Kaddish should be recited on Monday, February 1st
Sharon Cohen  Mother  Rhoda Cohen
Denise Webster  Mother  Rhoda Cohen
Pauline Uretsky  Mother  Leah Fefferman
Marilyn Glick  Mother  Leah Fefferman
Liza Garfunkel  Mother  Leah Fefferman
Sheldon Geller  Father  Jack Geller
Joel Helm  Father  Harry Helm
Ben Lesk  

Boris Belostotsky  Uncle  Lev Zaltbarg

Kaddish should be recited on Tuesday, February 2nd
Irvin Gurevitch  

Kaddish should be recited on Wednesday, February 3rd
Victor Amato  Father  David Amato
Louis Cristall  Aunt  Anne Shuler
Judith Goldsand  Mother  Gerald Swersky

Kaddish should be recited on Friday, February 5th
Bettina Schwarzman  Mother  Kirsti (Chris) Krauze

Names will be read from the bima on Shabbat, Feb. 6th
Hoda Cohen  Mother  Dora Jaffe
Moira Sacks  Mother  Muriel Mnab

Kaddish should be recited on Saturday, February 13th
Eleanor Bercov  Brother  Joseph Rayman
Marilyn Shechter  Mother  Sadie Shechter
Harold Samuels  Sister  Sadie Shechter

Kaddish should be recited on Sunday, February 14th
Dorothy Tapper  Mother  Rebecca Nelson
Ruth Sniider  Mother  Jennie Sklar

Kaddish should be recited on Monday, February 15th
Philip Lister  Mother  Ida Lister
Cindy Thompson  Mother  Ida Lister

Kaddish should be recited on Tuesday, February 16th
Betty K essay  Husband  Saul K essay

Henrietta Kolodkin  Husband  Simon Kolodkin

Kaddish should be recited on Tuesday, February 17th
Isaac Friedman  Simcon Kaniel

Kaddish should be recited on Sunday, February 18th
Valida Levin  Father  Myer Simon Lasse
Lawrence Lyman  Mother  Marilyn Lyman
Shelley Weinstein  Aunt  Marilyn Lyman
Connie Zalmanowitz  Mother  Anita Pearlman
Mel Wyne  Father  Sam Wyne

Kaddish should be recited on Thursday, February 25th
Jean Oshry  Brother  Stanley Hochstadter
Edith Podersky  

Kaddish should be recited on Friday, February 26th
Ilana Feddern  Husband  Buddy H. Feddern

Kaddish should be recited on Saturday, February 27th
Evelyn Levin Shlain  

Names will be read from the bima on Shabbat, Feb. 27th
Kadish should be recited on Saturday, February 27th
Henry Bernstein  

Kaddish should be recited on Sunday, March 4th
Vivien Levine  Mother  Bluma Levine
Victor Levine  Grandmother  Bluma Levine

Kaddish should be recited on Monday, March 5th
Ed Kramer  

Kaddish should be recited on Tuesday, March 6th
Kaddish should be recited on Thursday, March 8th
Sari Schiff  Father  Mike Salmon

Kaddish should be recited on Saturday, March 10th
Craig Rose  Sister  Karen Rose

Names will be read from the bima on Shabbat, March 11th
Sharon Cohen  Mother  Dora Jaffe
Moira Sacks  Mother  Muriel Mnab

Kaddish should be recited on Sunday, March 11th
Kaddish should be recited on Monday, March 12th

Kaddish should be recited on Tuesday, March 13th

Kaddish should be recited on Wednesday, March 14th

Kaddish should be recited on Thursday, March 15th

Kaddish should be recited on Friday, March 16th

Kaddish should be recited on Saturday, March 17th

Kaddish should be recited on Sunday, March 18th

Kaddish should be recited on Monday, March 19th

Kaddish should be recited on Tuesday, March 20th

Kaddish should be recited on Wednesday, March 21st

Kaddish should be recited on Thursday, March 22nd

Kaddish should be recited on Friday, March 23rd

Kaddish should be recited on Saturday, March 24th

Kaddish should be recited on Sunday, March 25th

Kaddish should be recited on Monday, March 26th

Kaddish should be recited on Tuesday, March 27th

Kaddish should be recited on Wednesday, March 28th

Kaddish should be recited on Thursday, March 29th

Kaddish should be recited on Friday, March 30th

Kaddish should be recited on Saturday, March 31st

Names will be read from the bima on Shabbat, March 31st

A Guide to the Observance of Mourning

Who is a mourner? We are obliged to mourn for a father, mother, son, daughter, brother, sister (including half-brother and half-sister), husband or wife. Males from the age of thirteen years and females from the age of twelve years should observe the laws of mourning. While one is permitted to observe mourning rites for others, those who wish to do so should consult their rabbi.

Between death and burial. During the period between death and burial the mourner is known as an onen. The onen is obligated to arrange for the funeral and burial of the dead. In recognition of this obligation and of the mourner’s fragile state of mind at this time, the onen is exempt from fulfilling certain other religious duties, such as reciting prayers or putting on tefillin, and is not called to the Torah. On Shabbat or a Festival, however, an onen may attend services.

Mourner’s Kaddish. The Kaddish is generally thought of as a prayer for the dead, but it does not mention death or the dead. Reciting the Mourner’s Kaddish is an act of faith, expressing hope in the presence of grief. We praise God with the words of the Kad-dish, accepting God’s sovereignty and affirming life in this world. In Jewish tradition, this takes place in public assembly. Thus the Kaddish is recited only in the presence of a minyan. The Mourner’s Kaddish is recited for one’s parents for eleven months (in some communities for twelve months), counting First and Second Adar, in a leap year, as two separate months. Some count these eleven months from the date of death; others from the date of the funeral. In a leap year, as well as in a non-leap year, the count begins on the 30th of Tishri (Shevat 30, 5781), and ends on the 5th of Shevat (February 3, 5782). Some communities observe this for twelve months. The period is divided into two seven-month sections, counting after the two-month period that includes the yahrzeit. In a leap year, the dividing line falls on the 30th of Tishri (Shevat 30, 5781), and ends on the 5th of Shevat (February 3, 5782). The Mourner’s Kaddish is recited only in the presence of a minyan. The Mourner’s Kaddish is recited for one’s parents for eleven months (in some communities for twelve months), counting First and Second Adar, in a leap year, as two separate months. Some count these eleven months from the date of death; others from the date of the funeral. In a leap year, as well as in a non-leap year, the count begins on the 30th of Tishri (Shevat 30, 5781), and ends on the 5th of Shevat (February 3, 5782).