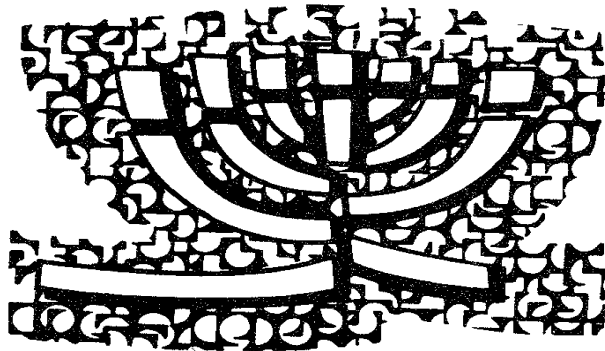


Temple Israel of Natick



Guide to Jewish Funerals and Observances

2007 – 5767

*“Then shall the dust return to the earth
whence it came and the spirit shall return
unto God who gave it.” (Ecclesiastes 12:7)*

Purpose

This guide should help you plan a dignified funeral that is in keeping with Jewish values and traditions. This guide also describes customs observed by mourners. The goal is to provide the living with a sound approach to the death of a loved one.

The information presented here provides guidance for decision making before and when the need arises.

Included with this guide is a personal statistics record for listing vital information. In order to lessen emotional strain, you should keep this form current and place it with your important documents. A form should be completed for each person in a family.

Acknowledgement

This booklet updates the Temple Israel Guide published in 1982 and includes material from the United Synagogue of Conservative Judaism Guide to Jewish Funeral Practice available at www.uscj.org/Guide_to_Jewish_Fune6211.html web site.

This guide was prepared by Temple member Joel Winett in conjunction with Rabbi Daniel Liben and the Temple Ritual Committee.

Dedicated to the memory of Charles and Freda Winett,
parents of Joel Winett, and Joseph and Johanna Schiff,
parents of Ruth Winett.

Contents

The Jewish View of Death	1
Planning for Death and Burial.....	1
What to do When a Death Occurs	2
Tasks to do Before the Funeral.....	3
Boston Area Jewish Funeral Directors.....	3
Boston Area Cemeteries	4
Jewish Laws and Customs.....	4
<i>Aron</i> - Casket.....	4
<i>Tahara</i> - Ritual Cleansing	4
<i>Tachrichim</i> - Burial Garments.....	5
<i>Shmira</i> - Watching the Body	5
Autopsies	5
Organ Donations	5
Embalming	6
Cremation.....	6
Death on the Sabbath or Holiday	6
The Costs of the Funeral	6
Gifts and Donations.....	6
Planning a Service	7
The Service	8
<i>Kohanim</i> - Priests	8
<i>Kriah</i> - Cutting of One's Garment.....	8
<i>Hesped</i> - Eulogy	9
Prayers	9
Pallbearers.....	9
At The Cemetery	9
Who May Be Buried	9
<i>K'vurah</i> - Burial	10
Leaving the Cemetery.....	10

Contents (Continued)

Mourning (<i>Avelut</i>)	11
<i>Aninut</i> - Prior to Burial	11
Three Stages of Mourning.....	11
<i>Seudat Havra'ah</i> - Condolence Meal.....	11
<i>Shiva</i> - First Seven Days	12
Condolence Calls.....	13
<i>Shiva</i> Candle.....	13
<i>Shiva</i> Services	13
<i>Shloshim</i> - First Thirty Days.....	14
<i>Shanna</i> - Twelve Months.....	14
<i>Kaddish</i>	14
<i>Yahrzeit</i> - Anniversary of the Death.....	15
<i>Yizkor</i> - Memorial Prayers	15
Memorials.....	16
Permanent <i>Yahrzeit</i> Plaque.....	16
Gravestones or Markers.....	16
Monument Companies	16
Unveiling	17
Visiting a Grave	17
Traditions When Visiting a Cemetery	17
Temple Israel of Natick Funds	18
References	19
Books of Interest	19
Web Links of Interest.....	20
Personal Statistics Record	21

The Jewish View of Death

Judaism teaches that the soul survives death and that there is a place for each of us in *Olam Habah*, the World to Come. Yet, we do not rejoice at death, or celebrate the soul's arrival at a "better place." For, whatever our vision of what lies beyond, one thing is clear: with the death of the body, the opportunity to be God's partner in perfecting the world has come to an end. Angels cannot perform deeds of loving kindness; only flesh and blood human beings can.

Our people believe that even after death the body, which once housed a holy human life, retains its sanctity. Our sages have compared the sacredness of the deceased to that of an impaired Torah scroll which although no longer usable, still retains its holiness. In Jewish tradition, therefore, we accord the dead with the greatest consideration and respect. This attitude of respect for a body even in death is called *Kevod Hamet*.

An essential expression of *Kevod Hamet* is the principle that internment takes place as soon as possible after death. Similarly, it is considered disrespectful to view a body once it is bereft of the soul that gave it its vitality; Jewish funerals never have open caskets. Mourners who feel strongly about saying goodbye to a loved one may arrange to do so privately, before the funeral. Other aspects of *Kevod Hamet* will be discussed below.

Planning for Death and Burial

- Have a Living Will that specifies medical directions. A copy of a Living Will prepared by the Rabbinical Assembly, "Jewish Medical Directives for Health Care," can be downloaded from the Rabbinical Assembly web site www.rabbinicalassembly.org or requested from the Rabbi.
- Consider preparing an Ethical Will. Examples of Ethical Wills written by members of Temple Israel can be viewed on our web site www.tiofnatick.org. Include in your Ethical Will your desires regarding procedures to follow at the time of your death. Arrange for a will and trusts, as appropriate.
- Purchase a cemetery plot.
- Prepare a personal record including your Hebrew name and let someone know where you have stored it.
- List your assets and review the list annually.

The time of bereavement is not the time to make many of the decisions which survivors must face. An earlier preparation of a will and of advance directives is the first step to relieve such anxiety and anguish. Advance purchase of gravesites is another important step.

Buying a gravesite during one's lifetime is an ancient Jewish custom. If a family moves to another city, the plot may be sold, even if it had been bought for a specific person. The advance selection of a gravesite will relieve the survivors of the need to make the decision at a difficult time.

Use the enclosed personal record as a guide for items which should be included in the information to help a survivors make necessary arrangements.

What to do When a Death Occurs

Following is a checklist of steps that need to be taken in the hours and days immediately following a death.

- Call a Jewish funeral home. The director will arrange for moving and caring for the body. Instruct the funeral home to follow Jewish law in this regard, including the requirements of *Taharah*, *Tachrichim* and *Shmira* (see the section on **Jewish Laws and Customs**).
- Call the Rabbi through the Temple Israel office at 508-650-3521. Select extension 100 to contact the office during the day or select extension 6 to contact an officer at other times. Arrange to meet with the Rabbi or Cantor to talk with him about the deceased and your feelings and to help you plan the funeral.
- Decide where you will observe *Shiva* (see the section on **Mourning**). If possible, mourners should sit together in one home, preferably that of the deceased. However, where families do not live near one another, it may be more practical to observe *Shiva* in one's own home.
- Notify relatives and friends after you have confirmed the date/time of the funeral.
- Purchase a cemetery plot if necessary.
- Choose a casket (*aron*) - simple rather than more elaborate is the Jewish tradition.

Tasks to do Before the Funeral

- Write an obituary so that the funeral home can give the information to newspapers.
- Decide how to honor the deceased with *tzedakah* (charity). It is an act of respect to make a donation to charity in the name of the deceased. See the list of Temple Israel Funds later in this booklet.
- Obtain the Hebrew name of the deceased and of the deceased's mother and father, and give it to those conducting the service.
- Prepare thoughts about the deceased to convey to the Rabbi or Cantor.
- Arrange for a house sitter during the funeral services.
- Assign someone to plan the condolence meal for after the funeral (see below).

Boston Area Jewish Funeral Directors

The following Funeral Directors (in alphabetical order) are often used by Temple Israel members.

Brezniak Rodman Levine Briss Funeral Directors	www.brezniakrodman.com
Newton (617-969-0800)	
South Shore Area (781-963-2900)	
Toll Free (800-554-2199)	
Levine Chapels	www.levinechapels.com
Brookline (617-277-8300)	
Toll Free (800-367-3708)	
Schlossberg Solomon Memorial Chapel	www.schlossbergchapel.com
Canton (781-828-6990)	
Toll Free (800-828-6993)	
Stanetsky Memorial Chapels	www.stanetsky.com
Brookline (617-232-9300)	
Canton (781-821-4600)	
Toll Free (800-742-4280)	
Torf Funeral Chapel	www.torffuneralservice.com
Chelsea (617-889-2900)	
Toll Free (800-428-7161)	

Boston Area Cemeteries

The following Boston area cemeteries (in alphabetical order) are often used by Temple Israel members. Some cemeteries have areas for interfaith families. These include the Wayland and Sharon cemeteries.

Baker Street Cemetery

West Roxbury (617-244-6509) or (800-752-5226) *

Beit Olam Cemetery

Wayland (617-244-6509) or (800-752-5226) *

Centre Street Jewish Cemeteries

West Roxbury (617-244-6509) or (800-752-5226) *

Framingham-Natick Jewish Cemetery

Pond Street, Natick (617-244-6509) or (800-752-5226) *

Grove Street Cemetery

West Roxbury (617-244-6509) or (800-752-5226) *

Lindwood Memorial Park

Randolph (617-232-1472)

Sharon Memorial Park

www.sharonmemorial.com

Sharon (781-828-7216), (800-872-1672)

* This is the number for the Jewish Cemetery Association of Massachusetts (www.jcam.org)

Jewish Laws and Customs

***Aron* - Casket**

In keeping with the Biblical teaching "Dust art thou and to the dust thou shalt return," Genesis 3: 19, Jewish funeral practice calls for an unadorned wooden coffin. The type should be the least expensive that is acceptable to you. Metal adornment should be avoided.

***Tahara* - Ritual Cleansing**

Jewish law requires that the deceased be cleansed according to a prescribed ritual as an expression of *Kevod Hamet*. A group of specially trained persons, called a *Chevra Kadisha* (holy society, or burial society) is available to perform this mitzvah.

***Tachrichim* - Burial Garments**

The traditional white burial shroud symbolizes that all are equal before their Creator whether rich or poor. A shroud can be made of linen, cotton or muslin. The deceased should also be dressed in a *tallit* with one fringe cut.

***Shmira* - Watching the Body**

Another example of *Kevod Hamet* is the requirement that the deceased not be left alone prior to burial. Once the body is prepared for burial, it is watched at the funeral home by a *shomer* (guard), who is an observant Jew, until members of the family assemble for the funeral service. During *Shmira*, the *shomer* reads psalms or other meditative prayers. *Shmira* is usually provided by the Boston *Chevra Kadisha*, and arranged through the funeral director. However, friends of the family may fill this responsibility themselves.

Autopsies

The practice of routine autopsy is contrary to Jewish law since it is viewed as a desecration of the body. In most cases when an autopsy is recommended, the family can decline. However, if an autopsy can provide information that may save lives in the future, then it is permitted. In cases where an autopsy is indicated, every effort should be made to assure that the autopsy is carried out quickly so as not to prolong burial.

Organ Donations

Though organ donation is viewed by some as involving some desecration of the body, many view it as an example of *Kevod Hamet* (honoring the deceased), because it brings healing to the living. In 1996, a *teshuva* (Jewish legal opinion) of the Conservative Movement's Committee on Jewish Law and Standards went beyond simply declaring the permissibility of organ donation. It declared that organ donation fulfills the *mitzvah* (religious obligation), of *Pikuach Nefesh* (saving life). Thus, withholding consent for post mortem transplantation is contrary to our understanding of Jewish Law. We encourage you to discuss your intention to be an organ donor with your family and to designate your willingness to become a donor on your driver's license or to carry an organ donor card.

Embalming

According to Jewish tradition, embalming and the use of cosmetics on the deceased are not permitted. Embalming is not required by civil law.

Cremation

Cremation is not permitted in Jewish law on the basis of *Kevod Hamet*.

Death on the Sabbath or Holiday

Death is seldom considerate in its timing. When it occurs, the first challenge survivors face is to make arrangements for the funeral.

While it is permitted to set aside Sabbath restrictions to save a life on the Sabbath, it is not proper to violate the Sabbath once life has come to an end. Nothing we do can possibly affect the life that has already ended. When death occurs on the Sabbath (or on the first or second day of a holiday), you cannot complete final funeral arrangements until Saturday night (or the end of the second day of the holiday).

The Costs of the Funeral

Most funeral homes offer a package price for their services. This usually includes the use of their chapel for a service. If the service is held at the gravesite or in a synagogue, they may offer a deduction from the package price. Also, caskets are available in different price ranges.

There is an additional charge for the *tahara* (ritual cleansing), *tachrichim* (shroud) and *shomer* (watchman).

Other charges are for death notices in newspapers and for death certificate(s). Optional charges are for a police escort and for use of rental chairs and a canopy at the cemetery. The cemetery charges for a grave opening. There is an additional cost for a grave opening on a Sunday.

Gifts and Donations

Sending flowers either to the funeral home or to the mourner is contrary to Jewish tradition. However, bringing food to the *Shiva* home lifts the burden of shopping and cooking from the grieving family. It also encourages mourners to take care of their physical needs even though they may be experiencing a loss of appetite.

Relatives, friends and associates of the deceased who seek some concrete expression of sympathy may contribute to a charity which was of importance to the deceased, to a synagogue fund, to Jewish education or other worthy causes of their own choice. Temple Israel funds are listed in the appendix of this guide.

Planning a Service

Consider the following when planning a service:

- Where the service will occur. Funeral services may be held in a funeral home, at the synagogue, or at the gravesite.
- Who will be the pall bearers and escort the coffin out of the funeral home or Sanctuary.
- Whether others, in addition to the Rabbi or Cantor, will speak at the service. Traditionally, mourners are not expected to speak and are discouraged from doing so. Because mourners may be either overwhelmed or numbed by grief, they are exempt from all religious responsibilities until after the funeral, and it is best to leave the duty of public speaking to others. It is the Rabbi's role and training to be present for the mourners, to hear and to interpret their thoughts, and to communicate them to the assembled family and friends. You may consider asking one or two others to speak briefly, such as a mature grandchild.
- Whether children should attend the service and burial. Attending the service may allow them to express their grief and possibly comfort their parents. It may also allay their fears. Children are often more frightened by what they are not permitted to see than by what they are allowed to experience in the reassuring presence of their family. If you are in doubt, consult with the Rabbi. The general rule is to allow children to act on their wishes. Books are available both from the funeral home and the Temple that can help you to discuss death and burial with children.

After you have taken care of the above, there is not too much you have to do. This is a time to reflect on the life of the deceased.

The Service

The funeral service is usually brief and simple. It includes a *hesped* (eulogy) honoring the deceased, the chanting of psalms and *El Malei Rachamim* (the traditional memorial prayer). Fraternal ceremonies and instrumental music are not generally appropriate. Fraternal organizations such as the Masons or military honor guards may participate at the graveside, with the Rabbi's consent.

No flowers are displayed in the chapel.

Visitation of the family at the chapel prior to the funeral is contrary to Jewish tradition. It is a burden for mourners to interact socially while their loved one is as yet unburied. *Shiva*, and the process of comforting the mourners, begins after the burial.

***Kohanim* - Priests**

There are many special provisions related to the attendance of *Kohanim* at a funeral. For details, consult the Rabbi.

***Kriah* - Cutting of One's Garment**

There are several instances in the Bible where rending the clothes is mentioned. Jacob rent his clothes when he learned that Joseph's coat of many colors was covered with blood. Job, who knew so much grief, rent his garments. There is a psychological relief in the tearing that allows a person to take his anguish out on a physical object rather than on himself. It also expresses separation in a physical sense.

A person may choose to cut a tie, a scarf, or the lapel of a jacket. The prevalent American custom is to tear a black ribbon, provided by the funeral director. Before the funeral service begins, the Rabbi cuts or tears the ribbon, and leads the mourners in the following blessing:

*"Ba-ruch a-tah Ado-nai elo-hey-nu me-lech ha-olam da-yan ha-emet."
Blessed art thou, O Lord our God, King of the Universe, the Judge of truth.*

***Hesped* - Eulogy**

It is a time honored practice to summarize the life of the deceased at the funeral service. Abraham eulogized Sarah and that remains the custom to this day. The two-fold purpose of the eulogy is to pay appropriate tribute to the life and achievements of the deceased and to bring comfort to the survivors. The eulogy acknowledges what the survivors have lost and helps them focus on the memories that remain.

Prayers

The memorial prayer *El Malei Rachamim*, is chanted at the end of the service. Mourners do not say the *Kaddish*, however, until after the burial, at the graveside

Pallbearers

After the service, the casket is escorted out of the funeral home or sanctuary by family or friends (pallbearers) whom the mourners have selected.

Pallbearers should be members of the family or close friends, but not mourners.

At The Cemetery

Who May Be Buried

Any Jew may be buried in a Jewish cemetery. This includes a person converted to Judaism, regardless of the nature of the conversion. Many of our cemeteries now have sections in which intermarried families may be buried together, as long as only Jewish rituals and symbols are present.

In earlier times, suicides were denied burial in Jewish cemeteries. We now consider suicide the result of mental illness and do not withhold Jewish burial.

***K'vurah* - Burial**

The cemetery prepares the plot. This is scheduled by the funeral home. The cemetery may set up an awning over the grave and the surrounding area to shelter those present from the weather. They will also provide chairs for family members. The casket is lowered into the ground while the mourners are in attendance, but often before the mourners approach the grave site.

Burying our dead is the last act of *hesed* (kindness), that we can perform for a loved one, and it is considered a *mitzvah* to do so rather than to leave this duty to strangers. Unlike other *mitzvot*, however, we perform it with a heavy heart. Thus, the tradition is to lift the shovel from the pile of dirt and to commence shoveling using the back of the shovel, in clearly what is not the normal way. We may then continue to fill the grave holding the shovel normally, before the next person takes his turn. We place the shovel back in the dirt rather than handing the shovel over, lest we force a person to take up this sad duty before he is ready. If at all possible, we continue until the coffin is completely covered. Some families will choose to continue shoveling until the grave is completely filled and a mound is formed. Everyone present is permitted and encouraged to participate in the *mitzvah* of burial.

After *K'vura* is completed, the mourners recite the *Kaddish* for the first time, before leaving the cemetery.

Leaving the Cemetery

It is customary to form two rows for the mourners to pass between as they leave the cemetery, so that their friends and relatives can comfort them with their presence, and with words of consolation. The traditional expression of consolation to mourners is:

Hamakom yenacheim etchem betoch shaar avelei tziyon v'yerushalayim
"May you be comforted among the other mourners of Zion and Jerusalem."

It is also traditional to wash one's hands after leaving the cemetery or before entering the house of mourning. One custom is to place a bowl of water with a cup at the entrance of the house of mourning for those returning from the cemetery. This washing is an affirmation of life after involvement with death.

Mourning (*Avelut*)

The mourners (*avelim*) include only those whose parent, spouse, child, or sibling has died. The structure and rules of mourning, therefore, do not apply to grandchildren or other relatives.

***Aninut* - Prior to Burial**

Jewish tradition teaches that the process of mourning, and of healing, can not begin while one's dead literally "lies before him." Therefore, from the time that one hears of a death until the moment of burial, one is not yet an *avel* (mourner), but an *onen*. At this stage one is exempt from all responsibility, and has no obligation other than to respond to one's own emotions. It is important to rely on others to make the decisions immediate at hand, and to put aside important, practical decisions about the future until later on.

Three Stages of Mourning

The mourning process (according to Jewish law) has three successive stages. The first stage is known as *Shiva*, from the Hebrew word for seven, and refers to the seven day period of mourning that follows the burial. The second stage is *Shloshim*, the thirty days after the burial and includes *Shiva*. The third stage (when mourning a parent only) is *Shanna*, which lasts for a year and includes *Shloshim*. These stages of mourning have been developed to allow the bereaved to return gradually to the normal affairs of society and come to terms with a life without the deceased.

The mourning period begins on return from the cemetery. It is customary to invite those who attend the burial to go to the house of *Shiva* after the burial. This provides an opportunity to greet the mourners.

***Seudat Havra'ah* - Condolence Meal**

It is a mitzvah to have a simple meal prepared for the mourners -not the guests- upon their return from the cemetery. This is to remind them of their obligation to eat, even in their grief. Literally, *Seudat Havra'ah* means "meal of separation," and the intent is to encourage the mourners to separate from the presence of death at the cemetery and to accept the obligations of life. The meal is dairy, which is considered less festive than meat, and usually includes round foods, such as eggs or lentils. This reminds us of the circle of life, and of the inevitability of rebirth even in the face of death. Often, neighbors and friends prepare the condolence meal.

***Shiva* - First Seven Days**

During the entire week of *Shiva*, mourners stay in their house to allow the community to come to them. Mourners must stay home from work, unless their livelihood is at stake. The wisdom of *Shiva* is that mourners need time to withdraw from the every day world before being able to reengage with it. We give ourselves the time that we need to experience the raw emotions and the intermittent waves of grief, that can overwhelm us in the days following a death. Trying to resume “business as usual” too soon denies the new reality that has now become our life and ultimately will only hinder the healing process.

Unfortunately, our society increasingly devalues personal time and often demands that we respond to the needs of the workplace every minute of every day. The more we become enslaved to time, the more our work output becomes a projection of our self-worth. There is little space left to attend to the needs of the spirit. Nowhere is this modern tyranny more felt in Jewish life than in the disturbing trend to shorten *Shiva*. Too many mourners are made to feel as though they no longer have the right to mourn, and to give the process its due. We strongly encourage you to reclaim this vital aspect our tradition as a way of showing respect both for the deceased and for the legitimate psychological and spiritual needs that arise with grief.

Recalling Biblical traditions, mourners are provided with lower chairs or benches on which to sit. The mourners should refrain from wearing leather shoes. Sneakers or cloth slippers are an alternative to stocking feet. Men refrain from shaving and cutting their hair, and women omit cosmetics. Husbands and wives refrain from sexual relations during *Shiva*. It is also customary, although not required, to cover the mirrors in the *Shiva* home. This may serve to remind us that the normal vanities and concerns for our appearance have lost their meaning in the face of intense grief.

During *Shiva*, mourners should not have to prepare meals or serve others. It is often helpful to identify a non-mourner (spouse of a mourner or a close friend of the family) to be the coordinator and “go-to” person for *Shiva* meals.

Condolence Calls

Condolence calls should not be made prior to the funeral, but should be made only after the week of *Shiva* begins (except on the Sabbath). The flow of friends and family in and out of the *Shiva* house can serve to distract the mourner temporarily from his grief. *Shiva* is also a time to share stories about the deceased, to learn about the person's life and values from the various perspectives present, and to create memories. Visitors should take their cue from the mourner. At times, the mourner wants very much to talk about the deceased, but not always. Often, the most important thing visitors can offer a mourner is simply their supportive presence. At no time should the mourner feel the need to act as host.

Shiva Candle

The funeral home usually provides a seven day candle which symbolizes the body and soul of the human being. Mourners should light this candle upon entering the house. The candle should continue to burn until it is consumed. There is no blessing recited on lighting this candle.

Shiva Services

In order to facilitate the mourner's obligation to say *Kaddish* (see below), it is customary in our community to hold a service at the *Shiva* home each evening, except for the Sabbath. The Rabbi, Cantor, or a member of the congregation usually leads the home service. The Temple will provide prayer books and *kipot* for use at the home service. Some mourners also arrange for a morning *minyán* at the *Shiva* home, or they attend the Temple Israel morning *minyán* service.

The *Shiva* period is concluded on the morning of the seventh day following the morning service. The day of burial is counted as the first day and the Sabbath is counted in the seven day period. Mourning practices associated with *Shiva* are suspended for the Sabbath but continue after the *Havdala* service. On the Sabbath day, friends should not make condolence calls so as to allow the bereaved family an opportunity to rediscover the warmth of intimacy.

Public mourning observances are suspended on the Sabbath in the belief that the sanctity and serenity of this day supersedes personal grief. Mourners are encouraged to attend Sabbath services, but they are not given an *Aliyah*, do not conduct the services, and do not display the *Kriah* publicly. A major festival terminates *Shiva*.

***Shloshim* - First Thirty Days**

After the conclusion of *Shiva*, mourners return to work and resume normal activities, but they should be discriminating about going to places of public entertainment or attending social functions. For example, one may attend a wedding or a Bar Mitzvah, but absent oneself from the music and dancing of the reception. The *Kriah* is customarily worn during *Shloshim* (except on the Sabbath). In place of home services, mourners traditionally attend synagogue services daily to recite *Kaddish*. *Shloshim* is concluded on the thirtieth day and constitutes the full mourning for all relatives other than for parents. It is customary to refrain from shaving and haircuts during *Shloshim*.

***Shanna* - Twelve Months**

Mourners for a deceased parent are in mourning for twelve months (in the Jewish calendar) from the date of death, although *Kaddish* is not said during the twelfth month, as explained below. During this stage, mourners continue to refrain from overly joyous activities characterized by music and dancing.

Kaddish

The *Kaddish*, which is recited at every service, makes no reference to death or mourning. It is a prayer in praise of God. The language of the *Kaddish* is Aramaic rather than Hebrew as this was the common language of the people at the time of the Second Temple when this prayer was first introduced. The word *Kaddish* means Holy and it is an affirmation of life and faith.

The recitation of the *Kaddish* on a regular basis helps mourners adjust to their loss. It is a connection between the generations, connecting not only the living with the deceased, but also ensuring the continuation of future generations. It is a comforting prayer, magnificent in its spiritual concept and profound in its psychological insights. The daily recitation of *Kaddish* is an expression of honor and respect for a deceased relative. *Kaddish* is said for thirty days for a spouse, a sibling or a child. For a parent, we extend the obligation of *Kaddish* through eleven months (in the Jewish calendar) less a day.

Temple Israel holds services each morning and evening seven days a week during which mourners have the opportunity to recite the Mourners' *Kaddish*. The *minyan* offers the mourner camaraderie and provides support, compassion and empathy with a clear message that he or she is not alone as a mourner.

For those who attend the daily *minyan* regularly for 11 months, a brief, dignified and warm closure ceremony, Traveling the Mourner's Path, developed by Temple member Paula Jacobs, marks the end of the prescribed *Kaddish* period.

Note that *Kaddish* is also recited on the anniversary of death (*Yahrzeit*), and at memorial services (*Yizkor*) four times a year.

***Yahrzeit* - Anniversary of the Death**

We also light a memorial candle (*Yahrzeit* candle) the evening before the anniversary of the day of death (not burial). The Temple Office will assist a mourner in determining the correct date. Mourners should light the memorial candle in the home before the *Shabbat* or holiday candles. Electric memorial lights are also permissible. In addition, mourners should recite *Kaddish* during the daily service.

Temple Israel members should notify the office Temple office of the date of death of a family member so it can be added to the synagogue database. This will facilitate the annual *Yahrzeit* notification.

***Yizkor* - Memorial Prayers**

The pain of loss subsides, but it never completely disappears. After our mourning period ends, we continue to say *Kaddish* for our loved ones when *Yizkor* is recited in the synagogue, four times a year: on *Yom Kippur*, *Sh'mni Atzeret* (8th day of *Sukkot*), the last day of *Pesach* and the second day of *Shavuot*. It is customary to light a memorial candle on the eve of these holidays.

Memorials

Permanent *Yahrzeit* Plaque

An appropriate way to memorialize a loved one is to place a memorial plaque in a synagogue. There are two areas in the sanctuary where plaques are placed.

A *Yahrzeit* Memorial Plaque is a permanent plaque placed on the Sanctuary wall to the left or right of the *bimah*. A Sigalove *Yahrzeit* Plaque is placed under the memorial candle in the sanctuary during the week of *Yahrzeit*. If both plaques are ordered at the same time, the cost is reduced.

If you wish to purchase a Memorial Plaque for the Sanctuary, please contact the Temple Office for an order form and further information.

Gravestones or Markers

The cemetery often dictates the type of grave marker. Consult the Rabbi or Cantor for appropriate engravings. You may have to order the headstone up to six months before an unveiling. The origin of the grave marker comes from Genesis.

“And Rachel died and was buried on the way to Ephrath, in Bethlehem, and Jacob erected a tombstone on Rachel’s grave.” (Genesis 5:19-20)

Monument Companies

The following Monument Companies (in alphabetical order) are often used by Temple Israel members:

Art In Stone Memorials Brighton (617-254-4999)	www.artinstonemonuments.com
H P Smith Company Stoneham (781-438-2232) Toll Free (888-764-8456)	www.hpsmithcompany.com
Newton Memorial Art Company Newton Center (617-244-2013)	www.newtonmemorialart.com
Slotnick-Canter, Schneider Monuments Everett (617-387-3980) Framingham (508-872-1400) Toll Free (888-756-8625)	www.slotnickmonuments.com
Thomas Carrigg & Sons West Roxbury (617-323-25245) Brockton (508-586-6588)	www.carriggmonuments.com

Unveiling

An unveiling is optional. A Rabbi, Cantor, or mourner may conduct the service. A sample booklet of prayers for use at an unveiling is available in the Temple office.

Visiting a Grave

It is traditional to visit the grave of a family member at least once a year and/or before the High Holidays. A booklet of prayers which can be said at a graveside is available from the Temple office.

Traditions When Visiting a Cemetery

- Reciting *El Malei Rachamim* and, if there is a *minyan*, *Kaddish*
- Placing a stone (or a pile of stones) on a headstone
- Placing flowers on a grave
- Remembering the departed with a special prayer
- Reading aloud the names on headstones
- Walking around a cemetery plot
- Pulling a blade of grass from a grave
- Giving charity at a cemetery

Temple Israel of Natick Funds

There are a number of Temple Israel funds. When a donation is made to a fund, it will be listed in the Temple Israel newsletter *HaKol*. A note of appreciation may also be placed in a boxed listing in the *HaKol*. The funds are listed below.

Adopt-a-Family
Adult Education Fund
Aliyah/Yizkor Fund
Art Builders Fund (Jonathan Astor Memorial)
Bar/Bat Mitvah (Isadore and Thelma Freedman)
Book Fund
Camp Ramah Scholarship (Saxe Family Fund)
Cantor's Fine Arts Fund
Capital Fund
Caring Committee Fund (Wiener/Wolfson Fund)
Choir Enhancement (Dr. I. David Fine Memorial)
Community Service Fund (The Silverman Family)
Albert Doxer Memorial Fund
Early Childhood Education Fund (Bessie and Sam Werlin Memorial)
Family Education Fund (Minnie and Morris Wiener)
Flower Fund (Bessie and Sam Werlin Memorial)
General Fund (Unrestricted)
Library Fund
Living Memorial Fund (Aaron Kushner Memorial)
Minyan Fund
Mitzvah Fund (Andor and Lili Cukor Memorial)
M'Dor L'Dor Fund (Building Renovations)
Needs Fund (Ethal and Jacob Raider Memorial)
New Siddur Sim Shalom
Nursery School Fund (Judith Gordon Memorial)
Passport to Israel (Harry and Betty Blumenthal Fund or Needleman Fund)
Rabbi's Discretionary Fund
Religious School (Ida and Charles Gilvarg Memorial)
Scholar-in-Residence (Benson Rowe Memorial)
Scholarship Funds
(Rabbi Harold and Suzette Kushner Fund, or Nathan and Rhoda Levine Fund, or
Bella and Hyman Strachman Memorial, or Sidney Werlin Memorial)
Social Action Fund
USY Pilgrimage to Israel Scholarship Fund
Youth Fund (Pola and Victor Aresty Family Fund)

References

Books of Interest

(When you purchase books through the Temple Israel Amazon link, Temple Israel receives a percentage of the purchase price.)

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

Chiel, Samuel and Henry Dreher, *For Thou Art With Me: The Healing Power of Psalms* (Daybreak Books, 2000)

Diamant, Anita. *Saying Kaddish: How to Comfort the Dying, Bury the Dead, and Mourn As a Jew* (Schocken Books, 1999)

Goldman, Ari. *Living a Year of Kaddish: A Memoir* (Schocken Books, 2006)

Grollman, Earl A. *Talking About Death: A Dialogue Between Parent and Child* (Beacon Press 1990)

Harlow, Jules, editor. *The Bond of Life: A Book for Mourners* (Rabbinical Assembly, 1983)

Klein, Isaac. *A Guide to Jewish Religious Practice* (The Jewish Theological Society of America, 1979)

Kolatch, Alfred J. *The Jewish Mourner's Book of Why* (Jonathan David Publishers, 1993)

Kushner, Harold S. *The Lord is My Shepherd: Healing Wisdom of the Twenty-third Psalm* (Knopf; 1st edition, 2003)

Lamm, Maurice. *Jewish Way in Death and Mourning (Revised and Expanded Edition)* (Jonathan David Publishers, 2000)

Olitzky, Kerry M. *Grief in Our Seasons: A Mourner's Kaddish Companion* (Jewish Lights Publishing, 1998)

Riemer, Jack. *Jewish Insights on Death and Mourning* (Syracuse University Press, 2002)

Riemer, Jack and Nathaniel Stampher. *So that Your Values Live on: Ethical Wills and How to Prepare Them* (Jewish Lights Publishing, 1994)

Strassfeld, Michael and Richard Siegel. *The First Jewish Catalog: A Do-It-Yourself Kit, Volume One, Death and Burial*, pp. 172-181 (Jewish Publication Society of America; 1973)

Wieseltier, Leon. *Kaddish* (Knopf, 1st edition, 1998)

Wolfson, Ron. *A Time to Mourn, a Time to Comfort: The Art of Jewish Living Series* (Jewish Lights Publishing, 1996)

Yoskovitz, Rabbi Herbert A. editor. *The Kaddish Minyan: From Pain to Healing, 20 Personal Stories* (Eakin Press, 2003)

Web Links of Interest

USCJ: Guide to Jewish Funeral Practice
www.uscj.org/Guide_to_Jewish_Fune6211.html

Traveling the Mourner's Path: A New Ceremony
www.uscj.org/Traveling_the_Mourne6656.html

Jewish Medical Directives for Health Care
www.rabbinicalassembly.org/docs/medical%20directives.pdf

The Rabbinical Assembly - Teshuvot: Responding to a Death; Mourning
www.rabbinicalassembly.org/law/teshuvot_public.html

Organ and Tissue Donation Card
www.rabbinicalassembly.org/teshuvot/docs/19912000/prouser_organ.pdf

MyJewishLearning.com - Lifecycle Overview Dying
www.myjewishlearning.com/lifecycle/Death/Dying.htm

MyJewishLearning.com - Lifecycle Death & Mourning
www.myjewishlearning.com/lifecycle/Death.htm

MyJewishLearning.com - Lifecycle Burial & Mourning Practices
www.myjewishlearning.com/lifecycle/Death/Burial_Mourning.htm

MyJewishLearning.com - Overview: About Death & Mourning
www.myjewishlearning.com/lifecycle/Death/About_Death_and_Mourning.htm

TEMPLE ISRAEL OF NATICK
Personal Statistics Record

This record should be completed promptly and placed with your important documents.
This record and a copy of your will should not be placed in a safe deposit box.

Name: _____	Hebrew Name: _____
Social Security Number: _____	Military Service Number: _____
Phone: _____	Service Branch, Rank or Rating: _____
Residence: _____	_____
Occupation: _____	Title: _____
Business Organization: _____	Telephone: _____
Business Address: _____	_____
Date of Birth: _____	Place of Birth: _____
Gravesite (Cemetery, Section, Lot #, Space #):	_____
Father's Hebrew Name and Birthplace:	_____
Mother's Hebrew Name and Birthplace:	_____
Child's Name: _____	Hebrew Name: _____
_____	_____
_____	_____

Location of Important Documents -

Health Care Proxy: _____

Living Will: _____

Organ Donor: _____

Durable Power of Attorney: _____

Ethical Will: _____

Name and Phone Number of -

Close Friends: _____

Attorney and Executor: _____

Charity of Choice: _____

Organizations to be Notified: _____

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