

Temple Har Zion
Guide for Mourners

מורה אבלים



המקום ינחם אתכם
בתוך שאר אבלי
ציון וירושלים

Table of Contents

<i>Introduction.....</i>	<i>4</i>
<i>Before Death Occurs.....</i>	<i>6</i>
<i>From Death to the Funeral Service.....</i>	<i>10</i>
<i>The Funeral Service and Interment.....</i>	<i>17</i>
<i>Mourning Observances.....</i>	<i>19</i>
<i>Service of Unveiling.....</i>	<i>26</i>
<i>Suggested Reading.....</i>	<i>33</i>
<i>Personal Record for Burial Procedures.....</i>	<i>35</i>

Translation of Cover Text:

May God comfort you along with all who mourn in Zion and Jerusalem.

Introduction

Birth is a beginning
And death a destination
And life is a journey...
A sacred pilgrimage to life everlasting

~Rabbi Alvin Fine

Death is a part of the journey of life. Yet, confronting that truth is difficult for many of us. But if we fail to plan ahead and avoid making essential decisions, death catches us unprepared and uncertain about what to do, making the process of mourning even more painful. Like our ancestors, we look to Judaism—its teachings and rituals—for guidance and consolation when someone we love dies. We benefit most from the support of our traditions and our community when informed of what each has to offer in times of grief.

This Mourners' Guide has been prepared to help members of Temple Har Zion understand Jewish practices with respect to death, funerals, and mourning, and to identify the resources available within our congregation. Ideally, it is intended for reading long before death occurs, when the mind is clear and the heart not heavy. Read it and share your feelings with loved ones. Discuss the issues that are important to you. Put this guide where you will have ready access to it in time of need.

This guide is not all-encompassing. It is a concise, modern guide that draws upon the insights of our tradition, values, and practice. Reform Judaism, with its special sensitivity to individual needs and carefully considered choices, empowers us to fashion a response to death that is personally meaningful and Jewishly authentic. There is no single correct way. The decisions are yours.

This guide was prepared by Rabbi Cory Weiss and Tara Abrams, Cantorial Soloist. We are indebted to the following rabbis and congregations for sharing material from their guides to Jewish mourning practices:

Rabbi Simeon Glaser, Rabbi Jack Luxemburg, Rabbi Richard Block

Congregation Beth Israel, West Hartford, CT

Congregation Beth Shalom Rodfe Zedek, Chester, CT

Temple Beth Ami, Rockville, MD

Congregation Beth Am, Los Altos Hills, CA

5773
2013

Before Death Occurs

Visiting the Sick

Bikkur Cholim (בִּקּוּר חוֹלִים), visiting the sick, has always been both an obligation and a reward without measure. Often the psychological benefit of a friendly visit can aid a patient's recovery. The terminally ill especially need and want the caring expressions of loved ones and friends. As difficult as this may be, the impact your visit can make is immeasurable.

The Rabbi should always be informed of the illness of members of the congregation, so that the Har Zion family can reach out to those in need.

Offering Prayers

The offering of prayers for the sick is a *mitzvah* (מִצְוָה). Generations of Jews have found comfort in the Psalms. See p. 371 in our prayerbook *Mishkan Tefilah* for appropriate readings. In the synagogue, we offer a prayer for healing daily. Please call the synagogue office to place a name on the *Mi Sheberach* (מִי שֶׁבֶרַח) list. Many of us find it comforting to hear the name of our loved one read during worship.

Viddui (Confession)

A long-standing practice of Judaism is for the critically ill to recite a confessional prayer called *Viddui* (וִדּוּי) which concludes with the recitation of the *Shema* (שְׁמָע). This confession can be offered on behalf of someone who is not able to recite it on their own. The following may be used:

Everlasting God, Creator of all that lives: although I pray for healing and continued life, still I know that I am mortal. Give me courage to accept my kinship with all who have come before me.

Alas, over the years, I have committed many wrongs; I know, too, I left much undone. Yet I also know the good I did or tried to do. That goodness imparts an eternal meaning to my life.

And, as You are with me, so, I know, are You with my loved ones. This comforts my soul, O God my Rock and Redeemer.

*B'yado afkid ruchi,
b'eit ishan v'a'ira,
v'im rushi g'viyati:
Adonai li, v'lo ira.*

בְּיָדוֹ אֶפְקִיד רוּחִי
בְּעֵת אִישָׁן וְאֶעֱרָה,
וְעִם רוּחִי גְּוִיָּתִי:
” לִי, וְלֹא אֵירָא.

Viddui continues:

Into Your hands I commend my spirit, both when I sleep and when I wake. Body and soul are Yours, O God, and in Your presence I cast off fear and am at rest.

*Adonai melech, Adonai malach,
Adonai yimloch l'olam va'ed.
Baruch sheim k'vod mal'chuto
l'olam va'ed!*

יְיָ מֶלֶךְ, יְיָ מַלְאָךְ,
יְיָ יִמְלֹךְ לְעוֹלָם וָעֶד.
בָּרוּךְ שֵׁם כְּבוֹד מַלְכוּתוֹ
לְעוֹלָם וָעֶד!

Eternal One: You reign, You have reigned, You will reign for ever. Praised for ever be God's glorious majesty!

יְהוָה הוּא הָאֱלֹהִים.

Adonai hu ha-Elohim

The Eternal One alone is God.

שְׁמַע יִשְׂרָאֵל יְהוָה אֱלֹהֵינוּ יְהוָה אֶחָד!

Sh'ma Yisrael: Adonai Eloheinu, Adonai Echad!

Hear, O Israel: The Eternal One is our God,
the Eternal God is One!

Euthanasia

Judaism forbids doing anything actively to hasten the death of the terminally ill; however, one need not hinder the departure of the soul and, therefore, artificial systems of life support are not mandated in situations where death is inevitable. One may wish to offer guidance to one's family in these matters by completing a **Living Will**. This provides for those medical measures one wishes to be or not to be taken on his/her behalf if physicians declare him/her to be in a persistent vegetative state with no likelihood of regaining consciousness.

Ethical Wills

An ethical will provides a meaningful opportunity to offer guidance to one's loved ones, especially to the children. For examples of ethical wills that have been left by generations of Jews, see *Hebrew Ethical Wills* by Israel Abrahams. See also *So That Your Values Live On: Ethical Wills and How to Prepare Them*, edited and annotated by Jack Riemer and Nathaniel Stampfer. [A suggested reading list of other books is on pp. 26-27.]

From Death to the Funeral Service

Aninut (אֲנִינּוּת)

When a death occurs, the immediate mourners (parents, children, siblings, spouse) enter a period known as *Aninut*, the period of time between death and burial. Mourners are freed from social and ritual obligations. During this period, only family and close friends should visit with the mourners so that they can express their initial grief and feelings in private. The *Shiva* period does not begin until after the funeral and burial.

Affirmation of Faith

When informed of the death of a loved one, the following prayer, called *Tzidduk HaDin* (צִדְדִּיק הַדִּין), is appropriate for mourners along with other prayers such as the heart may prompt:

בָּרוּךְ אַתָּה יי, אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, יָדֵין הָאֱמֶת.
Baruch Atah Adonai, Eloheinu melech ha'olam, Dayan ha'emet.

Blessed is the Eternal God, Sovereign of the universe, the Righteous Judge.

Informing Temple Har Zion and the Funeral Home

As soon as a death occurs, the synagogue and a funeral home should be informed. In addition to speaking with the family about the funeral service, the Rabbi will need to coordinate with the family and the funeral home regarding the time of the service. No announcement of the day or time of the service should be made before consulting with the Rabbi.

Jewish Funeral Homes in Toronto:

Benjamin's Park Memorial Chapel	(416) 663-9060
Hebrew Basic Burial	(416) 780-0596
Steeles Memorial Chapel	(905) 881-6003

Informing the Family

After making arrangements with the funeral home, proceed to notify relatives. It is a *mitzvah* to inform all members of the family regardless of past estrangements; the period of family mourning might promote reconciliation.

Chevra Kadisha

The *Chevra Kadisha* (חֶבְרָה קְדִישָׁא), or Sacred Society, serves the Greater Toronto Jewish Community. The members of the *Chevra Kadisha* perform *taharah* (טְהָרָה), and serve as *shomrim* (שׁוֹמְרִים) who keep watch over the body until the funeral.

These are the *mitzvot* the *Chevra Kadisha* will fulfill.

- (a) *Taharah* (טְהָרָה)—ritual washing and preparation of the body—in accordance with Jewish law.
- (b) Serving as *Shomrim* (שׁוֹמְרִים) to watch over the deceased until burial.

About Taharah

Taharah (טְהָרָה) is an ancient practice. During *Taharah*, specially trained members of the *Chevra Kadisha* wash and dress the body in a shroud. Special prayers are said during this process and great care and respect to the departed are given. *Taharah* is performed by women when a woman is to be buried, and by men when a man has died. Performing *Taharah* is considered one of the greatest of *mitzvot* because the one receiving this service is unaware of receiving it and the ones providing it cannot be thanked by the recipient.

Time and Place of Funeral Service

Funeral services and burial should not be delayed needlessly. The principle is to conduct the funeral and burial as soon as is practical. Lengthening this first, most intense period of mourning can bring additional stress and pain to the mourners. Funeral services are not held on Shabbat or major festivals (High Holy Days, the first and last days of Sukkot and Pesach, and Shavu'ot).

Funeral services are held either in the synagogue, in the chapel of the funeral home, or at the graveside.

Cemeteries

Temple Har Zion has plots at Pardes Shalom Cemetery on Dufferin Street. Fees for plots, maintenance, and regulations concerning the cemetery can be obtained by calling the synagogue office.

Organ Donation

The *mitzvah* of *Piku'ach Nefesh* (פְּקֻיַּח נֶפֶשׁ), saving a life, takes virtual precedence over all else. Accordingly, Judaism encourages the donation of organs of one's body for both saving lives and healing deficiencies. For further information, download the Toronto Board of Rabbis brochure at:

http://www.torontoboardofrabbis.org/TGLN_e_2009_1b.pdf

Autopsy

Autopsies are permitted by Reform Judaism where they are done for the purpose of increasing medical knowledge. If the deceased has left negative instructions with regard to autopsy, these instructions should be honoured except in cases where civil law requires it.

Cremation

It is a *mitzvah* to bury the dead with all proper respect. Jewish tradition defines this *mitzvah* as the burial of the body in the earth, which is considered the most direct means for fulfilling the Biblical teaching: “For dust you are, and to dust you shall return.” Cremation is a violation of traditional Jewish law and is strongly discouraged by Reform Judaism, especially in the shadow of the *Sho’ah*.

Casket

The choice of casket is at the discretion of the family. A traditional *kosher* casket is made entirely of wood, so that the body’s return to the earth will not be impeded. The type of wood, or whether the casket is polished or plain, is not relevant to its *kosher* status. Dignity, simplicity, and reverence for the dead are the governing principles for funeral arrangements.

Donations

Formal expressions of friends' sympathy may be directed to the synagogue funds, or to other charitable interests of the deceased.

Viewing the Body

Jewish tradition is opposed to any public viewing of the deceased. We are encouraged to remember our beloved dead as they were in the fullness of life. If you would like to see a loved one prior to the funeral, please inform the funeral home.

Pallbearers

Close friends or relatives of the deceased may serve as pallbearers. Men and women may be asked, but primary mourners do not serve as pallbearers. Generally, six pallbearers are required.

K'riah

The traditional ripping or cutting of a black ribbon symbolizes the rending of a garment. *K'riah* (קְרִיעָה) is usually done just prior to the funeral service and is worn throughout *Shiva*. Some may choose to wear the ribbon through the *Sh'loshim* period. *K'riah* is a sign of mourning and identifies the mourners to those who call at the house of mourning. The ribbon is *not* worn on Shabbat and Festival days.

A Practical Note of Caution

Obituaries are an advertisement to all that you will not be home. It is advisable to have someone remain at your home during the funeral.

The Funeral Service and Interment

Service and Eulogy

The funeral service centers around prayers, psalms, and a eulogy of the deceased. Additional prayers including the *Kaddish* are recited at the graveside. Participation by family members in the service should be discussed with the Rabbi.

Burial of Non-Jewish Family Members

Please contact the synagogue for information.

Shoveling of Earth on the Grave

Jewish tradition prescribes that the family of the deceased be present for the lowering of the casket and for the shoveling of earth, even a symbolic spadeful, on the grave. The Jewish funeral is a rite of separation and grief. Both acts emphasize the reality of death and can serve to ultimately help the mourner.

The Rabbis teach that participation in the burial is a *mitzvah* of the highest order, an act of unconditional love.

Graveside Kaddish

The *Kaddish* should be recited by mourners. Relatives and friends may join in the recitation.

Burial of Infant Under Thirty Days Old

Out of a sense of *rachmanut* (רַחֲמָנוּת), compassion, for the parents, Jewish tradition does not require that formal funeral or mourning customs be observed for an infant that does not live for thirty days. The infant is buried with a simple, graveside service.

Children at Funerals

Children should never be automatically excluded from attending funerals. Children also experience feelings of loss and can, through Jewish ritual, work through some of those feelings. Children's questions about death and the funeral should be answered straightforwardly and with love. The Rabbi is always willing to speak with the children.

The presence of infants and toddlers at a funeral is likely to distract the mourners, and is unlikely to be beneficial for the youngest of children. It is best to leave them at home with a babysitter.

Mourning Observances

Who Is A Mourner?

The laws of mourning apply in the case of the death of seven relatives: mother, father, brother, sister, husband, wife, and child. The laws do not exclude grandparents, grandchildren or other close relatives who had a special relationship with and wish to mourn the deceased. Although a child under the age of thirteen is not obligated to observe the mourning laws, he or she may choose to do so.

Shiva and How It Is Calculated

Shiva (שבעה) means “seven” and refers to the seven traditional days of mourning. The day of the funeral counts as one day, as does one hour of mourning on the seventh day. While one does not officially mourn on Shabbat, it is calculated in the seven. During *Shiva*, the mourner refrains from all ordinary pursuits and occupations and participates in daily services. *Shiva* provides the mourners the opportunity to work through grief, to be comforted, and to interact with loved ones.

The beginning of a Festival ends *Shiva*, and when a death occurs during a Festival (such as *Sukkot* or *Pesach*), *Shiva* begins after the Festival ends.

Returning to the House of Mourning

After the burial, mourners return to the house of mourning for the traditional meal of consolation, known as *seudat havra'ah* (סְעֻדַּת הַבְּרָאָה), which is traditionally served by friends, who accompany the family back to the *Shiva* house.

Shiva Candle

A seven-day memorial candle, supplied by the funeral home, is kindled upon returning from the cemetery. These words may be recited:

נֵר יי נִשְׁמַת אָדָם. בָּרוּךְ אַתָּה יי, נוֹטֵעַ בְּתוֹכֵנוּ חַיֵּי עוֹלָם.

Ner Adonai nishmat a-dam. Baruch Atah
Adonai notei'a b'tokheinu chaye olam.

“The human spirit is the lamp of God. Blessed is the Eternal One who has implanted within us eternal life.”

Service at the House of Mourning

If the family wishes, the synagogue will provide prayer books for the daily evening service in the house of mourning. If desired, lay leaders from the Mitzvah Committee will be available to conduct the services. A *minyan* is not required, but it is desirable. Our *minhag* (מִנְהַג), custom, is to hold evening services at the house of mourning at 8:00 pm.

Shabbat Observance

On Shabbat evening and morning, the mourners should join the congregation in prayer. The name of the deceased will be read before the recitation of *Kaddish*. Visitors do not make *Shiva* calls during Shabbat. *K'riah* ribbons are not worn on Shabbat.

Comforting the Mourners

The days of *Shiva* are dedicated to the memory of the deceased. One should not linger at the house of mourning nor speak of frivolous things there. It is most appropriate to speak about the deceased with the mourners and to be present for the daily service. Providing meals for the family is a *mitzvah* since mourners should be free of those mundane concerns. In addition, friends show their concern by attending the funeral and making appropriate memorial contributions, *tzedakah*, especially to a charity of significance to the deceased. Friends can also assist by volunteering transportation for family members, watching the house during the day of the funeral, and attending to other practical matters as desired by the family.

Getting Up from Shiva

To mark the end of *Shiva*, the following may be recited:

God of spirit and flesh, we/I have turned to You for comfort in these days of grief. When the cup of sorrow passed into our/my hands, Your Presence was with us/me. Now we/I rise up to face the tasks of life once more. There will be moments of woe and loneliness. May the continued sense of Your Presence be for us/me a source of comfort, and let the pain of our/my loss subside. May the memory of our/my loved one be more and more a cause of joy and gratitude. Teach us/me, O God, to give thanks for all that was eternal in the life of our/my dear companion and friend, and which now is revealed to us/me more clearly in all its beauty.

For the ties of love that death cannot sever; for the friendship we shared along life's path; for those gifts of heart and mind which have now become a precious heritage—for all this and more, we are/I am grateful. Now help us/me, O compassionate God, not to dwell on sorrow and pain; help us/me, instead, to find within our hearts/my heart, the courage to return to the tasks of life, and its joys. *Amen.*

[At this time, mourners take a short walk outside as a symbol of their return to normal life.]

***Shloshim* (שְׁלֹשִׁים)**

This is the thirty-day period following the funeral (including *Shiva*) when normal life gradually resumes and the mourners return to their daily activities while refraining from joyful social events and entertainment. *Shloshim* is the traditionally prescribed period of mourning the loss of relatives other than parents. *Shloshim* is cancelled by the beginning of a Festival. At Temple Har Zion, names of loved ones for whom *Shloshim* is being observed are read at all daily and Shabbat services.

Saying Kaddish

It is a *mitzvah* to recite Kaddish for parents for a year and for other family members for a month. Kaddish may be recited daily but certainly should be recited weekly at Shabbat services. Reform Judaism considers this *mitzvah* incumbent upon men and women equally and not fulfilled by engaging another to say the prayer. There is no basis in Reform Judaism for the custom of reciting Kaddish for eleven months only, instead of the traditional twelve. Daily morning services are held at Har Zion at 7:15 am on weekdays, and at 9:15 am on Sundays and Statutory Holidays.

“Can a people disappear and be annihilated so long as sons and daughters remember their parents?”

~Leopold Kompert

Yizkor (יִזְכּוֹר)

Following the year's observance, the deceased are memorialized by loved ones attending worship services which are held on Yom Kippur afternoon, on Simchat Torah morning, on the morning of the last day of Pesach, and on Shavu'ot morning. During these services, *Yizkor* (יִזְכּוֹר), the Memorial Service, is recited.

Yahrzeit

Each year the name of the deceased relative will be read at services on the anniversary of death prior to recitation of *Kaddish*. One may follow the Hebrew or English calendar in reckoning the date of *yahrzeit*. Please inform our office which you would prefer. You will receive a letter from the Rabbi prior to *yahrzeit* reminding you of the date of observance. Attendance at a worship service on *yahrzeit* is a sacred *mitzvah*. On the eve of the *yahrzeit*, a light is kindled. Another traditional practice is to give *tzedakah*, a gift to the synagogue or to a charity, in observance of *yahrzeit*.

Memorials

It is a *mitzvah* to establish a memorial in memory of loved ones. Temple Har Zion provides various opportunities, including creating a *yahrzeit* plaque as well as contributions to special funds. The synagogue also encourages congregants to provide bequests to the

synagogue in one's will. The Executive Director will be glad to speak with you about any of these opportunities.

Grave Marker

It is a *mitzvah* to erect a *matzeivah* (מצבה), a monument in memory of the deceased. Dignity and reverence for the dead should govern the selection of a *matzeivah* and what is engraved on it.

Unveilings

Unveilings are not required by Jewish tradition, but many families choose to come together to commemorate the dedication of the monument. When this is done, a simple ceremony for immediate family members is appropriate and can take place at any time after *Shloshim*, or on or before the first *yahrzeit*. An appropriate ceremony of unveiling is found on pages 26-32. Clergy is not required at the unveiling ceremony, but the Rabbi or Cantor will officiate when requested by the family and booked through the synagogue office.

Visiting the Grave

It is not customary to visit the grave of one recently deceased until after *Shloshim*, 30 days from the day of burial. Jewish cemeteries are closed on Shabbat, Festivals, and the High Holy Days. One may visit the cemetery at all other times.

Service of Unveiling

From Psalm 90

Adonai, you have been our refuge in all generations.
Before the mountains were born, or earth and
universe brought forth, from eternity to eternity, You
are God.

For a thousand years in Your sight are but as
yesterday when it is past, or as a watch in the night.
You sweep us away; we are like a dream at
daybreak; we come and go like grass which in the
morning shoots up, renewed, and in the evening
fades and withers.

The number of our years may be many or few; yet
vain toil fills their span, for soon it is ended, and we
fly away. So teach us to number our days that we
may grow wise in heart.

Let the beauty of our Eternal God be with us, and
may our work have lasting value. O let the work of
our hands be enduring!

Psalm 23

מִזְמוֹר לְדָוִד
יְהוָה רֹעִי לֹא אֶחְסָר.
בְּנֵאוֹת דֶּשֶׁא יִרְבִּיצֵנִי,
עַל־מֵי מְנוּחֹת יִנְהַלֵּנִי.
נַפְשִׁי יִשׁוּבָב, יִנְחֵנִי בְּמַעְגְּלֵי צֶדֶק לְמַעַן שְׁמוֹ.
גַּם כִּי־אֵלֶךְ בְּגֵיא צִלְמוֹת
לֹא־אִירָא רָע, כִּי־אַתָּה עִמָּדִי.
שִׁבְטְךָ וּמִשְׁעֶנֶתְךָ הֵמָּה יִנְחֵמֵנִי.
תַּעֲרֹךְ לִפְנֵי שְׁלַחַן נֶגֶד צָרָרִי.
דִּשְׁנֶת בַּשֶּׁמֶן רֹאשִׁי כּוֹסֵי רוּיָה.
אֵךְ טוֹב וַחֲסֵד יִרְדְּפוּנִי כָּל־יְמֵי חַיִּי,
וְשִׁבְתִּי בְּבֵית־יְהוָה לְאֶרֶךְ יָמִים.

God is my shepherd, I shall not want.
You make me lie down in green pastures;
You lead me beside the still waters.
You restore my soul;
You guide me in straight paths for Your name's sake.
Yea, though I walk through the valley
of the shadow of death,
I will fear no evil, for You are with me;
Your rod and Your staff, they comfort me.
You prepare a table before me
in the presence of my enemies;
You have anointed my head with oil; my cup overflows.
Surely goodness and mercy shall follow me
all the days of my life;
and I shall dwell in the house of the Eternal forever.

(Remove the Cloth Covering the Stone or Marker)

On behalf of the family of _____ and in the presence of his/her relatives and friends, we consecrate this memorial as a sign of undying love.

For a male:

נִשְׁמָתוֹ צְרוּרָה בְּצִרּוֹר חַיִּים.

Nishmato tz'rurah bitz'ror hachayim.

His soul is bound up in the bond of eternal life.

For a female:

נִשְׁמָתָהּ צְרוּרָה בְּצִרּוֹר חַיִּים.

Nishmatah tz'rurah bitz'ror hachayim.

Her soul is bound up in the bond of eternal life.

God of infinite love, in whose hands are the souls of all the living and the spirits of all flesh, standing at the grave of _____, we gratefully recall the goodness in her/him and we give thanks for the consolation of memory.

Strengthen us who mourn, that, walking through the valley of the shadow of death, we may be guided by Your light. May our actions and aspirations honour our loved one as surely as does this monument,

which will stand as a symbol of our abiding devotion.
So will he/she live on for blessing among us.

[Family and friends may wish to share
some thoughts or memories at this point.]

Mourner's Kaddish

יִתְגַּדֵּל וְיִתְקַדַּשׁ שְׁמֵהּ רַבָּא בְּעָלְמָא דִּי־בְרָא
כְּרַעוּתָהּ, וְיִמְלִיךְ מַלְכוּתָהּ בְּחַיֵּינוּ וּבְיוֹמֵינוּ
וּבְחַיֵּי דְכָל־בֵּית יִשְׂרָאֵל, בְּעָגְלָא וּבְזֶמַּן קָרִיב,
וְאָמְרוּ: אָמֵן.

יְהֵא שְׁמֵהּ רַבָּא מְבָרַךְ לְעָלַם וּלְעָלְמֵי עָלְמַיָּא.

יְתַבְרַךְ וְיִשְׁתַּבַּח, וְיִתְפָּאֵר וְיִתְרוֹמֵם וְיִתְנַשֵּׂא,
וְיִתְהַדָּר וְיִתְעַלֶּה וְיִתְהַלָּל שְׁמֵהּ דְּקוֹדֶשׁא, בְּרִיךְ הוּא,
לְעָלָא מִן־כָּל־בְּרַכְתָּא וְשִׁירְתָּא, תְּשַׁבַּחְתָּא וְנִחְמַתָּא
דְּאִמִּירֵן בְּעָלְמָא, וְאָמְרוּ: אָמֵן.

יְהֵא שְׁלָמָא רַבָּא מִן־שְׁמַיָּא וְחַיִּים עָלֵינוּ וְעַל־כָּל־
יִשְׂרָאֵל, וְאָמְרוּ: אָמֵן.
עֲשֵׂה שָׁלוֹם בְּמִרוֹמָיו, הוּא יַעֲשֵׂה שָׁלוֹם עָלֵינוּ
וְעַל־כָּל־יִשְׂרָאֵל, וְאָמְרוּ: אָמֵן.

Yitgadal v'yitkadash sh'mei raba b'alma div'ra chirutei,
v'yamlich malchutei b'chayeichon uv'yomeichon
uv'chayei d'chol beit Yisrael,
ba'agala uvizman kariv, v'imru: Amein.

Y'hei sh'mei raba m'varach l'alam ul'almei almaya.

Yitbarach v'yishtabach v'yitpa'ar, v'yitromam, v'yitnasei,
v'yithadar, v'yitaleh, v'yithalal sh'mei d'kudsha, b'rich hu,
l'eila min kol birchata v'shirata, tushb'chata v'nechemata
da'amiran b'alma, v'imru: Amein.

Y'hei sh'lama raba min sh'maya v'chayim, aleinu v'al kol
Yisrael, v'imru: Amein.

Oseh shalom bimromav, hu ya'aseh shalom aleinu
v'al kol Yisrael, v'imru: Amein.

El Malei Rachamim

(For a male)

אֵל מָלֵא רַחֲמִים, שׁוֹכֵן בַּמְרוֹמִים, הַמְצִיא מְנוּחָה נְכוֹנָה
תַּחַת כַּנְפֵי הַשְּׁכִינָה, עִם קְדוֹשִׁים וְטְהוֹרִים כְּזוֹהַר הָרָקִיעַ
מְזַהְרִים, אֶת נִשְׁמַת [Full Hebrew Name] שֶׁהָלַךְ לְעוֹלָמוֹ.
בַּעַל הָרַחֲמִים יִסְתִּירָהוּ בְּסִתְר כַּנְפָיו לְעוֹלָמִים,
וְיִצְרֹר בְּצִרּוֹר הַחַיִּים אֶת־נִשְׁמָתוֹ.
יְיָ הוּא נִחְלָתוֹ. וְיָנוּחַ בְּשָׁלוֹם עַל מִשְׁכָּבוֹ, וְנֹאמַר, אָמֵן.

El Malei Rachamim shochein bamromim, hamtzei
m'nuchah n'chonah tachat kanfei hash'chinah, im
k'doshim ut'horim k'zohar harakiya mazhirim et nishmat
[Hebrew name] ben [Parents' Hebrew names] shehalach
l'olamo. Ba'al harachamim, yastireihu b'seiter k'nafav
l'olamim. V'yitzror bitzror hachayim et nishmato, Adonai hu
nachalato, v'yanu'ach b'shalom al mishkavo, v'nomar,
amen.

O God full of compassion, Eternal Spirit of the universe,
grant perfect rest under the wings of Your Presence to our
loved one [English name] who has entered eternity.
Master of Mercy let him find refuge forever in the shadow
of Your wings, and let his soul be bound up in the bond of
eternal life. The Eternal God is his inheritance. May he
rest in peace, and let us say: *Amen*

[Stones may be placed on the monument at this point.]

(For a female)

אל מלא רחמים, שוכן במרומים, המצא מנוחה נכונה
תחת כנפי השכינה, עם קדושים וטהורים כזוהר הרקיע
מזהירים, את נשמת [Full Hebrew Name] שהלכה לעולמה.
בעל הרחמים יסתירה בסתר כנפיו לעולמים,
ויצרור בצרור החיים את נשמתה.
יִי הוּא נַחֲלָתָהּ. וְתַנּוּחַ בְּשָׁלוֹם עַל מִשְׁכָּבָהּ, וְנֹאמַר, אָמֵן.

El Malei Rachamim shochein bamromim, hamtzei
m'nuchah n'chonah tachat kanfei hash'chinah, im
k'doshim ut'horim k'zohar harakiya mazhirim et nishmat
[Hebrew name] bat [Parents' Hebrew names] shehalchah
l'olamah. Ba'al harachamim, yastireihah b'seiter k'nafav
l'olamim. V'yitzror bitzror hachayim et nishmatah, Adonai
hu nachalatah, v'tanuach b'shalom al mishkavah, v'nomar,
amein.

O God full of compassion, Eternal Spirit of the universe,
grant perfect rest under the wings of Your Presence to our
loved one [English name] who has entered eternity.
Master of Mercy let her find refuge forever in the shadow
of Your wings, and let her soul be bound up in the bond of
eternal life. The Eternal God is her inheritance. May she
rest in peace, and let us say: *Amen*

[Stones may be placed on the monument at this point.]

Suggested Reading

Address, Richard F., editor. *A Time to Prepare: A Practical Guide for Individuals and Families in Determining One's Wishes for Extraordinary Medical Treatment and Financial Arrangements*. New York: UAHC Press, 1994.

Brener, Anne. *Mourning & Mitzvah: A Guided Journal for Walking the Mourner's Path Through Grief to Healing*. Woodstock, VT: Jewish Lights Publishing, 1993.

David, Jo and Syme, Daniel B. *The Book of Jewish Life*. New York: UAHC Press, 1997.

Goodman, Arnold M. *A Plain Pine Box* (book and video). Hoboken, NJ: KTAV Publishing, 1981.

Greenberg, Sidney. *A Treasury of Comfort*. Hollywood, CA: Wilshire Book Co., 1957.

Grollman, Earl. *Explaining Death to Children*. Boston: Beacon Press, 1967.

Lamm, Maurice. *The Jewish Way in Death and Dying*. New York: Jonathan David Publishers, 1969.

Olitzky, Kerry M. *Grief in Our Seasons: A Mourner's Kaddish Companion*. Woodstock, VT: Jewish Lights Publishing, 1997.

Riemer, Jack, editor. *Hebrew Ethical Wills*. New York: Schocken Books, 1983.

Sonsino, Rifat, and Syme, Daniel B. *What Happens After I Die? Jewish Views of Life After Death*. Northvale, NJ: Jason Aronson Inc., 1994.

Swirsky, Michael. *At the Threshold: Jewish Meditations on Death*. Northvale, NJ: Jason Aronson Inc., 1996.

Syme, Daniel B. *The Jewish Home: A Guide for Jewish Living*. New York: UAHC Press, 1988.

Washofsky, Mark. *Jewish Living: A Guide to Contemporary Reform Practice*. New York: UAHC Press, 2001.

Wieseltier, Leon. *Kaddish*. New York: Alfred A. Knopf, 1998.

Especially for Children

Abraham, Michelle Shapiro. *Where is Grandpa Dennis?* Illustrated by Janice Fried. New York: URJ Press, 2009.

Schwiebert, Pat, and Chuck DeKlyen. *Tear Soup: A Recipe for Healing After Loss*. Illustrated by Taylor Bills. Portland, OR: Grief Watch, 1999.

Techner, David, and Judith Hirt-Manheimer. *A Candle for Grandpa: A Guide to the Jewish Funeral for Children and Parents*. Illustrated by Joel Iskowitz. New York: URJ Press, 1993.

Personal Record for Burial Procedures

(Family members should have easy access to this record.
You may wish to photocopy for each adult family member.)

Full English Name _____

Birthdate _____

Hebrew Name _____

Hebrew Name of Father _____

Hebrew Name of Mother _____

Social Insurance Number _____

If a veteran, branch, rank, war, date of discharge _____

Safe Deposit Box # and Location _____

Location of Will/Other Documents _____

I own a plot in _____ cemetery

located in _____

Deed to the plot is in the name of _____

and the deed may be found in _____

I wish the funeral to be conducted at _____

by _____ with the following special requests:

I wish the _____ funeral home

in _____ to be in charge of funeral arrangements.

I wish the following with regard to casket: _____

I have made the following arrangements for organ donation: _____

Memorial donations should be made to _____

Further instructions and/or requests: _____

Signature _____ Date _____

