

Congregation Beth Shalom Rodfe Zedek
Guide for Mourners

מזרה אבלים



המקום ינחם אתכם
בתוך שאר אבלי
ציון וירושלים

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Introduction

Birth is a beginning
And death a destination
And life is a journey...
A sacred pilgrimage to life everlasting

~Rabbi Alvin Fine

Death is a part of the journey of life. Yet, confronting that truth is difficult for many of us. But if we fail to plan ahead and avoid making essential decisions, death catches us unprepared, uncertain about what to do, making the process of mourning even more painful. Like our ancestors, we look to Judaism—its teachings and rituals—for guidance and consolation when someone we love dies. We benefit most from the support of our traditions and our congregation when informed of what each has to offer in times of grief.

This Mourners' Guide has been prepared to help members of Beth Shalom Rodfe Zedek understand Jewish practices with respect to death, funerals, and mourning, and to identify the resources available within our congregation. It was created under the aegis of the Cemetery Committee and is intended for reading long before death occurs, when the mind is clear and the heart not heavy. Read it and share your feelings with loved ones. Discuss the issues that are important to you. Put this guide where you will have ready access to it in time of need.

This guide is not all-encompassing. It is a concise, modern guide that draws upon the insights of our tradition, values, and practice. Reform Judaism, with its special sensitivity to individual needs and carefully considered choices, empowers us to fashion a response to death that is personally meaningful and Jewishly authentic. There is no single correct way. The decisions are yours.

This guide was prepared by Rabbi Cory Weiss, Robyne Diller, Stuart Baker, and the Cemetery Committee of Congregation Beth Shalom Rodfe Zedek. We are indebted to the following rabbis and congregations for sharing material from their guides to Jewish mourning practices:

Rabbi Simeon Glaser, Rabbi Jack Luxemburg, Rabbi Richard Block

Congregation Beth Israel, West Hartford, CT

Temple Beth Ami, Rockville, MD

Congregation Beth Am, Los Altos Hills, CA

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Before Death Occurs

Visiting the Sick

Bikkur Cholim (בְּקוּר חוֹלִים), visiting the sick, even if only to express one's sympathies, has always been both an obligation and a reward without measure. Often the psychological benefit of a friendly visit can aid a patient's recovery. The terminally ill especially need and want the caring expressions of loved ones and friends. The Rabbi should be informed of the illness of members of the Congregation.

Offering Prayers

The offering of prayers for the sick is a *mitzvah* (מִצְוָה). Generations of Jews have found comfort in the Psalms. See pp. 153-159 in the home prayerbook, *On the Doorposts of Your House*, for appropriate readings.

Viddui (Confession)

A long-standing practice of Judaism is for the critically ill to recite a confessional prayer called *Viddui* (וִדּוּי) which concludes with the recitation of the *Shema* (שְׁמָע). This confession can be offered on behalf of someone who is not able to recite it on their own.

Euthanasia

Judaism forbids doing anything actively to hasten the death of the terminally ill; however, one need not hinder the departure of the soul and, therefore, artificial systems of life support are not mandated in situations where death is inevitable. One may wish to offer guidance to one's family in these matters by completing a *Living Will* which provides for those medical measures which one wishes to be taken or not taken on his/her behalf if physicians declare him/her to be in a persistent vegetative state with no likelihood of regaining consciousness.

Ethical Wills

An ethical will provides a meaningful opportunity to offer guidance to one's loved ones, especially to the children. For examples of ethical wills that have been left by generations of Jews, see *Hebrew Ethical Wills* by Israel Abrahams. See also *So That Your Values Live On: Ethical Wills and How to Prepare Them*, edited and annotated by Jack Riemer and Nathaniel Stampfer. [A suggested reading list of other books is on p. 23.]

From Death to the Funeral Service

Aninut (אנינות)

When a death occurs, the immediate mourners (parents, children, siblings, spouse) enter a period known as *Aninut*, the period of time between death and burial. Mourners are freed from social and ritual obligations. During this period, only family and close friends should visit with the mourners so that they can express their initial grief and feelings in private. The *Shiva* period does not begin until after the funeral and burial.

Affirmation of Faith

When informed of the death of a loved one, the following prayer, called *Tzidduk HaDin* (צדיק הדין), is appropriate for mourners along with other prayers such as the heart may prompt:

בָּרוּךְ אַתָּה יְיָ, אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, דֵּיּן הָאֱמֶת.

Ba-ruch A-tah Adonai, E-lo-hei-nu me-lech ha-o-lam, Da-yan ha-e-met.

Blessed is the Eternal God, Ruler of the universe, the Righteous Judge.

Informing the Funeral Home and the Rabbi

As soon as death occurs, the funeral home and the Rabbi should be informed. In addition to speaking with the family about the funeral service, the Rabbi will need to

coordinate with the family and the funeral home on the time of the service. No announcement of the day or time of the service should be made before consulting with the Rabbi. If desired, the synagogue office can inform members of the congregation of the time of funeral services or *Shiva* observance.

Informing the Family

After making arrangements with the funeral home, proceed to notify relatives. It is a *mitzvah* to inform all members of the family regardless of past estrangements; the period of family mourning might promote reconciliation.

Chevra Kadisha

The *Chevra Kadisha* (חֲבֵרַת קְדִישָׁא), or Sacred Society, is a subcommittee of the Cemetery Committee. The members of the *Chevra Kadisha* offer a variety of services to both the deceased and his/her bereaved family.

After being notified of a death, the Rabbi contacts a member of the *Chevra Kadisha* and informs them as to whether the deceased or his/her family wish to receive the services of the *Chevra Kadisha*. Services offered include:

For the Family

- (a) Calling on the bereaved family to provide support.
- (b) Bringing food (in conjunction with the *Kehilat Chesed* Committee) to the home of the family.
- (c) Arranging for a *minyan* so that worship services can be held at the mourners' home or at the synagogue.
- (d) Bringing items like *kippot*, *siddurim*, and *tallitot* to the family for services.
- (e) Calling relatives and friends.

For the Deceased

- (a) Performing *Taharah* (טְהָרָה)—ritual washing and preparation of the body—in accordance with Jewish law.
- (b) Serving as *Shomrim* (שׁוֹמְרִים) to watch over the deceased until burial.

About Taharah

Taharah (טְהָרָה) is an ancient practice which is still widely observed, although it is less commonly practiced by Reform congregations. During *Taharah*, specially trained members of the *Chevra Kadisha* wash and dress the body. Special prayers are said during this process and great care and respect to the departed are given. *Taharah* is performed by women when a woman is to be buried, and by men when a man has died. Performing *Taharah* is considered one of the greatest of *Mitzvot* because the one receiving this service is unaware of receiving it and the ones providing it cannot be thanked by the recipient.

Taharah is performed in one of the local funeral homes (where all necessary items are kept in stock for our use). The *Chevra Kadisha* is not paid for performing *Taharah*, although the funeral home will assess a fee for materials.

Time and Place of Funeral Service

Funeral services and burial should not be delayed needlessly. The principle is to conduct the funeral and burial as soon as is practical. Lengthening this first, most intense period of mourning can bring additional stress and pain to the mourners. Funeral services are not held on Shabbat or major festivals (High Holy Days, the first and last days of Sukkot and Pesach, and Shavu'ot).

Funeral services are often held in the chapel of the funeral home or as graveside services. Where in the past the synagogue was used only for funerals of leaders of the synagogue or Jewish community, this privilege is extended to all members of Congregation Beth Shalom Rodfe Zedek.

Cemeteries

Congregation Beth Shalom Rodfe Zedek maintains two cemeteries: one in Deep River and one in Moodus. Fees for individual and family plots, maintenance, and general burial costs, and regulations concerning the cemetery can be obtained by calling the synagogue office.

Organ Donation

The *mitzvah* of *Piku'ach Nefesh* (פיקוח נפש), saving a life, takes virtual precedence over all else. Accordingly, Judaism encourages the donation of organs of one's body for both saving life and healing a deficiency.

Autopsy

Autopsies are permitted by Reform Judaism where they are done for the purpose of increasing medical knowledge. If the deceased has left negative instructions with regard to autopsy, these instructions should be honored except in cases where civil law requires it.

Cremation

Burial is the most widely practiced method of disposition of the body and, for traditional Jews, the only method allowed. Cremation is practiced by some Reform Jews, although it is discouraged. In cases of cremation, the ashes should be interred in a cemetery.

Casket

The choice of casket is at the discretion of the family. A traditional *kosher* casket is made entirely of wood, so that the body's return to the earth will not be impeded. The type of wood, or whether the casket is polished or plain, is not relevant to its *kosher* status. Dignity, simplicity, and reverence for the dead are the governing principles for funeral arrangements.

Flowers

While some Jews allow the tasteful use of flowers, formal expressions of friends' sympathy may be better directed to the synagogue funds, or to other charitable interests of the deceased.

Viewing the Body

Jewish tradition is opposed to any public viewing of the deceased. We are encouraged to remember our beloved dead as they were in the fullness of life.

Pallbearers

In our community, close friends or relatives of the deceased serve as pallbearers.

K'riah

The traditional cutting of a black ribbon symbolizes the rending of a garment. *K'riah* (קִרְיָה) is usually done just prior to the funeral service and is worn throughout *Shiva*. *K'riah* is a sign of mourning and identifies the mourners to those who call at the house of mourning.

A Practical Note of Caution

Obituaries are an advertisement to all that you will not be home. It is advisable to have your house carefully watched during the day of the funeral.

The Funeral Service and Interment

Service and Eulogy

The funeral service centers around prayers, psalms, and a eulogy of the deceased. Additional prayers including the *Kaddish* are recited at the graveside. Participation by family members in the service should be discussed with the rabbi.

Burial of Non-Jews

Congregation Beth Shalom Rodfe Zedek permits non-Jewish members of Jewish families to be interred in our cemeteries provided that Jewish services are recited and non-Jewish symbols are not displayed.

Graveside Kaddish

The *Kaddish* should be recited by mourners. Relatives and friends may join in the recitation. A minyan is not required, but it is desirable.

Shoveling of Earth on the Grave

Jewish tradition prescribes that the family of the deceased be present for the lowering of the casket and for the shoveling of earth, even a symbolic spadeful, on the grave. The Jewish funeral is a rite of separation and grief. Both acts emphasize the fact of death and can serve ultimately to help the mourner.

Burial of Infant Under Thirty Days Old

Out of a sense of *rachmanut* (רַחֲמָנוּת), compassion, for the parents, Jewish tradition does not require that formal funeral or mourning customs be observed for an infant that does not live for thirty days. The infant is buried with a simple, graveside service.

Children at Funerals

Children should never be automatically excluded from attending funerals. Children also have feelings of loss and can, with the Jewish ritual, work through some of those feelings. Children's questions about death and the funeral should be answered straightforwardly and with love. The Rabbi is always willing to speak with the children.

Mourning Observances

Who Is A Mourner?

The laws of mourning apply in the case of the death of seven relatives: mother, father, brother, sister, husband, wife, and child. The laws do not exclude grandparents, grandchildren or other close relatives who had a special relationship with and wish to mourn the deceased. A child under the age of thirteen need not observe the mourning laws.

Shiva and How It Is Calculated

Shiva (שִׁבְעָה) means “seven” and refers to the seven traditional days of mourning. The day of the funeral counts as one day, as does one hour of mourning on the seventh day. While one does not mourn on Shabbat, it is calculated in the seven. During Shiva the mourner refrains from all ordinary pursuits and occupations and participates in daily services. Where seven days cannot be observed, the first three days, which are considered the most intense, should be observed as a minimum mourning period. Shiva provides the mourner the opportunity to work through grief, to be comforted, and to interact with loved ones.

Returning to the House of Mourning

Prior to the funeral, family members should be together without visits from others. After the burial, mourners

return to the house of mourning for the traditional meal of consolation, known as *seudat havra'ah* (סְעֻדַת הַבְּרָאָה).

Shiva Candle

A seven-day memorial candle, supplied by the funeral home, is kindled upon returning from the cemetery. These words are recited:

נֵר יְיָ נִשְׁמַת אָדָם. בָּרוּךְ אַתָּה יְיָ, נוֹטֵעַ בְּתוֹכֵנוּ חַיֵּי עוֹלָם.

Ner A-do-nai nish-mat a-dam. Ba-ruch A-tah
A-do-nai no-tei-a be-tokhei-nu cha-yei o-lam.

“The human spirit is the lamp of God. Blessed is the Eternal One who has implanted within us eternal life.”

Service at the House of Mourning

If the family wishes, the synagogue will provide prayer books for the daily evening service in the house of mourning. If desired, the Rabbi or a lay leader from the Congregation will be available to conduct the service. Beth Shalom Rodfe Zedek does not require a minyan, but it is desirable.

Shabbat/Festival Observance

On Shabbat evening and morning, on festivals, and on the High Holy Days, the mourners should join the Congregation in prayer. The name of the deceased will be read at this time for the Kaddish. Visitors do not make Shiva calls during Shabbat.

Marriage of a Bereaved Family Member

If the marriage of a member of the bereaved family has been planned before the death occurred, it takes place on the scheduled date, but without festivities. If the wedding has not been completely arranged, it is postponed until at least a month (*sheloshim*) has passed.

Comforting the Mourners

The days of Shiva are consecrated to the memory of the deceased. One should not linger at the house of mourning nor speak of frivolous things there. It is most appropriate to speak about the deceased with the mourners and to be present for the daily service. Providing meals for the family is a mitzvah since mourners should be free of those mundane concerns. In addition, friends show their concern by attending the funeral and making appropriate memorial contributions, *tzedakah*, especially to a charity of significance to the deceased. Friends can also assist by volunteering transportation for family members, watching the house during the day of the funeral, and attending to other practical matters as desired by the family.

***Sheloshim* (שְׁלֹשִׁים)**

This is the thirty-day period following the funeral (including Shiva) when normal life gradually resumes and the mourners return to their daily activities while refraining from joyful social events and entertainment.

Sheloshim is the traditionally prescribed period of mourning the loss of relatives other than parents.

Saying Kaddish

It is a mitzvah to recite Kaddish for parents for a year and for other family members for a month. Kaddish may be recited daily but certainly should be recited weekly at the Sabbath service. Reform Judaism considers this mitzvah incumbent upon men and women equally and not fulfilled by engaging another to say the prayer.

“Can a people disappear and be annihilated so long as sons and daughters remember their parents?...”

~Leopold Kompert

Yizkor

Following the year's observance, the deceased are memorialized by loved ones attending the Yizkor services which are held at Congregation Beth Shalom Rodfe Zedek on Yom Kippur afternoon, on Simchat Torah, on the last day of Pesach, and on Shavu'ot.

Annual Cemetery Visitation

On the Sunday between Rosh Hashanah and Yom Kippur, the Rabbi conducts memorial services at the Congregation Beth Shalom Rodfe Zedek cemeteries in Deep River and Moodus.

Yahrzeit

Each year the name of the deceased relative may be read at Sabbath services on the Sabbath anniversary nearest the date of death. One may follow the Hebrew or English calendar in reckoning the date of yahrzeit. A family member must inform the Synagogue office of the name. Attendance at this service is a sacred mitzvah. On the eve preceding the day of the yahrzeit, a light is kindled in the home of every mourner, and is kept burning for 24 hours. It need not be a candle or an oil lamp. Any type of light is permitted, provided it is in addition to whatever lights are used for illumination. Another appropriate practice is tzedakah, a gift to the synagogue or to a charity, in observance of a yahrzeit.

Memorials

It is a mitzvah to establish an appropriate memorial in memory of loved ones. Congregation Beth Shalom Rodfe Zedek provides various opportunities, including the dedication of a perpetual fund, creating a yahrzeit plaque, and contributions to special funds. The synagogue also encourages congregants to provide bequests to the Congregation in one's will. The Synagogue Administrator will be glad to speak with you about any of these procedures.

Grave Marker

It is a duty to erect a *matzeivah* (מַצֵּיבָה), a monument or grave marker, in memory of the deceased. Dignity and reverence for the dead should govern the selection of a *matzeivah*.

Unveilings

Unveilings are not required by Jewish tradition, but many families choose to come together to commemorate the dedication of the monument and/or grave marker. When this is done, a simple ceremony for immediate family members is appropriate and can take place at any time. (One need not wait a year.) An appropriate ceremony of unveiling is found on pages 25-29. A rabbi is not required at the unveiling ceremony but will officiate when requested by the family.

Visiting the Grave

It is not customary to visit the grave of one recently deceased until 30 days have elapsed from the day of burial. It is not proper to visit the cemetery on the Sabbath, festivals, or the High Holy Days. One may visit the cemetery at all other times.

Suggested Reading

Address, Richard F., editor. *A Time to Prepare: A Practical Guide for Individuals and Families in Determining One's Wishes for Extraordinary Medical Treatment and Financial Arrangements*. New York: UAHC Press, 1994.

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Riemer, Jack, editor. *Hebrew Ethical Wills*. New York: Schocken Books, 1983.

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Swirsky, Michael. *At the Threshold: Jewish Meditations on Death*. Northvale, NJ: Jason Aronson Inc., 1996.

Syme, Daniel B. *The Jewish Home: A Guide for Jewish Living*. New York: UAHC Press, 1988.

Washofsky, Mark. *Jewish Living: A Guide to Contemporary Reform Practice*. New York: UAHC Press, 2001.

Wieseltier, Leon. *Kaddish*. New York: Alfred A. Knopf, 1998.

Service of Unveiling

Psalm 121

I lift up my eyes to the mountains:

what is the source of my help?

My help will come from the Lord,

Maker of heaven and earth.

God will not allow your foot to slip;

your Guardian will not slumber.

Behold, the Guardian of Israel neither slumbers nor sleeps.

The Eternal is your Keeper,

The Lord is your shade at your right hand.

The sun shall not harm you by day, nor the moon by night.

The Lord will guard you from all evil,

God will protect your being.

The Lord will guard you, coming and going,

from this time forth, and for ever.

(Remove the Cloth Covering the Stone or Marker)

On behalf of the family of _____ and in the presence of his/her relatives and friends, we consecrate this memorial as a sign of love undying.

תְּהִי (נִשְׁמָתוֹ) (נִשְׁמָתָהּ) זְרוּרָה בְּצִרוּר הַחַיִּים.

T'hi (nish-ma-to) (nish-mat-ah) tze-ru-rah bitz-ror ha-cha-yim.

May his/her soul be bound up in the bond of eternal life.

God of infinite love, in whose hands are the souls of all the living and the spirits of all flesh, standing at the grave of we gratefully recall the goodness in her/him and we give thanks for the consolation of memory.

Strengthen us who mourn, that, walking through the valley of the shadow of death, we may be guided by Your light. May our actions and aspirations honor our loved one as surely as does this monument, which will stand as a symbol of our abiding devotion. So will he/she live on for blessing among us.

Mourner's Kaddish

יִתְגַּדֵּל וְיִתְקַדַּשׁ שְׁמֵהּ רַבָּא בְּעֵלְמָא דִּי־בְרָא
כְּרַעוּתָהּ, וְיִמְלִיךְ מַלְכוּתָהּ בְּחַיֵּיכוֹן וּבְיוֹמֵיכוֹן
וּבְחַיֵּי דְכָל־בֵּית יִשְׂרָאֵל, בְּעֵגְלָא וּבְזִמְן קָרִיב,
וְאָמְרוּ: אָמֵן.

יְהֵא שְׁמֵהּ רַבָּא מְבָרַךְ לְעָלַם וּלְעָלְמֵי עָלְמַיָּא.

יִתְבָּרַךְ וְיִשְׁתַּבַּח, וְיִתְפָּאֵר וְיִתְרוֹמֵם וְיִתְנַשֵּׂא, וְיִתְהַדָּר
וְיִתְעַלֶּה וְיִתְהַלַּל שְׁמֵהּ דְּקוּדְשָׁא, בְּרִיךְ הוּא, לְעָלְמָא
מִן־כָּל־בְּרַכְתָּא וְשִׁירְתָּא, הַשְּׁבַחְתָּא וְנַחֲמָתָא
דְּאֲמִירָן בְּעֵלְמָא, וְאָמְרוּ: אָמֵן.

יְהֵא שְׁלָמָא רַבָּא מִן־שְׁמַיָּא וְחַיִּים עָלֵינוּ וְעַל־כָּל־
יִשְׂרָאֵל, וְאָמְרוּ: אָמֵן.

עֲשֵׂה שְׁלוֹם בְּמִרוֹמָיו, הוּא יַעֲשֶׂה שְׁלוֹם עָלֵינוּ
וְעַל־כָּל־יִשְׂרָאֵל, וְאָמְרוּ: אָמֵן.

Yit-ga-dal ve-yit-ka-dash she-mei ra-ba be-al-ma di-ve-ra
chi-re-u-tei, ve-yam-lich mal-chu-tei be-cha-yei-chon
u-ve-yo-mei-chon u-ve-cha-yei de-chol beit Yis-ra-el,
ba-a-ga-la u-vi-ze-man ka-riv, ve-i-me-ru: a-mein.

Ye-hei she-mei ra-ba me-va-rach le-a-lam u-le-al-mei
al-ma-ya.

Yit-ba-rach ve-yish-ta-bach, ve-yit-pa-ar ve-yit-ro-mam
ve-yit-na-sei, ve- i yit-ha-dar ve-yit-a-leh ve-yit-ha-lal
she-mei de-ku-de-sha, be-rich hu, le-el-la min kol
bi-re-cha-ta ve-shi-ra-ta, tush-be-cha-ta ve-ne-che-ma-ta,
da-a-mi-ran be-al-ma, ve-i-me-ru: a-mein.

Ye-hei she-la-ma ra-ba min she-ma-ya ve-cha-yim
a-lei-nu ve-al kol Yis- i ra-el, ve-i-me-ru: a-mein.

O-seh sha-lom bi-me-ro-mav, hu-ya-a-seh sha-lom
a-lei-nu ve-al kol Yis- i ra-el, ve-i-me-ru: a-mein.

El Malei Rachamim

(For a male)

אֵל מָלֵא רַחֲמִים, שׁוֹכֵן בַּמְרוֹמִים, הַמְצִיא מְנוּחָה נְכוֹנָה
תַּחַת כְּנָפֵי הַשְּׂכִינָה, עִם קְדוּשִׁים וְטְהוֹרִים כְּזוֹהַר הַרְקִיעַ
מְזַהְרִים, אֶת נִשְׁמַת _____ . שֶׁהֵלַךְ לְעוֹלָמוֹ.
בְּעַל הַרְחָמִים יִסְתַּיְרֵהוּ בְּסִתֵּר כְּנָפָיו לְעוֹלָמִים,
וְיִצְרֹר בְּצִרּוֹר הַחַיִּים אֶת־נִשְׁמַתוֹ.
יְיָ הוּא נִחְלָתוֹ. וְיָנוּחַ בְּשָׁלוֹם עַל מִשְׁכָּבוֹ, וְנֹאמַם, אָמֵן.

El Ma-lei Ra-cha-mim sho-khein bam-ro-mim, ham-tzei
me-nu-chah ne-kho-nah ta-chat kan-fei hash-khi-nah, im
ke-do-shim u-te-ho-rim ke-zo-har ha-ra-ki-ya maz-hi-rim et
nish-mat _____ ben _____ she-ha-lakh
le-o-la-mo. Ba-al ha-ra-cha-mim, ya-sti-rei-hu be-sei-ter
k'na-fav le-o-la-mim. Ve-yitz-ror bitz-ror ha-cha-yim et
nish-ma-to, Adonai hu na-cha-la-to, ve-ya-nu-ach
b'sha-lom al mish-ka-vo, ve-no-mar, a-mein.

O God full of compassion, Eternal Spirit of the universe,
grant perfect rest under the wings of Your Presence to our
loved one who has entered eternity. Master of Mercy let
him find refuge forever in the shadow of Your wings, and
let his soul be bound up in the bond of eternal life. The
Eternal 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
תחת כנפי השכינה, עם קדושים וטהורים כזהר הרקיע
מזהירים, את נשמת . שהלכה לעולמה.
בעל הרחמים יסתירה בסתר כנפיו לעולמים,
ויצרו בצרור החיים את נשמתה.
י הוא נחלתה. ותנוח בשלום על משכבה, ונאמן, אמן.

El Ma-lei Ra-cha-mim sho-khein bam-ro-mim, ham-tzei
me-nu-chah ne-kho-nah ta-chat kan-fei hash-khi-nah, im
ke-do-shim u-te-ho-rim ke-zo-har ha-ra-ki-ya maz-hi-rim et
nish-mat bat she-hal-khah
le-o-la-mah. Ba-al ha-ra-cha-mim, ya-sti-rei-hah be-sei-ter
k'na-fav le-o-la-mim. Ve-yitz-ror bitz-ror ha-cha-yim et
nish-ma-tah, Adonai hu na-cha-la-tah, ve-ta-nu-ach
b'sha-lom al mish-ka-vah, ve-no-mar, a-mein.

O God full of compassion, Eternal Spirit of the universe,
grant perfect rest under the wings of Your Presence to our
loved one who has entered eternity. Master of Mercy let
her find refuge forever in the shadow of Your wings, and
let her soul be bound up in the bond of eternal life. The
Eternal God is her inheritance. May she rest in peace, and
let us say: Amen

Personal Record for Burial Procedures

(Family members should have easy access to this record)

Name _____ Birthdate _____

Hebrew Name _____

Hebrew Name of Mother/Father _____

Social Security Number _____

If veteran, branch, rank, war, date of discharge _____

Safe Deposit Box # and Location _____

Location of Will/Other Documents _____

I wish to be buried in _____ cemetery

located in _____

Deed to the plot is in the name of _____

and the deed may be found in _____

I wish the funeral to be conducted at _____

by _____ with the following special requests:

I wish the _____ mortuary/funeral home

in _____ to be in charge of funeral arrangements.

I wish the following with regard to casket, clothing, etc. _____

I have made the following arrangements for organ donation: _____

Memorial donations should be made to _____

Signature _____ Date _____