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## **A CONCISE GUIDE FOR MOURNERS**

Please read this important information before making any arrangements. If the mourner is not in a position to do so, whoever will be organizing things should read this.



### **IMPORTANT TELEPHONE NUMBERS**

Synagogue Office: 489 – 6262

Rabbi Ellis: 777 – 6279 (office) / 297 – 9148 (cell)

Chesed Shel Emes: 582 – 5088

Shaarey Zedek Cemetary: 975 – 3484 / 792 – 8011 (after hours)

Bnay Abraham Cemetary,  
Hebrew Sick Benefit Cemetary, or  
Rosh Pina Memorial Park: 589 – 6305 x 214

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Dear Friend,

We at Herzlia – Adas Yeshurun, are saddened to learn of your recent loss. We want you to know that we will be with you during this difficult and painful period and will always be available to offer support during your time of grief and beyond.

The first responsibility at this moment, though, is to make all the necessary arrangements so that the deceased may be respectfully brought to eternal rest as soon as possible and in the most dignified manner, in accordance with our sacred traditions. It is for this reason that we share with you the following important information and guidelines. Should there arise any further questions, please do not hesitate to contact the Rabbi.

**SCHEDULING THE FUNERAL** - The most pressing, initial requirement is to arrange the time of the Funeral. This should be done with the cemetery's Funeral Director. Once a time has been arranged, please confirm it with the Rabbi before advising your friends and family.

**MINIMIZING ANY DELAY** - It is a very important Mitzvah to bury the deceased as soon as possible, preferably on the day of death or the following day. When family members live out of town and express their desire to come for the Funeral, it must be emphasized to them that it is imperative to arrive in Winnipeg at the earliest possible time. In the event of an unavoidable delay, burial should never exceed one or two days at most, except under extraordinary circumstances. A Funeral may not be delayed for inconsequential reasons. Funerals may take place on Sundays or Civic Holidays.

**DAILY PRAYERS** - Ideally, these should take place in the home of the deceased or in the home of the mourners both in the morning and in the evening throughout Shiva. A person's spirit is more tangible in the place where he or she has lived their life. If this is not possible, services will be held in the Shul as usual.

Mourners are not expected, nor should they, act as host and hostess during their time of grief. Remember, the primary reason for organizing Prayers in the House of Mourning is not merely to hold a Memorial Service, but to preclude the need for the mourners to leave the House of Mourning during Shiva. When there are no Prayers at home, the mourners should attend services at Shul in order to recite Kaddish.

**MEMORIAL CANDLE** - You will need a tall seven-day Yahrzeit candle (or a supply of regular Yahrzeit candles) to last throughout Shiva. No Blessing is recited. The first light may be kindled immediately or upon returning from the cemetery.

**ARRANGING THE HOME FOR PRAYERS** - We Daven facing East towards Jerusalem. Separate areas should be designated for men and women. It is important that women be close enough that they can participate meaningfully and hear what is being said. A Mechitzah (physical barrier) is not required in a House of Mourning. The Shul will provide you with Siddurim to borrow for the duration of the Shiva and

may be picked up before the Funeral. A Torah Scroll will be brought to you home when needed.

**MOURNERS' SEATING** – There is no requirement that mourners sit on a “hard bench.” The Mitzvah is to sit on something low, close to the floor, thus showing that we’ve been “grounded” by our loss. Any seat less than 30 cm (12 inches) off the ground is acceptable, even if it is soft. Alternatively, the cushions of the couch may be removed

**WHO IS A MOURNER?** - Although the entire family is, emotionally, in mourning, halachically, not everyone is considered a mourner. Principal mourners are those who have lost a father, mother, brother, sister, spouse, son, or daughter. All other family members are not required to sit Shiva. But obviously, they too will grieve.

**MIRRORS** - Mirrors (and other highly reflective surfaces) should be covered.

**VIEWING THE BODY** - This is a non-Jewish practice. We do not view the body out of respect to the dignity of the deceased. Psychologically too, for most people it is better to remember our loved ones in good times, rather than be haunted by a deathly image. When, for legal reasons, a body must be identified, this should be done by a close friend or relative rather than by an immediate family member.

**KRIYAH - TEARING THE GARMENTS** - This is the traditional manner in which we can appropriately manifest our grief. By tearing the clothing over the heart, we show that our heart is truly torn by our loss. This Mitzvah applies to both men and women equally. It is only that, for women, it is done privately, before the Service begins. For this reason, female mourners should dress accordingly. Wear a blouse that you won't mind tearing and have a shirt on underneath. Kriyah is a time-honoured tradition which should be observed by all mourners.

Kriyah is performed while standing and accompanied by the blessing “...Dayan HaEmet,” “Blessed... is the True Judge.” For parents, the tear is done on the left side over the heart. For all other relatives, it is on the right side. Garments worn for modesty or dignity as well as jackets are

not torn. Tearing a black ribbon on a pin does not fulfill the Mitzvah of Kriyah and should not be done. If one is hesitant about tearing perfectly good clothing, one may change into older clothing before the Funeral.

**THE PROCESSION** – Six men act as Pallbearers. Mourner themselves do not serve as Pallbearers. They will carry the deceased from the Chesed Shel Emes to the hearse outside and again from the hearse to the burial plot.

**KADDISH** - This most sacred prayer, expressing our faith in God even during this time of sorrowful loss, is the obligation of the children of the deceased. Kaddish is not recited until after burial is complete. Where there are no children, other mourners should recite Kaddish. This Mitzvah applies not only at the Funeral and during the Shiva, but for the duration of the year (11 months) on a daily basis. A transliterated copy of the Burial Kaddish recited at the cemetery as well as the Mourner's Kaddish and Rabbi's Kaddish are available if needed.

Even if you are not a regular Shul-goer, this is an excellent and opportune time to become one. Countless Jews have become more knowledgeable and more enriched by attending weekday services during the year of mourning.

Our Daily Minyanners are happy to welcome you to the Minyan. And please feel free to ask them any questions you have about Shul or about the service. If you don't have Tefillin for the morning service, don't worry. There are an extra set at Shul just for you and someone will be happy to "show you the ropes." Women who wish to say Kaddish are more than welcome to join us for the daily service as well.

**THE MOURNERS' MEAL** - Upon returning from the cemetery, the first meal the family partakes of is, traditionally, provided by neighbours or friends. Round foods are the custom, usually bagels and hard-boiled eggs. These symbolize the cycle of life. At the moment, we are feeling at the very bottom of the wheel of fortune; but, please God, soon, the wheel will turn for the good and we will again be on top of things.

When inviting the community into your home, it is appropriate to serve Kosher food. If you do not keep a Kosher home, Kosher food is available for both the Meal of Consolation as well as for during Shiva from many places in the community. For any questions about community Kashrut standards, please speak with the Rabbi. Again, please remember that

during your time of grief you should not be acting as host or hostess for those who come to the House of Mourning. Rather, it is the community's responsibility to provide for your needs during Shiva.

**SITTING SHIVA** - There are at least three beneficial reasons for sitting Shiva. 1) Out of respect for our loved one. By taking the week off, we indicate that it's not "business as usual." We've lost a near and dear one and so we "stop the world" for a while to mark this most significant event in our lives.

2) The seven-day Shiva period corresponds to the spiritual journey the departed soul is currently experiencing. The transition from this world to the next is neither simple nor instantaneous; it is a process. By the family observing Shiva properly, we assist the soul of the departed in their journey.

3) It helps the mourners work through the process of grief. Spending these early days together helps a family cope better now and in the long term. Sitting together and remembering, shedding a tear, supporting one another is all part of an important rite of passage. Sitting Shiva is positively therapeutic.

Family members, who live elsewhere, may go home at night but should still spend the day with the family in the House of Mourning. Shiva is observed for seven days. The day of the Funeral is counted as the first day and on the seventh day, Shiva ends early, just after the morning service. On the seventh day, people may return to work. Thus, if the funeral was at any time on Wednesday, Shiva would end on Tuesday morning. There are some circumstances in which Shiva ends early or is postponed due to certain Jewish Holidays.

**PERSONAL GROOMING** - From after the funeral, until the end of Shiva (with the exception of Shabbat) mourners should not wear leather shoes. Any non-leather shoes are acceptable. From the time of death and throughout Shiva, male mourners should not shave and female mourners should not wear make-up.

As for bathing, Jewish Law distinguishes between hygiene and pleasure. While we must keep clean, we may not enjoy a luxurious soak in a hot bath. Remember, we are focusing our attention on the life and death of a loved one. The usual pleasures and vanities of life are, therefore, dispensed with during the concentrated mourning period.

**SHABBAT** - On Fridays, one sits Shiva until the late afternoon and gets up in time to bathe and prepare for Shabbat. The mourners should come to Shul for Friday evening services in order to say Kaddish. They should not join the congregation for Kabbalat Shabbat, but rather should enter after Lecha Dodi when the congregation will extend the traditional wishes of consolation. On Shabbat, mourners do not wear the torn shirt and may wear leather shoes. Public aspects of mourning are suspended for Shabbat. Shiva resumes after Shabbat is over.

*HAMAKOM YINACHEM ETCHEM B'TOCH SHAAR AVEILEI TZIYON  
V'YIRUSHALAYIM.*

*MAY G-D COMFORT YOU TOGETHER WITH ALL THE OTHER MOURNERS  
FOR ZION AND JERUSALEM.*

**ADDITIONAL READING** – A more detailed guide to Jewish practices about death, burial, and mourning is available from the Rabbi. We also recommend two excellent books on this topic: *The Jewish Way in Death and Mourning* by Rabbi Maurice Lamm, and *Mourning in Halachah* by Rabbi Chaim Binyamin Goldberg.

Thank you to the Pine Street Shul in Johannesburg for sharing this Guide for Mourners with us.

## Mourner's Kaddish

Yitgadal v'yitkaddash sh'meh rabbah,  
B'almah dee-v'ra chiru-teh  
V'yamlich malchuteh  
B'chay-yechon uv'yo-meychon  
Uv'chay-yey de-chol beit yisra-el  
Ba-agalah uvizman kareev;  
V'imru Amen.

Y'hey sh'mey rabbah m'varach  
L'olam ul'olmey almah-yah.

Yitbarach, v'yishtabach,  
V'yitpa-ar v'yitromam  
V'yisnasseh v'yit-haddar  
V'yit-alleh v'yit-hallal  
Sh'mey de kudshah b'reech hu  
L'eylah min kol birchatah v'shiratah  
Tush-b'chatah v'nechematah  
Daa-amiran b'almah  
V'imru Amen.

Y'heh sh'lamah rabbah min sh'mayah  
V'chay-yim alenu v'al kol yisra-el  
V'imru amen.

Oseh shalom bimromav  
Hu ya-aseh shalom  
Alenu v'al kol yisra-el  
V'imru Amen.

## קדיש יתום

יִתְגַּדֵּל וְיִתְקַדֵּשׁ שְׁמֵהּ רַבָּא.  
בְּעֵלְמָא דִּי בְּרָא כְּרַעוּתֵיהּ,  
וְיַמְלִיךְ מַלְכוּתֵיהּ  
בְּחַיֵּיכוֹן וּבְיוֹמֵיכוֹן  
וּבְחַיֵּי דְכָל בֵּית יִשְׂרָאֵל.  
בְּעֵגְלָא וּבְזֶמַן קָרִיב  
וְאִמְרוּ אָמֵן.

יְהֵא שְׁמֵהּ רַבָּא מְבָרַךְ  
לְעַלְמֵי וּלְעַלְמֵי עֲלָמָיָא:

יִתְבָּרַךְ וְיִשְׁתַּבַּח  
וְיִתְפָּאֵר וְיִתְרוֹמַם  
וְיִתְנַשֵּׂא וְיִתְהַדָּר  
וְיִתְעַלֶּה וְיִתְהַלָּל  
שְׁמֵהּ דְקָדְשָׁא בְּרִיךְ הוּא  
לְעֵלְמָא מִן כָּל בְּרַכְתָּא וְשִׁירְתָּא  
תְּשַׁבְּחָתָא וְנַחֲמָתָא  
דְאִמְרִין בְּעֵלְמָא  
וְאִמְרוּ אָמֵן.

יְהֵא שְׁלָמָא רַבָּא מִן שְׁמָיָא  
וְחַיִּים עֲלֵינוּ וְעַל כָּל יִשְׂרָאֵל  
וְאִמְרוּ אָמֵן.

עֹשֶׂה שְׁלוֹם בְּמְרוֹמָיו  
הוּא יַעֲשֶׂה שְׁלוֹם  
עֲלֵינוּ וְעַל כָּל יִשְׂרָאֵל  
וְאִמְרוּ אָמֵן.

## Rabbi's Kaddish

Yitgadal v'yitkaddash sh'meh rabbah,  
B'almah dee-v'ra chiru-teh  
V'yamlich malchuteh  
B'chay-yechon uv'yo-meychon  
Uv'chay-yey de-chol beit yisra-el  
Ba-agalah uvizman kareev;  
V'imru Amen.

Y'hey sh'mey rabbah m'varach  
L'olam ul'olmey almah-yah.

Yitbarach, v'yishtabach,  
V'yitpa-ar v'yitromam  
V'yisnasseh v'yit-haddar  
V'yit-alleh v'yit-hallal  
Sh'mey de kudshah b'reech hu  
L'eylah min kol birchatah v'shiratah  
Tush-b'chatah v'nechematah  
Daa-amiran b'almah  
V'imru Amen.

Al yisrael v'al rabanan v'al talmidei'hon  
V'al kol talmidei talmidei'hon  
V'al kol mon d'askin b'orai'ta  
Dee v'atra ha'dein, v'dee b'chol atar va'atar  
Y'hei l'hon u'l'chon shla'ma rabba,  
Chee'na v'chisda v'rachamin  
V'chayin arichin, u'm'zonei r'vichei,  
U'furkana, min kodam avu'hone  
dee vish'ma'ya v'imru Amen.

Y'heh sh'lamah rabbah min sh'mayah  
V'chay-yim alenu v'al kol yisra-el  
V'imru amen.

Oseh shalom bimromav  
Hu ya-aseh shalom  
Alenu v'al kol yisra-el  
V'imru Amen.

## קדיש זרבנן

יתגדל ויתקדש שמה רבא,  
בעלמא די ברא כרעותיה,  
וימליך מלכותיה  
בחיכון וביומיכון  
ובחיי דכל בית ישראל.  
בעגלא ובזמן קריב  
ואמרו אמן.

יהא שמה רבא מברך  
לעלם ולעלמי עלמאי:

יתברך וישתבח  
ויתפאר ויתרום  
ויתנשא ויתהדר  
ויתעלה ויתהלל  
שמה דקדשא בריך הוא  
לעלא מן כל ברכתא ושירתא  
תשבחתא ונחמתא  
דאמירו בעלמא  
ואמרו אמן.

על ישראל ועל רבנן, ועל תלמידיהון  
ועל כל תלמידי תלמידיהון  
ועל כל מאן דעסקין באורייתא  
די באתרא הדין ודי בכל אתר ואתר  
יהא להון ולכון שלמא רבא  
חנא וחסדא ורחמין  
וחיין אריכין  
ומזוני רויחי  
ויברקנא, מן קדם אבוהון  
די בשמאי ואמרו אמן.

יהא שלמא רבא מן שמאי  
וחיים עלינו ועל כל ישראל  
ואמרו אמן.

עשה שלום במרומיו  
הוא יעשה שלום  
עלינו ועל כל ישראל  
ואמרו אמן.

## Kaddish After Burial

Yitgadal v'yitkaddash sh'meh rabbah,  
B'almah dee-hu atid l'it-chadeta,  
U'lachaya maitaya, ul'asaka lechayai alma,  
U'lemivnai karta dee-rushalem, u'leshachlel  
hechalai b'gavah;  
U'lemekar pulchana nuchra'ah me'arah,  
V'la'atavah pulchanah d'shmayah le'atrah  
V'yamlich kudshah b'rich hu  
b'malchutai vikarai  
B'chay-yechon uv'yo-meychon  
Uv'chay-yey de-chol beit yisra-el  
Ba-agalah uvizman kareev;  
V'imru Amen.

Y'hey sh'mey rabbah m'varach  
L'olam ul'olmey almah-yah.

Yitbarach, v'yishtabach,  
V'yitpa-ar v'yitromam  
V'yisnasseh v'yit-haddar  
V'yit-alleh v'yit-hallal  
Sh'mey de kudshah b'reech hu  
L'eylah min kol birchatah v'shiratah  
Tush-b'chatah v'nechematah  
Daa-amiran b'almah  
V'imru Amen.

Y'heh sh'lamah rabbah min sh'mayah  
V'chay-yim alenu v'al kol yisra-el  
V'imru amen.

Oseh shalom bimromav  
Hu ya-aseh shalom  
Alenu v'al kol yisra-el  
V'imru Amen.

## קדיש לאתחדתא

יִתְגַּדַּל וְיִתְקַדַּשׁ שְׁמֵהּ רַבָּא.  
בְּעֻלְמָא דְהוּא עֲתִיד לְאַתְחַדְתָּא  
וְלְאַחֲיָאָה מֵיְתָנָא  
וְלְאַסְקָא יְתֵהוּן לְחַיֵּי עֻלְמָא  
וְלְמַבְנֵי קִרְתָּא דִירוּשָׁלַם  
וְלְשַׁכְלָלָא הֵיכְלָהּ בְּגוּה  
וְלְמַעְקָר פְּלַחְנָא נְכֻרָאָה מְאַרְעָא  
וְלְאַתְבָּא פְּלַחְנָא דְשְׁמֵיָא לְאַתְרָה  
וְיִמְלִיךְ קִדְשָׁא בְּרִיךְ הוּא  
בְּמַלְכוּתָהּ וְיִקְרָה  
בְּחַיֵּיכוּן וּבְיוֹמֵיכוּן  
וּבְחַיֵּי דְכָל בֵּית יִשְׂרָאֵל.  
בְּעֻגְלָא וּבְזֶמַן קָרִיב  
וְאַמְרוּ אָמֵן.

יְהֵא שְׁמֵהּ רַבָּא מְבָרַךְ  
לְעָלַם וּלְעָלְמֵי עֻלְמָיָא:

יִתְבָּרַךְ וְיִשְׁתַּבַּח  
וְיִתְפָּאֵר וְיִתְרוֹמֵם  
וְיִתְנַשֵּׂא וְיִתְהַדָּר  
וְיִתְעַלֶּה וְיִתְהַלָּל  
שְׁמֵהּ דְקִדְשָׁא בְּרִיךְ הוּא  
לְעֻלְמָא מִן כָּל בְּרַכְתָּא וְשִׁירָתָא  
תְּשַׁבְּחָתָא וְנַחֲמָתָא  
דְאַמְיָרָן בְּעֻלְמָא  
וְאַמְרוּ אָמֵן.

יְהֵא שְׁלֵמָא רַבָּא מִן שְׁמֵיָא  
וְחַיִּים עָלֵינוּ וְעַל כָּל יִשְׂרָאֵל  
וְאַמְרוּ אָמֵן.

עֲשֵׂה שְׁלוֹם בְּמְרוֹמָיו  
הוּא יַעֲשֵׂה שְׁלוֹם  
עָלֵינוּ וְעַל כָּל יִשְׂרָאֵל  
וְאַמְרוּ אָמֵן.