



ON THE DEATH OF A LOVED ONE FOR THE BEREAVED

AND

FOR THOSE WHO WISH TO PROVIDE COMFORT

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Overview Page

The time of death and dying can be one of disorientation, pain, and sadness. Little wonder, then, that although death is a natural part of the life cycle, most of us have difficulty discussing it. Yet our sages teach us that dealing with death can lead to understanding the deepest essence of life; engaging with such sacred matters can give us a sense of purpose that enriches our days.

Information included here has been prepared to help each of us become more comfortable thinking and talking about death, and more knowledgeable about the life-affirming wisdom of our Jewish tradition. You may find comfort in traditional Jewish mourning practices, or adapt them to fit your own needs.

The clergy and the entire Temple Israel family are here to provide you with support. As a caring community, we have a sacred responsibility to help you, from the moment illness strikes a loved one throughout the entire period of bereavement and healing, or as you consider your own mortality.

Whether your concerns are of an emotional, practical, spiritual or theological nature, resources are available to you: conversations with the clergy, adult education classes, and resources in our library where you can find tools that will help you on this journey.

Rabbi Amy Eilberg wrote: "Death can be a teacher about the fragility of life and its beauty, about the deep importance of loved ones and of treasured values, about the ways in which life gives us extraordinary gifts ... death is a teacher about God's presence in the world, about human goodness and compassion and love, about believing in that which we cannot see, about moving through the valley of the shadow, until light is visible again."

We hope the information included here will serve as a guide to making all of your living days precious and more meaningful.

May we move through both the happy times and the sad, from strength to strength.

Caring Community Bereavement Assistance

The Caring Community provides assistance, primarily in the form of labor, to the bereaved during **Shiva**. Specifically, members of the Caring Community help out at the *Meal of Condolence* and the **Shiva Minyanim**. Some examples of this assistance include:

- Accept delivery of catered food for the *Meal of Condolence* in the home of the bereaved when the mourners are attending the graveside burial service
- Help the Temple Staff set up catered food that is delivered to the Temple during a **Memorial Service**
- Help set up and arrange the food donations from congregants and friends who attend a **Shiva Minyan** in the home of the bereaved

For a more detailed list of the assistance the Caring Community provides during **Shiva**, click [here](#).

To add your name to the list of those who are willing to volunteer, click [here](#).

Immediate Considerations after Death

When a loved one dies, it is important to reach out immediately for emotional support. Call a family member, a friend or someone else who can provide you with emotional support, especially for the hours immediately following your loved one's death.

Call the synagogue, (562) 434-0996 and then dial 100 for Charmaine Weiner, *the Office Manager*; or 111 for Eric Shatzkin, *the Executive Director*. If it is after business hours, and you want the assistance of Rabbi Steven Moskowitz or Cantor Sara Hass, call (310) 904-8126.

You may also wish to call a funeral home.

Click [here](#) for a list of local resources. Most are open 24 hours a day.

Jewish Burial and Customs

When death occurs, the family should make decisions regarding the Jewish burial and *Shiva* customs they will follow:

- MORTUARY SERVICES

The mortuary will come to the place where the deceased is resting, remove the body and prepare it for burial or cremation. Traditionally embalming is not done, but if the body is to be shipped, or for some other reason there is a delay between death and burial, the body may be embalmed. In Judaism it is a mitzvah to bury the dead. Still, many Jews consider cremation rather than burial due to its financial appeal and convenience, and/or to honor the wishes of the deceased.

The mortuary you choose will make the necessary arrangements with the cemetery once a date for burial is decided. No announcements of date and time should be made with the mortuary until consulting with the clergy regarding who will be officiating.

- BURIAL SERVICE AT CEMETERY/GRAVESIDE

Jewish Law requires speedy burial, preferably within a 36-48 hour period after death. But delay is appropriate if more time is needed for family to arrive, or because of an autopsy. Arrange the time in consultation with the Temple to confirm availability of clergy. Sometimes, graveside services are restricted to family members, and a separate Memorial Service at the Temple is held for a wider group. A simple wooden casket without metal is recommended. Traditionally, the buried are dressed in linen shrouds, although sometimes people choose to dress the deceased in an article of clothing which has special resonance.

The mortuary will help coordinate pallbearers; you may wish to provide the names of six people to escort the casket from the chapel to the hearse and from the hearse to the graveside.

Before the funeral begins, mourners in the immediate family (and sometimes other close mourners) perform a ritual known as *Keriah*, a Hebrew word meaning "tearing," a ritual in which clothing or a black ribbon is cut or torn as a sign of mourning.

Whether the internment is graveside or cryptside, the burial service consists of a few brief prayers affirming God's justice, reminding those in attendance that love is stronger than death, and concludes with the recitation of the [*Mourner's Kaddish*](#).

The *Mourner's Kaddish* is the prayer we associate with the remembrance of the dead, although it says nothing about death or grief. The prayer itself praises God and asks God for peace in the world.

If the service is graveside, the family and attendees may participate in a traditional gesture of farewell by placing earth on the casket.

Funeral services are not held on the Sabbath.

- MEMORIAL SERVICE AT THE TEMPLE

Typically brief, this service may include music, psalms, poetry or insightful prose, and prayers as well as the eulogy. Family members and friends are encouraged to prepare written reflections about their loved one. These may be read by the person that wrote them or a person they designate, or the Rabbi/Cantor.

The service concludes with a prayer called "*El Mahlei Rachamim*," which speaks of the deceased person finding rest under the wings of the Divine Presence.

- MEAL OF CONDOLENCE

It is customary to hold the *Meal of Condolence (S'udat ha-havra-ah)* following the graveside ceremony in the family's home. A *Meal of Condolence* can also be arranged at the Temple after a memorial service.

- SHIVA MINYAN

The *Shiva Minyan* is the daily prayer service in the mourner's home. It offers community and connection to those facing a loss. Depending on the number of people who will want to pay their respect, from one to three minyanim can be arranged by Temple Israel staff and the Caring Community. A *Shiva Minyan* can be led either by clergy or lay leaders.

- VISITATION IN THE HOME

It is customary to set aside specific times for visitors the first week after burial, and to publicize these times in the Bereavement Notice, allowing families and friends to express their condolences in a more intimate setting.

It is a mitzvah for friends and congregants to visit the house of mourning during *Shiva*. For further information, see [The Comforter's Path](#).

- CARING COMMUNITY ASSISTANCE

Determine if you would like to have assistance from the Caring Community at the *Meal of Condolence* and/or *Shiva Minyanim*. Click [here](#) to see the type of bereavement assistance the Caring Community provides.

TEMPLE ISRAEL BEREAVEMENT NOTICE

The Temple encourages you to send out a Bereavement Notice, and will assist you with the wording. The Bereavement Notice is sent out to congregants via email. Included are the names and relationship of survivors; and pertinent information regarding any graveside service, memorial service, *Meal of Condolence*, *Shiva Minyanim*, and Visitation times during *Shiva* (the first seven days after burial.)

Attending to the secular needs at this time include writing an obituary announcement for the newspaper, if desired, and making arrangements to obtain a copy of the Death Certificate from a doctor.

Note: Even when a loved one dies when he or she is out of town, it is important to contact the Temple to let them know of the death. Often, congregants want to speak with one of our clergy before returning home. Members may choose to arrange for a local *Shiva Minyan* when they return, so the Temple can support them in their loss.

The Process of Mourning

Mourners experience a wide range of emotional and even physical responses to their loss. During this difficult transition, Jewish tradition offers us a framework with rituals that can support us as we make our way through the valley of the shadow of death. Below is an introduction to this framework and some of the rituals associated with it to be observed by primary mourners. Jewish law identifies primary mourners as: a parent, child, spouse, or sibling.

“Mourning can be a strange and foreign land. It helps to have a map. The best map available is the one provided by the rituals of Jewish mourning. Indeed, mourning is a dance. It is the dance that has been choreographed over the millennia by everyone who has passed through the mourner’s path. By making loss and bereavement visible, we can fulfill the psalmist’s promise: to turn mourning into dancing.”

From *“Reclaiming the Mourner’s Path”* by Rabbi Anne Brener

Aninut, a Hebrew word meaning “deep sorrow,” is a legal category of mourning used to designate the period from death to burial. An individual who has lost a loved one is referred to as an *“onen”* during this time.

Our Jewish tradition acknowledges that the pain and shock of loss must be respected. Upon the death of a loved one, the *onen* is occupied with the immediacy of practical arrangements, such as contacting the cemetery and clergy and arranging for services and the *Meal of Condolence*, etc.

During *Aninut* an *onen* is freed from observing all positive *mitzvot*, except observing Shabbat.

Friends should refrain from expressing condolences until after interment. Close friends may offer to help with the funeral arrangements.

Shiva, a Hebrew word meaning seven, refers to the seven day period of mourning. A mourner usually enters the initial and most intense period of formal mourning, *Shiva*, at an emotionally fraught moment: the completion of burial. As mourners and friends approach the home, *Shiva* begins. It is customary to observe *Shiva* in the home of the deceased. When this is not possible, it may be observed in the home of an immediate family member or friend. Most importantly, the family should be together during this time.

Upon returning from the cemetery, those preparing the *Shiva* house will generally have a pitcher of water waiting outside for the mourners and visitors to wash their hands, by taking a large cup of water in the left hand, pouring it over the entire right hand, covering up to the wrist; and then taking the cup in the right hand, and pouring it over the entire left hand, covering up to the wrist. This is repeated two additional times. This traditional cleansing occurs before anyone enters a *Shiva* house and is the ritual which distinguishes a *mitzvah* of honoring the dead from the *mitzvah* of comforting the bereaved.

It is customary to hold the *Meal of Condolence (S'udat ha-havra-ah)* following the graveside ceremony in the family's home. Traditional foods served at the *Meal of Condolence* are hard-boiled eggs, bread, lentils. Wine and hard liquor (in moderation) are also traditional. However, none of these foods are required. This meal should not be prepared by the immediate family.

Mourners do not work during *Shiva* and for the most part stay at home. During *Shiva*, mourners also do not participate in parties, concerts, shows, movies, or similar events that are celebratory in nature.

Traditionally observant Jews observe *Shiva* for seven days and cover the mirrors so that grief-stricken mourners do not have to worry about their appearance. Many Reform Jews observe *Shiva* for three days and recite the *Mourner's Kaddish* once a day. *Shiva* is suspended during Shabbat.

The End of Shiva traditionally occurs on the seventh day of mourning (the sixth day after the funeral). Following the principle that part of a day counts as a day, most mourners conclude *Shiva* on that morning (after services, if they are engaging in daily prayer).

The most common *End of Shiva* practice today in many communities is for the mourner(s), on the morning of the last day of *Shiva*, accompanied and even assisted by a friend or friends, to literally "get up from Shiva." The mourners rise from the seat of the Shiva week and confinement at home, and go for a walk around the block or its equivalent. In some communities, the friends recite the formula of consolation ("May God comfort you among all the mourners of Zion and Jerusalem"). An alternative verse that the comforters may recite is from the last chapters of Isaiah: "As a mother comforts her son, so I will comfort you; you shall find comfort in Jerusalem (66:13)."

The walk outdoors serves two purposes: it announces to the world that the mourner is re-entering the public sphere, and it provides support for the mourner making that transition from withdrawal to engagement in society.

By these acts, the mourners assert that they choose not to join the departed but instead to remain, alive and active, in the world once enriched by the presence of their loved ones and now diminished by their loss.

In the weeks and months following the *End of Shiva*, mourners begin to readjust to their lives without the deceased. Tradition provides the framework for this process.

Sheloshim, a Hebrew word meaning "thirty" refers to the traditional thirty-day period of mourning following burial. At the completion of *Shiva*, mourners return to their normal schedules. They may continue wearing the *keriah* ribbon until 30 days have elapsed. Many do not attend purely social functions, except for those associated with a baby naming, a *Bar/Bat Mitzvah* and a wedding. Mourning is concluded at the end of *Sheloshim*, except in the case of a parent, which traditionally lasts 12 months.

Yizkor, a Hebrew word meaning "remembrance," refers to special services associated with certain Jewish holidays which are specifically dedicated to the memory of our loved ones. Yizkor services are held at most cemeteries on the Sunday between Rosh Hashanah and Yom Kippur. Reform congregations typically have *Yizkor* service on Shavuot, Yom Kippur, Sukkot and the last day of Passover. At Temple Israel these services include a Yizkor luncheon.

The Unveiling, which takes place within the first year after the death of a loved one, involves the placing of the gravestone. Mourners and their family gather at the gravesite. At this event, a gravestone is put into place and the monument is formally dedicated.

The ceremony typically has a certain order of events. First, there are readings from the book of Psalms; other prayers may be recited as well. Next, there is a eulogy from either the clergy or a family member. Finally, the [El Malei Rachamim](#) and the [Mourner's Kaddish](#) are recited, and the cloth or veil that has covered the gravestone is removed. While the events cited above are typical, the unveiling may also include reflections about the person who has died.

The ceremony can take place anytime between the *End of Shiva* and the *Yahrzeit*. However, it should be held sometime during the first year after death. Be aware, however, that often it can take three months or longer to get a gravestone prepared.

Yahrzeit, a German/Yiddish word meaning “years’ time” refers to the annual Jewish commemoration of a loved one’s death. Many Reform Jews light a 24-hour *Yahrzeit* candle, recite the [Mourner's Kaddish](#) at Temple on the Shabbat closest to the secular calendar anniversary, make contributions in honor of the deceased, and visit the cemetery close to the **Yahrzeit** date.

The Comforter's Path

Jewish tradition guides both the mourner and the comforter through the bereavement process. Friends should refrain from expressing condolences until after interment. Close friends may offer to help with the funeral arrangements.

Nichum avelim (comforting the mourner) is the mitzvah of visiting the house of mourning during *Shiva* and beyond. A *Shiva* visit is also referred to as a condolence call.

The obligation to comfort the mourner is traced back to the Torah, which portrays God as comforting Isaac upon the death of his father, Abraham. We are imitating a divine act of consolation when making a *Shiva* call.

Visitors reassure mourners that their burden of grief is real, but can be withstood, because they are not alone. Visitors can soften the pain and allow the mourner to express his/her grief and hold onto treasured memories within the embrace of the community. The process of visitation allows the mourner to express sorrow openly while at the same time, being led gently but firmly back to life and the world of the living.

THE *SHIVA* VISIT/THE ROLE OF THE COMFORTER

Condolence calls take place following the burial, during the *Shiva* period. Mourners can be visited any time during *Shiva*, but most commonly *Shiva* visits take place in the evening after the *Shiva* service. During this time, the door to the mourner's home generally remains unlocked. *Shiva* visits should be kept short; about thirty to forty-five minutes is sufficient.

Often people feel unsure about just what to say and how to approach the mourner. Visitors often believe it is their job to lighten the mourner's sadness. This is not the case. There are no words that can remove grief after the loss of a loved one. Jewish tradition actually encourages visitors to remain silent and to wait for the mourner to speak. This allows the mourner to express grief, including tears.

Visitors can provide comfort just by their presence. Sitting with, holding hands, and just listening are often the best things visitors can do. A simple "I'm sorry" or a hug can communicate one's caring and sympathy. Listening, sharing, accepting feelings and offering help as needed are all gifts given by the comforter.

In general, it is important not to minimize the loss. It is also important to avoid clichés and easy answers such as "He had a good life," or "She is no longer in pain." Visitors should ask questions that allow the mourner to talk about his or her grief and his/her memories of the deceased. They should accept the mourner's emotions and follow his or her lead in sharing memories and reminiscences.

Visitors should not hesitate to share their own stories about the deceased.

When making a *Shiva* visit, it is appropriate to bring a gift of food. Donations to the deceased's synagogue or favorite charity are always welcome.

AFTER SHIVA IS OVER

Often, the full impact of a loss is not felt until *Shiva* is over. Remaining in contact after *Shiva* and Sheloshim end lets mourners know friends are there for them. Too often after the initial mourning period, support disappears when people need it the most.

Grieving takes time and patience as the mourner adapts and readjusts to a changed reality. Jewish customs and traditions provide a framework to guide us in helping the mourner through this process.

Planning Ahead: A Guide for the Living

Struggling with the illness of loved ones, or losing them, confronts us with the reality of mortality. The fear of death often prevents us from discussing and planning ahead for this reality for ourselves. We should, however, take advantage of the opportunity, while we are physically and mentally able, to give future direction to our loved ones about material, medical and spiritual matters. Engaging in this sacred process is consistent with Jewish traditions and values, and can lend more meaning to our relationship with those closest to us.

Attending to those matters that will be left in the hands of those we leave behind prior to our death gives our loved ones peace of mind after our death. Additional information is included below:

- Estate Planning
- Advance Health Care Directive
- Will and/or Living Trust
- Mortuary Arrangements
- Funeral Arrangements
- Additional Information

Estate Planning directs the future ownership and management of your assets, and develops strategies to reduce taxes, resolve liquidity problems, and protect loved ones upon your death. It is also important to think about how your financial affairs will be handled if you become incapacitated. It is suggested you engage in “life planning” and set up a system for management of your finances, should you be unable to carry out the responsibilities yourself.

An **Advance Health Care Directive** tells our families and physicians if we wish medications for pain, or life sustaining measures to be used. If you do not have an Advance Health Care Directive, you can call the office and ask for the name and phone number of a member of the Caring Community Committee that can help you with this. It needs to be witnessed by someone that is not related to you, and who will not be included in your will or trust. Be sure that you give the finalized version to your health care provider and members of your family.

A Will and/or Living Trust deals with the disposition of your property upon your death.

Mortuary Arrangements – [See Area Funeral Homes](#)

Funeral Arrangements – Different from Mortuary Arrangements, funeral arrangements concern whether you want a communal or private service; any poetry you may want read at your service; the food you would like served; etc. Remember when planning this that much of the Jewish traditions surrounding funerals are designed to comfort and support the bereaved.

Additional information that your family will need is:

- The name and telephone number of your physician.
- The information regarding the pre-arranged Mortuary, or your desires regarding burial if pre-arrangements have not been made.
- The location of your will/trust.
- The names, locations and telephone numbers of your bank accounts, including the account numbers.
- The location of important papers such as your birth certificate, loans, military discharge papers, titles to your property (including vehicles), etc.
- Information on any investments that is not detailed in your will/trust.

Area Funeral Homes

Forest Lawn – Long Beach
1500 East San Antonio Drive
Long Beach, California 90807
(323) 254-3131

Groman Mortuary, Inc.
830 West Washington Blvd.
Los Angeles, CA 90015
(800) 371-0893
(213) 748-2208

**Harbor Lawn - Mt Olive Memorial Park
& Mortuary**
1625 Gisler Ave
Costa Mesa, CA 92626
(714) 540-5554

Hillside Memorial Park
6001 Centinela Ave.
Los Angeles, CA 90045
(800) 576-1994

Home of Peace Memorial Park
4334 Whittier Blvd
Los Angeles, CA 90023
(323) 261-6135

Malinow & Silverman Mortuary
578 E. San Bernadino Rd.
Covina, CA 91723
(800) 710-7100

Mount Sinai Hollywood Hills
5950 Forest Lawn Dr.
Los Angeles, CA 90068
(323) 469-6000

Mount Sinai Simi Valley
6150 Mt Sinai Dr.
Simi Valley, CA 93063
(800) 600-0076

Rose Hills Mortuary
3888 Workman Mill Road
Whittier, CA 90601
(562) 692-1212

Preparation and Consolation: End of Life Resources

PAMPHLETS

Jewish Lights Publication Society pamphlets dealing with the death of a loved one and Jewish end of life rituals are available in the lobby.

BOOKS

The following books are available in Temple Israel's library:

A Time to Mourn, A Time to Comfort by Ron Wolfson

Jewish Insights on Death and Mourning Edited by Jack Riemer & Sherwin B. Nuland

The Jewish Way in Death and Mourning by Maurice Lamm

The Orphaned Adult: Confronting the Death of a Parent by Rabbi Marc Angel

When A Jew Dies: The Ethnography of a Bereaved Son by Samuel C Heilman

Why Me? Why Anyone? by Jaffe, Hirshel, Rudin, James, Rudin, Marcia

Why Me? Coping with Grief, Loss, and Change by Kraus, Pesach and Goldfischer, Morrie

When Bad Things Happen to Good People by Harold Kushner

To Begin Again: The Journey Towards Comfort, Strength, and Faith in Difficult Times by Naomi Levy

Prayers and Readings

A few of the key prayers and readings are included in the pages ahead and have been selected to provide information as well as consolation. Prayers and their translations have largely been gleaned from the liturgy of the Reform movement.

In addition, the Temple library contains a wide variety of books dedicated to end of life issues.

Finally, please know that Temple Israel's clergy are always available to offer you practical and spiritual support.

PSALM 23

The most common psalm read during a funeral service, Psalm 23 is ascribed to King David. The psalm aims to provide comfort to the grieving family. Within the psalm, words of hope are offered with the intention of consoling those in mourning.

(Modern Version)

God is my shepherd, I shall not want.
God makes me lie down in green pastures,
Leads me beside still waters, and restores my soul.
You lead me in right paths for the sake of Your Name.
Even when I walk in the valley of the shadow of death, I shall fear no evil, for you are with me;
Your rod and Your staff – they comfort me.
You have set a table before me in the presence of my enemies;
You have anointed my head with oil; my cup overflows.
Surely goodness and mercy shall follow me all the days of my life,
And I shall dwell in the house of the God forever.

(Traditional Version)

The Lord is my shepherd; I shall not want.
He maketh me to lie down in green pastures;
He leadeth me beside the still waters. He restoreth my soul;
He guideth me in straight paths for His name's sake.
Yea, though I walk through the valley of the shadow of death, I will fear no evil, for Thou art with me;
Thy rod and Thy staff, they comfort me.
Thou preparest a table before me in the presence of mine enemies;
Thou hast anointed my head with oil; my cup runneth over.
Surely goodness and mercy shall follow me all the days of my life;
And I shall dwell in the house of the Lord forever.

[Hebrew]

מִזְמוֹר לְדָוִד: יְהוָה רֹעִי, לֹא אֶחְסָר.
בְּנֵאוֹת דְּשָׁא, יִרְבִּיצֵנִי; עַל-מֵי מְנַחֹת יִנְהַלֵּנִי.
בְּפָשִׁי יִשׁוּב; יִנְחֵנִי בְּמַעְגְלֵי-צֶדֶק, לְמַעַן שְׁמוֹ.
גַּם כִּי-אֶלֶף בְּגֵיא צַלְמוֹת, לֹא-אִירָא רָע-- כִּי-אַתָּה עִמָּדִי;
שִׁבְטֶךָ וּמִשְׁעַנְתֶּךָ, הִמָּה יִנְחַמֵּנִי.
תַּעֲרֹךְ לִפְנֵי, שְׁלֹחַן-- נֶגְדַת צִרְרֵי;
דִּשְׁנַת בִּשְׁמֵן רֹאשִׁי, כּוֹסֵי רִנָּה.
אֵךְ, טוֹב וְחֶסֶד יִרְדְּפוּנִי-- כָּל-יְמֵי חַיֵּי;
וְשִׁבְתִּי בְּבַיִת-יְהוָה, לְאָרְךָ יָמִים.

MOURNER'S KADDISH

This ancient prayer has been on the lips of Jewish mourners around the world for centuries.

Yitgadal v'yitkadash sh'mei raba.

B'alma di v'ra chirutei,

v'yamlich malchutei,

b'chayeichon uv'yomeichon

uv'chayei d'chol beit Yisrael,

baagala uviz'man kariv. V'im'ru: Amen.

Y'hei sh'mei raba m'varach

l'alam ul'almei almaya.

Yitbarach v'yishtabach v'yitpaar

v'yitromam v'yitnasei,

v'yit'hadar v'yitaleh v'yit'halal

sh'mei d'kud'sha b'rich hu,

l'eila min kol birchata v'shirata,

tushb'chata v'nechemata,

daamiran b'alma.

V'imru: Amen.

Y'hei sh'lama raba min sh'maya,

v'chayim aleinu v'al kol Yisrael.

V'imru: Amen.

Oseh shalom bimromav,

Hu yaaseh shalom aleinu,

v'al kol Yisrael. V'imru: Amen.

Exalted and hallowed be God's great name

in the world which God created, according to plan.

May God's majesty be revealed in the days of our lifetime

and the life of all Israel -- speedily, imminently, to which we say Amen.

Blessed be God's great name to all eternity.

Blessed, praised, honored, exalted, extolled, glorified, adored, and lauded

be the name of the Holy Blessed One, beyond all earthly words and songs of blessing,

praise, and comfort. To which we say Amen.

May there be abundant peace from heaven, and life, for us and all Israel,

to which we say Amen.

May the One who creates harmony on high, bring peace to us and to all Israel.

To which we say Amen.

יִתְגַּדַּל וְיִתְקַדַּשׁ שְׁמֵהּ רַבָּא. בְּעֵלְמָא דִּי בְּרָא כְרַעוּתֵיהּ,

וְיִמְלִיךְ מַלְכוּתֵיהּ בְּחַיֵּינוּ וּבְיוֹמֵינוּ וּבְחַיֵּי דְכָל בֵּית

יִשְׂרָאֵל, בְּעֵגְלָא וּבְזִמְן קָרִיב, וְאָמְרוּ: אָמֵן.

יְהִי שְׁמֵהּ רַבָּא מְבָרַךְ לְעָלְמִי וּלְעֵלְמֵי עֵלְמֵיָא.

יִתְבָּרַךְ וְיִשְׁתַּבַּח וְיִתְפָּאֵר וְיִתְרוֹמַם וְיִתְנַשֵּׂא וְיִתְהַדָּר

וְיִתְעַלֶּה וְיִתְהַלָּל שְׁמֵהּ דְּקַדְשָׁא בְּרִיךְ הוּא, לְעֵלְמָא מִן כָּל

בְּרַכְתָּא וְשִׁירְתָּא תְּשַׁבְּחַתָּא וְנַחֲמַתָּא, דְּאָמְרוּ בְּעֵלְמָא,

וְאָמְרוּ: אָמֵן.

יְהִי שְׁלָמָא רַבָּא מִן שְׁמַיָּא, וְחַיִּים עָלֵינוּ וְעַל כָּל יִשְׂרָאֵל,

וְאָמְרוּ: אָמֵן.

עֹשֶׂה שְׁלוֹם בְּמְרוֹמָיו, הוּא יַעֲשֶׂה שְׁלוֹם עָלֵינוּ וְעַל כָּל

יִשְׂרָאֵל, וְאָמְרוּ: אָמֵן.

EL MALEI RACHAMIM (PRAYER OF MERCY)

El Malei Rachamim (translated to mean “God full of compassion”) is a prayer recited which asks for peace for the soul of the person who has died. It is traditionally said to conclude the funeral service.

For A Male

אל מלא רחמים, שוכן במרומים, המצא מנוחה
נכונה על כנפי השכינה, במעלות קדושים וטהורים
כזהר הרקיע מזהירים, את־נשמת _____ בן _____
שהלך לעולמו, בגן עדן תהא מנוחתו. אָנָּה, בעל
הרחמים הסתירהו בסתר כנפיד לעולמים, וצָרוּר
בצָרוּר החיים את־נשמתו, יי הוא נחלתו, ויָנוּחַ
בשָׁלוֹם על משכבו, ונאמר אָמֵן.

*E-l malei rachamim,
shochayn bam'romim,
ham-tzay m'nucha n'chona
al kanfay Hash'china,
b'ma-alot k'doshim ut-horim
k'zo-har haraki-a mazhirim,
et nishmat (Name of the Deceased)
she-halach l-olamo,
ba-avur sheb'li neder etayn tz'dakah
b'ad hazkarat nishmato.
B'gan Ayden t'hay m'nuchato;
la-chayn Ba-al Harachamim
yas-tiray-hu b'sayter k'nafav l'olamim,
v'yitz-ror bitz-ror hacha-yim et nishmato,
Ado-nay Hu na-chalato,
v'yanu-ach b'shalom al mishkavo.
V'nomar: Amayn.*

Eternal God full of Mercy, grant perfect rest in Your sheltering presence to _____, who has entered eternity. O God of Compassion let him find refuge in the shadow of your wings, and let his soul be bound up in the bond of everlasting life. God is his inheritance. May he rest in peace, and let us say: Amen.

For a Female

אל מלא רחמים, שוכן במרומים, המצא מנוחה
נכונה על כנפי השכינה, במעלות קדושים וטהורים
כזהר הרקיע מזהירים, את־נשמת _____ בת _____
שהלכה לעולמה, בגן עדן תהא מנוחתה. אָנָּה, בעל
הרחמים הסתירה בסתר כנפיד לעולמים, וצָרוּר
בצָרוּר החיים את־נשמתה, יי הוא נחלתה, ויָנוּחַ
בשָׁלוֹם על משכבה, ונאמר אָמֵן.

*E-l malei rachamim,
shochayn bam'romim,
ham-tzay m'nucha n'chona
al kanfay Hash'china,
b'ma-alot k'doshim ut-horim
k'zo-har haraki-a mazhirim,
et nishmat (Name of the Deceased)
she-halcha l-olamah,
ba-avur sheb'li neder etayn tz'dakah
b'ad hazkarat nishmatah.
B'Gan Ayden t'hay m'nuchatah;
la-chayn Ba-al Harachamim
yas-tire-ha b'sayter k'nafav l'olamim,
v'yitz-ror bitz-ror hacha-yim et nishmatah,
Ado-nay Hu na-chalatah,
v'tanu-ach b'shalom al mishkavah.
V'nomar: Amayn.*

Eternal God full of Mercy, grant perfect rest in Your sheltering presence to _____, who has entered eternity. O God of Compassion, let her find refuge in the shadow of your wings, and let her soul be bound up in the bond of everlasting life. God is her inheritance. May she rest in peace, and let us say: Amen.

LIFE IS A JOURNEY

Birth is a beginning and death a destination;
But life is a journey.
A going, a growing from stage to stage:
From childhood to maturity and youth to old age.

From innocence to awareness and ignorance to knowing;
From foolishness to discretion and then perhaps, to wisdom.
From weakness to strength or strength to weakness and often back again.
From health to sickness and back we pray, to health again.

From offense to forgiveness, from loneliness to love,
From joy to gratitude, from pain to compassion.
From grief to understanding, from fear to faith;
From defeat to defeat to defeat, until, looking backward or ahead:

We see that victory lies not at some high place along the way,
But in having made the journey, stage by stage, a sacred pilgrimage.
Birth is a beginning and death a destination;
But life is a journey, a sacred pilgrimage,
Made stage by stage...To life everlasting.

~ Rabbi Alvin Fine

WE REMEMBER THEM

At the rising sun and at its going down; We remember them.

At the blowing of the wind and in the chill of winter; We remember them.

At the opening of the buds and in the rebirth of spring; We remember them.

At the blueness of the skies and in the warmth of summer; We remember them.

At the rustling of the leaves and in the beauty of the autumn; We remember them.

At the beginning of the year and when it ends; We remember them.

As long as we live, they too will live, for they are now a part of us as 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 decisions that are difficult to make; We remember them.

When we have joy we crave to share; We remember them.

When we have achievements that are based on theirs; We remember them.

For as long as we live, they too will live, for they are now a part of us as, We remember them.

.....Rabbi Sylvan Kamens & Rabbi Jack Riemer

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