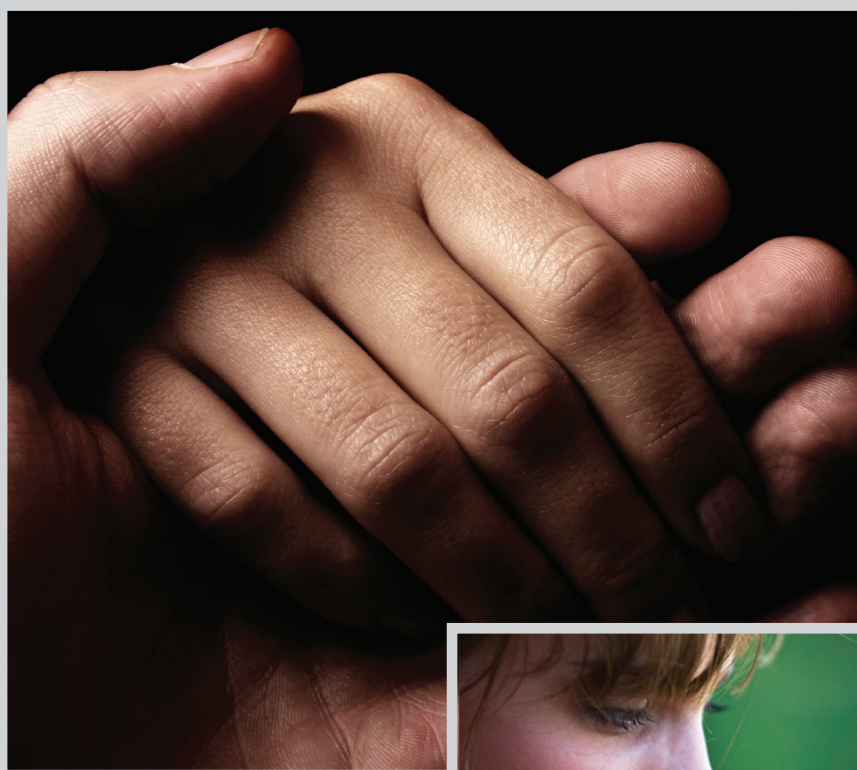


IN TIME OF GRIEF

When the Silver Cord is Cut



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 12:1, 6-7

וְזָכַר אֶת-בּוֹרְאָיו...
עַד אֲשֶׁר לֹא-יִרְתֵּק חֶבֶל הַכֶּסֶף
וְתִרְץ גִּלְתֵּי הַזָּהָב
וְתִשָּׁבֵר כֵּד עַל-הַמְּבֹועַ
וְנִרְץ הַגִּלְגָּל אֶל-הַבּוֹר:
וְיָשֵׁב הָעָפָר עַל-הָאָרֶץ כְּשֶׁהָיָה
וְהָרוּחַ תָּשׁוּב אֶל-הָאֱלֹקִים אֲשֶׁר נָתַנָּה:

קהלת יב:א, ו-ז

INTRODUCTION

We, the rabbis, cantors and members of the Beth Tzedec Congregation, hope to be of help to you at this most difficult time in your life. If you are grieving or anticipate a loss, we want to be of support to you. 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 Congregational community 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 others of our *kehillah* are with you in your sorrow and are 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.

Rahel (Translated by Robert Mezey)

WHEN A DEATH OCCURS

***Aninut* ~ אֲנִיּוּת ~ 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 shiva (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 shiva.

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 contacts 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 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 our office at 416-781-3514 ext. 228.

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.

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 ~ בית עלמים

Our Cemetery Administrator may be called at 416-781-3514 ext. 217.

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

Please verify whether the deceased owned a cemetery plot in Beth Tzedec Memorial Park. Our Cemetery Administrator can inform you whether a plot has already been reserved. If the deceased does not already have a cemetery plot, you may 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 no longer permit 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 may 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 a dead body to be mutilated, disfigured, or used. Our tradition mandates that we bury a 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*/loving kindness. 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, people wanting to make such donations should discuss this with their family and provide the proper authorization.

If you are considering the possibility of a donation during your life, consult with your family, our rabbis and explore www.unh.ca/MOT/Living_Donor_Program.

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.

Tohora ~ 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 *takhrihim*—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 and healing) 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 rebirth 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 shiva. This helps us avoid focusing on oneself at a time of grief when we are reminded of our personal mortality.

THE FUNERAL SERVICE / הלווית המת

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. Standard fees will be applied.

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 Space and Time, 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, or 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 Rahamim* ("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 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 rabbi or cantor recites the prayer *Tzidduk Ha-Din* 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 shiva begins following Kaddish.

Shiva ~ שבעה ~ Week of Mourning

The word shiva 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 shiva concludes on the seventh day following the morning service. If a Festival/*Yom Tov* occurs during the week of mourning, the shiva ends when the holiday begins.

During the shiva 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 shiva, 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 shiva house, one takes cues from those who are in mourning. **The mourners** decide whether to speak and the topic of conversation. The shiva 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 shiva 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 Shiva

Upon arrival at the house of shiva, 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 shiva candle. No blessing is recited. The candle remains lit during the whole shiva period. This is to reflect the Biblical verse, “The lamp of the Eternal is the soul of a person”. Mourners remove shoes (they may wear non-leather footwear during the week of mourning), sit on low chairs or stools and eat the *Seudat Havra’ah*—the meal of condolence.

Avelut ~ אבלות ~ Mourning Practices During Shiva

Jewish law includes a number of rules that the mourners should observe during the shiva. The purpose of shiva 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 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 shiva, unless going to the Synagogue for prayer or returning home to sleep.

Families may begin shiva in one location and conclude the week in another home.

Tefillot ~ תפילות ~ Prayers in the House of Shiva

It is proper to have services at the house of shiva, 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. Many families follow the custom of kindling two candles (without a blessing) in the location of the prayer service. 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 shiva, please contact our Ritual Director at 416-781-3514 ext. 240. Friends who attend morning services should be reminded to bring *tallit* and *tefillin*.

Shabbat during Shiva ~ שבת בבית אבל

Although personal grief continues, there is no public mourning on the Sabbath. Mourners rise from shiva 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 shiva resumes after dark on Saturday night.

Nihumim ~ ניחומים ~ When Making a Shiva 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 shiva call into a social event.

Upon leaving the house of mourning, the visitor turns to the 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.

Hitbode'dut ~ התבודדות ~ Privacy and Solitude

Just as mourners have a religious obligation to grieve, so do members of a community have the mitzvah to console the bereaved. Although there is no private shiva, 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 shiva.**

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

Concluding Shiva

On the morning of the seventh day, after the *Shaharit* service, the shiva ends. To indicate the end of shiva, the mourners walk around the block. If the morning of the seventh day is Shabbat, then the **public** aspects of shiva end on Friday afternoon. The shiva 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 shiva, they are available if you so desire. At that time, it is customary to recite these words, selected from the prophet Isaiah from the Bible:

Prophet Isaiah:

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 shiva. The *shloshim* is the mourning period for everyone except for a parent. For a parent, the mourning period is 12 months.

After the shiva, 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 shiva 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, Ashkenazic Jews (from a northern European background) generally recite Kaddish for eleven Jewish months commencing from the date of burial. Sephardic Jews (from North African or Arab countries) recite Kaddish for the entire year. 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 Rahamim* memorial prayer found elsewhere in this *Guide*. Specific questions should be addressed to one of our rabbis for guidance.

Yahrtzeit ~ יארצייט ~ Anniversary of Death

The anniversary of death according to the Jewish calendar is the *yahrtzeit* (Year-time). The first year, the *yahrtzeit* is usually marked on the anniversary of the date of burial. In subsequent years, the *yahrtzeit* is also marked on the date of death. The Synagogue will send notices reflecting only the date of the death.

As the evening of the yahrtzeit 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 yahrtzeit 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 Shavuot, 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 also 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 shiva. 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 the rabbi’s assistant at 416-781-3514 ext. 227 to make arrangements. Though every effort will be made to accommodate such requests, please note that due to time constraints our rabbis and cantors 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 CEMETERY

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.

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*

לְכָל זְמַן
וְעֵת לְכָל־חֶפֶץ תַּחַת הַשָּׁמַיִם:
עֵת לִלְדֹת וְעֵת לָמוּת
עֵת לְטַעַת וְעֵת לַעֲקֹר נְטוּעַ:
עֵת לַהֲרוֹג וְעֵת לְרַפּוֹא
עֵת לִפְרוֹץ וְעֵת לִבְנוֹת:
עֵת לְבָכּוֹת וְעֵת לְשִׁחּוֹק
עֵת סִפּוּד וְעֵת רִקְדּוּד:
עֵת לְהַשְׁלִיךְ אֲבָנִים וְעֵת כְּנוּס אֲבָנִים
עֵת לַחֲבוֹק וְעֵת לְרַחֵק מִחֶבֶק:
עֵת לְבַקֵּשׁ וְעֵת לְאַבֹּד
עֵת לְשִׁמּוֹר וְעֵת לְהַשְׁלִיךְ:
עֵת לְקַרֹּעַ וְעֵת לְתַפּוֹר
עֵת לַחֲשׂוֹת וְעֵת לְדַבֵּר:
עֵת לְאַהֲבָה וְעֵת לְשִׁנְאָה
עֵת מִלְחָמָה וְעֵת שָׁלוֹם:

קוהלת ג:א-ח

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.

אָשָׂא עֵינֵי אֶכְהָרִים מֵאֵין יבֹא עֲזָרִי:
עֲזָרִי מֵעַם ה' עֲשֵׂה שָׁמַיִם וָאָרֶץ:
אַל־יִתֵּן לְמוֹט רִגְלְךָ אֶל־יָנוּם שֹׁמְרֶךָ:
הִנֵּה לֹא יָנוּם וְלֹא יִישָׁן שׁוֹמֵר יִשְׂרָאֵל:
ה' שֹׁמְרֶךָ ה' צִלְךָ עַל־יַד יְמִינְךָ:
יוֹמָם הַשֶּׁמֶשׁ לֹא־יִכָּכֶה וַיִּרְחַב בְּלִילָה:
ה' יִשְׁמְרֶךָ מִכָּל־רָע יִשְׁמֹר אֶת־נַפְשְׁךָ:
ה' יִשְׁמֹר־צִאֲתְךָ וּבֹאֲךָ
מֵעַתָּה וְעַד־עוֹלָם:

ה' רָעִי לֹא אֶחָסֵר:
בְּנֵאוֹת דָּשָׂא יִרְבִּיצָנִי עַל־מִי מְנַחוֹת יִנְהַלְנִי:
נַפְשִׁי יִשׁוּבֵב יִנְחֲנִי בְּמַעְגְלֵי־צֶדֶק לְמַעַן שְׁמוֹ:
גַּם כִּי־אֵלֶךְ בְּגִיא צִלְמוֹת לֹא־אִירָא רָע כִּי־אַתָּה עִמָּדִי
שִׁבְטְךָ וּמִשְׁעֲנִתְךָ הֵמָּה יִנְחַמְנִי:
תַּעֲרֹךְ לִפְנֵי שִׁלְחֹן נֶגֶד צִרְרֵי דְשִׁנְתְּךָ בְּשִׁמּוֹן רֹאשִׁי כּוֹסֵי רוּחָה:
אֵךְ טוֹב וְחֶסֶד יִרְדְּפוּנִי כָּל־יְמֵי חַיִּי
וְשִׁבְתִּי בְּבֵית־ה' לְאֶרֶךְ יָמִים:

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

Eil malei raḥamin sho-khein bam'romin, hamm'tzei m'nuḥah n'khonah taḥat kanfei ha-sh'kbinah, 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'nuqto. Ana, ba-al ha-ra-ḥamin, hassti-rei-hu b'seiter k'nafekha l'olamim, u-tzror bi-tzror ha-ḥayim et nishmato, Adonai hu naḥalato, 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

Eil malei raḥamin sho-khein bam'romin, hamm'tzei m'nuḥah n'khonah taḥat kanfei ha-sh'kbinah, 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-ḥamin, hassti-rei-ha b'seiter k'nafekha l'olamim, u-tzror bi-tzror ha-ḥayim et nishmatah, Adonai hu naḥalatah, 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

*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 kariv, 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'al kol tevel), v'imru **amen**.*

Let be the great name of God be magnified and sanctified throughout the world created according to divine 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, to all Israel and the entire world; 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

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 or 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 yahrtzeit 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 (yahrtzeit), and during the four days when Yizkor is recited each year. Families that are interested in establishing a permanent memorial are invited 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, the inscription of a prayer book or by sponsoring a Synagogue project which would reflect the interests of the departed family and friends. For more information on a wide range of memorial and giving opportunities, please call the Executive Director of Beth Tzedec Congregation, at 416-781-3514 ext. 211.

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

A Short Bibliography

The Light of the World by Elizabeth Alexander

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

Living When a Loved One has Died by Earl Grollman

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

The Long Goodbye by Meagan O'Rourke

Grief in Our Seasons by Kerry Olitzky

A Guide to Life by Tzvi Rabinowicz

Jewish Insights on Death and Mourning by Jack Riemer

Jewish Reflections on Death by Jack Riemer

Option B by Sheryl Sandberg and Adam Grant

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

To Being Again by Naomi Levy

Recommended Books for Parents

Explaining Death to Children by Earl Grollman

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

The Bereaved Parent by Harriet Sarnoff Schiff

Walking Through the Valley of the Shadow: When a Jewish Child Dies by
Morton A. Schrag

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

Option B by Sheryl / Sandberg and Adam Grant

We strongly recommend www.optionb.org, and “Option B for Naomi” by Rabbi Frydman-Kohl (<http://tinyurl.com/option-b-for-naomi>).

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Our rabbis are our spiritual guides, providing support and comfort to individuals and families especially in their time of mourning. *In Time of Grief: When the Silver Cord is Cut* complements the efforts of our rabbis and is offered to help you navigate through life's most challenging times.



This volume is dedicated with much appreciation and gratitude to

Rabbi Baruch Frydman-Kohl

by

Johnny & Luba Greenspan,

Jerrold & Doreen Greenspan,

Beryl & Joe Brewda, Karla Greenspan,

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the late Helen & Harry Greenspan^{z"l}

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בית צדק
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