TBZ Funeral Package.”)

4. Communal Responsibility and Support

In the Jewish worldview, the entire community experiences a loss when any member dies. All are obligated to offer much needed support to any individual or family who has lost a loved one. The most important responsibilities of community include:

- **Shmira**, guarding the body from time of death until the funeral,
- Attending the funeral,
- Supporting the family during shiva (participating in **minyanim**, supplying needed food, offering help with domestic chores, etc.)

A Few Thoughts from Reb Moshe on Jewish Perspectives on Death

For many people, the idea of taking seven days out of their life for *shiva* seems impossible. In recent years, I’ve noticed *shiva* shrinking to the *shalosha* (three days). While we at TBZ make no judgments, I often wonder why we are so quick to want to return to our regular routines after the loss of a loved one. The rhythm of *shiva* provides a useful balance of “alone” time and community involvement. *Shiva* helps turn our homes into a *shtibl* (a little shul), a place to gather, both to offer praise and feel the pain of loss. Carving out time each day of *shiva* for communal visits and prayer services gives us an opportunity to share memories,

stories, and reminiscences of the life of the person who has left us in body, but not in spirit.

Doing a seven-day *shiva* does not mean that you will be inundated with visitors 24/7. Visiting hours may be announced so as not to interfere with family meals or personal time. I’ve noticed over the years, as well as experienced myself, the roller coaster of emotions that occur during *shiva* week, and it is not always obvious that we need at least seven days of our world stopping to fully absorb our new reality. While the rest of the world continues on and on and on, the *shiva* home demarcates our individual lives from the ongoing stream of life outside our doors.

(See Chapter 2 “TBZ Funeral Package,” Chapter 4 “Respect for the Dead,” “Reality of Death and Its Acceptance,” Chapter 5 “Before and During the Funeral,” Chapter 6 “Preparing the Home,” “Kaddish and Shiva Minyanim (‘Daily Prayer Services,’ ‘Community Participation in Shiva Minyanim,’ ‘Emails With the Subject Line’ Baruch Dayan HeEmet,) “Guidelines for Visitors in a House of Mourning.”)

5. Expression of Emotions — The Grief Cycle

Aninut, the period between death and burial, is the first phase of mourning. It is characterized by feelings of deep distress, disorientation, grief, and confusion.

The *shiva* period begins a ritual of mourning designed to ease the mourners’ return back into the active life of the community. Many *shiva* practices date back to biblical times. *Shiva* means “seven” in Hebrew. In Jewish tradition, the number seven has always symbolized the natural order, as in seven days of creation and seven days of the week. Thus, *shiva*, too, is the natural order of the first stage of mourning, which lasts for seven consecutive days

Between the eighth and thirtieth days (*sheloshim*), mourners find solace and support by leaving the house to recite daily *Kaddish* with the community. Mourners slowly rejoin society, recognizing that not enough time has passed to resume full, normal, social relations.

Yahrzeit, the anniversary of the death, is the end of the mourning period.

(See Chapter 5 “With the Rabbis,” “Before and During the Funeral,” “Beginning Shiva,” “Chapter 6 “Mourning Is Divided Into Four Distinct Periods,” “The Shiva Period,” “Emails with the Subject Line Baruch Dayan HeEmet,” “Guidelines for Mourners During Shiva,” “Kaddish and Shiva Minyanim (Daily Prayer Services),” “Concluding

Shiva,” “Sheloshim,” “Eleven Months Following the Funeral,” “Yizkor and Yahrzeit,” *Resources: Daily Minyanim*. Kaddish, Kaddish L’Yachid.)

6. Affirmations of Life

The Aramaic **Kaddish** prayer serves as a marker for transitions in all *tefillot* (services). This ancient prayer does not mention death. It is an exaltation of God and God’s presence in the world. *Kaddish*, literally meaning “sanctified,” serves as an affirmation of continuity and connection to the ongoing Source of life that permeates the universe. It is a magnificent statement of faith in God.

After being in use for more than 1000 years solely as a *tefilla* marker, *Kaddish* became associated with mourners, particularly those mourning for the loss of parents. At the moment of the supreme test of our beliefs, the tradition asks us to stand and proclaim our faith in God and our hope for *shelemut*, “completion” or “wholeness,” in a world that now feels terribly incomplete.

Perhaps influenced by medieval Christianity, Jewish lore came to describe a period of purgatory through which all souls pass on their way to eternal rest in *olam ha’ba*, the world to come. This twelve month long period is one of great agony for the soul as well as for the survivors of the deceased. The recitation of *Kaddish* came to serve the dual purpose of easing the soul’s journey toward eternal rest while also reconnecting the mourner to community and life. This association of saying *Kaddish* to alleviate the soul’s agony in purgatory is a result of the horrendous atrocities

A Few Thoughts from Rav Claudia on Jewish Perspectives on Death

From personal experience, I have found that our bereavement traditions are incredibly wise and provide an amazing structure to help us undergo a meaningful process of mourning.

Shiva gives us the framework to “be,” just to “be,” in our pain or confusion.

Shiva is not about hosting people, but about allowing ourselves to feel whatever we are feeling and to be contained thus by friends and community.

Sheloshim is a deliberate step toward connecting back to life, and so it continues throughout the year. We have eleven months to remind ourselves that, while losing a loved one is hard, time slowly brings us back to our routines and lives.

The community’s role is perhaps most central in this process. Friends and the community should help the mourner through this cycle, step by step, gently, remembering always that we must be present for those who are grieving in the place where they ARE, not where we think they should be. That said, tradition teaches us that friends also have an obligation to support and guide mourners as they move through the steps toward reconnecting to life.

perpetrated on the Jewish people during the Crusades, which began at the end of the eleventh century CE.

(See Chapter 6 “Kaddish and Shiva Minyanim (Daily Prayer Services),” “Community Participation in Shiva Minyanim.” Resources: Kaddish, Kaddish L’Yachid)

7. Remembrance (Zikaron)

Tradition sets aside times of formal opportunities during the year to remember the deceased. One occasion is the *yahrzeit*, the anniversary of the death, which is observed at home. *Yizkor* services are based on the communal calendar and take place in the synagogue.

The various ways we remember those who have died, the rituals that help us draw connections between our lives and theirs, shift as we grow over time. *Yizkor* and *yahrzeit* offer continuing opportunities to remember, confront, grieve, and integrate into our lives the memories of those we loved and love still. These rituals also help us to accept and come to terms with the reality of their disappearance from our daily lives. Death will never erase our precious memories of their beloved lives as we continue to carry them with us. (See Chapter 6 “Mourning is Divided Into Four Distinct Periods,” “Yizkor and Yahrzeit.”)

How to Determine Dates on a Jewish Calendar

www.hebcal.com

The image displays two overlapping screenshots of the Hebcal Jewish Calendar website. The left screenshot shows the homepage with a navigation bar containing links: Home, Calendar, Holidays, Date Converter, Shabbat Times, Torah Readings, About Hebcal, and Help. The main content area includes the title "Hebcal Jewish Calendar" and text describing the site's offerings, such as a free Custom Jewish calendar, Jewish holidays, and a Date Converter. The right screenshot shows the "Date Converter" tool, which displays the date "Wed, 9 February 2011 - 5th of Adar I, 5771" and the Hebrew date "ה' באדר א' תשע"א". It also includes a section for "Parashat Tetzaveh (in Diaspora)" and a "Date Converter" section with input fields for Gregorian and Hebrew dates.



Abraham buried Sarah, his wife, in the cave of the field of Machpelah, in the land of Canaan. And the field, and the cave that is therein, were made sure unto Abraham for a possession of a burying place by the children of Heth.

— Genesis 23:19-20

If a death is sudden and unexpected, and no pre-planning has been done, those closest to the deceased may be in a state of shock. They may not be able to think clearly. Even after a long illness, family and friends may not be psychologically prepared for the actual loss. They may be exhausted. They may not have planned for the reality that the person would die, and, therefore, may not be in the best condition to handle necessary arrangements. Often, one person, a friend or relative, mobilizes to be a family spokesperson. Whoever becomes this spokesperson should not make all the decisions without consulting the rest of the family. It is very important that the people closest to the deceased be involved in the decision-making process. It is also important to keep in mind the wishes of the deceased, if they are known.

At Time of Death

The eyes and the mouth of the deceased are closed, and a sheet drawn over the face. The body should not be touched except for his or her own honor (for example, straightening the body if it is in an awkward position).

When a person dies at home, a candle may be placed near the head of the deceased. (Hospitals do not permit candles.) The candle is symbolic of the human soul and of *Adonai's* eternal presence. "The human soul is the lamp of *Adonai*" (Proverbs 20:27). If death occurs on *Shabbat*, this should not be done.

Relatives and friends may ask forgiveness from the deceased for any harm they may have caused during his or her lifetime.

If the family wants to say a formal prayer after the person dies, Psalm 23 and the following may be said: (See Resources: Psalm 23)

Eloheinu velohei avoteinu v'imoteinu,

Our God and God of all who have gone before us,

Author of life and death,

We turn to You at this time of great grief.

We turn to You in trust and pray that

_____ be granted perfect rest in Your sheltering presence.

Much was left unfinished in his/her life, yet we know also the good that s/he tried to do. May the errors in his/her life be forgiven.

Adonai, Protector of the bereaved and the helpless, watch over this family/us. Provide us comfort from the pain we surely feel at this time.

Into Your hand is the spirit committed; redeem it,
O God of mercy and truth.

Adonai melech, Adonai malach, Adonai yimloch l'olam va'ed.

Adonai reigns; *Adonai* has reigned; *Adonai* will reign for ever and ever.

Shema Yisrael, Adonai Eloheinu, Adonai Echad.

Hear, O Israel: *Adonai* is our God, *Adonai* is One.

Baruch shem k'vod malchuto l'olam va'ed.

Blessed be God's name whose glorious dominion is for ever and ever.

Adonai natan v'Adonai lakach. Y'hi shem Adonai m'vorach.

Adonai gave and *Adonai* has taken away; blessed be the name of *Adonai*.

Baruch dayan ha'emet.

Blessed be the Judge of Truth.

With the Funeral Director

The role of the funeral director is to help you arrange the funeral. He or she will probably ask you to come to the funeral home reasonably soon after the death to make the necessary arrangements. If you or the deceased have made arrangements in advance, the director will assist you in implementing them. At the funeral home, you will need the following information about the deceased:

- Hebrew and English names
- Age and date of birth
- Place of birth
- Social security number

- Legal address
 - Veteran status (with discharge papers, especially if deceased received benefits)
 - Highest education level
 - Occupation
 - Parents' Hebrew and English names (including mother's maiden name)
 - Places of birth of the deceased's parents
 - If there is a burial plot and where it is located
 - As payment methods vary, bring both credit cards and checks
- (See Resources: "TBZ Funeral Package.")

At the Hospital

If a loved one dies in the hospital, the doctor may request that an **autopsy** be performed. You may wish to consult with Reb Moshe, Rav Claudia and/or family members before making this difficult decision. Simply let the hospital know that you need time to decide and will inform them as soon as you have an answer. Our tradition discourages autopsies unless the death is premature or suspicious. When autopsies are performed, special care is given toward preservation of the remains, which will be buried, if possible. Similarly, the issue of **organ donation** may arise; this topic has been addressed in Chapter 3.

(See Chapter 2 "Topics to Consider While Healthy," Chapter 3, "Jewish Halakha. (Law) Regarding Organ Donation," Resources: Websites "For Those Interested in Issues of Preparing for Death.")

With the Rabbis

Traditionally, **burial takes place as soon as possible after death**. When immediate relatives and/or the deceased live elsewhere, burial may be delayed. Talk to Reb Moshe, Rav Claudia and your funeral director if your circumstances require waiting several days before burial. If you do not know a local funeral home, Reb Moshe and Rav Claudia can make suggestions.

While Jewish law does not permit **embalming** or **cremation**, it is a reality that some members of the congregation will choose these for themselves or their loved ones. Please discuss this choice with the rabbis. (See Resources: *Local Funeral Homes.*)

Shmira is a Hebrew word that means "guarding." It is an ancient Jewish practice not to leave the body of the deceased unattended until the burial. While in ancient times the main intent of the practice was to guard the body from physical harm, it is now a way for the community to express respect and to take part in a gradual farewell from a loved person who lived among us. Rather than actually sitting by the body, our practice is to sit in the next room, and we try to make sure that at least one person is in that room around the clock until the burial. While doing *shmira*, it is appropriate to engage in activities of a reflective nature that help attune awareness to this moment of transition and farewell. These may include reading or chanting psalms (there will be a few copies of the book of Psalms in the room), singing quietly, reading other devotional or contemplative texts which you may bring, or just sitting in silent meditation.

For newspapers, you will need the following information:

- Spouse's name (including maiden name where applicable)
- Length of marriage
- Places where the deceased resided (immediate and past residences)

- Children's names and places of residence
- Names of parents, siblings, grandchildren, great-grandchildren, and other significant relations
- Military service if applicable
- Photograph (if desired)
- Names of papers in which family wants death notices to appear

Burials do not take place on *Shabbat*, *Rosh Hashanah*, *Yom Kippur*, *Shavuot*, and the first and last days of *Pesakh* and *Sukkot*.

If “pre-planning” was done, notify the funeral home where the grave is located. If prior arrangements have not been made, you may consider burying your loved one in the TBZ cemetery.

(See Chapter 2 “Funeral Plots at TBZ Cemetery.”)

If your loved one’s funeral is out of town and you are arranging it, work with a funeral home in the town where the ceremony will be held. Feel free to ask questions and talk with Reb Moshe or Rav Claudia about your needs. They will be happy to guide you in the proper direction.

(See Chapter 2 “Funeral Plots at TBZ Cemetery,” “Pre-planning for Out of Town Funerals.”)

Arrange a time before the funeral when Reb Moshe or Rav Claudia can visit with you and your family. They will review and explain the funeral service.

Reb Moshe or Rav Claudia will obtain information that will be helpful in planning the **eulogy**. Be prepared to consider whether members of your family or friends might speak at the funeral. Offer encouragement to those who want to eulogize the person who has died. Personal comments help those left behind to express their feelings as well as share with the community insights into the life of the deceased.

(See Chapter 5 “The Funeral Service.”)

If your family desires **pallbearers** to escort the coffin from the funeral to the hearse and from the hearse to the graveside, please ask those whom you want if they will oblige and let the funeral director know who they are. Usually sons, daughters, grandchildren, siblings, or other close family members and friends are chosen to honor the deceased in this way.

Having pallbearers can be meaningful. Typically, six to eight people are needed. If the family wishes the pallbearers to bear the casket themselves, funeral homes will often ask the family and pallbearers to sign a release freeing them from responsibility for any possible injury.

Reb Moshe or Rav Claudia will also advise you about the *shiva* period: when it begins and ends and the preparations you may wish to make in your home for this observance.

It is important to consider any additional help you may need from friends and other members of the community. The TBZ Bereavement Committee can help initiate contacts for you. Call the TBZ office to reach them.

(For information regarding traditional burial practices including *shmira* (guarding the body), *tahara* (washing and dressing of the body), *takhrikhim* (shroud), and *coffins*, see Chapter 2 “TBZ Funeral Package” Chapter 4 “Respect for the Dead,” “Communal Responsibility and Support.”)

Preparing the Home

Before mourners return from the cemetery, friends or members of the community prepare the mourner’s home by performing the following tasks:

- **A pitcher of water** and towels are placed outside the door to be used by those returning from the funeral. Water symbolizes a return to life and vitality, a spiritual cleansing after being close to death in the cemetery.
- Many Jews **cover the mirrors** in their home while sitting *shiva*. This custom, based on no specific law, has become a widespread practice. Covering mirrors is a reminder that, in the house of mourning, attention should not be on superficial matters but rather focused on the deeper meaning of life and death. (Tip: Instead of hanging fabric, some people take a bar of soap, like Ivory, and rub it across mirrors to obscure reflection. This is particularly useful when mirrors are mounted

flush to the wall or are very large. The soap may or may not need to be moistened first depending on how soft it is. It is easily removed with Windex or other household cleaners.)

- Friends or relatives who are not “officially” mourning provide the ***Se’udat Havra-ah***, meal of consolation. This should be a simple dairy meal. Traditionally, it includes bread or rolls, as the staff of life, and hardboiled eggs, lentils or other round food, which are symbolic of the cyclical nature of life. This meal is the second formal expression of consolation from the community, the first having been the aisle through which the mourners passed on leaving the cemetery. In providing this meal, friends move from the role of spectator to participant, from sentiment to service.
- Leave entry door unlocked during *shiva* hours. Post a sign asking visitors not to ring bell or knock.

A Few Thoughts from Reb Moshe on When Death Occurs

I remember how important it was for me to say a few words at my father and mother's funerals. When I meet with families to prepare the funerals of their loved ones, I encourage as many family members as possible to speak. I try to make it clear that their words need not be elegant eulogies of polished prose, but rather an expression of the heart. I recall a funeral where one of the grown children was developmentally challenged, and his short, but sweet, statement of how he would miss his mother's cooking and baking touched all of us who were present very deeply.

Many family members tell me that they are afraid of breaking down during the funeral and thus are hesitant to speak. Frankly, if you can't break down at a funeral, when can you? The fear of losing your composure should not be a reason not to say something of meaning at the funeral of a loved one.

The suggestion that you speak is especially important if I did not personally know the deceased. While I can do a credible job of summarizing your family's thoughts and statements, there is no way that I can meaningfully substitute the emotion of a family member and/or close friend. I am also pleased to read statements written by family members or friends if they themselves feel unable to do so.

Jewish tradition frowns on **embalming** unless required by state law, as when a body is moved to another state for burial. (Massachusetts does not require embalming.) Judaism views embalming as a violation of the sanctity of the body.

Our tradition recommends that the body not be prepared for **public viewing**. Family members may want to view the body privately before the coffin is closed, and this can be arranged. Family members who were unable to visit prior to death may also wish a private moment with their loved one before the casket is sealed.

When **married couples are buried next to one another**, the man traditionally is on the right and the woman on the left when viewed from the foot of the graves.

When a **person is not married or has been married more than once**, and has not left instructions where or with whom he or she wants his/

her final resting place to be, the decision is left to the family's discretion.
(See Chapter 2 "For Those Who Have Been Married More Than Once," "For Those Who Are Not Married.")

Rabbi's Services

Reb Moshe and Rav Claudia conduct funerals for TBZ members without charge. Families customarily make a contribution to the Rabbi's Discretionary Fund to acknowledge their appreciation of the rabbi's support during this time. Feel free to contact Bob in the office for advice about an appropriate (or typical) donation. Reb Moshe and Rav Claudia are willing to conduct funerals for relatives of TBZ members who will be buried locally. Be prepared for a fee associated with this service, which will be handled through the funeral home.

Before and During the Funeral

Many tasks need to be taken care of at the mourners' home. Notifying friends and relatives about the death

A Few Thoughts from Rav Claudia on When Death Occurs

I see my role as rabbi (or whoever officiates at a funeral) as that of a facilitator who offers the family an opportunity to celebrate the life of their beloved as well as to mourn, grieve, and weep for their loss.

As I have said before, Jewish tradition provides a means for us to get in touch with our emotions, allowing them to emerge, so that we can be present with our innermost feelings.

When I meet with a family to discuss details about the funeral, I make sure the meeting does not merely consist of the family providing me with information or anecdotes about the one who has died, but also about the family connecting to that person and processing their loss.

The funeral should not focus on "audience" needs but rather on the person who's no longer here, and our own feelings toward this person and the loss that's occurred. A funeral offers a time for personal reflection on our relationship with the person who has passed away and how we will remember and miss him or her.

provides them with a concrete opportunity to offer help. Divide up among several callers a list of friends, relatives, and co-workers, both your own and those of the person who has died, who would want to know about the death. Callers should communicate the time and place of the funeral and the hours and location of *shiva*. They may also provide directions to the funeral home, if necessary.

You may need help with transportation, food shopping and preparation, cleaning your house, preparing the house for *shiva*, and/or childcare. Callers should advise people who offer support of specific needs. Picking up people at the airport, assigning dinner preparation for specific nights, setting up the *shiva* table, preparing traditional foods, and bringing drinks, fruit, pastry, or paper goods are jobs that can be distributed among the community.

Tip: Clean-up will be much easier on those who are not familiar with the mourner's kitchen if someone brings plastic bags and/or food storage containers, tin foil, plastic wrap, and garbage bags.

Because the family will be away from the house at the time of the funeral, and public notification has been made of that fact, consider finding volunteers to stay in the house to deter trespassers.

It is very important for mourners to allow their community to reach out. Often, we keep tasks within the immediate family, and then we wonder why others didn't help us. Close friends and relatives can be useful in facilitating and enlisting help and support. The TBZ Bereavement Committee will also provide assistance. Call Bob or Jeralyn at the office to reach them .
(See Chapter 4 "Communal Responsibility and Support," Chapter 5 "With the Rabbis.")

Children Attending the Funeral

Children are mourners, too. If young children are involved, attempt to explain to them, as simply as possible, what has happened. Often we feel that concrete discussions are too difficult for children to comprehend, and yet, what they imagine may be even more frightening. Be factual with your children. Explain the ceremony and ritual to them so they feel a part of the mourning process. Encourage your children to express their grief, and include them as much as

possible in the funeral activities. Children need and want to be accepted as responsible members of the family. Reb Moshe and Rav Claudia are available to guide you in your children's participation.

The Funeral Service

A Jewish funeral service is a brief, simple service in which friends and relatives honor the deceased.

The funeral service typically begins with **keriah**, the tearing of a garment (a black ribbon is often used for this purpose), just before the service. *Keriah* is an outward expression of the brokenness and pain mourners feel.

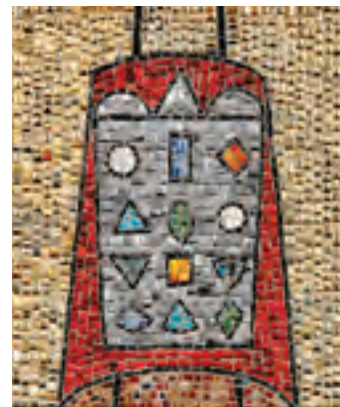
(See Chapter 4 "Reality of Death and Its Acceptance," Chapter 6 "Guidelines for Mourners During Shiva," "Sheloshim.")

The funeral ceremony consists primarily of Psalms, eulogies from friends, family, and/or the rabbi, and concludes with the memorial prayer, *El Mal'e Rachamim*. **Pallbearers** accompany the casket.
(See Chapter 5 "With the Rabbis.")

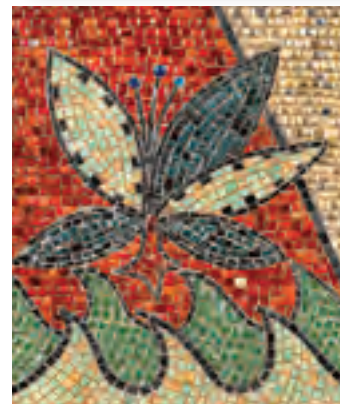
The **graveside service** consists of lowering the coffin, and, if possible, covering the coffin with earth by all who are present. Each person customarily holds the shovel's face flipped over for the first lifting of dirt onto the casket to symbolize that he or she is not anxious to complete this task quickly, that it is different from other shoveling, and that there is a discomfort and awkwardness in this process/reality. The family begins the process of burial. When each person finishes, he or she stands the shovel up in the remaining mound rather than handing it to the next person as a way of showing deliberate hesitation. When the coffin is covered, mourners recite the burial *Kaddish*. To conclude, those attending the funeral form two rows facing each other, creating an aisle through which the mourners pass as they leave the graveside. This is the formal beginning of the consolation process. The aisle is a silent tribute, an eloquent testimony that people share the pain of their neighbor's anguish.

Beginning Shiva

After the funeral, mourners return to the home where the family is observing *shiva*.
(See Chapter 5 "Before and During the Funeral," Chapter 6 "Mourning Is Divided Into Four Distinct Periods," "The Shiva Period," "Guidelines for Mourners During Shiva," "Concluding Shiva.")



Joy for My Sorrow



Open unto me
Joy for my sorrow
Comfort for my pain
Healing for my hurting
Love for my hate
Wisdom for my confusion
Calm for my impatience
Courage for my fears
Compassion for my coldness
Direction for my wandering
Faith for my doubt
Light for my darkness
Yourself for myself
Yah Adonai open unto me!
Reb Zalman Schachter-Shalomi

6 • *Nikkum Araylim:* *Comforting the Mourner*

ניחום אבלים

Ibn Zabara, a medieval Jewish thinker, commenting on the strong structure and psychologically sensitive process of mourning in the Jewish tradition, says, “Whatever God creates is small at the beginning and then grows big, except for mourning which is big at the beginning and then grows small.”

Who Sits Shiva

Those designated by Jewish law to sit *shiva* are: father, mother, brother, sister, son, daughter and spouse. Others may do so if they desire.

Traditionally, families sit *shiva* for infants only when the baby is at least 30 days old, perhaps due to the high rates of infant mortality in pre-modern times.

Traditionally, those who have reached *Bar* or *Bat Mitzvah* age are required to sit *shiva*; those who are younger may sit if they desire.

Members of our congregation who are Jews by choice have wondered how to observe Jewish mourning principles for relatives who are not Jewish. While it is not *halakhically* required to sit *shiva* or say *kaddish* for non-Jewish relatives, many Jews by choice choose to do so to help themselves through the process of mourning.

Mourning Is Divided Into Four Distinct Periods:

- **Aninut** (period between death and the funeral)
- **Shiva** (seven days commencing the day of the funeral)
- **Sheloshim** (first thirty days following the funeral including the *shiva* week)
- **Yahrzeit** (anniversary of the date of death according to the Hebrew calendar).

Each stage of mourning contains its own group of rituals that guide the behavior of mourners. The phases and rituals are designed to provide mourners with the necessary time to ease the intensity of the pain associated with the loss.

(See Chapter 4 “Expression of Emotions – The Grief Cycle,” “Remembrance (Zikaron),” Chapter 5 “With the Rabbis,” “Before and During the Funeral,” “Beginning Shiva,” Chapter 6 “The Shiva Period,” “Guidelines for Mourners During Shiva,” “Kaddish and Shiva Minyanim (Daily Prayer Services),” “Concluding Shiva,” “Sheloshim,” “Eleven Months Following Funeral,” “Yizkor and Yahrzeit,” Resources: Daily Minyanim.)

Aninut

The time period of deep distress commencing from the moment of death to burial is known as *aninut*, or “tenderness.” A mourner in this stage of grief is called an *onen*. Only immediate family members are considered *onenim*, those who are disoriented and overwhelmed by death. Yet, the *onenim*, in their delicate states, must make detailed arrangements with the funeral home, rabbi, and family members. This is why calling on members of the community for help is vital at this time. Traditionally, no “comforting,” including visits, is extended during this period.

(See Chapter 4 “Communal Responsibility and Support,” Chapter 5 “Before and During the Funeral,” “Preparing the Home,” Resources: TBZ Funeral Package.)

The Shiva Period

(See Chapter 4 “Expression of Emotions – The Grief Cycle,” “The Affirmations of Life,” Chapter 5 “With the Rabbis,” “Before and During the Funeral,” “Preparing the Home,” “Beginning Shiva,” Chapter 6 “Mourning Is Divided Into Four Distinct Periods,” “Guidelines for Mourners During Shiva,” “Kaddish and Shiva Minyanim (Daily Prayer Services),” “Concluding Shiva,” Resources: Daily Minyanim.)

Shiva refers to the phase of mourning beginning immediately after burial and that day is counted as the first day. *Shiva* is traditionally observed for seven consecutive days, even though the first and last days are not a full 24 hours. Although *Shabbat* counts as one of the seven days, the laws of *shiva* are not observed during it. *Shiva* concludes one hour into the seventh day following burial.

If a person is buried within a week before *Rosh Hashana*, *Yom Kippur*, *Pesakh*, *Shavuot*, or *Sukkot*, *shiva* is suspended when the holiday begins. Even if *shiva* is curtailed by a holiday, you may wish to designate

time to receive visitors. Jewish law permits burial on the second day of *Pesakh*, *Shavuot*, or *Sukkot*, but *shiva* observance will begin only after the holiday's conclusion.

As stated previously, this information is being presented to help you make informed, appropriate choices and adjustments in your personal bereavement observance. Feel free to speak with Reb Moshe and Rav Claudia for further guidance.

Guidelines for Mourners During Shiva

(See Chapter 5 "With the Rabbis," "Before and During the Funeral," "Beginning Shiva," Chapter 6 "Mourning Is Divided Into Four Distinct Periods," "The Shiva Period," "Kaddish and Shiva Minyanim (Daily Prayer Services)," "Concluding Shiva," Resources: Daily Minyanim.)

Jewish tradition invites those who go to the house of mourning after attending the funeral to **wash their hands** before entering. No blessing accompanies this ritual. It is customary to place the pitcher directly on the table after use instead of handing it to the next person. This signifies our hope that such a tragedy should not transfer from person to person.

A **memorial candle**, supplied by the funeral home, is kept burning during the entire *shiva* period and is lit upon returning home from the funeral. If possible, the candle should be placed on an eastern wall so as to orient participants in the *shiva minyanim* toward the proper direction for prayer. While no special prayer traditionally accompanies the lighting of the candle, the contemporary option on this page may be said, if desired.

Mourners then share in the **Se'udat Havra-ah, the meal of consolation**. This meal is a reminder that life goes on.

Mourners generally remain in their homes during the weekdays of *shiva*, but may go out to attend **Shabbat** services on Friday evening and Saturday morning. On **Shabbat, the keri'ah ribbon is not worn**.

Mourners who attend Friday evening services during shiva may choose to refrain from entering the sanctuary until the singing of *L'cha Dodi* is complete. Particularly at TBZ, our Friday night services are

A Meditation Before the Shiva Candle

Eternal God, reverently I stand before this memorial light,
As I mourn the death of my beloved.

From the depths I call out in grief,
Grant me strength in the midst of sorrow.

Help me to bear my burdens, even my anger and despair,
Knowing that You will not abandon those who truly seek You.

The sharp stinging pain which death has inflicted,
Has been softened at times by kind words and caring deeds.

But the wound is still raw; grief overwhelms me.
Sustain me, *Adonai*, in moments of doubt and anguish.

Help me to forgive any hurts I may have suffered;
Help me to forgive myself for any hurts I may have inflicted.

I thank you, *Adonai*, for the gift of memory,
Which enables me to hold my dear (insert name)
forever in my heart.

Reminded of life's transience, may I use each day wisely,
Living with compassion, generosity, and integrity.

Thus will I honor the memory of my departed,
Who will continue to be a source of blessing.

(A private meditation may be offered here)

**Upon arrival and departure in a *Shiva* house,
visitors traditionally express the following
sentiment to the mourner:**

הַמָּקוֹם יְנַחֵם אֶתְכֶם בְּתוֹךְ
שְׂאֵר אֲבֵלֵי צִיּוֹן וִירוּשָׁלַיִם

"*Hamakom Yinachem Otakh (f)/Otkha (m)*
/ Etkhem (plural)
Betokh She'ar Avalay Tzion, V'Yerushalayim"

"May you be comforted among the mourners of
Zion and Jerusalem"

The term *hamakom*, the 'space' or the 'place' is one of God's many names. It refers to the spaciousness we wish mourners to achieve as time passes. There is no intellectual way of dealing with the emotional dimension of grief. The hope is that time and space will permit healing.

very joyful, and mourners are not in a joyful mood. Mourners are then greeted before the singing of Psalm 92. If you wish to observe this custom, a *shul* member will sit with you outside the sanctuary and accompany you inside at the proper time. Whether or not you participate in this tradition is a matter of individual choice and comfort level.

Traditionally, **members of the community do not greet mourners with expressions of sympathy or references to a mourner's loss on *Shabbat***. *Shabbat* is a respite from the mourning period. The customary greeting of "*Shabbat shalom*," which signifies a wish that the mourner feel peaceful and whole, even in the midst of loss, is a reminder that hope and healing will eventually occur. The community as a whole, however, will offer condolences before Psalm 92, and the rabbi will announce the loss before *Kaddish* is recited.

Jewish law (*halakha*) supports the idea of concentrating the mourner's mind on his or her loss, not on his or her personal appearance or comfort. During the *shiva* period, mourners traditionally do not work, wear leather shoes, or engage in intimate relations. Men do not shave, and both men and women do not cut their hair. Bathing is for hygienic purposes only, not for pleasure. Wearing cosmetics and/or fragrances is not advised. (The *Yom Kippur* restrictions are based on the mourning customs of *shiva*.)

Mourners traditionally do not sit in comfortable chairs. Sitting on low stools during *shiva* is a way in which mourners deprive themselves of luxury. In the ancient near east, sitting on floors was a common sign of mourning, a modest way of externalizing the depths of one's sorrow. TBZ owns ***shiva chairs*** (chairs that are low to the ground), which members may borrow. *Shiva* stools or chairs can also be supplied by the funeral home.

Not everybody observes every custom. Please talk with Reb Moshe and Rav Claudia to determine what is right for you.

Kaddish and Shiva Minyanim (Daily Prayer Services)

(See Chapter 4, "The Affirmations of Life," Resources: Daily Minyanim)

Kaddish is the Jewish prayer for the dead and is the primary obligation of all Jewish mourners. For some mourners, *Kaddish* sounds like a mantra and becomes meditative through the repetition of the words and their sounds. *Kaddish* speaks directly to the mourner, "Choose life and turn away from death." For centuries, the recitation of the mourner's *Kaddish* has helped console and heal Jewish mourners.

Mourners recite *Kaddish* throughout the mourning cycle. Traditionally, *Kaddish* is recited three times daily and only in the context of a *minyan* of ten Jewish adults. Please consult with Reb Moshe and Rav Claudia to determine what will be the best practice for you.

Whenever possible and desired, the Bereavement Committee will provide a *minkha/maariv* service at your home each day of *shiva*. The Committee supplies leaders and helps to gather the *minyan*. If the mourner is able and wishes to leave the service, s/he may do so. If it is not possible to assemble a *minyan*, you may leave the house to attend a prayer service elsewhere. TBZ does not yet have its own daily *minyan*. If it is not possible to assemble a *minyan* or get to a synagogue we suggest using *Kaddish L'Yachid*.

(See Resources: *Kaddish L'Yachid*)

Different traditions exist concerning who stands during *Kaddish*. In some synagogues, the entire congregation rises for *Kaddish*. In other congregations, only those who are in mourning or have a *Yahrzeit* stand. At TBZ, anyone may stand, particularly if they wish to say *Kaddish* for those souls who have no one to do it for them, for example, victims of the *Shoah*.

Community Participation in Shiva Minyanim

Our difficulty in accepting death as a natural part of life often comes to the fore when we are faced with making a condolence call. Whatever our personal apprehensions, we are granted an opportunity in making a *shiva* visit to comfort a member of our community. Whether he or she is a close friend or passing acquaintance, the *mitzvah* of *nikhum avaylim*, consoling the mourner, is ancient and basic to Judaism.

The idea of paying a *shiva* call to someone you don't know well or have never met may feel uncomfortable or intrusive, the most awkward possible time to introduce yourself. Yet it is precisely at this point when a visit is most important. The mourner, having lost a loved one, feels disconnected and disoriented. When you arrive to help complete a *minyan*, thereby enabling a mourner to say *Kaddish*, you provide a connection to the TBZ community. Your visit will be truly appreciated and welcome.

(See Chapter 4, "Communal Responsibility and Support," "The Affirmations of Life" Chapter 6 "Kaddish and Shiva Minyanim (Daily Prayer Services)," Resources: Kaddish, Kaddish L'Yachid.)

Guidelines for Visitors in a House of Mourning

Far too often, *shiva* visits devolve into "cocktail parties." While gathering in a house of mourning certainly includes a "social" dimension, the purpose is not to engage in idle chitchat. We at TBZ comfort those who are mourners with a *shiva minyan tefila* during visiting hours in order to give mourners an opportunity to say "*kaddish*."

There is a simple etiquette for a *shiva* visit. As King Solomon tells us in Proverbs, "Do not be joyful among mourners." Do not try to distract a person from his or her loss, but rather talk about the person who has passed away. For those who knew the person who has died, *shiva* is a time for reminiscing, sharing stories and memories of the departed. For those who did not

know the person who has died, this is an opportunity to learn more about his or her life. Encourage attention on the life of the person who has died by displaying photos or mementoes of the deceased.

Shiva etiquette asks that visitors sit near the mourner and only engage in conversation when the mourner initiates it. When making condolence calls, offer no words of greeting—neither of welcome or farewell. Allow mourners to set the tone of conversation. Allow mourners to express their feelings. Do not try to solve the problems and fears of the grief-stricken. Be an open listener. Listen attentively, not casually. Silence is best unless the mourner wants to talk. Do not dwell on your own mourning experiences. Remind mourners, whenever possible, that their feelings are normal reactions. Encourage their self-reliance and offer positive feedback on their successful coping or small victories in the progress of their bereavement. Do not offer gratuitous psychological advice. Do not assure mourners that others have suffered similar tragedies or worse fates, as if they should be less despairing. "It could have been worse" is cold consolation.

It is not up to us as comforters to remind mourners of their religious duties. For instance, we should not urge a mourner to sit on the *shiva* chair since our innocent remark may imply to the mourner that he or she is behaving improperly.

Mourners should not feel the need to act as hosts nor to greet people or to entertain them; supporters of the mourners should take on the "host" duties as well as other household needs. Comforters should be especially alert to signals that it's time to leave.

It is customary for the community to provide meals during the *shiva* period.

Respect the *shiva* schedule the family has designated.

If you have been through a personal grief and the

E-mails with the subject line *Baruch Dayan HaEmet*

("Blessed is the True Judge") indicate that either a TBZ member or a member's loved one has died. Pay attention to these e-mails as they provide important information on the *shiva* and *minyanim*.

Please reply to them. If you receive a call from a congregation member requesting your attendance at a *minyan*, respond promptly so you can be counted, and counted on, to attend. The more each of us practices the *mitzvah* of showing up, the stronger our community becomes.

mourner asks how you felt, share your experience. Mourners often take comfort in hearing that others have had similar feelings.

Shiva conversations may be emotional. Allow mourners to talk, as they need to talk. Some may express remorse or speak of things they should have done to prevent the death. Simply listen and reassure. Acknowledge that you hear their feelings. Emotions are transitory and can change, but, at the moment, this is how the mourner feels, and your role is to listen. Your presence, acknowledgment, and attention provide comfort and reassurance.

(See Chapter 4 “Reality of Death and Its Acceptance,” “Communal Responsibility and Support,” Chapter 5 “Before and During the Funeral,” Chapter 6 “Kaddish and Shiva Minyanim (Daily Prayer Services),” “Community Participation in Shiva Minyanim.”)

Concluding Shiva

Customarily, after the first hour on the seventh day of *shiva*, friends accompany the mourner(s) for a walk around the block as a first step toward returning to everyday life. As with the lighting of the memorial candle, no traditional prayer accompanies the act of completing *shiva*. Those who wish to acknowledge this ending, however, may use the contemporary selection included here.

The period between the end of *shiva* and *sheloshim* is very delicate. The amount of support the individual and/or family receives diminishes dramatically. It is important for the community to maintain contact with the mourner(s) through invitations for meals, attending services together, reaching out in companionship, and in other ways that feel appropriate.

Sheloshim

Sheloshim, meaning thirty, is the thirty-day period immediately following burial. During *sheloshim*, tradition requires mourners to recite *Kaddish* daily. According to Jewish law, *sheloshim* completes the ritual mourning period for all relatives except for one’s parents. (Recitation of *Kaddish* continues for eleven months on the loss of one’s parents.) Many people, however, take upon themselves the saying of *Kaddish* for all loved ones, not just parents, beyond *sheloshim* (the required period of time), but for no longer than eleven months.

Meditation on Rising From Shiva

Eternal God, who heals the broken-hearted
and brings light to homes darkened by grief,

I thank You for the strength You have given me
in this time of sorrow.

I am grateful, too, for loved ones
and friends who have shared my grief and
sought to bring me solace.

As I now prepare to resume my daily tasks,
help me to bear my grief without bitterness
and to rise above discouragement.

Be with me in times of loneliness; grant me hope
in times of despair, and, in times of pain,
patience to wait for healing.

Teach me to honor my departed by facing
the future with confidence, and to find consolation
by reaching out to others.

Help me to give to all who are dear to me
the love which I can no longer give to the
loved one I mourn.

May the lessons I learned in the presence of death
guide my actions in the days ahead.

May I honor the memory of my loved one
by performing acts of kindness, of charity, and of love.

May I ever keep sacred the memory of my beloved, whose
soul is now united with You, O Source of all life and healing.

In the difficult days that lie ahead, may I be privileged
to witness the fulfillment of the promise which
the prophet spoke in your name:

“Your sun shall no more go down,
Nor shall your moon wane;
For *Adonai* shall be your everlasting light,
And the days of your mourning shall be ended.”
Isaiah 60:20

After *shiva*, mourners are encouraged to return to their normal routines as much as possible. Work and responsibility for family care are resumed. Men who stopped shaving during the *shiva* period may continue to refrain from caring for their beard during *sheloshim* unless their livelihood demands shaving. Some mourners stop wearing the *keriah* (the black ribbon) or their torn garment after *shiva*, while others continue wearing it throughout *sheloshim*. This is a matter of personal choice. Mourners traditionally refrain from participating in normal social activities during *sheloshim*, such as attending movies, theater, concerts, parties, or weddings.

At the end of *sheloshim*, to acknowledge the passage of time, some choose to sponsor a *shiur* (study session) in memory of their loved one. Talk to Reb Moshe or Rav Claudia if you would like to do this.

If you have observed *shiva* out of town, you may wish to use *sheloshim* as a time to gather local friends and relatives for a memorial service and/or *shiur* (study session) to mark your loss within the community. You may also conduct a *minyan* service at your home to say *Kaddish* at any time, in order to give the community an opportunity to pay their respects. At this time, you may share memories and reminiscences about your loved one and/or read the eulogy. Reb Moshe, Rav Claudia, and/or the Bereavement Committee can assist you in setting this up.

As *sheloshim* concludes, you may want go up to the Torah for an *aliyah*, a signal of your re-entry into the community. If you would like this honor, please let Reb Moshe or Rav Claudia know. Call Bob or Jeralyn in the office the week before to ensure that the rabbis are aware of your wish to mark the occasion. The *Shabbat* on which to observe this custom is the *Shabbat* following the last day of *sheloshim*.

(Chapter 4 “Expression of Emotions – The Grief Cycle,” Chapter 6 “Mourning Is Divided Into Four Distinct Periods,” “Guidelines for Mourners During Shiva,” Resources: Daily Minyanim. Kaddish, Kaddish L’Yachid.)

Eleven Months Following the Funeral

It is customary for those who have lost a parent to say *Kaddish* daily for eleven months (Jewish calendar) following burial. Many mourners choose to continue reciting *Kaddish* and observe mourning rituals for all relatives. Those who have refrained from participating in social activities during *sheloshim* may choose to continue doing so for eleven months after losing a parent or close relative. Jewish mourning rites always end at eleven months to encourage mourners to move forward and once again participate fully in life. These customs do not exist to provoke guilt, but rather to give the mourner an opportunity to work through the grief cycle that follows the loss of a loved one. Consult with Reb Moshe or Rav Claudia about what is right for you.

(See Chapter 4 “The Affirmations of Life,” Chapter 6 “Mourning Is

A Few Thoughts from Reb Moshe on Mourning

There is no proper way to mourn. We are lucky to possess the accumulated wisdom of the ages that has been passed on to us. These time-tested customs are uncannily astute in their psychological depth. Jewish mourning practices acknowledge the need for support and community at the time of initial loss. The *shiva* period permits us to see our world as stopping because of our loss. It provides a protective bubble, or cocoon, if you will, that says no matter what’s going on in the world around us, our world must stop for at least this short period of time.

The community of visitors and supporters fills our need for acknowledgment of loss during the *shiva* period. Visitors to a *shiva* home make a statement that they are willing to give their precious time to acknowledge the depth of loss each of us feels when we lose someone who is dear to us. I am often told by mourners of how moved they were to have their homes become

gathering places for prayer and reflection. These mourners tell me that it provided them with a sense of belonging to a community that was not only eager to share their joys but also their sorrows.

The *mitzvah* of *nikhum avaylim*, comforting the mourner, is really something we also do for ourselves. By acknowledging our capacity to offer a sense of stability amidst turmoil, we strengthen ourselves in our roles as responsible, compassionate human beings. All too often, our lives are so rushed that we are grateful for these moments when we can offer something of ourselves, the intangible spirit that has yet to be quantified into material offerings.

No one has beaten the *Malach haMavet* (Angel of Death) yet, as far as we know. But one thing is certain: our tradition’s sophisticated way of mourning has been and will continue to be one of our great contributions to humanity.

Divided Into Four Distinct Periods,” “Kaddish and Shiva Minyanim (Daily Prayer Services),” “Sheloshim,” Resources: Kaddish, Kaddish L’Yachid, Hakamat Matzevah (Unveiling Ceremony), Websites: “Jewish Calendar.”)

Dedication of Matzevah (Unveiling)

Sometime during the first year after a death, family members have a graveside service to mark the place of burial. At this time, the *matzevah*, or headstone, is uncovered. The service for the setting of a headstone or plaque is important in establishing the gravesite as a place for the gathering of family and friends for years to come.

The ceremony can be held anytime after *sheloshim*, but is often just before the first *yahrzeit*. The unveiling may be more painful than the funeral because survivors may be less numb to their loss and its finality.

An unveiling service is not a second funeral. Rather, the service is a vehicle for affirming respect for the memory of the deceased as well as another opportunity for friends and family to gather to share memories and comfort one another. The service typically includes Psalms and readings. *El Mal’e Rachamim* and *Kaddish* are recited. Small stones are placed on the *matzevah* as visitors leave, a sign of their having visited.

(See chapter 2, “Headstones and Markers/Matzevah,” Resources: Hakamat Matzevah (Unveiling Ceremony).

Information on how to conduct an unveiling ceremony is included in the Resources section of this manual.

Visiting the Cemetery

The grave may be visited anytime after *sheloshim* except on *Shabbat*, the festivals of *Pesakh*, *Shavuot*, *Sukkot*, and the High Holidays (*Rosh HaShana* and *Yom Kippur*). Tradition suggests that visiting the grave before *sheloshim* is too raw an experience for those who are grieving. It is customary to visit the graves of loved ones on their *Yahrzeits* (anniversaries of the death) and in the month of *Elul*, which precedes *Rosh Hashanah*.

At the time of the unveiling and during subsequent visits to the cemetery, those paying respect to the deceased traditionally leave small stones on the gravestone. This custom arose from a practice in biblical times when family members and friends would rebuild the marker on graves when visiting the final resting places of loved ones. At that time, piles of stones marked graves. Rebuilding the marker acknowledged upkeep of the burial site, a demonstration of love and honor. Today, placing a small stone continues to be a sign of love and remembrance. It is not customary to leave flowers at a Jewish grave.

Yizkor and Yahrzeit

Proverbs 10: 7 tells us, “The memory of the righteous shall be for a blessing.” Therefore, observance of their *yahrzeits* and participation in *Yizkor* services continues throughout the lives of all surviving relatives.

Yizkor, the memorial service, takes place in the synagogue four times a year on *Yom Kippur*, *Shavuot*, the last day of *Pesakh* and *Shemini Atzeret* (the last day of *Sukkot*). *Yizkor* provides communal opportunities to celebrate people who are no longer here and

A Few Thoughts from Rav Claudia on Mourning

Jewish tradition includes specific steps along the year of mourning, but each person’s grief and mourning are unique. Particularly at the beginning, our rituals “work” differently based on an individual’s personality and needs. Some people are quite expressive in their feelings, while others go through the process quietly. The best way to help those in need is through listening; then, guided by our tradition’s teachings, we can give the appropriate support and comfort to our neighbors according to what’s best for them at that time.

Being present as a community during *shiva* is precious, but let me add, from my personal experience, one of the most important roles of friends and community comes later, after the first week. As soon as *shiva* ends and the house empties, mourners go back to work and real life. This is the critical time when the community’s response really matters. We must seek ways to support the bereaved, being respectful, of course, of their personal process of mourning.

honor their impact on your life. Some use *Yizkor* as an opportunity to give *tzedakah* (donations to charity) in memory of their loved ones. *Yahrzeit* candles are lit during *Yizkor*.

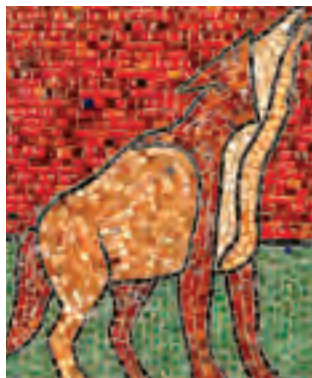
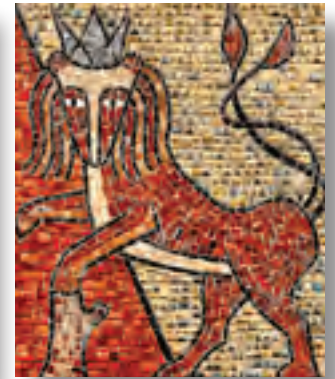
On a loved one's *yahrzeit*, the anniversary of his or her date of death (Hebrew calendar), a 24 hour memorial candle is lit at home. Traditionally, the *yahrzeit* candle is lit at sundown the evening before the *yahrzeit* date since Jewish days begin at sundown. Take a few minutes after lighting the candle to contemplate the departed and how he or she remains alive in your heart and mind.

(See Resources: Websites "Jewish Calendar.")

Family members may choose to commemorate a loved one's *yahrzeit* by sponsoring a lecture or *kiddush* in his or her memory. Other appropriate activities include saying *Kaddish* at services, visiting the cemetery, and giving *tzedakah* (donations to charity). Please be sure the TBZ office has on record the names and dates of death of your loved ones so you can be reminded of their *yahrzeits* and notified when their names will be read aloud during *Shabbat* services. Our custom is to observe *yahrzeit* according to the Hebrew calendar. Bob or Jeralyn in the office can determine the Hebrew date of death from the secular calendar if it isn't known.

On *Shabbat* mornings at TBZ, an *aliyah* is reserved for people who are marking a *yahrzeit* on or near that *Shabbat*. During this group *aliyah*, those who come up say blessings for the Torah together. After the second blessing, the *El Mal'e Rachamim* is recited, and those present give the name of the person they are commemorating.

(See Chapter 5 "Remembrance (Zikaron)," Chapter 6 "Mourning Is Divided Into Four Distinct Periods.")



Mekorot: Resources

Vidui

The returning of one's soul to *Adonai* at the end of its journey in this world is the most profound moment in a person's life. It is for this purpose that our Sages prepared a special set of prayers called *Vidui*, "Confession," to be recited before one departs from this world. These prayers evoke *Adonai's* mercy, and bring great atonement upon the person.

Preparing for the *Vidui*:

One should not delay reciting *Vidui* out of fear that it may be a bad omen. Many people have recited the *Vidui* and gone on to live many years.

It is best for *Vidui* to be recited with a clear mind. Therefore, one should say it before becoming too weak. If one cannot speak, one may say *Vidui* in his or her heart.

Customs concerning the recitation of the *Vidui* include the following:

- *Vidui* is recited by men and women of any age.
- *Vidui* is recited on any day, even on *Shabbat* and Jewish holidays.
- Before reciting *Vidui*, one should endeavor to ask forgiveness from those whom he or she may have caused pain or hardship.
- An effort should be made to provide a calm environment to allow the person full concentration on the *Vidui*.

Two versions are offered below: the first to be recited by the individual, the second to be recited on behalf of someone who is no longer capable of doing so.

Vidui

(to be recited by the individual)

וידוי

יְיָ אֱלֹהֵי, רְפוּאָתִי וּמִיתָתִי בִּידֶיךָ. יְהִי רְצוֹן
מִלְפָּנֶיךָ, שְׂתַרְפָּאֲנִי רְפוּאָה שְׁלָמָה.

אֲבִי יְתוּמִים וְדִין אֱלֻמֹּנוֹת, הִגֵּן בְּעַד קְרוֹבֵי
הַיָּקָרִים אֲשֶׁר נִפְשֵׁי קְשׁוּרָה בְּנִפְשָׁם. בִּידֶיךָ
אֶפְקֵיד רוּחִי, פְּדִיתָה אוֹתִי יְיָ, אֵל אֱמֶת.

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

אֱלֹהֵי וְאֱלֹהֵי אֲבוֹתַי, תֵּבֵא לְפָנֶיךָ תְּפִלָּתִי, וְאֵל
תַּתְּעֹלָם מִתְחַנֶּנֶתִי. אֲנָא, כִּפּוּר לִי עַל כָּל־חַטָּאתִי
שֶׁחָטָאתִי לְפָנֶיךָ מֵעוֹדִי עַד הַיּוֹם הַזֶּה. בְּשֵׁתִי
וְגַם נִכְלַמְתִּי כִּי הִסְכַּלְתִּי לַעֲשׂוֹת מַעֲשִׂים רָעִים
וְחַטָּאִים. וְעַתָּה, קַח נָא עֲנִי וּמְרוּדִי לְכַפֵּרְתִּי,
וּמַחֲל לְמַשׁוּבָתִי, כִּי לֹךְ לְבַד חָטָאתִי.

יְהִי רְצוֹן מִלְפָּנֶיךָ, יְיָ אֱלֹהֵי וְאֱלֹהֵי אֲבוֹתַי, שְׁלֵא
אֶחְטָא עוֹד, וְשַׁלַּח לִי רְפוּאָה שְׁלָמָה עִם
כָּל־חַוְלֵי עַמְּךָ יִשְׂרָאֵל.

Viddui

(to be recited by individual)

My God and God of my ancestors,

Let my prayer come before You.

Do not ignore my plea.

Forgive me for all the wrong

I have done in my lifetime.

My wicked deeds and sins embarrass me.

Please accept my pain and suffering as

Atonement and forgive my wrongdoings,

For against You alone have I sinned.

May it be Your will, God of my ancestors,

That I sin no more.

With Your great compassion, cleanse me of my sins,

But not through suffering and disease.

Send a perfect healing to me and to all who are stricken.

My God and God of my ancestors,

I acknowledge that my life and recovery

Depend on You.

May it be Your will to heal me.

Yet if You have decreed that I shall die of this affliction,

May my death atone for all the wrongdoings

Which I have committed before You.

Shelter me in the shadow of Your wings;

Grant me a share in the world to come.

Into your hand I deposit my soul.

You have redeemed me, God of truth.

Shema Yisrael Adonai Eloheinu, Adonai Echad.

Hear O Israel

Adonai is One.

Adonai Hu Ha'Elohim.

Adonai Hu Ha'Elohim.

Adonai the Judge is Adonai is the compassionate.

Adonai the Judge is Adonai is the compassionate.

Viddui

(to be recited by a rabbi, family member, friend or other individual
on behalf of one who is incapable of the Viddui recitation)

מוֹדִים אֲנִיחֵנו לָךְ, יְיָ אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ,

שְׁחֵינֵנוּ מִסּוּרִים בְּיָדְךָ. יְהִי רָצוֹן מִלְּפָנֶיךָ,

שְׁתַּרְפָּא אֶת (הַחֻלָּה הַמְּסַכֵּן הַזֶּה/הַחֻלָּה

הַמְּסַכְּנָה הַזֹּאת) רְפוּאָה שְׁלֵמָה. וְאִם הַפְּוֹת

כָּלָה וְנִתְרַץ מֵעַמֶּדְךָ, (יִקְחֵנוּ / יִקְחֶתְךָ) מִיָּדְךָ

בְּאַהֲבָה. וְתַהֲיִי (מִיתַתְּךָ/מִיתַתְּהָ) כְּפָרָה עַל כָּל

חַטָּאִים וְעֲוֹנוֹת וּפְשָׁעִים, (שְׁחַטָּא וּשְׁעָה

וּשְׁפָשַׁע/שְׁחַטָּא וּשְׁעָה וּשְׁפָשַׁע) לְפָנֶיךָ.

וְתִשְׁפִּיעַ (לֹ/לָהּ) מִרַב טוֹב הַצָּפוֹן לְצַדִּיקִים

(וְתוֹדִיעָהוּ/וְתוֹדִיעָהּ) אֶרֶץ חַיִּים.

אָבִי יְתוּמִים וְדָן אֶלְמָנוֹת, הֲגֵן בְּעַד (קְרוֹבִי/

קְרוֹבִי) הַיְקָרִים אֲשֶׁר (נִפְשׁוּ/נִפְשָׁה) קְשׁוּרָה

בְּנִפְשָׁם.

בְּיָדְךָ (נִפְקִיד רוּחַ/וְתִפְקִיד רוּחָהּ), פְּדִיתָ

(אֹתוֹ/אֹתָהּ) יְהוּדָה אֶל אֲמִתּוֹ, אֶמֶן וְאֶמֶן.

שְׂמַע יִשְׂרָאֵל יְיָ אֱלֹהֵינוּ, יְיָ אֶחָד.

בְּרוּךְ שֵׁם כְּבוֹד מַלְכוּתוֹ לְעוֹלָם וָעֶד.

יְיָ מֶלֶךְ, יְיָ מֶלֶךְ, יְיָ יִמְלֹךְ לְעוֹלָם וָעֶד.

יְיָ הוּא הָאֱלֹהִים. יְיָ הוּא הָאֱלֹהִים.

*Adonai our God and God of our ancestors, we acknowledge that
all life is in Your hands May it be Your will to send healing to (insert
name here). Yet if the end is imminent, may it reflect Your love and
atone for all those times (insert name here) could have done better.*

*Grant (him/her) the reward of the righteous and give (him/her)
eternal life in Your Presence.*

*Guardian of the bereaved, protect (insert name here) and (his/her)
beloved family, for their lives are interconnected in the bond of love.*

*In Your hand lies (his/her) spirit. You have redeemed (him/her),
Adonai, God of Truth.*

Shema Yisrael Adonai Eloheinu, Adonai Echad.

Hear, O Israel: Adonai is our God, Adonai is One.

Baruch shem k'vod malchuto l'olam va'ed.

We praise God's glorious sovereignty throughout all time.

Adonai melekh, Adonai malakh, Adonai yimlokh l'olam va-ed.

*Adonai reigns, Adonai has reigned, Adonai shall reign
forever and ever.*

Adonai Hu Ha'Elohim. Adonai Hu Ha'Elohim.

Adonai is God. Adonai is God.

An optional addition to the *Vidui* is:

We have trespassed;	אֲשַׁמְנוּ,	<i>ah-shahm-noo</i>
we have dealt treacherously;	בִּגְדָנוּ,	<i>bah-gahd-noo</i>
we have robbed;	גָּזַלְנוּ,	<i>gah-zahl-noo</i>
we have spoken slander;	דִּבְרָנוּ דֹּפִי.	<i>dee-bahr-noo do-fee.</i>
we have acted perversely;	הִעֲוִינוּ,	<i>heh-eh-vee-noo</i>
we have done wrong;	וְהִרְשַׁעְנוּ,	<i>ve-heer-shah-noo</i>
we have acted presumptuously;	זָדָנוּ,	<i>zahd-noo</i>
we have done violence;	חִמְסָנוּ,	<i>khah-mahs-noo</i>
we have practiced deceit.	טִפְּלָנוּ שֶׁקֶר.	<i>tah-fahl-noo sheh-ker.</i>
We have counseled evil;	יַעֲצָנוּ רָע,	<i>yah-ahtz-noo rah</i>
we have spoken falsehood;	כִּזְבָּנוּ,	<i>kee-zahv-noo</i>
we have scoffed;	לִצְנוּ,	<i>lahzt-noo</i>
we have revolted;	מִרְדָּנוּ,	<i>mah-rahd-noo</i>
we have blasphemed;	נִאֲצָנוּ,	<i>nee-ahtz-noo</i>
we have rebelled;	סָרְדָנוּ,	<i>sah-rahr-noo</i>
we have committed iniquity;	עֲוִינוּ,	<i>ah-vee-noo</i>
we have transgressed;	פָּשַׁעְנוּ,	<i>pah-shah-noo</i>
we have oppressed;	צָרְדָנוּ,	<i>tzah-rahr-noo</i>
we have been stiff-necked.	קִשְׁיָנוּ עֹרֶף.	<i>kee-shee-noo o-ref.</i>
We have acted wickedly;	רָשָׁעְנוּ,	<i>rah-shah-noo</i>
we have dealt corruptly;	שֶׁחַתָּנוּ,	<i>shee-khaht-noo</i>
we have committed abomination;	תַּעֲבָנוּ,	<i>tee-ahv-noo</i>
we have gone astray;	תַּעֲיָנוּ,	<i>tah-ee-noo</i>
we have led others astray.	תַּעֲתֵּעָנוּ.	<i>tee-uh-tah-noo.</i>

Psalm 23

מִזְמוֹר לְדָוִד יְהוָה רֹעִי לֹא אֶחָסֵר: בְּנֵאוֹת דָּשָׁא יִרְבִּיצֵנִי עַל־מֵי מְנוּחוֹת
יְנַהֲלֵנִי. נַפְשִׁי יִשׁוּבֵב יִנְחֵנִי בְּמַעְגְּלֵי צֶדֶק לְמַעַן שְׁמוֹ. גַּם כִּי־אֵלֶךְ בְּגִיא
צַלְמוֹת לֹא־אֵירָא רָע כִּי־אַתָּה עִמָּדִי שְׁבִטָּךְ וּמִשְׁעֲנֶתְךָ הִפָּה יְנַחֲמֵנִי. תַּעֲרֹךְ
לִפְנֵי שְׁלֹחַן נֶגֶד צִרְרֵי דְשָׁנָתְךָ בְּשֶׁמֶן רֹאשִׁי כוֹסֵי רוּיָהּ. אֵךְ טוֹב וַחֲסֵד יִרְדְּפוּנִי
כָּל־יְמֵי חַיִּי וְשִׁבְתִּי בְּבֵית־יְהוָה לְאָרְךָ יָמִים:

Mizmor le-David; Adonai ro'i, lo echsar. Binot deshe yarbitzeni, al mei menuchot yenahaleni. Nafshi yeshovev, yancheni ve-maggelei tzeddek le-ma'an shemo. Gam ki-elech be-gei tzalmevet, lo ira ra ki atah immadi, shivtecha u-mi-she-antecha hemah yenachamuni. Ta'aroch le-fanai shulchan neged tzore rai, di-shanta va-shemen roshi kosi revayah. Ach tov va-chesed yirdefuni kal yimei chayyai, ve-shaveti be-vet Adonai le-orech yamim.

Traditional Version

Adonai is my shepherd, I shall not want.

God makes me lie down in green pastures,
and leads me beside the still waters.

God revives my spirit, and guides me in paths of
righteousness, for God's name's sake.

Though I walk in the valley of the shadow of death,
I fear no evil; for You are with me.

Your rod and Your staff comfort me.

You prepare a table before me in the
presence of my foes.
You anoint my head with oil; my cup overflows.

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

And I shall dwell in the house of Adonai forever.

Norman Fischer Interpretation

You are my shepherd, I am content
You lead me to rest in the sweet grasses
To lie down by quiet waters
And I am refreshed.

You lead me down the right path
The path that unwinds in the pattern of your name

And even if I walk through the
valley of the shadow of death
I will not fear

For you are with me
Comforting me with your rod and your staff
Showing me each step

You prepare a table for me
In the midst of my adversity
And moisten my head with oil

Surely my cup is overflowing
And goodness and kindness will follow me
All the days of my life
And in the long days beyond
I will always live within your house

TBZ Funeral Package

TBZ has created a funeral package, which is available to members at local funeral homes. The package includes:

- **Shmira** (guarding the body): Traditionally, a dead person is not left unattended before burial. He or she is guarded by a shomer, who recites Psalms (*Tehillim*) while watching over the deceased. The shomer can be a friend or a relative, or someone arranged for by the funeral director for a modest fee.
- **Tahara** (washing and dressing of the body): Our tradition recommends that ritual cleansing of the body be performed by a *Chevra Kadisha*, members of the community who have been specially trained for this *mitzvah*. *Tahara* is done at the funeral home prior to wrapping the body in a shroud. The custom of taharah is a sensitive and beautiful way to prepare a loved one for burial.
- **Takhrikhim** (shroud): The *takhrikhim* is made of white linen or muslin and is a symbol that rich and poor are equal before the God. Traditionally, men are buried with a *tallit* placed over the shroud. If a woman was accustomed to wearing a *tallit*, discuss this with the rabbi and funeral director. If desired, a *tallit* belonging to the deceased may be used or one may be purchased from the funeral director.
- **Aron** (plain pine coffin): Our tradition urges the use of a simple wooden coffin. Metal is not permitted on any part of the coffin in accordance with the idea that we go from “ashes to ashes, dust to dust.”

- Acknowledgment cards
- Police escort
- One limousine
- Death Certificates
- Basic Services of Funeral Director and Staff
- Religious Package
(*shiva* candle, *yahrzeit* calendar, *keriah* ribbons, register book)

The funeral package has been planned so that grieving family members do not have to make difficult arrangements during a stressful time. While certain decisions remain to be made in accordance with individual circumstances, particularly where the service will be held (TBZ, funeral chapel, or graveside), the most difficult and emotionally trying choices have been settled. Members will have the comfort of knowing that our rabbis have reviewed and chosen options they deem important. Also, the best price has been negotiated.

The TBZ funeral package is geared toward those who wish a traditional, halakhic funeral. If your background, or that of your loved one, is more liberal, please discuss your needs with Reb Moshe, Rav Claudia, and/or the funeral director. You can set up a pre-paid funeral package, consistent with your family's funeral customs, through the funeral home of your choice.

Whether you use the TBZ package or create your own, the benefits of pre-planning remain a gift to those whom you love.

Local Funeral Homes

Brezniak Rodman Funeral Directors
1251 Washington Street
West Newton, MA 02165
617-969-0800
www.brezniakrodman.com

Levine Chapel
470 Harvard Street
Brookline, MA 02446
617-277-8300
www.levinechapel.com

Stanetsky Memorial Chapel
1668 Beacon Street
Brookline, MA 02446
617-232-9300
www.stanetsky.com

Cemeteries

Jewish Cemetery Association of Massachusetts (JCAM)
189 Wells Avenue, Third Floor
Newton, MA 02459
617-244-6509
800-752-5226
www.jcam.org

Baker Street Jewish Cemeteries
776 Baker Street
West Roxbury, MA 02132
617-244-6509
800-752-5226
www.jcam.org

Sharon Memorial Park
120 Canton Street
PO Box 276
Sharon, MA 02067
781-828-7216
800-872-1672 (Massachusetts residents only)
www.sharonmemorial.com

Kaddish

Mourners:

יִתְגַּדֵּל וְיִתְקַדֵּשׁ שְׁמֵהּ רַבָּא.
בְּעֻלְמָא דִּי בְּרָא כְרֻעֻתָּהּ, וְיִמְלִיךְ מַלְכוּתָּהּ
בְּחַיִּיכוֹן וּבְיוֹמֵיכוֹן וּבְחַיֵּי דְכָל בֵּית יִשְׂרָאֵל,
בְּעֻלְמָא וּבְזְמַן קָרִיב, וְאָמְרוּ אָמֵן.

Yit'gah-dahl v'yit'kah-dahsh sh'mey rah-ba. Ah-meyn.
B'ahl'ma dee v'ra kheer'oo-tey,
v'yahm'leekh mahl'khoo-tey b'khai-yey-khon
oov'yo-mey-khon
oov'khai-yey d'khol beyt Yis'rah-eyl,
bah-ah-gah-la oo-veez'mahn kah-reev, v'eem'roo ah-meyn.

Congregation and Mourners:

יְהֵא שְׁמֵהּ רַבָּא מְבָרַךְ לְעָלְמָא וְלְעָלְמֵי עָלְמֵיָא.

Y'hey sh'mey rah-ba m'vo-rahkh l'o-lahm
ool'ahl'mey ahl'mai-ya.

Mourners:

יִתְבָּרַךְ וְיִשְׁתַּבַּח וְיִתְפָּאֵר וְיִתְרוֹמֵם וְיִתְנַשֵּׂא
וְיִתְהַדָּר וְיִתְעַלֶּה וְיִתְהַלָּל שְׁמֵהּ דְקָדְשָׁא

Yit'bah-rahkh v'yish'tah-bahkh v'yit'pah-ahr v'yit'ro-mahm
v'yit'nah-sey v'yit'hah-dahr v'yit'ah-leh v'yit'hah-lahl
sh'mey d'kood'sha.

Congregation:

בְּרִיךְ הוּא,

B'reekh hoo.

Mourners:

לְעָלְמָא מִן כָּל בְּרַכְתָּא וְשִׁירָתָא תְּשַׁבַּחְתָּא
וְנַחֲמַתָּא, דְּאִמְרִין בְּעֻלְמָא,
וְאָמְרוּ אָמֵן.
יְהֵא שְׁלָמָא רַבָּא מִן שְׁמֵיָא,
וְחַיִּים עָלֵינוּ וְעַל כָּל יִשְׂרָאֵל, וְאָמְרוּ אָמֵן.
עֲשֵׂה שְׁלוֹם בְּמִרוֹמָיו, הוּא יַעֲשֵׂה שְׁלוֹם עָלֵינוּ
וְעַל כָּל יִשְׂרָאֵל, וְעַל כָּל יוֹשְׁבֵי תֵבֵל
וְאָמְרוּ אָמֵן.

L'ey-la ool'ey-la meen kol beer'khah-ta v'shee-rah-ta
toosh'b'khah-ta v'neh-kheh-mah-ta, dah-ah-mee-rahn
b'ahl'ma, v'eem'roo ah-meyn.
Y'hey sh'lah-ma rah-ba meen sh'mai-ya,
v'khai-yeem to-veem
ah-ley-noo v'ahl kol Yis'rah-eyl, v'eem'roo ah-meyn.
O-seh shah-lom beem'ro-mahv, hoo yah-ah-seh shah-lom
ah-ley-noo v'ahl kol Yis'rah-eyl, v'ahl kol yosh'vey tey-veyl
v'eem'roo ah-meyn.

Traditional Translation:

Magnified and sanctified be God's great name in the world which God has created according to God's will.
May You establish Your kingdom soon, in our lifetime. Let us say: *Amen*.

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

Hallowed and honored, extolled and exalted, adored and acclaimed be the name of the Holy One, though *Adonai* is infinitely beyond all the praises, hymns, and songs of adoration which are uttered. Let us say: *Amen*.

May God grant abundant peace and life to us and all Israel. Let us say: *Amen*.

May The One who ordains harmony in the universe grant peace to us and to all Israel,
and all who dwell on earth. Let us say: *Amen*.

Interpretive Translation:

(Rabbi Rami Shapiro)

New beginnings bring to mind old and recent endings.
I owe much to the past and to those who embodied it.
Parents and grandparents, children and siblings,
teachers and shapers, friends and loved ones—
all these, living and dead, add their touch
to the person I have become.
To the living, I turn in gratitude and love,
extending my arms in friendship,
offering them renewed love.
To the dead, I turn in memory, affirming their lives
with the fullness of my own.
In the midst of doubt and hope, at once alone
and in community,
I seek the courage to bear the fearsome burden of the
Unknown with dignity and grace.
In honor of those who went before me,
I rise to affirm the eternal cycle of birth and death
with this *Kaddish*.



Magnify and sanctify holiness throughout the world.
Establish peace and harmony; share the suffering;
reach out to those in need,
helping them lay down their burden or shoulder
it more powerfully.
There is a suffering that is natural to Life.
Yet so much of what I bear is an unnecessary burden,
arising not from Life but from fear, not from living
with death but from dying to Life.
May I learn to accept the necessary suffering.
May I learn to put down the unnecessary suffering
and let go the jagged hurts I have created for myself.
May I allow my pain to give rise to compassion—
compassion for myself, compassion for others.
May the Power that makes for peace throughout the
heavens be the Power upon which I draw
to make for peace in my own life.
And let me say: *Amen*.



Kaddish for the Individual/Kaddish L'Yachid

Siddur Kol Koreh – Rabbi Daniel Siegel

(When no *Minyan* is Present)

Note to Leader:

Customarily, a *minyan* consisting of ten Jewish adults (13 years or older) is required for the recitation of the *Kaddish Yatom* / Mourner's *Kaddish*. For those who observe this tradition and do not have the necessary ten present, we have included the *Kaddish L'Yachid*, a prayer written as a substitute for the Mourner's *Kaddish* when a minyan isn't present. Please use your discretion in choosing which prayer is appropriate for your service.

וּבְכֵן יִתְקַדֵּשׁ שֵׁם יְיָ בְּנוֹ
לְעֵינֵי כָל חַי
וְנֹאמַר לְפָנָיו שִׁירָה חֲדָשָׁה
וְנִרְאֶהוּ עֵין בְּעֵין
בְּשׁוּבוֹ אֶל נוֹהוּ
וּמִבְשָׂרֵינוּ נַחֲזֶה אֱלֹהִים
וְיִגְדֵּל כְּחַיָּה
וְשְׁלוֹם רַב יָבֵא עָלֵינוּ
וְעַל כָּל יוֹשְׁבֵי תְהִלָּה

צוּר עוֹלָמִים
אֲדוֹן הַבְּרִיאָה
אֱלֹהֵי כָל הַנְּפָשׁוֹת
מַעֲזֵן הַנְּפִלְאוֹת
הַיּוֹשֵׁב בְּמִרְחָבֵי מְרוֹם
הַשּׁוֹכֵנֶת בְּעַמְקֵי הַלֵּב
קְדוּשָׁתוֹ עַל כֶּסֶּא הַכְּבוֹד
קְדוּשָׁתָהּ מִחַיֵּיהַ הַכֹּל

עַל הַכֹּל
יִתְגַּדֵּל וְיִשְׁתַּבַּח
וְיִתְרומם וְיִתְנַשֵּׂא
שְׁמוֹ שֶׁל הַקְּדוֹשׁ בְּרוּךְ הוּא
בְּעוֹלָמוֹת שְׂפָרָא בְּרִצּוֹנוֹ
יִתְבָּרַךְ וְיִתְהַדָּר
וְיִתְפָּאֵר וְיִתְהַלָּל
שְׁמָהּ שֶׁל הַשְּׂכִינָה
הַדְרָה בְּרִצּוֹן עַם יִשְׂרָאֵל
בְּעוֹלָם הַזֶּה וּבְעוֹלָם הַבָּא

Ahl hah-kol yit'gah-dahl v'yish'tah-bahkh v'yit-ro-mahm
v'yit'nah-sey sh'mo shehl hah-kah-dosh bah-rookh hoo bah-o-
lah-mot sheh-bah-ra kir'tzo-no. Yit'bah-rahkh v'yit'hah-dahr
v'yit'pah-eyr v'yit'hah-lahl sh'ma shehl hahsh'khee-na hah-dah-ra
b'r'tzon ahm yis'rah-eyl bah-o-lahm hah-zeh oo-vah-o-lahm hah-
ba. Tzoor o-lah-meem ah-don hahb'ree-a eh-lo-ha kol hahn'fah-
shot mah-ah-yahn hah-nif'lah-ot.

Hah-yo-sheyyv b'mehr'khah-vey mah-rom
Hah-sho-kheh-neht b'ahm'key hah-leyv
K'doo-shah-to ahl kee-sey hah-kah-vod
K'doo-shah-ta m'khah-ya hah-kol
Oov'kheyn yit'kah-dahsh sheym yah bah-noo l'ey-ney kol khai.

V'no-mahr l'fah-nahv shee-ra khah-dah-sha

V'nir'ey-hoo ai-yeen b'ai-yeen
B'shoo-vo ehl nah-vey-hoo
Oo-mib'sah-rey-noo neh-kheh-zeh eh-lo-ha
V'yig'dahl ko-ahkh Yah
V'shah-lom rahv yah-vo ah-ley-noo
V'ahl kol yosh'vey tey-veyl.

For the unity, for the complexity
And for everything contained within
Great, praised, exalted, and uplifted
Be the Name of the Holy Blessed One

In all space/time created by design.

Blessed, splendid, adorned, and lauded
Be the Name Shekhinah
Dwelling in the yearning of the people Israel.

In this world and in the next.

Harmonizer of worlds, Master Artist of creation,
Breath of all souls, Wellspring of wonders.

Dwelling in expanses supernal
Residing in hearts' depths

Whose holiness rests on a glorious throne
Whose holiness brings all to life.
May Your name Yah
Be made holy in us and in the sight of all life.

Then, new songs will rise up through us
And we will clearly see
God's manifestation on an earth transformed,
A global oasis.

When, from within our own bodies, we will see Your face And
God's strength will permeate our existence

And a great peace will come upon us
And to all who dwell in this world.

Service for Hakamat Matzarah (Unveiling Ceremony)

Conducting the Dedication Ceremony

The service does not require the presence of a rabbi and is often conducted by family members.

Families whose relatives aren't buried locally and who do not personally know the rabbi in the town where the unveiling service is to be held may find it more personal and meaningful to lead the ceremony themselves.

For these reasons, Reb Moshe, Rav Claudia, and the Bereavement Committee have prepared an unveiling ceremony that members may use.

Members who prefer that Reb Moshe or Rav Claudia conduct the ceremony should contact them to set a date.

Feel free to add or take away from this service what you wish and to make adjustments to suit your family.

Personal reflections, poems, etc. may be included anytime throughout the ceremony.

Arranging the Dedication Ceremony

Notify the Jewish Cemetery Association of Massachusetts (JCAM) at 617-244-6509 of the date and time you'd plan to hold your unveiling ceremony. (If your loved one is not buried in the TBZ cemetery, call the office of the cemetery in which he or she is buried.) Leave a contact number. You will need some flexibility in the time of day (several hours earlier and later) in case of conflict with a funeral. Because Jewish funerals must be held as soon after death as possible, a funeral would have priority over an unveiling service, but every effort will be made for both events to occur on the same day.

(See Chapter 6 "Dedication of *Matzarah* (Unveiling)"





Welcome

Welcome to our Dedication Service. Although time has passed since we first stood together at this place, and we have all moved step by step into the future, we have not forgotten the pain of our loss. Nor have we forgotten all that was good and sweet in _____'s life. So we return here today to dedicate this memorial; it is our way of saying that even as seasons change, our memories and our love endure. The stone we dedicate today is a token of our love and our continuing devotion.

Psalms 23

מִזְמוֹר לְדָוִד יְהוָה רֹעִי לֹא אֶחָסֵר: בְּנֵאוֹת דָּשָׁא יִרְבִּיצֵנִי עַל־מֵי מְנוּחוֹת
יְנַהֲלֵנִי. נַפְשִׁי יִשׁוּבֵב יִנְחֵנִי בְּמַעְגְּלֵי־צֶדֶק לְמַעַן שְׁמוֹ. גַּם כִּי־אֵלֶךְ בְּגִיא
צִלְמוֹת לֹא־אֵירָא דָּע כִּי־אַתָּה עֲמָדִי שִׁבְטְךָ וּמִשְׁעֲנֶתְךָ הִמָּה יִנְחֵמֵנִי. תַּעֲרֹךְ
לִפְנֵי שְׁלֹחַן נֶגֶד צָרָרִי דְשַׁנֶּתָּ בְּשֹׁמֶן רֹאשִׁי כּוֹסֵי רוּיָהּ. אֵךְ טוֹב וְחֶסֶד יִרְדְּפוּנִי
כָּל־יְמֵי חַיִּי וְשִׁבְתִּי בְּבֵית־יְהוָה לְאָרְךָ יָמִים:

Mizmor le-David; Adonai ro'i, lo echsar. Binot deshe yarbitzeni, al mei menuchoth yenhaleni. Nafshi yeshovev, yancheni ve-maggelei tzeddek le-ma'an shemo. Gam ki-elech be-gei tzalmevet, lo ira ra ki atah immadi, shivtecha u-mi-she-antecha hemah yenachamuni. Ta'aroch le-fanai shulchan neged tzore rai, di-shanta va-shemen roshi kosi revayah. Ach tov va-chesed yirdefuni kal yimei chayyay, ve-shaveti be-vet Adonai le-orech yamim.

Traditional Version

Adonai is my shepherd, I shall not want.
God makes me lie down in green pastures,
and leads me beside the still waters.
God revives my spirit, and guides me in paths of
righteousness, for God's name's sake.
Though I walk in the valley of the shadow of death,
I fear no evil; for You are with me.
Your rod and Your staff comfort me.
You prepare a table before me in the
presence of my foes.
You anoint my head with oil; my cup overflows.
Surely goodness and kindness shall follow me all the
days of my life,
And I shall dwell in the house of Adonai forever.

Norman Fischer Interpretation

You are my shepherd, I am content
You lead me to rest in the sweet grasses
To lie down by quiet waters
And I am refreshed.
You lead me down the right path
The path that unwinds in the pattern of your name
And even if I walk through the
valley of the shadow of death
I will not fear
For you are with me
Comforting me with your rod and your staff
Showing me each step
You prepare a table for me
In the midst of my adversity
And moisten my head with oil
Surely my cup is overflowing
And goodness and kindness will follow me
All the days of my life
And in the long days beyond
I will always live within your house

Psalms 1

אֲשֶׁר־הָאִישׁ אֲשֶׁר לֹא הָלַךְ בְּעֵצַת רְשָׁעִים וּבְדֶרֶךְ חַטָּאִים לֹא עָמַד
וּבְמוֹשָׁב לֵעִים לֹא יָשָׁב. כִּי אִם־בְּתוֹרַת יְהוָה חָפְצוֹ וּבְתוֹרָתוֹ יִהְיֶה יוֹמָם
וּלְיָלָה. וְהָיָה כְּעֵץ שָׁתוּל עַל־פְּלִי מַיִם אֲשֶׁר פִּרְיוֹ יִתֵּן בְּעֵתוֹ וְעָלְהוּ לֹא יִבּוֹל
וְכָל אֲשֶׁר־יַעֲשֶׂה יִצְלִיחַ. לֹא־כֵן הָרְשָׁעִים כִּי אִם־כַּמֶּץ אֲשֶׁר־תִּדְפְּנוּ
רוּחַ. עַל־כֵּן לֹא־יָקֻמוּ רְשָׁעִים בְּמִשְׁפָּט וְחַטָּאִים בְּעֵדֶת צְדִיקִים. כִּי־יִדַּע יְהוָה
דֶּרֶךְ צְדִיקִים וְדֶרֶךְ רְשָׁעִים תֵּאבֹד:

*Ah-sh'rey hah-eesh ah-shehr lo hah-lahkh
Bah-ah-tzaht r'shah-eem
Oov'deh-rehkh khah-tah-eem lo ah-mahd
Oov'mo-shahv ley-tzeem lo yah-shahv:
Kee eem b'to-raht Adonai khehf'tzo
Oov'to-rah-to yeh'geh yo-mahm vah-lai-la:
V'hah-ya k'eytz shah-tool ahl pahl'gey mai-yeem
Ah-shehr pir'yo yee-teyn b'ee-to
V'ah-ley-hoo lo yee-bol
V'khol ah-shehr yah-ah-seh yahtz'lee-ahkh:*

Traditional Version; JPS translation

Happy those who have not followed the counsel of the wicked,
or taken the path of sinners,
or joined the company of the insolent;
rather, the teaching of *Adonai* is their delight,
and they study that teaching day and night.
They shall be like a tree planted beside streams of water,
Which bears its fruit in its season,
and its leaf does not wither —
and whatever it produces thrives.

Not so the wicked;
rather, they are like chaff that wind blows away.
Therefore the wicked will not survive judgment,
nor will sinners, in the assembly of the righteous.
For the Lord cherishes the way of the righteous,
but the way of the wicked is doomed.

*Lo kheyn hahr'shah-eem
Kee eem kah-motz ah-shehr tid'feh-noo roo-ahkh:
Ahl keyn lo yah-koo-moo r'shah-eem
Bah-mish'paht
V'khah-tah-eem bah-ah-daht tzah-dee-keem:
Kee yo-dey-a Adonai deh-rehkh tzah-dee-keem
V'deh-rehkh r'shah-eem to-veyd*

Norman Fischer Interpretation

Happy is the one who walks otherwise
Than in the manner of the heedless
Who stands otherwise
Than in the way of the twisted
Who does not sit in the seat of the scornful
But finds delight in the loveliness of things
And lives by that pattern all day and all night —

For this one is like a tree planted near a stream
That gives forth strong fruit in season
And whose leaf doesn't wither
And whose branches spread wide —

Not so the heedless

They are like chaff scattered by the wind
Endlessly driven, they cannot occupy their place
And so can never be seen or embraced
And they can never be joined

What you see is always lovely and remembered
But the way of heedlessness is oblivion.

Eshet Chayil – Proverbs 31:10 – 31, traditionally recited for a married woman with children.

Alternatively, you may choose Psalm 1 on preceding page, which is gender neutral.

אֵשֶׁת חַיִּיל מִי יִמְצָא וְרַחֵק מִפְּנִינִים מְכָרָהּ: בָּטַח
בָּהּ לֵב בַּעֲלָהּ וְשִׁלָּל לֹא יִחְסֹר: גְּמַלְתָּהּ טוֹב
וְלֹא רָע כָּל יְמֵי חַיֶּיהָ: דָּרָשָׁה צֶמֶר וּפְשִׁיטִים
וַתַּעֲשֶׂ בַחֲפֶץ כַּפֶּיהָ: הָיְתָה כְּאֲנִיּוֹת סוֹחֵר
מִפְּרִיחַק תָּבִיא לְחֶמֶה: וַתֵּקֶם בְּעוֹד לַיְלָה וַתֵּתֵן
טָרֶף לְבֵיתָהּ וְחֵן לְנַעֲרֹתֶיהָ: זָמְמָה שֹׁדָה
וַתִּקְחָהּ מִפְּרֵי כַּפֶּיהָ נִטְעָה כָרֶם: חָגְרָה בַּעֲזָה
מִתְּנִיָּה וַתֹּאמֶץ זְרוּעֶיהָ: טָעְמָה כִּי טוֹב סָחָרָה
לֹא יִכְבֶּה בַלַּיְלָה נָרָה: יָדֶיהָ שִׁלְחָה בַּפִּישׁוֹר
וְכַפֶּיהָ תִּמְכּוּ כֶּלֶךְ: כָּפָה פֶּרֶשָׁה לְעֵנִי וַיָּדֶיהָ
שִׁלְחָה לְאַבְיוֹן: לֹא תִירָא לְבֵיתָהּ מִשְׁלֵג כִּי כָל
בֵּיתָהּ לֶבֶשׁ שָׁנִים: מְרַבֵּדִים עֲשֵׂתָהּ לָהּ שֵׁשׁ
וְאַרְגָּמָן לְבוּשָׁה: נֹדַע בְּשָׁעָרִים בַּעֲלָהּ בְּשִׁבְתָּהּ
עִם זִקְנֵי אֶרֶץ: סָדִין עֲשֵׂתָהּ וַתִּמְכֹּר וַחֲגוּר
נִתְּנָה לְכַנְעָנִי: עֹז וְהָדָר לְבוּשָׁה וַתִּשְׁחַק לְיוֹם
אֲחֵרוֹן: פִּיהָ פִּתְחָה בְּחֶכְמָה וַתּוֹרֶת חֶסֶד עַל
לְשׁוֹנָהּ: צוּפִיָּה הִלִּיכּוֹת בֵּיתָהּ וְלֶחֶם עֲצָלוֹת לֹא
תֹאכֵל: קָמוּ בָנֶיהָ וַיֵּאֱשָׁרוּהָ בַּעֲלָהּ וַיְהַלְלֶהָ:
רַבּוֹת בָּנוֹת עָשׂוּ חֵיל וְאַתָּה עָלִית עַל כָּלָנָה:
שָׁקָר הֶחָן וְהַבֵּל הִיפִי אִשָּׁה יִרְאֵת יְיָ הִיא
תִּתֶּהּ לָלֵל: תָּנוּ לָהּ מִפְּרֵי יָדֶיהָ וַיְהַלְלוּהָ בְּשָׁעָרִים
מִנְּעִשֶׂיהָ:

Eshet Chayil mi yimtza, ve-rachok, mi-peninim mikhrach.
Batach bah lev balah, ve-shelal lo yechsar.
Gemalat'hu tov ve-lo ra, kol yemei chayyehah.
Dare Shah tzemer u-pishtim, va-ta'as be-chafetz ka-peyha.
Hayetah ka-anityot socher, mi-merchak tavi lachmah.
Va-takam be-od laylah, va-titen teref le-veitah, ve-chok le-na'aroteyha.
Zamemah sadeh va-tikkachehu, mi-peri khappeyha nate'ah karem.
Chagerah be-oz matneyha, va-te'ammetz zero'oteyha.
Ta'amah ki tov sachrah, lo yikhbeh ba-laylah nerah.
Yadeyha shilechah va-kishor, ve-khappeyha tamekhu falech.
Kappah paresah le-ani, ve-yadeyha shillechah la-eyyon.
Lo tira le-veitah mi-shaleg, ki khal beitat lavush shanim.
Marvaddim asetah lah, shesh ve-argaman levushah.
Noda ba-she'arim balah, be-shivto im ziknei aretz.
Sadin asetah va-timkor, va-chagor natenah la-kena'ani.
Oz ve-hadar levushah, va-tischak le-yom acharon.
Piha patechah ve-chakhmah, ve-torat chesed al le-shonah.
Tzofiyah halikhot beitat, ve-lechem atzlut lo tokhel.
Kamu vaneyha va-ye'ashruha, balah ve-yehalelah.
Rabot banot asu chayil, ve-at alit al kulanah.
Sheker ha-chen ve-hevel ha-yofi, ishah yirat Adonai hi tithallal.
Tenu lah mi-peri yadeyha, vi-haleluha va-she'arim ma'aseyha.

Translation

An accomplished woman, who can find? --- Far beyond pearls is her value.
Her husband's heart relies on her and he shall lack no fortune.
She repays his good, but never his harm, all the days of her life.
She seeks out wool and linen, and her hands work willingly.
She is like a merchant's ships, from afar she brings her sustenance.
She arises while it is yet nighttime, and gives food to her household and a ration to her maidens.
She envisions a field and buys it, from the fruit of her handiwork she plants a vineyard.
With strength she girds her loins, and invigorates her arms.
She discerns that her enterprise is good---- so her lamp is not snuffed out by night.
Her hand she stretches out to the distaff, and her palms support the spindle.
She spreads out her palm to the poor, and extends her hands to the destitute.
She fears not snow for her household, for her entire household is clothed in scarlet wool.
Luxurious bedspreads she made herself, linen and purple are her clothing.
Distinctive in the councils is her husband, when he sits with the elders of the land.
She makes a cloak to sell, and delivers a belt to the peddler.
Strength and majesty are her raiment, she joyfully awaits the last days.
She opens her mouth with wisdom, and a lesson of kindness is on her tongue.
She anticipates the ways of her household, and partakes not of the bread of laziness.
Her children arise and praise her, her husband, and he lauds her: 'Many daughters have amassed achievements, but you have surpassed them all.'
False is grace and vain is beauty, a God-fearing woman— she should be praised.
Give her the fruits of her hand and let her be praised in the gates by her very own deeds.

Psalms 121

שִׁיר לַמַּעֲלוֹת

אֲשָׁא עֵינַי אֶל־הָהָרִים מֵאֵין יְבֹא עֲזָרִי:
עֲזָרִי מִעַם יְהוָה עֲשֵׂה שָׁמַיִם וָאָרֶץ:
אֶל־יָתֵן לַמּוֹט רַגְלִיךָ אֶל־יָנוּם שִׁמְרֶךָ:
הִנֵּה לֹא יָנוּם וְלֹא יִישָׁן שׁוֹמֵר יִשְׂרָאֵל:
יְהוָה שִׁמְרֶךָ יְהוָה צִלְךָ עַל־יָד יְמִינֶךָ:
יוֹמָם הַשֶּׁמֶשׁ לֹא־יַכְכָּה וַיְרַח בַּלַּיְלָה:
יְהוָה יִשְׁמְרֶךָ מִכָּל־דָּע יִשְׁמַר אֶת־נַפְשְׁךָ:
יְהוָה יִשְׁמַר־צִאתְךָ וּבֹאֶךָ מֵעַתָּה וְעַד־עוֹלָם:

I will lift up my eyes to the mountains;
From where will my help come?
My help comes from *Adonai*,
Who made heaven and earth.
God will not allow your foot to give way;
God, who guards you, will not slumber.
For the Guardian of Israel
Neither slumbers nor sleeps.
Adonai is your keeper;
Adonai is your protection at your right hand.
The sun shall not smite you by day,
Nor the moon at night.
Adonai shall keep you from all evil;
God shall keep your soul.
Adonai shall guard your going out
and your coming in,
From this time forth and forever.

There Is A Season

Based on Ecclesiastes / Kohelet 3:1 – 3:7

לְכָל זְמַן וְעֵת לְכָל־חֶפֶץ תַּחַת הַשָּׁמַיִם: עֵת לֵלֶדֶת וְעֵת לָמוּת עֵת לִטְעַת וְעֵת לָעֻקּוֹר נְטוּעַ: עֵת
לְהָרוּג וְעֵת לְרַפּוֹא עֵת לִפְרוֹץ וְעֵת לִבְנוֹת: עֵת לִבְכוֹת וְעֵת לְשֹׂחֹק עֵת סִפּוֹד וְעֵת רִקְוֹד: עֵת
לְהַשְׁלִיד אֲבָנִים וְעֵת כְּנוֹס אֲבָנִים עֵת לְחַבּוֹק וְעֵת לְרַחֵק מִחֶבֶק: עֵת לִבְקֹשׁ וְעֵת לֵאמֹד עֵת
לְשָׁמוֹד וְעֵת לְהַשְׁלִיד: עֵת לִקְרוֹעַ וְעֵת לִתְפֹּרַד עֵת לְחַשׂוֹת וְעֵת לְדַבֵּר:

Traditional Version; JPS translation

A season is set for everything, a time for every
experience under heaven:
A time for being born and a time for dying,
A time for planting and a time for uprooting
the planted;
A time for slaying and a time for healing,
A time for tearing down and a time for building up;
A time for weeping and a time for laughing,
A time for wailing and a time for dancing;
A time for throwing stones and a time for
gathering stones,
A time for embracing and a time for
shunning embraces;
A time for seeking and a time for losing,
A time for keeping and a time for discarding;
A time for ripping and a time for sewing,
A time for silence and a time for speaking;
A time for loving and a time for hating;
A time for war and a time for peace.

Rabbi Rami Shapiro Interpretation

Life is fleeting,
the passing of moments upon moments.
Embrace them as they come;
do not cling to them as they go.
In this alone is there tranquility.
Moments of birth, moments of death;
moments of planting, moments of uprooting;
moments of killing, moments of healing;
moments of knocking down, moments of building up;
moments of mourning, moments of dancing;
moments of casting stones, moments of gathering
stones;
moments of embracing, moments of departing;
moments of seeking, moments of forsaking;
moments of keeping, moments of discarding;
moments of tearing, moments of mending;
moments of silence, moments of speech;
moments of love, moments of hate;
moments of war, moments of peace.
Moments and the passing of moments — this is life.
There is a suffering natural to this flow;
there is no escaping either sorrow or joy.
Do not add to the first by clinging to the second,
for in doing so you deny the flow itself.
Live the moment; attend to the doing;
accept whatever comes into your hand.
In this only is the path to tranquility.

Each of Us Has a Name

Zelda (translated by Marcia Falk)

Each of us has a name
given by the source of life
and given by our parents

Each of us has a name
given by our stature and our smile
and given by what we wear

Each of us has a name
given by the stars
and given by our neighbors

Each of us has a name
given by our sins
and given by our longing

Each of us has a name
given by our enemies
and given by our love

Each of us has a name
given by our celebrations
and given by our work

Each of us has a name
given by the seasons
and given by our blindness

Each of us has a name
given by the sea
and given by
our death.

We Remember Them

Sylvan Kamens and Rabbi Jack Riemer

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

At the blowing of the wind
and in the chill of the 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.

El Mal'e Rachamim

For a man:

אל מֵלֵא רַחֲמִים שׁוֹכֵן בְּמְרוֹמִים. הַמֵּצֵא מְנוּחָה נְכוֹנָה תַּחַת כַּנְפֵי הַשְּׁכִינָה. בְּמַעְלֹת קְדוּשִׁים
וְטְהוּרִים כְּזוֹהַר הָרָקִיעַ מְזַהְרִים אֶת נִשְׁמַת [פְּלוֹנִי בֶן פְּלוֹנִי] שֶׁהִלָּךְ לְעוֹלָמוֹ. בְּעֶבֶר שְׁבִלִי נֶדֶר
אֶתֶּן צְדָקָה בְּעַד הַזְכָּרַת נִשְׁמָתוֹ, בְּגַן עֵדֶן תִּהְיֶה מְנוּחָתוֹ. לִכֵּן בְּעַל הָרַחֲמִים יִסְתַּיְרֶהוּ בְּסֶטֶר
כַּנְפָּיו לְעוֹלָמִים. וְיִצְרֹר בְּצִרּוֹר הַחַיִּים אֶת נִשְׁמָתוֹ. יְיָ הוּא נַחֲלָתוֹ וְיִנּוּחַ בְּשָׁלוֹם עַל מִשְׁכָּבוֹ.
וְנֹאמַר אָמֵן:

El Mal'e Rachamim, shokhen ba-meromim, ha-metze menuchah nekhonah tachat kanfei ha-Shekhinah, be-ma'a lot kedoshim u-tehorim ke-zohar ha-raki'a mazhirim, et nishmat [insert name of deceased] shehalakh le-olamo ba'avur she-beli neder eten tzedakah be-ad hazkarat nishmato, be-gan Eden tehe menuchato. Lachen Ba'al ha-Rachamim yastirehu be-seter kenafav le-olamim, ve-yitzror be-tzeror ha-chayyim et nishmato, Adonai hu nachalato, ve-yanu'ach be-shalom al mishkavo.

Ve-nomar: Amen.

For a woman:

אל מֵלֵא רַחֲמִים שׁוֹכֵן בְּמְרוֹמִים. הַמֵּצֵא מְנוּחָה נְכוֹנָה תַּחַת כַּנְפֵי הַשְּׁכִינָה. בְּמַעְלֹת קְדוּשִׁים
וְטְהוּרִים כְּזוֹהַר הָרָקִיעַ מְזַהְרִים אֶת נִשְׁמַת [פְּלוֹנִי בֵּת פְּלוֹנִי] שֶׁהִלָּכָה לְעוֹלָמָהּ. בְּעֶבֶר שְׁבִלִי נֶדֶר
אֶתֶּן צְדָקָה בְּעַד הַזְכָּרַת נִשְׁמָתָהּ, בְּגַן עֵדֶן תִּהְיֶה מְנוּחָתָהּ. לִכֵּן בְּעַל הָרַחֲמִים יִסְתַּיְרֶהּ
בְּסֶטֶר כַּנְפָּיו לְעוֹלָמִים. וְיִצְרֹר בְּצִרּוֹר הַחַיִּים אֶת נִשְׁמָתָהּ. יְיָ הוּא נַחֲלָתָהּ וְתִנּוּחַ בְּשָׁלוֹם עַל
מִשְׁכָּבָהּ. וְנֹאמַר אָמֵן:

El Mal'e Rachamim, shokhen ba-meromim, ha-metze menuchah nekhonah tachat kanfei ha-Shekhinah, be-ma'a lot kedoshim u-tehorim ke-zohar ha-raki'a mazhirim, et nishmat [insert name of deceased] she-halkhah le-olamah, ba'avur she-beli neder eten tzedakah be-ad hazkarat nishmatah, be-gan Eden tehe menuchatah. Lachen Ba'al ha-Rachamim yastirehah be-seter kenafav le-olamim, ve-yitzror be-tzeror ha-chayyim et nishmatah, Adonai hu nachalatah, ve-tanu'ach be-shalom al mishkavah.

Venomar: Amen

(Hebrew and/or English names may be used.)

For either Male or Female

Exalted, compassionate God, grant infinite rest, in
Your sheltering Presence, among the holy and pure, to
the soul of _____, who has gone to (his / her)
eternal home. Merciful One, we ask that our loved one
fine perfect peace in Your eternal embrace. May (his/
her) soul be bound up in the bond of life. May (he/
she) rest in peace. And let us say: Amen.

Or Gender Neutral Translation:

God of mercy and compassion,
From whom we come and to whom we return,
In whose hands are the souls of the living and the dead,
In whose eyes a thousand years are but as yesterday,
Grant, we pray, perfect rest in Your sheltering presence
To the soul of our departed _____.

In Your infinite mercy, grant _____ the gift of life eternal.
May the memory of our departed be a source of solace and healing,
abiding among us as a lasting benediction. Amen.

Mourner's Kaddish

Mourners:

*Yit'gah-dahl v'yit'kah-dahsh sh'mey rah-ba. Ah-meyn.
B'ahl'ma dee v'ra kheer'oo-tey,
v'yahm'leekh mahl'khoo-tey b'khai-yey-khon
oov'yo-mey-khon
oov'khai-yey d'khol beyt Yis'rah-eyl,
bah-ah-gah-la oo-veez'mahn kah-reev, v'eem'roo ah-meyn.*

Congregation and Mourners:

*Y'hey sh'mey rah-ba m'vo-rahkh l'o-lahm
ool'ahl'mey ahl'mai-ya.*

Mourners:

*Yit'bah-rahkh v'yish'tah-bahkh v'yit'pah-ahr v'yit'ro-mahm
v'yit'nah-sey v'yit'hah-dahr v'yit'ah-leh v'yit'hah-lahl
sh'mey d'kood'sha.*

Congregation:

B'reekh hoo.

Mourners:

*L'ey-la ool'ey-la meen kol beer'khah-ta v'shee-rah-ta
toosh'b'khah-ta v'neh-kheh-mah-ta, dah-ah-mee-rahm
b'ahl'ma, v'eem'roo ah-meyn.
Y'hey sh'lah-ma rah-ba meen sh'mai-ya,
v'khai-yeem to-veem
ah-ley-noo v'ahl kol Yis'rah-eyl, v'eem'roo ah-meyn.
O-seh shah-lom beem'ro-mahv, hoo yah-ah-seh shah-lom
ah-ley-noo v'ahl kol Yis'rah-eyl, v'ahl kol yosh'vey tey-veyl
v'eem'roo ah-meyn.*

יִתְגַּדֵּל וְיִתְקַדֵּשׁ שְׁמֵהּ רַבָּא.
בְּעֻלְמָא דִּי בְּרָא כְרַעוּתָהּ, וְיִמְלִיךְ מַלְכוּתָהּ
בְּחַיֵּינוּ וּבְיוֹמֵינוּ וּבְחַיֵּי דְכָל בֵּית יִשְׂרָאֵל,
בְּעֻלְמָא וּבְזִמְנֵי קָרִיב, וְאָמְרוּ אָמֵן.

יְהֵא שְׁמֵהּ רַבָּא מְבָרַךְ לְעַלְמֵי עֻלְמָיָא.

יִתְבָּרַךְ וְיִשְׁתַּבַּח וְיִתְפָּאֵר וְיִתְרוֹמֵם וְיִתְנַשֵּׂא
וְיִתְהַדָּר וְיִתְעַלֶּה וְיִתְהַלָּל שְׁמֵהּ דְקֻדְשָׁא

בְּרִיךְ הוּא,

לְעֵלָא מִן כָּל בְּרַכְתָּא וְשִׁירְתָּא תְּשַׁבַּחְתָּא
וְנַחֲמַתָּא, דְּאִמְרִין בְּעֻלְמָא,
וְאָמְרוּ אָמֵן.
יְהֵא שְׁלָמָא רַבָּא מִן שְׁמַיָּא,
וְחַיִּים עֲלֵינוּ וְעַל כָּל יִשְׂרָאֵל, וְאָמְרוּ אָמֵן.
עֲשֵׂה שְׁלֹם בְּמִרוֹמָיו, הוּא יַעֲשֵׂה שְׁלֹם עֲלֵינוּ
וְעַל כָּל יִשְׂרָאֵל, וְעַל כָּל יוֹשְׁבֵי תֵבֶל
וְאָמְרוּ אָמֵן.

Traditional Interpretation, Siddur Hadash

Mourners,

Magnified and sanctified be the great name of God, in the world created according to the Divine will. May God's sovereignty soon be established, in our lifetime and that of the entire House of Israel. And let us say: Amen.

Congregation Response:

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

Hallowed and honored, extolled and exalted, adored and acclaimed be the name of the blessed Holy One, whose glory is above all the praises, hymns, and songs of adoration which human beings can utter. And let us say: Amen.

May God grant abundant peace and life to us and to all Israel and to all who dwell on earth. And let us say: Amen.

May God, who ordains harmony in the universe, grant peace to us and to all Israel. And let us say: Amen.

Interpretive Mourner's Kaddish

(Rabbi Rami Shapiro)

Magnify and sanctify holiness throughout the world.
Establish peace and harmony; share the suffering; reach out to those in need,
helping them lay down their burden or shoulder it more powerfully.

There is a suffering that is natural to Life.

Yet so much of what I bear is an unnecessary burden,
arising not from Life but from fear, not from living with death but from dying to Life.

May I learn to accept the necessary suffering.

May I learn to put down the unnecessary suffering
and let go the jagged hurts I have created for myself.

May I allow my pain to give rise to compassion –
compassion for myself, compassion for others.

May the Power that makes for peace throughout the
heavens be the Power upon which I draw to make for
peace in my own life. And let me say: Amen.

An Enduring Blessing

May the memories of our beloved inspire us
To cultivate in our lives those qualities of mind and heart
Which we recall with special fondness and gratitude.

May we help to bring closer to fulfillment
The highest ideals and noblest strivings
Of the life whose passing we mourn today.

May the memories which we cherish
Deepen our loyalty to that which cannot die –
Our faith, our love, our devotion to our heritage.

As we ponder life's transience and frailty
Help us, O God, to use each precious moment wisely,
To fill each day with all the compassion and kindness
Which You have placed within our reach.

Thus will the memories of our beloved abide among us
As a living source of inspiration
And as an enduring blessing.

Kaddish for the Individual/Kaddish L'Yachid

Siddur Kol Koreh – Rabbi Daniel Siegel

(When no *Minyan* is Present)

Note to Leader:

Customarily, a *minyan* consisting of ten Jewish adults (13 years or older) is required for the recitation of the *Kaddish Yatom* / Mourner's *Kaddish*. For those who observe this tradition and do not have the necessary ten present, we have included the *Kaddish L'Yachid*, a prayer written as a substitute for the Mourner's *Kaddish* when a minyan isn't present. Please use your discretion in choosing which prayer is appropriate for your service.

וּבְכֵן יִתְקַדֵּשׁ שֵׁם יְהוָה בָּנוּ
לְעֵינֵי כָל חַי
וְנֹאמַר לְפָנָיו שִׁירָה חֲדָשָׁה
וְנִרְאֶהוּ עֵין בְּעֵין
בְּשׂוּבוֹ אֶל גְּלוּתוֹ
וּמִבְּשָׂרֵינוּ נִחְזֶה אֱלֹהִים
וְיִגְדֵּל כְּחֹדֶשׁ יְהוָה
וְשִׁלּוֹם רַב יָבֵא עָלֵינוּ
וְעַל כָּל יוֹשְׁבֵי תֵיבֵל

צוּר עוֹלָמִים
אֲדוֹן הַבְּרִיאָה
אֱלֹהֵי כָל הַנִּפְשׁוֹת
מַעֲזֵן הַנִּפְלְאוֹת
הַיּוֹשֵׁב בְּמִרְחָבֵי מְרוֹם
הַשׁוֹכֵנֶת בְּעֵמֻקֵּי הַלֵּב
קְדוֹשָׁתוֹ עַל כֶּסֶּא הַקְּבוֹד
קְדוֹשָׁתָהּ מִחַיִּיהָ הַכֹּל

עַל הַכֹּל
יִתְגַּדֵּל וְיִשְׁתַּבַּח
וְיִתְרוֹמֵם וְיִתְנַשֵּׂא
שְׁמוֹ שֶׁל הַקְּדוֹשׁ בְּרוּךְ הוּא
בְּעוֹלָמוֹת שְׂבָרָא בְּרִצּוֹנוֹ
יִתְבָּרַךְ וְיִתְהַדָּר
וְיִתְפָּאֵר וְיִתְהַלָּל
שְׁמָהּ שֶׁל הַשְׂכִּינָה
הַדָּרָה בְּרִצּוֹן עַם יִשְׂרָאֵל
בְּעוֹלָם הַזֶּה וּבְעוֹלָם הַבָּא

Ahl hah-kol yit'gah-dahl v'yish'tah-bahkh v'yit-ro-mahm
v'yit'nah-sey sh'mo shehl hah-kah-dosh bah-rookh hoo bah-o-
lah-mot sheh-bah-ra kir'tzo-no. Yit'bah-rahkh v'yit'hah-dahr
v'yit'pah-eyr v'yit'hah-lahl sh'ma shehl hahsh'khee-na hah-dah-ra
b'r'tzon ahm yis'rah-eyl bah-o-lahm hah-zeh oo-vah-o-lahm hah-
ba. Tzoor o-lah-meem ah-don hahb'ree-a eh-lo-ha kol hahn'fah-
shot mah-ah-yahn hah-nif'lah-ot.

Hah-yo-sheyyv b'mehr'khah-vey mah-rom
Hah-sho-kheh-neht b'ahm'key hah-leyv
K'doo-shah-to ahl kee-sey hah-kah-vod
K'doo-shah-ta m'khah-ya hah-kol
Oov'kheyn yit'kah-dahsh sheym yah bah-noo l'ey-ney kol khai.

V'no-mahr l'fah-nahv shee-ra khah-dah-sha

V'nir'ey-hoo ai-yeen b'ai-yeen
B'shoo-vo ehl nah-vey-hoo
Oo-mib'sah-rey-noo neh-kheh-zeh eh-lo-ha
V'yig'dahl ko-ahkh Yah
V'shah-lom rahv yah-vo ah-ley-noo
V'ahl kol yosh'vey tey-veyl.

For the unity, for the complexity
And for everything contained within
Great, praised, exalted, and uplifted
Be the Name of the Holy Blessed One

In all space/time created by design.

Blessed, splendid, adorned, and lauded
Be the Name Shekhinah
Dwelling in the yearning of the people Israel.

In this world and in the next.

Harmonizer of worlds, Master Artist of creation,
Breath of all souls, Wellspring of wonders.

Dwelling in expanses supernal
Residing in hearts' depths

Whose holiness rests on a glorious throne
Whose holiness brings all to life.
May Your name Yah
Be made holy in us and in the sight of all life.

Then, new songs will rise up through us
And we will clearly see
God's manifestation on an earth transformed,
A global oasis.

When, from within our own bodies, we will see Your face And
God's strength will permeate our existence

And a great peace will come upon us
And to all who dwell in this world.



Daily Minyanim

Call ahead or check websites as times vary.

Boston

Temple Israel

477 Longwood Avenue
Boston
617-566-3960
www.tisrael.org

Brookline

Congregation Kehillath Israel

384 Harvard Street
Brookline
617-277-9155
www.congki.org

Temple Ohabei Shalom

1187 Beacon Street
Brookline
617-277-6610
www.ohabei.org

Chestnut Hill

Congregation Mishkan Tefila

300 Hammond Pond Parkway
Chestnut Hill
617-332-7770
www.mishkantefila.org

Temple Emeth

194 Grove Street
Chestnut Hill
617-469-9400
www.templemeth.org

Newton

Temple Emanuel

385 Ward Street
Newton
617-558-8100
www.templemanuel.com

Temple Reyim

1860 Washington Street
Newton
617-527-2410
www.reyim.org

Further Reading

Illness:

- *Healing of Soul, Healing of Body: Spiritual Leaders Unfold the Strength and Solace in Psalms* Simkha Y. Weintraub, Jewish Lights. 1994
- *Guide Me Along the Way: A Jewish Spiritual Companion for Surgery* Simkha Y. Weintraub & Aaron Lever, National Center for Jewish Healing. 2001 (available for purchase on www.jcprograms.org/pubs.php)
- *Illness and Health in the Jewish Tradition: Writings from the Bible to Today* David L. Freeman & Judith Abrams, Jewish Publication Society. 1999
- *Give Me Your Hand: Traditional And Practical Guidance on Visiting the Sick, Second Edition* Stuart Kelman, Beth Handler, & Kim Hetherington, Eks. 1998

- *To Join Heaven and Earth: Maimonides and the Laws of Bikkur Cholim* Rabbi Tsvi Blanchard, National Center for Jewish Healing. 1994 (available as download on www.jewishhealing.org/programs.html)
- *Tears of Sorrow, Seeds of Hope: A Jewish Spiritual Companion for Infertility and Pregnancy Loss* Rabbi Nina Beth Cardin, Jewish Lights Publishing. 2007
- *The Healing Power of Psalms: Renewal, Hope and Acceptance from the World's Most Beloved Ancient Verses* Rabbi Samuel Chiel & Henry Dreher, Marlowe & Company. 2007

Approaching Death:

- *A Guide to Jewish Religious Practice* Isaac Klein, Ktav. 1979

- *Talking to God: Personal Prayers for Times of Joy, Sadness, Struggle, and Celebration* Naomi Levy, Image. 2003
- *The Healing Power of Psalms: Renewal, Hope and Acceptance from the World's Most Beloved Ancient Verses* Rabbi Samuel Chiel & Henry Dreher, Marlowe & Company. 2007
- *So That Your Values Live On: Ethical Wills and How to Prepare Them* Jack Riemer & Nathaniel Stampfer, Jewish Lights Publishing. 1994
- *Saying Kaddish: How to Comfort the Dying, Bury the Dead, and Mourn as a Jew* Anita Diamant, Schocken Books. 1999
- *End of Life: Helping With Comfort and Care* National Institute on Aging (available through their website [www.nia.nih.gov/HealthInformation/Publications/End of Life](http://www.nia.nih.gov/HealthInformation/Publications/End%20of%20Life) or by calling 800-222-2225)
- *A Death Prolonged* Jeff Gordon, M.D., Med Matters Media LLC. May, 2009
- *Saying Kaddish: How to Comfort the Dying, Bury the Dead, and Mourn as a Jew* Anita Diamant, Schocken Books. 1999
- *A Jewish Mourner's Handbook* Kerry M. Olitzky and Ron H. Isaacs, Ktav. 1991
- *Jewish Reflections on Death* Jack Riemer, Schocken Books. 1987
- *Jewish Insights on Death and Mourning* Jack Riemer, Syracuse University Press. 2002
- *Jewish Meditations on the Meaning of Death* Chaim Z. Rozwaski, Jason Aronson. 1994
- *The Healing Power of Psalms: Renewal, Hope and Acceptance from the World's Most Beloved Ancient Verses* Rabbi Samuel Chiel & Henry Dreher, Marlowe & Company. 2007
- *Consolation*, Maurice Lamm, The Jewish Publication Society. 2005
- *The Orphaned Adult: Confronting the Death of a Parent* Rabbi Marc D. Angel, Jason Aronson. 1997
- *Mourning and Mitzvah: A Guided Journal for Walking the Mourner's Path Through Grief to Healing* Anne Brener, Jewish Lights Publishing. 2001
- *A Jewish Book of Comfort* Alan Kay, Jason Aronson. 1997
- *A Guide to Jewish Religious Practice* Isaac Klein, Ktav. 1979

Death and Mourning:

- *The Jewish Mourner's Book of Why* Alfred J. Kolatch, Jonathan David. 2004
- *A Time to Mourn, A Time to Comfort, 2nd Edition: A Guide to Jewish Bereavement* Ron Wolfson, Jewish Lights Publishing. 2005
- *How to Go On Living When Someone You Love Dies* Therese A. Rando, Bantam. 1991
- *Grief in Our Seasons: A Mourner's Kaddish Companion* Kerry M. Olitzky, Jewish Lights Publishing. 1998
- *The Jewish Way In Death and Mourning* Maurice Lamm, Jonathan David Publishers. 2000
- *Living With Loss, Healing With Hope: A Jewish Perspective* Earl A. Grollman, Beacon Press. 2001
- *When Mourning Comes: A Book of Comfort for the Grieving* Rabbi William B. Silverman and Dr. Kenneth M. Cinnamon, Jason Aronson. 1994
- *Kaddish* Leon Wieseltier, Vintage. 2000

Afterlife:

- *Does the Soul Survive? A Jewish Journey to Belief in Afterlife, Past Lives & Living with a Purpose* Rabbi Elie Kaplan Spitz, Jewish Lights Publishing. 2002
- *Jewish Views of the Afterlife* Simcha Paull Raphael, Jason Aronson. 1996
- *The Death of Death: Resurrection and Immortality in Jewish Thought* Neil Gillman, Jewish Lights Publishing. 2000
- *What Happens After I Die? Jewish Views of Life After Death* Rifat Sonsino & Daniel B. Syme, UAHC Press. 1990

Websites

For those interested in issues of preparing for death:

- www.myjewishlearning.com
→Beliefs→Issues→Bioethics→Euthanasia→ Modern Views→End of Life Issues
- www.hospicefed.org Hospice and Palliative Care Federation of Massachusetts (hospice care, palliative care, health care proxies, etc.)
- www.agingwithdignity.org/5wishes.html Five Wishes (living wills)
- www.betterending.org Central Massachusetts Partnership to Improve Care at the End of Life (health care proxy, personal wishes document)
- www.endoflifecommission.org Massachusetts Commission on End of Life Care (includes legal advice)
- www.nijh.org National Institute for Jewish Hospice (for those interested in halakhic hospice care)
- www.ritualwell.org/lifecycles/ Ritual Well (Jewish website for feminist rituals)
- www.medicare.gov/publications/pubs/pdf/02154.pdf (Medicare Hospice benefits)
- www.Caregiving.org National Alliance for Caregiving (serves both professional and family caregivers)
- www.uscj.org/Organ_Donation5335.html United Synagogue of Conservative Judaism (Social Action→Social Justice→Health Issues→Organ Donation)
- www.nia.nih.gov National Institute on Aging

For those interested in services pertaining to illness or bereavement:

- www.jfcsboston.org Jewish Family & Children's Service (781-647-5327)
- www.jfcsboston.org/senior_services/jewish_healing.cfm Jewish Family & Children's Service: Community Programs: Jewish Healing Connections
- www.cjpseniordirect.org CJP Senior Direct (Boston's gateway to Jewish senior services, 1-800-980-1982, Monday through Friday, 9:00 am – 5:00 pm)

For those interested in Jewish funerals and mourning rituals:

- www.jewish-funerals.org Jewish Funerals, Burial, and Mourning
- www.myjewishlearning.com Search Death and Mourning
- www.jcam.org Jewish Cemetery Association of Massachusetts
- www.nijfd.org National Independent Jewish Funeral Directors

For those interested in Jewish calendar (generating Yahrzeit dates, holidays, etc.)

- www.hebcal.com Jewish Calendar Tools

Explaining Death to Children

- www.bmc.org/pediatrics-goodgrief The Good Grief Program at Children's Hospital
- www.pjlibrary.org/parents-and-families/reading-beyond-pj-books/death-and-dying.aspx The PJ Library Section on books related to death and dying
- www.kveller.com/preschooler/How_to_Talk_About_Helping_Children_Cope.shtml A link to an article by Rabbi Earl A. Grollman that gives a perspective by age of the child.

Bibliography

We gratefully acknowledge the sources listed below that have helped us to create this guide.

In Times of Need, Temple Beth Zion, Brookline, MA, 1st Edition

A Jewish Healing Guide on Death and Dying, Marilyn Herman Ross, Jewish Family & Children's Service of Greater Boston, Waltham, MA, 2001

A Sacred Pilgrimage: A Guide to Jewish Practices on Death and Mourning, Temple Beth Elohim, Wellesley, MA

Mourner's Hand Book For Shiva, Stanetsky Memorial Chapels, Brookline, MA

When Mourning Comes, Temple Emanuel, Newton, MA

Jewish Cemeteries 5767/2006 Edition, Jewish Cemetery Association of Massachusetts, Newton, MA

A Minyan of Comfort: Worship, Study, and Reflection for the House of Mourning, Rabbi Sidney Greenberg and Rabbi Jonathan Levine, editors, The Prayer Book Press, Media Judaica, Bridgeport, CT, 2005

The Jewish Way in Death and Mourning, Maurice Lamm, Jonathan David Publishers, New York, 2000

Consolation, Maurice Lamm, The Jewish Publication Society, Philadelphia, 2005

A Time to Mourn, A Time to Comfort: A Guide to Jewish Bereavement, Dr. Rob Wolfson, Jewish Lights Publishing, Woodstock, VT, 2005

The Rabbinical Assembly Rabbi's Manual, The Rabbinical Assembly, New York, NY, 1998

"A Chance to Pick Hospice, and Still Hope to Live," Reed Abelson, New York Times, page A1, February 10, 2007

Overview, Hospice and Palliative Care Federation of Massachusetts, www.hospicefed.org, March, 2007

Kaddish L'Yachid, from Siddur Kol Koreh, edited by Rabbi Daniel Siegel, www.ohalah.org/davenologyohalah.htm

JPS Hebrew-English Tanakh, The Jewish Publication Society, Philadelphia, PA, 1999

Opening To You, Zen-Inspired Translations of the Psalms, Norman Fischer, Penguin Compass, New York, NY, 2002

Siddur Hadash, compiled and edited by Rabbi Sidney Greenburg and Rabbi Jonathon D. Levine, The Prayer Book Press, Media Judaica, Bridgeport, CT, 2000

Siddur Kol Koreh, Rabbi Daniel Siegel, www.aleph.org/catalog

The Way of Solomon, Rabbi Rami Shapiro, Harper, San Francisco, 2000

www.irakaufman.com/atneed

www.chabad.org/library/article_cdo/aid/364287/jewish/The-Viduy-Confession-Prayers.htm

www.orchadash-tucson.org/rabbi-mourning-prayers.html

"Joy for My Sorrow," Reb Zalman Schachter-Shalomi

Words of Fire: a Siddur for Erev Shabbat Compiled and translated by Rabbi Rami M. Shapiro, Light House Books, 1996

