

IN TIME OF GRIEF

When the Silver Cord is Cut



Rabbi Baruch Frydman-Kohl

Anne and Max Tanenbaum Senior Rabbi

Rabbi J. Benjamin Friedberg

Rabbi Emeritus

Rabbi Adam Cutler

Remember your Creator—
before the silver cord is cut,
and the golden bowl is broken,
before the pitcher is shattered at the spring,
and the wheel at the well is broken.
and the dust returns to the earth as it was,
and the spirit returns to God who gave it.

Ecclesiastes Koh

הכסף חבל ירתק לא אשר עד
הזה בגל ותרץ,
המבוע על כד ותשבר,
הבור אל הגלגל ונרץ.
כשהיה הארץ על העפר וישב
נתנה אשר האלהים אל תשוב והרוח

INTRODUCTION

We, the rabbis, cantors and members of the Beth Tzedec Congregation, convey our profound regret at your loss. We hope to be of help to you at this most difficult time in your life. All of us know that death is universal and, sadly, that it is the inevitable fate of everyone; even people whom we love dearly. Still, this knowledge does not ease our pain when death occurs.

Friends, family and community do their best to offer consolation at these painful times and their support is appreciated. Our Synagogue family is also with you, to help you through these difficult times. Jewish tradition helps us face these times with understanding, compassion and a pattern of laws and traditions which give us direction and guidance when the chaos of death may feel overwhelming.

This booklet is meant to give you a basic understanding of the Jewish way of coping with our grief and to assure you that we, the clergy, along with members of our congregation are with you in your sorrow and will be here to help you.

My Dead

They alone left me; they alone are still faithful,
for now death can do no more to them.

At the bend of the road, at the close of day, they
gather around me silently, and walk by my side.

This is a bond nothing can ever loosen.
What I have lost: what I possess forever.

Rachel (Robert Mezey, tr.)

WHEN A DEATH OCCURS

Aninut/ אֲנִינוּת /The First Stage of Mourning

The period from death to burial is called *Aninut* in Hebrew. During this stage, the bereaved is called an *Onen* or an *Onenet*, one who is overwhelmed by grief. The mourner is no longer obligated to recite daily prayers, blessings over food, *Birkat Hamazon* or other affirmative *mitzvot*. The general prohibitions during the period of the *shivah* (which will be explained later) apply. However, the *Onen* may do whatever is necessary to make funeral arrangements and attend to other personal affairs before the *shivah*.

Funeral Homes

The funeral homes in Toronto which are authorized to provide *halakhically* correct services are:

**Benjamin's Park
Memorial Chapel**
2401 Steeles Ave. W
Toronto, ON M3J 2P1
(416) 663-9060
info@benjamins.ca

Hebrew Basic Burial
3429 Bathurst Street,
Toronto, ON M6A 2C3
416-780-0596
info@hebrewbasicburial.ca

Steeles Memorial Chapel
350 Steeles Avenue West
Thornhill, ON L4J 1A1
905-881-6003
info@steeles.org

The funeral home will help you to make necessary arrangements for the service and burial.

BETH TZEDEC CONGREGATION

The Rabbi/ הרב

Either the family or the funeral home will contact one of the Rabbis of Beth Tzedec, who will in turn inform you what has to be done and arrange to meet with you and other members of your family. At this meeting, you will be able to share memories of your loved one with the Rabbi, inquire about the Jewish laws and customs of mourning, and discuss your personal feelings. Our Rabbis will be with you at this time to offer support and guidance.

Please contact Rabbi Baruch Frydman-Kohl at 416-781-3514 x 228 or Rabbi Adam Cutler at 416-781-3514 x 219.

Should you desire to use the services of a Rabbi or Cantor not associated with Beth Tzedec, please make certain to discuss these arrangements in advance with Rabbi Baruch.

Shabbat/ שבת

If a death occurs on Shabbat or Yom Tov, all arrangements will be made following the conclusion of these sacred days. As a sign of respect, a member of the family or a friend should remain with the deceased if a death occurs on one of these sacred days.

Cemetery/ Beth Tzedec Memorial Park/ עלמים בית

Our Cemetery Administrator, Tom Laufer, may be called at 416-781-3514 x 217.

The phone number for Beth Tzedec Memorial Park is 416-665-3036.

The pager number is 416-936-6398.

Please verify whether the deceased owned a cemetery plot in Beth Tzedec Memorial Park. Our cemetery administrator can tell you whether a plot has already been reserved. If the deceased does not already have a cemetery plot, you will have to make arrangements to acquire one.

Aron/ ארון / Casket

When you visit the funeral home to make arrangements, you will be asked to select a casket (*aron*). Making these preparations is emotionally taxing and you may want to ask a friend or a family member to accompany you. In selecting a casket, please remember that Jewish tradition insists on something quite simple such as a **plain pine box**. You should be guided by Jewish tradition in this regard and not by the perception that a "better" casket honours the deceased more. We honour the dead by following our Torah tradition which emphasizes the equality of each person before the Holy One. **We strongly discourage the use of a vault** since it interferes with the Biblical ideal of “ashes to ashes, dust to dust.”

In keeping with the earliest Jewish traditions and contemporary ecological concerns, it is possible to be buried without a casket.

Because our Torah tradition teaches that we do not take anything with us when we die and enter the world that is coming, personal items should not be placed in the casket.

Kavod Hamet/ כבוד המת

The Dignity of the Body, Autopsies and Organ Donations

The Torah views the human body as sacred. Jewish law does not permit the dead body to be mutilated, disfigured or used. Our tradition mandates that we bury the body as soon as possible after death.

The saving of life takes priority over the sanctity of the body so the donation of body organs is a remarkable act of *Hesed*/Lovingkindness. However, all unused tissue, blood and organs must be returned for burial with the body.

You can register to be a donor at www.beadonor.ca. For both legal and practical purposes, a person wanting to make such donations should discuss this with their family and provide the proper authorization.

Judaism does not approve of autopsies when performed for general medical knowledge or experimentation. However, under some limited circumstances, Jewish law may permit an autopsy when absolutely required by civil law or to save another life. In all such matters, the Rabbi should be consulted.

Shmirah/ שמירה /Attending to the Deceased

During the period from the time of death until the funeral, the deceased should not be left unattended. The Torah places much importance on the dignity of the dead and the need to pay them proper honour. One (or more persons) should serve as an honorary guardian for the deceased at all times. This is called *shmirah* and the person attending the dead is called a *shomer* (plural: *shomrim*). Most people rely on the funeral home to provide a *shomer*. Friends and relatives may be *shomrim*. It is customary for *shomrim* to recite Psalms while performing this sacred duty.

Tohorah/ טהרה /Purification

The body of the deceased must be prepared for burial with special rites known as *tohorah* (purification). The *tohorah* is done by a *Hevra Kadisha* (Sacred Society). In keeping with traditional concern for personal modesty, for men the *Hevra Kadisha* is all male and for women it is comprised exclusively of women. The *Hevra Kadisha* washes and dresses the deceased to emphasize sanctity and moral seriousness.

Attending to the dead is a great *mitzvah*. Since the dead cannot return the favour, the *mitzvah* of serving the dead is called *hesed shel emet* (steadfast loyalty or true kindness).

After the *tohorah*, the deceased is clothed in *takhrichim* - white linen shrouds. Since all are equal in death, all are dressed the same way. Men are also cloaked with a *tallit* that has been rendered unusable for the living by cutting off the *tzitzit* (fringes) on one of its corners.

Hakhanat Habayit / הכנת הבית /Home Preparation

Friends should prepare food for the mourners to eat upon returning from the cemetery. The *Seudat Havra'ah* (meal of condolence) includes foods which are round, such as hard-boiled eggs or lentils. The circular shaped foods represent the cycle of life and the hope for a re-birth after our physical death. While mourners should eat this meal, Jewish law does not require the visitors at the house to eat, nor does it require the grieving family to provide food for guests.

It is customary to cover the mirrors in the house of mourning in preparation for the *shivah*. This helps us avoid focusing on oneself at a time of grief when we are reminded of our personal mortality.

הלווית המת / THE FUNERAL SERVICE

The Hebrew word for funeral is *Halvayah* (sometimes abbreviated to *Levayah*). This means "accompaniment" or "escorting" and refers to the escorting of the deceased to the place of burial. This is an expression of *kavod* (respect) for the deceased and in Jewish tradition is considered a great *mitzvah*.

Venue

The funeral service may be held in the Synagogue, at the funeral home, in the chapel at Beth Tzedec Memorial Park or at the graveside. Funeral services at Beth Tzedec are a benefit of membership in the Congregation. The grandparent, parent, adult child, spouse, sibling, brother-in-law or sister-in-law of a current member may have access to a service in the Synagogue if standard fees are paid.

Kri'ah / קריעה / Tearing

A Portuguese proverb tells us that "God writes straight with crooked lines". Just prior to the funeral service, mourners recite a *berakhah* which expresses trust in God's ultimate reliability:

ברוך אתה ה', אלהינו מלך העולם דיין האמת

Barukh atah Adonoy, eloheynu melekh ha'olam dayyan ha'emet.

Praised are You, Eternal our God, Sovereign of the Universe, the Faithful Judge.

Immediately after the *berakhah*, the mourner cuts or rends his/her garment as an external indicator of the internal pain of grief. In keeping with the intent of the *mitzvah*, we recommend that a common article of clothing, such as a tie or a scarf, be used. For a parent, the tearing is done on the left side; for all others, the right side of the garment is torn. One tears a garment for the loss of parent, spouse, child, brother, sister, half-brother, half-sister.

Tefillot / תפילות / Funeral Service

At the service, the Cantor chants selections from the Book of Psalms and the Rabbi may read an appropriate prayer. In addition to the Rabbi's remarks, the family may choose to have family members speak about the deceased. Following the eulogy, the Cantor chants the memorial prayer *El Maleh Rachamim* ("God of compassion").

Nos'ey Hamitah/ נוסעי המטה /Pall Bearers

Six or eight individuals (male or female) are selected by the mourners to act as *nos'ey hamitah* (pall bearers). You may also choose to have honorary pall bearers.

Kohanim/ כהנים

A *Kohen* (descendant of the priests who officiated in the Temple) may not be a pall bearer. According to Jewish law, a *Kohen* may not be in the vicinity of the deceased nor within six feet of a grave. Provision is made during funeral services at Beth Tzedec for *Kohanim* to hear the proceedings at the Warwick entrance to the synagogue building.

Kevurah/ קבורה /Interment

It is a great *mitzvah* to accompany the dead to the grave. One does so by joining in the funeral cortege - the procession to the cemetery. The *mitzvah* is fulfilled by walking behind the casket as it is carried from the hearse to the grave.

After the casket is lowered, it is traditional and proper for assembled persons to help fill in the grave until the casket is covered with earth. This is done as a last honour to the deceased. The prayer *Tzidduk Ha-Din* is recited as an affirmation of our hope for divine justice and compassion. It is followed by the memorial prayer. *Kaddish* is recited by the mourners. *Kaddish* is a statement of faith that God's world has meaning despite death. Through the *Kaddish*, mourners affirm at the graveside that their lives will be rebuilt and that life still has significance. The *shivah* begins immediately following *Kaddish*.

Shivah/ שבועה /Week of Mourning

The word *shivah* means seven and refers to the first seven days of mourning, which is the most intense period of grief. The day of burial is counted as the first day and the shivah concludes on the seventh day following the morning service. If a *Festival/Yom Tov* occurs during the week of mourning, the *shivah* ends when the holiday begins.

During the *shivah* period, the mourner continues to come to terms with the terrible upheaval and the loss suffered. Our tradition has structured this period to be as helpful as possible in these trying circumstances.

During the *shivah*, the mourner is not alone. Members of the community, friends and family come to the house to lend strength and support to the bereaved. Jewish law requires us to pay attention to those in mourning. Our tradition teaches that the death of an individual is the concern of the whole community and the anguish of the bereaved must be alleviated to the extent possible. Worship services are held at the house of shivah and members of the community come to pray in the house and to bring personal presence and comfort to the mourners.

When visiting a shivah house, one takes cues from those who are in mourning.

The mourners decide whether to speak and the topic of conversation. The shivah house is not a place for idle conversation or a party-like atmosphere. It is important to speak of the deceased and to recall the many events which linked their lives to their loved one. The separation and pain of death is ameliorated by the connection to other family members and by memories of the one who has just died.

The week of shivah also allows the mourner to express his or her grief without restraint. The bereaved person needs to grieve with the support and understanding of friends and family.

Gerim/ גרים /Jews-by-choice

Converts to Judaism may attend funeral services for relatives of other religious traditions, but should not act as an adherent of the faith of their family of origin. Circumstances permitting, Jews-by-Choice may observe all the Jewish rites of mourning for a non-Jewish relative and the community is obligated to support the mourner in the customary ways we show concern for those in grief.

Bayit/ כניסה לבית /Entering the House of *Shivah*

Upon arrival at the house of shivah, the mourners and all who were present at the interment wash their hands without a blessing before entering the house. Upon entering the house, a member of the family should light the shivah candle. No blessing is recited. The candle remains lit during the whole shivah period. This is to reflect the Biblical verse, "The lamp of the Eternal is the soul of a person". Mourners remove their shoes (they may wear non-leather footwear during the week of mourning). They sit on low chairs or stools. They eat the *Seudat Havra'ah* - the meal of condolence.

Avelut/ אבילות /Mourning Practices During *Shivah*

Jewish law includes a number of rules that the mourners should observe during the shivah. The purpose of shivah must always be remembered. Even if there are many people present, it must not become a social event.

- Music and entertainment is not permitted.
- Mourners sit on low stools or chairs as a sign of mourning.
- Haircutting and shaving are not permitted.
- It is permissible to wash hands and face and to take a light shower for hygienic and/or health reasons.
- Non-leather footwear is worn.
- Sexual relations are prohibited.
- One remains in the house of *shivah*, unless going to the Synagogue for prayer or returning home to sleep

Tefillot/ תפילות /Prayers in the House of *Shivah*

It is proper to have services at the house of shivah, morning and evening. If this is not possible, then every effort should be made to have at least one service a day in the home. For the other service, mourners should attend the synagogue.

It is appropriate for friends and family of the deceased to lead the prayer services. If you need prayer books, Beth Tzedec or the funeral home will be pleased to assist you. If you need someone to conduct the service in the House of Shivah, please contact our Ritual Director, Lorne Hanick, at 416-781-3514 x240. Friends who attend morning services should be reminded to bring *tallit* and *tefillin*.

Shabbat during Shivah/ שבת בבית אבל

Although personal grief continues, there is no public mourning on the Sabbath. Mourners rise from shivah on Friday afternoon to prepare for Shabbat. They remove any torn clothing. Men still do not shave.

Mourners come to the synagogue for *Kabbalat Shabbat*. During the service, one of the rabbis escorts the family out of the Chapel and brings them back in when the congregation formally welcomes them and offers public condolences.

The usual pattern of Sabbath observance - candles, kiddush, Shabbat meal, refraining from work - is continued. Visitors may stop in for conversation, but mourners do not sit on low chairs until the public *shivah* resumes after dark on Saturday night.

Nihumim/ ניחומים /When Making a Shivah Call

When visiting a house of *shivah*, many people are uncertain about what to say to the mourners. What can one say? Sometimes we say nothing; just being there is helpful. Our tradition teaches that we should enter and quietly sit near the mourner. It is the mourner who should initiate conversation. It is always appropriate to speak of the deceased. It is never appropriate to make a shivah call into a social event.

Upon leaving the house of mourning the visitor stands in front of the seated mourners and says in *Hebrew*:

המקום ינחם אתכם בתוך שאר אבלי ציון וירושלים

Hamakom yinakhem etkhem betokh she'ar aveley tziyyon vee'rushalayim.

May the One who is Present console you, along with others
who mourn for Zion and Jerusalem.

How Can Friends Help?

- Be there.
- Attend services.
- Provide food for the mourners.
- Ensure that children are taken to and brought from school.
- Be available to do things that the mourner is prevented from doing.

Privacy and Solitude / התבודדות

There is no private *shivah*. Just as mourners have a religious obligation to grieve, so do members of a community have the mitzvah to console the bereaved. Nevertheless, health or other personal concerns may lead the mourners to limit visitors. Even if hours or days are restricted, **the mourners should remain at home and refrain from work or errands throughout the week of *shivah*.**

If a mourner wants quiet time for solitude, it is quite appropriate to seclude oneself for reflection.

Concluding *Shivah*

On the morning of the seventh day, after the shaharit service, the *shivah* ends. To indicate the end of *shivah*, the mourners walk around the block. If the morning of the seventh day is *Shabbat*, then the **public** aspects of *shivah* end on Friday afternoon. The *shivah* formally concludes when the mourner leaves the synagogue following *Shabbat* services on Saturday morning.

Although it is not essential for one of the Beth Tzedec clergy to “get one up” from *shivah*, they are available if you so desire. At that time, it is customary to recite these words, selected from the Bible:

As a mother comforts her children, so shall I comfort you, says the Eternal.

*Your sun will set no more, nor your moon be hidden. Instead, the Eternal will be
your enduring light and the days of your mourning will come to an end.*

*One day, God will destroy death forever; the Eternal
God will wipe away tears from every face.*

Shloshim/ שלושים /The First Month

The word *shloshim* means “thirty” and refers to the initial month of mourning. The *shloshim* begins on the day of the burial and includes the seven days of *shivah*. The *shloshim* is the mourning period for everyone except for a parent. For a parent, the mourning period is 12 months.

After the *shivah*, one gradually rebuilds one's life. While still grieving, we return to work or study - but avoid entertainment and live music during this period. It is preferable not to cut the hair or shave, but it is permitted if required for work appearance. The specific restrictions of *shivah* are removed. A major Festival or Yom Tov ends the *shloshim* period prior to the full 30 days.

Kaddish/ קדיש

Kaddish is a reaffirmation of faith in God and life in the face of death and despair. Despite the loss, one does not give up on life. The recitation of *Kaddish* also becomes a sign of respect and love for a dear one. For a parent, *Kaddish* is recited for eleven Jewish months commencing from the date of burial. One may recite *Kaddish* for other relatives throughout the year of mourning.

Kaddish is a call and response. It requires a *minyan* and is recited in the context of a community worship service. This means attending the synagogue morning and evening.

The rhythm of *Kaddish* and synagogue attendance is intended to provide the mourner with strength, consolation and personal insight. Those unable to attend synagogue worship should recite *Shema*, study *Torah* or *Pirkey Avot* and recite the *El Maleh Rachamim* memorial prayer found elsewhere in this Guide. Specific questions should be addressed to one of our rabbis for guidance.

Yahrzeit / יארצייט /Anniversary of Death

The anniversary of death according to the Jewish calendar is the *yahrzeit* (Year-time). The first year, the *yahrzeit* is usually marked on the anniversary of the date of burial. In subsequent years, the *yahrzeit* is marked on the date of death.

As the evening of the *yahrzeit* begins, it is traditional to kindle a twenty-four hour candle in the home. It should remain lit until dark the next day. Every effort should be made to say *Kaddish* at evening, morning and afternoon services. Amusements and festivities should be muted. The *yahrzeit* should be a day devoted to earnest reflection and to meditation on the merits and virtues of the deceased.

Yizkor/ יזכור /Times to Remember

On four occasions during the year - the last day of Pesah, the second day of *Shavu'ot*, on *Yom Kippur* and on *Shemini Atzeret*, memorial prayers are said in the Synagogue by people who mourn personal losses. This prayer begins with the word *Yizkor*, "May God remember" and may include other prayers.

Matzevah/ מצבה /Memorial Stone

The dedication of a tombstone is often called an "unveiling". Jewish law requires that a memorial marker be placed at the gravesite. It is the responsibility of the family of the deceased to provide such a memorial. The memorial stone may be dedicated or "unveiled" any time following the *shivah*. If possible it should be done within the first year. Our rabbis are available to help with wording for this memorial.

The dedication service is very simple and may be carried out by anyone. It is not necessary to have a rabbi or cantor present. A service for you to conduct the dedication of the monument is part of this booklet. Should you want a member of our clergy to conduct the dedication service, we would be honoured to arrange it for you:

Please contact Lynn Levy, Rabbi Frydman-Kohl's Asssitant, at 416-781-3514 x 227.

Though every effort will be made to accommodate such requests, please note that due to time constraints our rabbis may not be available to attend services at all cemeteries.

Even if the dedication service is **not** performed by a member of the Beth Tzedec clergy, please inform the staff of the Beth Tzedec Memorial Park of the date and time of the service at 416-665-3036.

VISITING THE CEMETARY

Introduction

When visiting the cemetery it is customary to recite one of the psalms included in this section and to offer a personal memorial prayer. When dedicating a monument, the “unveiling” takes place before the memorial prayer. If a minyan is present, the mourner’s *Kaddish* is added.

For information about our cemeteries, [click here](#).

DEDICATION OF MONUMENT

A Time for Everything

There is a time for everything,
A time for all things under heaven:
A time to be born and a time to die,
A time to plant and a time to uproot,
A time to slay and a time to heal,
A time to tear down and a time to build,
A time to weep and a time to laugh,
A time to wail and a time to dance,
A time to scatter and a time to gather,
A time to embrace and a time to shun embraces,
A time to seek and a time to lose,
A time to keep and a time to discard,
A time to tear and a time to sew,
A time for silence and a time for speech,
A time for love and a time for hate,
A time for war and a time for peace.

—*Ecclesiastes 3:1-8*

Psalm 121

I lift up my eyes to the mountains: what is the source of my help?
My help will come from the Eternal, Maker of heaven and earth.
God will not allow your foot to slip; your Guardian will not slumber.
Behold, the Guardian of Israel neither slumbers nor sleeps.
The Eternal is your Keeper, The Eternal is your shelter at your hand.
Although the sun shall no longer shine on you by day, nor the moon by night,
The Eternal will guard you from all harm; God will protect your being.
The Eternal will guard your coming and going,
from this time forth, and for ever.

Psalm 23

The Eternal is my shepherd, I shall not want.
God has me lie down in green pastures, leading me beside still waters, restoring
my soul, leading me in paths of righteousness; for all this is God's essence.
Even when I walk in the valley of the shadow of death, I shall fear no harm,
for You are with me. Your rod and staff comfort me. You set a table for me in
the presence of my enemies. You have anointed my head with oil, my cup overflows.
Let goodness and mercy follow me all the days of my life, so that I may dwell
in the house of the Eternal for ever.

Give Me the Vision
Shall I cry out in anger, O God,
Because Your gifts are mine but for a while?

Shall I be ungrateful for the moments of laughter,
the seasons of joy, the days of gladness and festivity,
when tears cloud my eyes and darken the world,
and my heart is heavy within me?

Shall I blot from mind the love I have known
and in which I have rejoiced,
when a fate beyond my understanding takes from me
friends and kin whom I have cherished,
and leaves me bereft of shining presences that have lit my way
through years of companionship and affection?

Give me the vision, O God, to see and feel
that imbedded deep in each of Your gifts
is a core of eternity, undiminished and bright,
an eternity that survives the dread hours
of affliction and misery.
Those I have loved, though now beyond my view,
have given form and quality to my being.
they have led me into the wide universe
I continue to inhabit, and their presence
is more vital to me than their absence.
What You give, Lord, You do not take away,
and bounties once granted
shed their radiance evermore.

—**Rabbi Morris Adler**

MEMORIAL PRAYER

For a man [Click here for Hebrew Version](#)

*Eil malei rahamin sho-khein bam'romin, hamm'tzei m'nuhah n'khonah tahat kanfei
ha-sh'khinah, b'ma-alot k'doshim u't'horim k'zohar ha-rakiya maz-hirim et nishmat (
for father, add: avi mori) _____ ben _____ she-halakh l'olamo, b'gan eiden t'hei
m'nuhato. Ana, ba-al ha-ra-hamin, hassti-rei-hu b'seiter k'nafekha l'olamim, u-tzror
bi-tzror ha-hayim et nishmato, Adonai hu nahalato, v'yanu'ah b'shalom al mishkavo,
v'nomar amen.*

Exalted, compassionate God, grant perfect peace in Your sheltering Presence, among the
holy and the pure who shine with the splendour of the heavens, to the soul of our
dear (father)_____ who has gone to his eternal home. Master of mercy,
remember all his worthy deeds in the land of the living. May his soul be bound up in the
bond of life. May his memory always inspire us to attain dignity and holiness in life.
May he rest in peace. And let us say: **Amen.**

For a woman [Click here](#) for Hebrew Version

Eil malei rahamin sho-khein bam'romin, hamm'tzei m'nuhah n'khonah tahat kanfei ha-sh'khinah, b'ma-alot k'doshim u't'horim k'zohar ha-rakiya maz-hirim et nishmat (for mother add: imee morati) _____ bat _____ she-halkhah l'olamah, b'gan eiden t'hei m'nuhatah. Ana, ba-al ha-ra-hamin, hassti-rei-ha b'seiter k'nafekha l'olamim, u-tzror bi-tzror ha-hayim et nishmatah, Adonai hu nahalatah, v'tanu'ah b'shalom al mishkavah, v'nomar amen.

Exalted, compassionate God, grant perfect peace in Your sheltering Presence, among the holy and the pure who shine with the splendour of the heavens, to the soul of our dear (mother) _____ who has gone to her eternal home. Master of mercy, remember all her worthy deeds in the land of the living. May her soul be bound up in the bond of life. May her memory always inspire us to attain dignity and holiness in life. May she rest in peace. And let us say: *Amen*.

Mourners' Kaddish/ [Click here](#) to hear the Kaddish

Yitgadal v'yitkadash sh'mey raba, b'alma di v'ra khirutey, v'yamlikh malkhutey, b'hayey-khon, u-v'yomey-khon, u-v'hayey d'khol beyt yisrael, ba-agala u-viz'man kariu, v'imru amen.

Y'hey sh'mey raba m'varakh l'alam u-l'almey alma-ya.

Yitbarakh v'yishtabah, v'yitpa'ar v'yitromam v'yitna'sey, v'yit'hadar v'yit'aleh v'yit-halal sh'mey d'kudsha, b'rikh hu.

L'eyla min kol bir-khata v'shirata, tushb'hata v'ne-hemata, da-amiran b'alma, v'imru amen.

Y'hei sh'lama raba min sh'maya v'hayim aleynu v'al kol yisrael, v'imru amen.
Oseh shalom bi-m'romav, hu ya'aseh shalom aleynu v'al kol yisrael, v'imru amen.

Magnified and sanctified be the great name of God throughout the world created according to His will. May God's sovereignty be established during the days of your life and during the life of all the House of Israel, speedily, soon; and let us all say *Amen*.

May the great Name be blessed for ever and ever.

Exalted and honoured is the blessed Holy One, whose glory transcends all praises, hymns and blessings that people can offer; and let us all say *Amen*.

May there be abundant peace from heaven, and life for us and for all Israel; and let us all say *Amen*.

May the One who establishes peace in the heavens, grant peace to us and to all Israel; and let us all say *Amen*.

We Remember Them

In the rising of the sun and in its going down, we remember them.

In the blowing of the wind and in the chill of winter, we remember them.

In the opening of buds and in the rebirth of spring, we remember them.

In the blueness of the sky and in the warmth of summer, we remember them.

In the rustling of leaves and in the beauty of autumn, we remember them.

In the beginning of the year and when it ends, 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 joys we yearn to share, we remember them.

So long as we live, they too shall live, for they are now a part of us, as we remember them.

**—Rabbi Stanley Rabinowitz,
adapted by Rabbis Jack Riemer and Sylvan Kamens**

THE GIFT OF MEMORY

We thank You, God of life and love,
For the resurrecting gift of memory
Which endows Your children fashioned in Your image
With the Godlike sovereign power to give immortality through love.
Blessed are You God, Who enables Your children to remember.

—**Rabbi Morris Adler**

This handbook is not meant to be an exhaustive explanation of all matters related to mourning patterns. It is intended to be of ready assistance to you in time of need. There are a number of very good books which deal with Judaism and mourning.

Remembering A Loved One

Even though our loved ones have passed on, it is still important to remember them and to honour them, not just for ourselves, but for our children and grandchildren. We do so through ritual, (the recitation of *Kaddish*), emulation, (the cultivation of a value of traditions which was important to the deceased), and *tzedakah*.

In the Jewish tradition, one of the greatest honours one can bestow on someone is to perform a *mitzvah* on their behalf. Rather than sending flowers, those who want to express their condolences to the family in a tangible way, may perform the mitzvah of *tzedakah*. The most common form of *tzedakah* is to make a donation to a charity which was most meaningful to the departed.

Families may inscribe their loved one's name on a *yahrzeit* plaque in the Sanctuary of Beth Tzedec. This will ensure that a light is lit beside the name of the departed on the anniversary of their death (*yahrzeit*), and during the four days when *Yizkor* is recited each year. Families that are interested in establishing this permanent memorial are welcome to call the synagogue office.

Loved ones may also be remembered through the establishment of an endowment fund, the dedication of a seat in the Sanctuary, by sponsoring a synagogue project or in some other manner which would best reflect the interests of the departed.

For more information on a wide range of memorial opportunities,
please call Randy Spiegel, Executive Director of Beth Tzedec, at 416-781-3514 x211.

A Short Bibliography

The Mourner's Dance by Katherine Ashenburg
Mourning and Mitzvah by Anne Brenner
Against the Dying of the Light: A Father's Journey Through Loss by Leonard Fein.
A Treasury of Comfort by Sidney Greenberg
A Time To Live, A Time To Die by Isaac Klein
When Bad Things Happen to Good People by Harold Kushner
The Jewish Way in Death and Mourning by Maurice Lamm
A Guide to Life by Tzvi Rabinowicz
Jewish Insights on Death and Mourning by Jack Riemer
Jewish Reflections on Death by Jack Riemer
So That Your Values Live On by Jack Riemer and Nathaniel Stampfer
What Happens After I Die? by Rafael Sonsino
Kaddish by Leon Wieseltier
A Time to Mourn, A Time to Comfort by Ron Wolfson

Recommended Books for Parents

Explaining Death to Children by Earl Grollman
Talking About Death: A Dialogue between Parents & Children by Earl Grollman

Recommended Books for Young Adults

Sadako and the Thousand Paper Cranes by E. Coerri
Home From Far by J. Little
Missing May by C. Rylant

Recommended Books for Children

The Fall of Freddie the Leaf by Leo F. Buscaglia
Then Grandpa Came to Stay by J. Caseley
Everet Anderson's Goodbye by Lucille Clifton
Jim's Dog Muffin by Miriam Cohen
Poppy's Chain by K. Hesse
The Last Visit by D. Jamieson
Daddy's Chair by Sandy Lanton
When a Grandparent Dies by Nechama Liss-Levinson
The Sky Goes on Forever by Molly MacGregor
Love You Forever by Robert Munsch
Aarvy Aardvark Finds Hope by Donna O'Toole
The Keeping Quilt by P. Polasco
Bubby, Me and Memories by B. Pomerantz
Zehdeh by M.H.L. Spero
A Candle for Grandpa by David Techner and Judith Hirt-Manheimer
Saying Good-bye to Daddy by Judith Vignar
The Tenth Good Thing About Barney by Judith Viorst
Blow Me a Kiss Miss Lilly by Nancy White Carlstrom
The Very Best of Friends by M. Wild
The Velveteen Rabbit by M. Williams

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