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Quick Checklist When a Death Occurs

• Notify authorities (call 911) or your town’s emergency number if the death has occurred outside a hospital or without hospice care.

• Call the funeral home. If using a Jewish funeral home, these are local options but others are available:
  Goldman Funeral Chapel, Malden
  (781) 324-1122; www.goldmanfc.com
  Stanetsky-Hymanson Memorial Chapel, Salem
  (781) 581-2300; www.stanetsky.com
  Torf Funeral Service, Chelsea
  (617) 889-2900; www.torffuneralservice.com

• Call your closest family members.

• Designate a family member or friend who can make calls to other family and friends whom you want notified.

• Contact Congregation Shirat Hayam during office hours or the next business day. Call (781) 599-8005 and tell the person answering the phone that there has been a death in your family. That person will assist you and connect you with a member of the clergy. If this is an emergency, you can access the Rabbi’s extension for more information.

• Call the family attorney or locate the will for any pre-planned funeral arrangements.
Introduction

The Psalmist asks the question, “What person shall live and not see death?” (Psalm 89:49)

It is unavoidable that each of us at various points in our lives will come face-to-face with the reality and finality of death. Indeed, at some level, each death we face confronts us with the inevitability of our death as well.

This booklet is provided as a guide for members of our congregational family as they face the difficult time when a loved one has just passed away or is about to pass away. We have prepared this booklet to assist those responsible for the final arrangements. This booklet is written with Jewish tradition in the forefront, explaining the customs and religious observances that have been part of our people’s heritage and from which we hope you will gain comfort.

The traditions and customs surrounding death reflect the Jewish value of life, expressing the values of community and simplicity and helping us to face reality. As with so much in our tradition, the thoughts and customs surrounding death are open to interpretation. Mourners are encouraged to do what they are most comfortable with and to seek advice and comfort from our clergy.

“At the end of the Mourners Kaddish, we recite: ‘O-seh sha-lom bim-ro-mav, hu ya-a-seh sha-lom a-lei-nu, v’al kol yis-ra-el, v’im-ru a-mein.’ Literally, ‘May the One who creates peace on high bring peace to us and to all Israel. And we say: Amen.’ The Hebrew word for ‘peace,’ shalom, also connotes ‘wholeness.’ Rabbi Gordon Tucker taught me the following interpretation, ‘May the One on high who has a perspective of wholeness bring to us a perspective of wholeness.’ The Jewish mourning rites are our tradition’s road map for the journey from the brokenness of death to the wholeness of living with loss. We are here to guide and support you.”

Rabbi Michael Ragozin
Jewish Values Expressed in the Mourning Rituals

“As we come forth, so shall we return.” (Ecclesiastes 5:14)

Judaism teaches that death is part of every life.
Therefore, we have no choice but to confront it. This realistic view of death pervades the entire Jewish tradition from hearing the Mourners’ Kaddish (memorial prayer in praise of God) at every service to the custom of wearing a *kittel* (traditional white burial clothing) on Yom Kippur.

Judaism teaches simplicity in death as in life.
The simplicity of the Jewish burial is designed to avert the psychological pitfall of trying to honor the ones we loved by excessive spending. The religious prescription of a simple wooden coffin is meant to avoid ostentation at the funeral and to remind us that death is the great equalizer. The rationale is that we come into the world as equals in the sight of God, and we should leave the world in the same way.

Judaism teaches the value of community.
One of the strengths of Jewish life is the embrace of community at difficult times in our lives. In the face of the death of a loved one, community can help bring a sense of balance as we take our first shaky steps along the path from facing death back towards life. It is customary for the Jewish community to reach out to mourners in their time of grief and let them know they are not alone. Judaism transforms bereavement into a vehicle with the potential to strengthen familial ties, revitalize communal solidarity, and promote the sanctity of life itself.

Acknowledging that reason alone cannot answer our questions and that comforting words cannot banish heart-rending tears, Judaism offers consolation in the face of death by reaffirming life and helping mourners move slowly back to the normal routines of life.

One way we express our connection to the Jewish community is through the traditional words of comfort: *Ha-Makom y’nachem et-chem b’toch sh’ar avelei Tziyon V’rushalayim*, “May God comfort you together with all those who mourn for Zion and Jerusalem.”
Before a Loved One Dies

The final day and moments of people’s lives vary. For some, the death is expected after a prolonged illness. For others, a death may come suddenly with little or no warning. When a person is very close to death (in Hebrew called a goseis), it can be a very difficult period for family members as they juggle the anticipation of loss with actually being present with their loved one.

When someone becomes ill, please contact Shirat Hayam. The clergy are here to be with you. Our Caring Committee (Shir Chesed) is here to help. A synagogue community can be here to surround us at difficult times. However, those who care need to know something is going on. Please do not hesitate to contact the synagogue office and communicate with the clergy about what is happening in the life of your family.

In this day and age of technology, we can’t encourage you enough to have a record of your loved one’s logins and passwords to their phones/computers, various online accounts, social media, and financial information.

We want you to mourn your loved ones properly. That means giving some thought to the inevitable. Don’t wait for them to pass away to start thinking about where and how they will be buried, their obituary, or what you will do tomorrow. No matter how prepared you think you are for them to pass, it’s not realistic to think you can handle all the arrangements with a clear head.
Online Planning Resources

A gift all of us may give to loved ones is sharing in advance our wishes for our final days and burial. While this guide is primarily designed to give resources for after someone has died, it is also important to note that it is valuable to find an opportunity to have important conversations, to consider pre-planning with a funeral home and to make sure your legal and accounting matters are in order.

The internet provides several useful websites for help with end-of-life planning and decisions. We recommend beginning with the following thoughtful resources:

• **The Conversation Project** *(www.theconversationproject.org)*
  This website is dedicated to “helping people talk about their wishes for end-of-life care.” It includes a “Conversation Starter Kit” to help gather thoughts in preparation for a conversation with loved ones.

• **National Hospice and Palliative Care Organization** *(www.caringinfo.org)*
  This website “provides information and support for anyone who is planning ahead, caregiving, living with a serious illness, or grieving a loss.”

• **Massachusetts Medical Society** *(www.massmed.org)*
  This site includes Advance Directive tools and information about creating these documents. Go to the Home page and Search “Health Care Proxy” for information and forms for planning end-of-life.
For Interfaith Families

Many interfaith families in our congregation choose to observe Jewish traditions when experiencing the death of a loved one. All Shirat Hayam members, regardless of faith tradition, are welcome to turn to our clergy for comfort and support. Members of different faith backgrounds who choose to observe Jewish traditions are welcome to do so. Jewish funeral homes in the area will provide services to interfaith families. Our clergy will officiate at a funeral service based upon Jewish tradition for any member of our congregation and their extended family, including those of other faith traditions. Also, our clergy will lead a shiva minyan (prayer service traditionally held with a quorum of 10 adults) at your home for any member of your family. One can also recite the Mourner’s Kaddish (the Jewish prayer of mourning, mostly in Aramaic, showing that despite the loss, we still praise God) and observe yahrzeit (Yiddish for “a year’s time”) when we remember a loved one on the anniversary of the death. The name of the deceased may be read at services for 30 days after burial and shared in a congregation-wide condolence email.

The only limitation for family members who are of a different faith background is burial location. The Shirat Hayam Cemetery of the North Shore in Peabody has two interfaith sections. Contact the synagogue office if you are interested in information.
Immediate Actions and Decisions
When a Loved One Dies

Contact funeral home
When you make contact with a funeral home, be sure to inform them that you or your loved one is a member of Shirat Hayam. They will call for the body at the home or hospital. They will care for the body until the funeral. The Jewish funeral director is also an important source of help and information concerning state and local legal requirements and will help ensure there are no problems in obtaining a death certificate. You will need several official copies. If someone dies in the Boston area but will be buried elsewhere, the staff at the funeral home can also help with those arrangements.

The funeral director will request:
- Information about the deceased, including both English and Hebrew names (if you don’t know the Hebrew name, the clergy will assist you).
- Social Security Number
- Date and place of birth and death
- Names and relationships of close relatives

They will also assist you in:
- Placing an obituary in the appropriate newspapers and will assist you in preparing the contents for the death notice and obituary
- Locating the burial plot and carrying out any special funeral wishes of the deceased
- Providing a memorial candle
- Announcing where donations, if any, are to be sent
- Arranging participation by Masons and/or military personnel

Scheduling the funeral service
According to Jewish tradition, a burial is done as soon as possible to allow the grieving process to begin although consideration is given to allow mourners to travel. Because of the sanctity of Shabbat and major holidays, burial and shiva are not performed at these times. Burial is always conducted during the day. The funeral director will meet with you to gather information, attend to the necessary details, and advise you in preparation for the funeral and burial. If you choose to delegate the responsibility for arranging the funeral to a friend, be sure that person has authorization to sign the necessary papers at the funeral home.
If the funeral will be held out of town
If the funeral is to be held out of town, out of state, or out of the country, we ask that you still notify us. We want to be of help and would appreciate a phone number where you can be reached. You may wish to have a minyan service at home upon your return so that your friends and neighbors can have a formal time to come and express their condolences. A congregational notice can still be distributed.

If someone has died out of town
The funeral home can arrange for your loved one to be brought back to the North Shore or any location.

Contact the clergy and synagogue
Notify Shirat Hayam as soon as possible at (781) 599-8005. If this is an emergency, listen for the message prompt to access the rabbi’s cell phone. If the death occurred locally, the funeral home knows how to contact us.

It should be noted that from the beginning of Shabbat on Friday night, through the end of Shabbat on Saturday and on major Jewish holidays, the rabbi will not be available. We ask for your patience until the rabbi contacts you.

You may want to contact the clergy yourself. Generally, the funeral director will contact the clergy to confirm the time and place of the funeral service and interment. **In no instance should the time of the funeral be set without contacting the clergy.** You are encouraged to seek both comfort and information from our clergy.

The clergy will meet with you before the funeral to comfort you in your grief and to plan the service. The clergy will meet with you and family members to gather information for the eulogy. You may also want to designate family members and friends to speak at the service. The clergy will discuss the observance of shiva with you. The clergy and staff will arrange leaders for home shiva minyan services (prayer services for mourners) if so desired.

If you have not previously bought a plot at a local cemetery, Shirat Hayam can assist you in making purchase arrangements in our cemetery.
Our *Shir Chesed* Caring Committee also stands ready to reach out to the family and offer support.

A benefit of membership at Shirat Hayam is a congregational notice informing our community of the passing of either the member or relative of a member. It can be just a notice of the passing or complete with funeral and *shiva* arrangements. Relationships to other Shirat Hayam members are noted. Contact the office when all the arrangements have been finalized to have this notice sent.

**Contact family and friends**

It is important that friends and family are notified about your loss so that they can assist you. This assistance is seen in Judaism as a great *mitzvah* (religious duty). Please contact the synagogue as soon as possible so we can be of assistance. The clergy will not be informed by the hospital. The only way clergy can help is if they are informed when help is needed.

**Contact the deceased’s attorney**

The deceased’s attorney should be contacted promptly. The attorney may have information about burial instructions or other will and estate related provisions and can answer any initial questions about probate procedures or other legal matters.
Optional Jewish Customs

Preparing the Body
In all acts of preparing a body for its final rest, Jewish practice is guided by the principle of *kavod ha-met* (giving honor and respect to the dead). In traditional Judaism, the body is prepared by a simple ritual washing, known as *tahara* (purification), dressing the body in *tachrichim* (traditional cotton or linen shrouds) and then carefully placing the body in a plain pine casket. The *mitzvah* of *tahara* is performed by a *Hevra Kadisha* (Sacred Burial Society). This option is available for all Jews. The funeral homes that are included in the Quick Checklist can assist you with this ritual. Please inquire with them as to how they can meet your needs.

Dress of Deceased
In keeping with the tradition of dignity and simplicity, there is a Jewish tradition of dressing the deceased in *tachrichim*. This tradition holds that everyone, regardless of socio-economic status, is equal at death.

The *tachrichim* have no pockets, symbolizing that no matter how much or how little we may have acquired in the world, all of it stays in this world. While this custom remains an option, others choose to have their loved ones dressed in a suit or a dress.

The Casket
In Jewish tradition the *aron* (casket) is simple, made of wood and traditionally contains no metal screws. This facilitates the biblical statement that “you are dust and to dust you shall return” (*Genesis* 3:19).

Watching Over the Body
The funeral home may ask if you would like *shomrim* (guardians) to stay with the deceased. The *shomer* sits near the body twenty-four hours a day, including *Shabbat*, from the time the deceased enters the funeral home until the start of the funeral service. The *shomer* reads aloud Psalms or other holy texts. If your funeral home does not offer this service, they will help make the arrangements for a *shomer*.

Viewing of the Body
It is entirely appropriate for family members to have an opportunity to spend some quiet, private moments saying their good-byes. It is not Jewish practice to leave the casket open during the funeral or memorial service.
Organ Donation

“One who saves a single life – it is as if he has saved an entire world.”
(Pirke D’Rav Eliezer, Chapter 48)

The inestimable value of human life is a cardinal principle of Jewish Law. This value is expressed through the religious obligation for self-preservation, as well as the duty to save the life of one’s fellow human being, if he or she is in mortal danger. This religious obligation is a *mitzvah* of such a high order that it takes precedence over virtually all other religious duties with which it may conflict. Organ donation is a new means to fulfill an ancient, eternal religious duty: a *mitzvah* of the highest order. In the absence of organ donor registration or an organ donor card, the deceased’s will should be consulted for guidance.

Cremation

Judaism values a traditional burial. At the same time, our clergy will support and assist every family with their burial choice. Furthermore, our rabbi and cemetery not only permit burial of cremains but also encourage it. Our clergy will also preside at a memorial service when choosing cremation. A funeral home is not necessary to be present.

Flowers, Stones, and Donations

There is no prohibition against flowers, but it has become Jewish practice to encourage well-wishers to give *tzedakah* (charitable gifts) as a more lasting memorial. It is a Jewish custom when visiting a grave to leave a small stone, rather than flowers, as both a simpler and more lasting symbol. This practice is based on Genesis 35 where Jacob sets up a pillar of stones as a memorial to his beloved Rachel. Rabbi Jack Riemer writes, “Stones turn out to be eloquent graveside mementos; substantial as loss, heavy as grief, enduring as memory.”
The Funeral Service

“We need not erect monuments to the righteous; their deeds are their monuments.” (Midrash Genesis Rabbah 82:10)

The funeral service may be held in the chapel of the funeral home or at Congregation Shirat Hayam. The service is followed by the burial. Alternatively, the family may choose to have only a graveside service. A graveside service is a complete and traditional Jewish burial service, combining the funeral service and interment at the cemetery. The clergy can assist you with this decision.

Just prior to the start of the funeral service, the immediate family members will gather with the clergy to observe the custom of k’riyah (tearing). This rending of a garment is an outward sign of grief and mourning as if death has torn the world apart. In the Bible, Jacob tears his clothes when he is told that Joseph, his son, has been killed. Later in the Bible, King David and Job also tear their clothes after experiencing deaths of loved ones. In modern times, this is often symbolized by tearing a rip in a black ribbon pinned to the bereaved’s clothing followed by reciting the blessing said upon suffering a great loss. Custom suggests that mourners continue to wear the ribbon throughout the shiva period.

Immediately following k’riyah, the funeral service begins. The Hebrew word for funeral, l’vayah, literally means “accompanying” (as in “accompanying the deceased”). The focus is on the life of the deceased, and the funeral service itself is generally relatively brief and simple.

The casket is usually displayed without floral adornment. If a plain wood casket is used, it may be covered with a simple cloth during the funeral service. Psalms are chanted, eulogies are given, and the memorial prayer, El Malei Rachamim, is chanted. The recitation of the Mourner’s Kaddish takes place after the burial is completed at the graveside. At the conclusion of the funeral service, the coffin is escorted out of the chapel with the family and mourners following the casket. It is a great honor to select pallbearers to symbolically accompany the coffin to the hearse that will carry it to the cemetery. Pallbearers can be family or close friends including children or grandchildren.
Interment at the Cemetery

When the funeral procession arrives at the cemetery, it is customary for everyone to walk behind those carrying the casket to the graveside.

The burial service is short. We complete the mitzvah of burial, bringing our loved ones to their final resting place and recite the Mourners’ Kaddish. Brief prayers, psalms, or passages are included, expressing our belief that the bonds we have with each other transcend death and reminding us that we can find comfort for our loss in the legacy of memories that remain.

The particulars of burial are unique in the Jewish tradition. Each participant shovels three times. The first time, earth is placed on the casket using the back of a shovel. This expresses our brokenness and our reluctance in performing this painful mitzvah. Then we place two more shovels of earth using the front side of the shovel, creating a blanket of earth, as it were, for our loved one’s final rest. The shovel is placed back into the earth rather than handed to the next person, slowing down the process and making our actions more intentional. Helping to fill the grave acknowledges the reality of the death and means we have left nothing undone which makes it possible for the healing to begin.

Finally, those in attendance form a double line, allowing an aisle through which the mourners pass as they leave the gravesite. They recite the ancient words: Ha-Makom y’nachem et-chem b’toch sh’ar avelei Tziyon V’irushalayim which means “May God comfort you together with all those who mourn for Zion and Jerusalem.” This ritual marks the transition from the mitzvah of kevod ha-met (honoring the dead) to the mitzvah of nichum avelim (comforting the mourners).
Mourning Observances

“Our days are like grass; we bloom like the flower of the field; a wind passes by and it is no more.” (Psalms 103: 15-16)

Sitting Shiva

“God heals the broken-hearted and binds up their wounds.” (Psalms 147:3)

Shiva denotes the days of mourning immediately following burial. It is a time when family and friends gather to comfort and assist the mourners in any way possible. It is considered a great mitzvah to bring food and comfort to the mourners. Being with friends and relatives of the deceased presents an opportunity for the mourners to share stories and feelings. During shiva, services are often held at the house of mourning so that the mourners may recite Kaddish. Clergy and lay volunteers can assist in conducting these services and will provide the prayer books. The rabbi will discuss shiva arrangements when meeting with the family.

Upon leaving the cemetery, it is customary to wash one’s hands. This is symbolic of marking the distinction between honoring the dead and our being alive. For this reason, a handwashing station is often placed outside the mourner’s home for those returning from the cemetery. The traditional period of mourning, known as shiva (Hebrew for seven), lasts a week but is not observed during Shabbat and holidays. Nowadays many people choose to observe shiva for fewer days. This period is designed to provide mourners with the necessary time to mourn their loved one, ease the intensity of the pain and grief associated with deep loss, and to accept the comfort provided by their family and friends. A seven-day memorial candle (known as a shiva candle) is usually burning at the home during shiva. This candle, which will be provided by the funeral home, is lit upon returning from the cemetery. There is no blessing to be recited when lighting the shiva candle.
Relatives for whom one observes the rites of mourning include a parent, a child, a spouse, and siblings. *Shiva* is often observed in the home of the deceased but may also be observed at the home of one of the mourners. There are a number of customs traditionally associated with *shiva* such as eating hard-boiled eggs or lentils as part of the first meal (round foods, symbolizing the cycle of life), not going to work, covering mirrors and refraining from shaving and wearing makeup (symbols of vanity), and sitting on low stools (symbolizing humility and pain of the mourner). Observing these customs is at the discretion of the individual mourner, though some may take comfort in observing the more formal Jewish mourning traditions. The clergy can assist you in deciding upon a meaningful practice for you and your family. Above all, *shiva* is a time for remembering: telling stories about the deceased, sharing anecdotes, and looking at photo albums. These may be some of the most helpful parts of the *shiva* experience.

No emotions are out of bounds during *shiva*. Tears and laughter are appropriate and understandable at this time.

Traditionally, one who visits a mourner does not speak until the mourner initiates the conversation. Although this is not practiced widely in our community, the basic teaching is to be careful what you say. Normal greetings, such as “How are you?” can be hurtful. Take your cues from the mourner and think before you speak. A gesture can be more powerful than words and the wrong words can hurt.

Jewish tradition understands that once *shiva* has ended our lives do not automatically go back to normal. While tradition suggests that mourners should not work during the *shiva* period, tradition also prescribes a series of customs designed to lead the mourners back to the world by gradual steps.
The Period of Sh’loshim

*Sh’loshim* is the thirty-day intermediate period of time following burial. After *shiva*, the mourners can return to work and regular routine, but tradition suggests they should slowly begin participation in social activities. Some opt to continue to wear the torn ribbon for this period although this is a matter of personal preference.

During this period the names of the recently departed will be read from the *bimah* (the front of the sanctuary) at each daily *minyan* and Shabbat service. It is a *mitzvah* to recite the *Kaddish* for loved ones during this time. For the loss of a parent, we extend the recitation of *Kaddish* to 11 months or a full year. Consult the rabbi.

Children and Mourning

Children should be provided with the opportunity to grieve in their own way and in a manner appropriate to their age. They cannot be shielded from tragedy. Silence and secrecy deprive them of the opportunity to share grief and be part of the healing. Do not assume that because they do not fully comprehend “what’s going on,” they do not understand at all. Take your cues from your child. Answer the questions asked, as they are asked.

Encourage questions and discussion but do not provide answers to questions that are not asked. Try to avoid myths that will later have to be rejected such as “grandpa went to sleep.” Speak from your heart and from the foundations of your own belief. Often people will wonder if a child should attend a funeral. This is a decision to be made by individual families, but the clergy are available to consult with the family and to help in speaking with children so that they understand what will take place during the funeral. Children need an opportunity to say goodbye. There are children’s books at our synagogue which may be helpful in starting the conversation or in explaining funeral customs.
Yizkor
It is also traditional to recite Yizkor (remembrance prayer) four times a year at services. Here at Shirat Hayam we hold Yizkor services on: Yom Kippur, Shemini Atzeret, the 7th day of Pesach, and the first day of Shavuot. Many people light a memorial candle at home on the eve of Yizkor as well.

Unveiling
The unveiling marks the placement of a monument or marker at the gravesite. It may take place any time after the sh’loshim (30 days) and should be done within one year.

This simple ceremony can be conducted by a member of the clergy, by someone selected by the mourners, or by family members. Like the funeral service, it consists of psalms and readings, brief words about the deceased, the removal of the cloth covering the monument or marker (“unveiling”), the memorial prayer El Malei Rachamim, and the recitation of the Mourner’s Kaddish. For those families wishing to conduct this service on their own, a guide may be obtained from the office. Generally, any monument company familiar with the cemetery’s guidelines can assist you with markers and monuments. Call the synagogue office for suggested monument companies.

Yahrzeit
Each year, yahrzeit (Yiddish for “a year’s time”) is observed on the anniversary of the death. Observance of this time is both public and private. If the office has recorded the date of death, a reminder notice is mailed the month before. The name of your loved one will be read at services on the night before the yahrzeit, the day of and that evening. The family is invited to recite the Mourner’s Kaddish. Generally, yahrzeits are observed on the Hebrew date of passing, which is different from the secular date.

At home, a twenty-four-hour yahrzeit memorial candle (available in many supermarkets) is lit. This small flickering light, a universal symbol of the soul, is both reflective and consoling. It gives form to memory: visible warm, incandescent light. Since Jewish days begin at sunset, the candle is lit on the evening before the day of the anniversary of the death. There is no specific blessing for lighting a yahrzeit candle.
Additionally, some visit the gravesite and others connect with their loved one by doing something that person enjoyed, like taking a walk on the beach, eating a particular food, or listening to music.

Many people choose to make a donation in memory of the deceased at this time each year. There are also other forms of memorial tributes at Shirat Hayam such as our electronic *yahrzeit* board which can be viewed in our Memorial Alcove during the *yahrzeit* week or upon request. Names of loved ones may also be included in the Book of Life which is distributed for the High Holy Days.

“Death ends a life. It doesn’t end a relationship.” (Rabbi Earl Grollman)
Further Resources

There are many Jewish traditions surrounding death and mourning that are not mentioned in this booklet. Listed below are resources which you may find helpful as they contain information about additional traditions, further explanations of these traditions, as well as attempts to grapple with the meaning of death. These resources are among those used in the preparation of this booklet. Please keep in mind that our clergy are available to you before, during, and after the death of a loved one.

_Against the Dying of the Light: A Father’s Journey through Loss_ (2001) by Leonard Fein


_Explaining Death to Children_ (1967) edited by Earl A. Grollman

_Saying Kaddish: How to Comfort the Dying, Bury the Dead, & Mourn as a Jew_ (1998) by Anita Diamant

_The Jewish Mourner’s Handbook_ (1991) by Rabbi Ron Isaacs and Rabbi Kerry Olitzky

_When a Grandparent Dies: A Kid’s Own Remembering Workbook for Dealing with Shiva and the Years Beyond_ (1995) by Nechama Liss-Levinson

_When Bad Things Happen to Good People_ (1978) by Rabbi Harold Kushner

_Early Winter: Learning to Live, Love and Laugh Again After a Painful Loss_ (1995) by Howard Bronson

_Wrestling With the Angel: Jewish Insight on Death and Mourning_ (1995) edited by Rabbi Jack Riemer
Special thanks to Temple Shalom in Newton for sharing their mourners’ guide as a resource and to Rabbi Joel Baron, whose work was our inspiration.

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