



Temple Shalom *of* Newton

*Customs and Observances
Surrounding Death and Mourning*

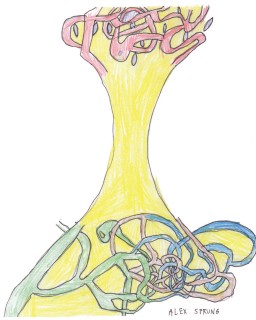
An old man was planting a tree. A young person passed by and asked, "What are you planting?"



"A carob tree", the old man replied.

"Silly fool", said the youth.

"Don't you know that it takes 70 years for a carob tree to bear fruit?"



"That's okay," said the old man. "Just as others planted for me, I plant for future generations."

Talmudic story

Illustrations: Naomi, grade 5; Alex, grade 4; Ariel, grade 3

**We would like to acknowledge Rabbi Joel Baron
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QUICK CHECKLIST WHEN A DEATH OCCURS

- Call your closest family members.
- Call the funeral home. If using a Jewish funeral home, there are three local options. With or without pre-planning, the funeral home will be responsive to your needs, including:
 - setting a time for the funeral
 - transporting the body to another state
 - locating a cemetery plot
 - arranging for cremation
 - helping with death notice and obituary
- **Contacting the Funeral Home and Cemetery**
Breznjak-Rodman Funeral Directors, West Newton:
(617)969-0800 or (800) 554-2199
Levine Chapels, Brookline:
(617) 277-8300 or (800) 367-3708
Stanetsky Memorial Chapels, Brookline:
(617)232-9300 or (800) 842-4280
- Call Temple Shalom at (617) 332-9550. During office hours, tell the person answering the phone that there has been a death in your family. That person will assist you and connect you with a member of the clergy. After office hours, call the same number and listen to instructions for contacting the executive director or Temple president, who will contact clergy on your behalf.
- Designate a family member or friend who can make calls to other family and friends whom you want notified.

INTRODUCTION

*The Psalmist asks the question,
“What person shall live and not see death?” (Psalm 89:49)*

It is unavoidable that each of us, at various points in our lives, will come face-to-face with the reality and finality of death. Indeed, at some level, each death we face confronts us with the inevitability of our own death as well.

This booklet is provided as a guide for members of our congregational family as they face the difficult time when a loved one has just passed away or is about to pass away. We have prepared this booklet to assist those responsible for the final arrangements. This booklet is written with Jewish tradition in the forefront, explaining the customs and religious observances that have been part of our people's heritage and from which we hope you will gain comfort.

The traditions and customs surrounding death reflect the Jewish values of life, expressing the values of community and simplicity and helping us to face reality. As with so much in our tradition, the thoughts and customs surrounding death are open to interpretation. Mourners are encouraged to do what they are most comfortable with and to seek advice and comfort from our clergy.

JEWISH VALUES EXPRESSED IN THE MOURNING RITUALS

“As we come forth, so shall we return” (Ecclesiastes 5:14)

Judaism teaches that death is part of every life

Therefore we have no choice but to confront it. This realistic view of death pervades the entire Jewish tradition from hearing the Mourner's *Kaddish* (memorial prayer in praise of God) at every service to the custom of wearing a *kittel* (traditional white burial clothing) on *Yom Kippur*.

Judaism teaches simplicity in death as in life

The simplicity of the Jewish burial is designed to avert the psychological pitfall of trying to honor the ones we loved by excessive spending. The religious prescription of a simple wooden coffin is meant to **avoid ostentation** at the funeral and to remind us that death is the great equalizer. The rationale is that we come into the world as equals in the sight of God, and we should leave the world in the same way.

Judaism teaches the value of community

One of the strengths of Jewish life is the embrace of community at difficult times in our lives. In the face of the death of a loved one, community can help bring a sense of balance as we take our first shaky steps along the path from facing death back towards life. It is customary for the Jewish community to reach out to mourners in their time of grief and let them know they're not alone. Judaism transforms bereavement into a vehicle with the potential to strengthen familial ties, revitalize communal solidarity, and promote the sanctity of life itself. Acknowledging that reason alone cannot answer our questions and that comforting words cannot banish heart-rending tears, Judaism offers consolation in the face of death by reaffirming life and helping mourners move slowly back to the normal routines of life.

One way we express our connection to the Jewish community is by reciting to the mourner the Hebrew phrase: *Ha-Makom y'nachem et-chem b'toch sh'ar avelei Tziyon V'rushalayim*, "May God comfort you together with all those who mourn for Zion and Jerusalem."

IMMEDIATE ACTIONS AND DECISIONS

Before a Loved One Dies

The final day and moments of people's lives vary. For some, the death is expected after a prolonged illness. For others, a death may come suddenly, with little or no warning. When a person is very close to death (in Hebrew called a *goseis*), it can be a difficult period for family members as they juggle the anticipation of loss with actually being present with their loved one.

When someone becomes ill, please contact the synagogue. The clergy are here to be with you. The Caring Community is here to help lighten the load. A synagogue community can be here to surround us at difficult times. But, those who care need to know something is going on. Please do not hesitate to contact the temple office, and please communicate with the clergy about what is happening in the life of your family.

Online Planning Resources

A gift all of us may give to loved ones is sharing in advance our wishes for our final days and burial. While this guide is primarily designed to give resources for once someone has died, it is also important to note that it is valuable to find an opportunity to have important conversations, to consider pre-planning with a funeral home, and to make sure your legal and accounting matters are in order.

The internet provides several useful websites for help with end-of-life planning and decisions. We recommend beginning with the following thoughtful resources:

- The Conversation Project (theconversationproject.org)
This website is dedicated to "helping people talk about their wishes for end-of-life care". It includes a "Conversation Starter Kit" to help gather thoughts in preparation for conversations with loved ones.

- Aging with Dignity (*agingwithdignity.org*)

This organization's mission is to "safeguard the human dignity of people as they age or face serious illness." It includes the document "Five Wishes", a guide for creating an advance directive or living will.

- National Hospice and Palliative Care Organization (*caringinfo.org*)

This website "provides information and support for anyone who is planning ahead, caregiving, living with a serious illness, or grieving a loss." It includes advance directive documents and information about creating these documents as regulated by each state.

- Modern Loss (*modernloss.com*)

This website includes "candid conversation about grief." It includes personal essays, advice column, and resources.

When a Loved One Dies

- Call the Funeral Home
- Call Temple Shalom (617) 332-9550
- Call family and friends

Brezniak-Rodman Funeral Directors

1251 Washington St., Newton, MA 02465

brezniakrodman.com

(617) 969-0800, (800) 554-2199

Levine Chapels

470 Harvard St., Brookline, MA 02446

levinechapel.com

(617) 277-8300, (800) 367-3708

Stanetsky Memorial Chapels

1668 Beacon St., Brookline, MA 02446

stanetsky.com

(617) 232-9300, (800) 842-4280

Since Jewish funerals typically take place as soon as arrangements can be made and family can gather, the funeral home should be contacted as soon as possible. The funeral home will assist in all arrangements including coordination among the clergy's schedule, the funeral venue and the cemetery.

When you make contact with a funeral home, be sure to inform them that you are a Temple Shalom member. They will call for the body at the home or hospital. They will care for the body until the funeral. The Jewish funeral director is also an important source of help and information concerning state and local legal requirements, and will help ensure there are no problems in obtaining a death certificate. You will need several official copies. If someone dies in the Boston area but will be buried elsewhere, the staff at the funeral home can also help with those arrangements.

The funeral director will request:

- Information about the deceased, including both English and Hebrew names (if you don't know the Hebrew name, the clergy will assist you).
- Social Security Number.
- Date and place of birth and death.
- Names and relationships of close relatives

They will also assist you in:

- Placing an obituary in the appropriate newspapers, and will assist you in preparing the contents for the death notice and obituary.
- Locating the burial plot and in carrying out any special funeral wishes of the deceased.
- Providing chairs, benches, memorial candle, etc., wherever *shiva* (seven-day traditional mourning period which begins on day of burial) is to be held.
- Announcing where donations, if any, are to be sent.
- Making decisions regarding how mourning will be observed.

CONTACTING THE CLERGY AND SYNAGOGUE

Notify Temple Shalom immediately at (617) 332-9550. If the temple is closed, listen for the recorded message prompt for emergency contacts. You will then hear the phone numbers for the executive director and Temple president. Either of them can assist you in getting in touch with the clergy.

You may want to contact the rabbis or cantor yourself or, if you prefer, the funeral director will contact the clergy to confirm the time and place of the funeral service and interment. **In no instance should the time of the funeral be set without contacting the clergy.** You are encouraged to seek both comfort and information from our clergy.

The rabbi or cantor will meet with you before the funeral to comfort you in your grief, and to plan for the funeral service. The clergy will meet with you and family members to gather information for the eulogy. You may also want to designate family members and friends to speak at the service. The clergy will discuss the observance of *shiva* with you. The clergy and staff will arrange leaders for home *shiva minyan* services (prayer services for mourners).

The Temple Shalom Caring Community Committee also stands ready to assist you in many ways, with information about *shiva* arrangements, guidelines for neighbors or friends helping to organize the home for the *shiva* period, and providing support for other individual needs. Contact the Temple office at (617) 332-9550.

For Interfaith Families

Many interfaith families in our congregation choose to observe Jewish traditions when experiencing the death of a loved one. All Temple members, regardless of faith tradition, are welcome to turn to our clergy for comfort and support. Temple members of different faith backgrounds who choose to observe Jewish traditions are welcome to do so. Jewish funeral homes in the area will provide services to interfaith families. Our clergy will officiate at a Jewish funeral service for any member of our congregation. Our clergy will lead a *shiva minyan* (prayer service traditionally held with a quorum of 10 adults) at your home for any member of an interfaith family. At Temple Shalom the death of a parent, sibling or child who is of another faith background can also be honored with a *shiva minyan* service. One can also recite the Mourner's *Kaddish* (the Jewish prayer of mourning, mostly in Aramaic, showing that despite the loss, we still praise God) and observe *yahrzeit* (Yiddish for "a year's time") when we remember a loved one on the anniversary of the death. The name of the deceased may be listed in the *Shabbat* service booklet and in a congregation-wide condolence email. The only limitation for family members who are of a different faith background is burial in some Jewish cemeteries. However, *Beit Olam* in Wayland is a Jewish/ interfaith cemetery and there is an interfaith section in Sharon Memorial Park. The funeral director at your chosen Jewish funeral home can give you more information.

Immediate Decisions at the Time of Death

It is important that friends and family are notified about your loss so that they can assist you. This assistance is seen in Judaism as a great *mitzvah* (good deed done from religious duty). Please contact the synagogue **as soon as possible** so we can be of assistance. Do not assume that the clergy will be informed by the hospital. The only way clergy can help is if they are informed when help is needed.

Scheduling the Funeral Service

According to Jewish tradition, a burial is done as soon as possible to allow the grieving process to begin, although consideration is given to allow mourners to travel. Because of the sanctity of *Shabbat* and major holidays, burial and *shiva* are not performed at these times. Burial is always conducted during the day. The funeral director will arrange to meet with you to gather information and attend to the necessary details and to advise you in preparation for the funeral and burial. If you choose to delegate the responsibility for arranging the funeral to a friend, be sure that person has authorization to sign the necessary papers at the funeral home.

If the funeral will be held out of town

If the funeral is to be held out of town, out of state, or out of the country, we ask that you still notify us at Temple Shalom at (617) 332-9550. We want to be of help and would appreciate a phone number where you can be reached. You may wish to have a *minyán* service at home upon your return so that your friends and neighbors can have a formal time to come and express their condolences.

Cemeteries

If you have not previously bought a plot at a local cemetery, the funeral home you select will guide you in making purchase arrangements. The same holds true if someone has died out of town and needs to be brought to Boston or if someone has died out of town and you need to make arrangements in that town. For interfaith families, our cemeteries are all equipped to help all types of families. For further information you can go to the website for the Jewish Cemetery Association at jcam.org.

Contacting the Deceased's Attorney

The deceased's attorney should be contacted promptly. The attorney may have information about burial instructions or other will and estate related provisions, and can answer any initial questions about probate procedures or other legal matters.

Preparing the Body

In all acts of preparing a body for its final rest, Jewish practice is guided by the principle of *kavod ha-met* (giving honor and respect to the dead). In traditional Judaism, an option also available for liberal Jews, the body is prepared by a simple ritual washing, known as *taharah* (purification), dressing the body in *tachrichim* (traditional cotton or linen shrouds) and then carefully placing the body in a plain pine casket. The *mitzvah* of *taharah* is performed by a *Chevra Kadisha* (Sacred Burial Society). Members of this volunteer group, largely anonymous, have been trained to do this very special work in our community. Boston has two such groups: the independent non-denominational Community *Hevra Kadisha* of Greater Boston supports Brezniak-Rodman, while the Orthodox-run *Chevra Kadisha* supports Levine and Stanetsky Chapels.

Dress of Deceased

In keeping with the tradition of dignity and simplicity, there is a Jewish tradition of dressing the deceased in *tachrichim*. This tradition holds that everyone, regardless of socio-economic status, is equal at death. The *tachrichim* have no pockets, symbolizing that no matter how much or how little we may have acquired in the world, all of it stays in this world. While this custom remains an option, others choose to have their loved ones dressed in a suit or a dress.

The Casket

In Jewish tradition the *aron* (casket) is simple, made of wood, and traditionally contains no metal screws. This facilitates the biblical statement that “you are dust and to dust you shall return” (Genesis 3:19).

Watching over the Body

The funeral home may ask if you would like *shomrim* (guardians) to stay with the deceased. The *shomer* sits near the body twenty-four hours a day, including *Shabbat*, from the time the deceased enters the funeral home until the start of the funeral service. The *shomer* reads aloud Psalms or other holy texts.

Viewing of the Body

It is entirely appropriate for family members to have an opportunity to spend some quiet, private moments saying their good-byes. It is not Jewish practice to leave the casket open during the funeral or memorial service.

Organ Donation

“One who saves a single life – it is as if he has saved an entire world.”
(Pirke D’Rav Eliezer, Chapter 48)

The donation of body tissues or organs to save a life or to improve the health of others fulfills the Jewish principle of *pikuach nefesh* (saving a life). Although Jewish tradition forbade organ donation because of the belief in physical resurrection of the dead and out of respect for the dead, most Jews today support organ donation provided that the body is treated with the utmost respect. The deceased’s will should be consulted for guidance.

Cremation

While liberal Judaism often allows for cremation, Jewish tradition prohibits it because it does not allow for the body to naturally return to the earth. Burial peacefully returns the body to its source, reuniting one part of creation with the rest of it. By contrast, burning the body has been seen as a desecration of something created in God’s image and even a form of violence. Others find cremation to be a reminder of the fate of the millions of Jews who died in the Holocaust who were denied their humanity in death. However, if the family or the deceased has decided on cremation, our clergy will be available to assist you.

THE FUNERAL SERVICE

"We need not erect monuments to the righteous; their deeds are their monuments." (Midrash Genesis Rabbah 82:10)

The funeral service may be held in the chapel of the funeral home or at Temple Shalom. The service is followed by a short series of prayers graveside. Alternatively, the family may choose to have only a graveside service.

Just prior to the start of the funeral service, the immediate family members will gather with the clergy to observe the custom of *k'riyah* (tearing). This rending of a garment is an outward sign of grief and mourning as if death has torn the world apart. In the Bible, Jacob tears his clothes when he is told that Joseph, his son, has been killed. Later in the Bible, King David and Job also tear their clothes after experiencing deaths of loved ones. In modern times, this is often symbolized by tearing a rip in a black ribbon pinned to the bereaved's clothing followed by reciting the blessing said upon suffering a great loss. Custom suggests that mourners continue to wear the ribbon through the *shiva* period.

Immediately following *k'riyah*, the funeral service begins. The Hebrew word for funeral, *l'vayah*, literally means "accompanying" (as in "accompanying the deceased"). The focus is on the life of the deceased and the funeral service itself is generally relatively brief and simple. The casket is usually displayed without floral adornment. If a plain wood casket is used, it may be covered with a simple cloth during the funeral service. Psalms are read or chanted, a eulogy or eulogies are given, and the memorial prayer, *El Malei Rachamim*, is chanted. The recitation of the Mourner's *Kaddish* takes place later at graveside. At the conclusion of the funeral service, the coffin is escorted out of the chapel with the family and mourners following the casket. It is a great honor to select pallbearers to symbolically accompany the coffin to the hearse that will carry it to the cemetery. Pallbearers can be family or close friends including children or grandchildren.

Interment at the Cemetery

When the funeral procession arrives at the cemetery it is customary for everyone to walk behind those carrying the casket to the graveside. Families have the choice of when they wish the casket to be lowered into the ground either before or after the mourners arrive. The graveside service is short: a few brief prayers or psalms, and passages expressing our belief that the bonds we have with each other transcend death. Other readings remind us that we can find comfort for our loss in the rich legacy of memories that remain. The Mourner's *Kaddish* is recited at graveside.

Near the conclusion of the service, newly dug earth is placed into the grave using the back of a shovel. Mourners who wish may follow in this tradition as an expression of farewell and honor. This painful *mitzvah*, of physically participating in the burial of the loved one, can also be healing. Helping to fill the grave means we have left nothing undone which makes it possible for the healing to begin. Using the back of the shovel reflects our reluctance at performing this *mitzvah* as we are supported by our loved ones who surround us.

Finally, those in attendance form a double line, allowing an aisle through which the mourners pass as they leave the gravesite. They recite the ancient words: *Ha-Makom y'nachem et-chem b'toch sh'ar avelei Tziyon V'irushalayim* which means "May God comfort you together with all those who mourn for Zion and Jerusalem." This ritual marks the transition from the *mitzvah* of *kevod ha-met* (honoring the dead) to the *mitzvah* of *nichum avelim* (comforting the mourners).

Flowers, Stones, and Donations

There is no prohibition against flowers but it has become Jewish practice to encourage well-wishers to give *tzedakah* (charitable gifts) as a more lasting memorial. It is a venerable Jewish custom when visiting a grave to leave a stone, rather than flowers, as both a simpler and more lasting symbol. The practice of placing stones at a gravesite is based on Genesis 35 where Jacob sets up a pillar of stones as a memorial to his beloved Rachel. In a more contemporary vein, Rabbi Jack Riemer has written, "Stones turn out to be eloquent graveside mementos; substantial as loss, heavy as grief, enduring as memory."

MOURNING OBSERVANCES

"Our days are like grass; we bloom like the flower of the field; a wind passes by and it is no more." (Psalms 103: 15-16)

Sitting *Shiva*

*"God heals the broken-hearted and binds up their wounds."
(Psalms 147:3)*

Shiva denotes the days of mourning immediately following burial. It is a time when family and friends gather to comfort and assist the mourners in any way possible. It is considered a great *mitzvah* to bring food and comfort to the mourners. Being with friends and relatives of the deceased presents an opportunity for the mourners to share stories and feelings. During *shiva*, services are often held at the house of mourning so that the mourners may recite *Kaddish*. Clergy and lay volunteers can assist in conducting these services and will provide the prayer books. Please call the Temple office, (617) 332-9550, or speak with one of the clergy to arrange for services in the home.

Upon returning home from the cemetery it is customary to wash one's hands before entering the home. This is symbolic of marking the distinction between honoring the dead and entering the mourning period. The traditional period of mourning known as *shiva* (Hebrew for seven), lasts a week but is not observed during Shabbat and holidays. Nowadays many people choose to observe *shiva* for fewer days. This period is designed to provide mourners with the necessary time to ease the intensity of the pain and grief associated with deep loss, and to accept the comfort provided by their family and friends. A seven-day memorial candle (known as a *shiva* candle) is usually burning at the home during *shiva*. This candle, which will be provided by the funeral home, is lit upon returning from the cemetery. There is no blessing to be recited when lighting the *shiva* candle.

Relatives for whom one observes the rites of mourning include a parent, a child, a spouse, and siblings. *Shiva* is often observed in the home of the deceased but may also be observed at the home of one of the mourners. There are a number of customs traditionally associated with *shiva* such as eating hard-boiled eggs as part of the first meal (symbolizing the cycle of life), covering mirrors and refraining from shaving and wearing makeup (symbols of vanity), and sitting on low stools (symbolizing humility and pain of the mourner). Observing these customs is at the discretion of the individual mourner, though some may take comfort in observing the more formal Jewish mourning traditions. Above all, *shiva* is a time for remembering: telling stories about the deceased, sharing anecdotes, and looking at photo albums. These may be some of the most helpful parts of the *shiva* experience.

No emotions are out of bounds during *shiva*. Tears and laughter are appropriate and understandable at this time.

Jewish tradition understands that once *shiva* has ended our lives do not automatically go back to normal. While tradition suggests that mourners should not work during the *shiva* period, tradition also prescribes a series of customs designed to lead the mourners back to the world by gradual steps.

The Period of *Sheloshim*

Sheloshim is the thirty-day intermediate period of time following burial. After the *shiva*, the mourners can return to work and regular routine, but tradition suggests they should slowly begin participation in social activities. Some opt to continue to wear the torn ribbon for this period, although this is a matter of personal preference.

During this period the names of the recently departed will be read from the *bimah* (the front of the sanctuary) at Shabbat evening services. It is a *mitzvah* to recite the *Kaddish* for loved ones during this time. For the loss of a parent, we extend the recitation of *Kaddish* to a full year.

Children and Mourning

Children should be provided with the opportunity to grieve in their own way and in a manner appropriate to their age. They cannot be shielded from tragedy. Silence and secrecy deprive them of the opportunity to share grief and be part of the healing. Do not assume that because they do not fully comprehend “what’s going on,” they do not understand at all. Take your cues from your child. Answer the questions asked, as they are asked.

Encourage questions and discussion, but do not provide answers to questions that are not asked. Try to avoid myths that will later have to be rejected such as “grandpa went to sleep.” Speak from your heart and from the foundations of your own belief. Often people will wonder if a child should attend a funeral. This is a decision to be made by individual families, but the clergy are available to consult with the family and to help in speaking with children so that they understand what will take place during the funeral. Children need an opportunity to say goodbye. There are children’s books in our library which may be helpful in starting the conversation or in explaining funeral customs.

Yizkor

It is also traditional to recite *Yizkor* (remembrance prayer) four times a year at the temple: during the memorial service held on *Yom Kippur*, and during the festivals of *Simchat Torah*, the last day of *Pesach*, and *Shavuot*. Many people light a memorial candle at home on the eve of *Yizkor* as well.

Unveiling

The unveiling marks the placement of a monument or marker at the gravesite. Although many people wait 11 or 12 months for the unveiling of a tombstone or grave marker, it may take place any time after the *sheloshim* (30 days).

This simple ceremony can be conducted by a member of the clergy, by someone selected by the mourners, or by family members. Like the funeral service, it consists of psalms and readings, brief words about the

deceased, the removal of the cloth covering the monument or marker ("unveiling"), the memorial prayer *El Malei Rachamim*, and the recitation of the Mourner's *Kaddish*. For those families wishing to conduct this service on their own, a guide may be obtained from the Temple Office.

Yahrzeit

Each year, *yahrzeit* (Yiddish for "a year's time") is observed on the anniversary of the death. Observance of this time is both public and private. Our custom at Temple Shalom is to notify the family as the *yahrzeit* date approaches so that family members can be present at services to share the name of the loved one at the Friday evening Shabbat service and recite the Mourner's *Kaddish*. The name will also be included in the Shabbat service booklet for that evening's service. The temple office can record the date of death for these purposes with either the secular date or the Hebrew date.

At home, a twenty-four-hour *yahrzeit* memorial candle (available in many supermarkets) is lit. This small flickering light, a universal symbol of the soul is both reflective and consoling. It gives form to memory: visible warm, incandescent light. Since Jewish days begin at sunset, the candle is lit on the evening before the day of the anniversary of the death. There is no specific blessing for lighting a *yahrzeit* candle.

Many people choose to donate to a Temple fund in memory of the deceased at this time each year. There are also other forms of memorial tributes at Temple Shalom such as *yahrzeit* plaques which can be viewed annually during the *yahrzeit* week in the special display outside of the Rothman Chapel. In the Temple Street entryway, there are options to dedicate a memorial plaque on the "*Wall of Shalom*", or a leaf on the "*Freed Family Tree of Life*". (Information is available from the Temple office). Names of loved ones may also be included in the *Book of Memory* which is distributed at the *Yizkor* service on *Yom Kippur*.

Further Resources

There are many Jewish traditions surrounding death and mourning that are not mentioned in this booklet. Listed below are resources which you may find helpful as they contain information about additional traditions, further explanations of these traditions, as well as attempts to grapple with the meaning of death. These resources are among those used in the preparation of this booklet. Many of these books can be found in our Temple Shalom Library. Please keep in mind that our clergy are available to you before, during and after the death of a loved one.

Against the Dying of the Light: A Father's Journey through Loss (2001) by Leonard Fein

Mourning & Mitzvah: A Guided Journal for Walking the Mourner's Path Through Grief to Healing (2001) by Rabbi Anne Brener

Explaining Death to Children (1967) edited by Earl A. Grollman

Saying Kaddish: How to Comfort the Dying, Bury the Dead, & Mourn As a Jew (1998) by Anita Diamant

The Jewish Mourner's Handbook (1991) by Rabbi Ron Isaacs and Rabbi Kerry Olitzky

When a Grandparent Dies: A Kid's Own Remembering Workbook for Dealing with Shiva and the Years Beyond (1995) by Nechama Liss-Levinson

When Bad Things Happen to Good People (1978) by Rabbi Harold Kushner

Early Winter: Learning to Live, Love and Laugh Again After a Painful Loss (1995) by Howard Bronson

Wrestling With the Angel: Jewish Insight on Death and Mourning (1995) edited by Rabbi Jack Riemer

Temple Shalom Congregant Memoirs

Four Minus Three: A Mother's Story (2007) by Guitelle H. Sandman

My Healing Heart -- A Monthly Account of the First Year of Grieving (2002) by Barbara Cheris

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Temple Shalom
of Newton

175 Temple Street, Newton, MA 02465 617 332-9550