

דברי נחמה

D'VREI NECHAMA – WORDS OF COMFORT

A Guide to the Customs and Rituals of Death and Mourning



Temple
Jeremiah

The Joy of Belonging

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Introduction

Temple Jeremiah's Caring Community prepared this booklet for Temple Jeremiah congregants. Our goal is to provide a brief guide to rituals, traditions and resources surrounding the lifecycle event of death and mourning as practiced in Reform Judaism. This booklet is intended to help congregants, family, and friends to cope with the sadness and pain that naturally accompany the loss of a loved one, to give practical information to help in making decisions, and to offer suggestions for organizing rituals associated with mourning, including *shiva* (the seven days of mourning following burial) and dedication of grave markers.

The Caring Community offers this information as a service and support for congregants. Consistent with Reform practice, we have presented a full array of ritual practices that you may or may not find meaningful in your time of need. We have also included references to a broad array of community resources. Again, we do so without endorsing any one over another. The Chicago metropolitan area has numerous resources; our list does not include all those available in the area.

Our rabbis will be able to guide you and offer advice about your particular situation. Jewish funeral businesses and cemeteries in the Chicago area will also provide information.

Temple Jeremiah Caring Community

February, 2001

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Rabbis' Message

We are pleased to make this guide available to our congregational family. This is a project of our Caring Community, which offers support to our congregants in both times of celebration and times of sadness. It is through the Caring Community that we live up to the Jewish ideal of *gemilut chasadim*, acts of loving kindness.

Over time, Judaism has developed rituals and customs that respect the dead and express compassion for the living. The Jewish way of life helps guide us through the mourning process, giving meaningful expression to sorrow, and aiding the mourner in returning to the fullness of life. The Jewish laws of mourning are based on living our lives as part of larger communities, which provide strength and comfort at times of loss. Your Temple Jeremiah family is always there to share both life's joys and sorrows. In times of loss, our Caring Community can offer emotional and practical support.

We encourage you to take a few moments to read this guide now and store it along with your other important documents. The Caring Community members, along with the entire staff of Temple Jeremiah, are available to answer any additional questions. If you would like to volunteer to assist the Caring Community, please contact the Temple Office. On behalf of the congregation, our deepest gratitude goes to Trudy Bers for her diligent and thoughtful work in preparing this guide.

*Paul F. Cohen
Rachel L. Heaps*

Key Tenets of Judaism Regarding Death and Mourning

Judaism teaches that death is an inevitable part of the lifecycle. Certain principles govern the rituals and traditions surrounding death and mourning. They are:

- Moderation in grief – periods of mourning are established to permit mourners to grieve openly and deeply and at the same time to limit mourning so that individuals may slowly return to more ordinary patterns of life.
- Reality of death – rituals are intended to help mourners to both accept and grieve their loss.
- Respect for the dead –the sacred nature of the human body as a reflection of the Divine is the principle governing the care of the deceased. This is evident in the care with which the body is handled and in the preparation for burial.
- Equality in death – Judaism teaches that all are equal in death. This principle is illustrated by customs such as burying the dead in a shroud, choosing simple caskets, not having flowers at the funeral, and the general absence of elaborate displays at the funeral.
- Comforting the bereaved – comforting the bereaved is a *mitzvah*, a divine obligation. Comfort takes the form of bringing food, visiting, organizing the *shiva*, doing errands and continuing to offer support and comfort not just during the days immediately after death through *shiva*, but on a continuing basis as well.

The Funeral and Burial

Jewish funerals take place as soon as is practical, normally within 24 hours of death. Judaism generally prohibits embalming since the body must return to the dust from which it came. When civil law or circumstances require it, embalming is permissible.

Tahara is the ritual cleansing of the body. The ritual of *tahara* is performed by a *chevra kaddisha*, a “holy society.” This is a traditional custom that is commonly enacted as well within the Reform community. If desired, a funeral director can make arrangements for this ritual to be performed.

Jews are traditionally buried in *tachrichim*, white linen burial garments or shrouds. These shrouds symbolize purity, simplicity, and dignity. In this way everyone, regardless of socio-economic status, is equal at death. It is also traditional to be buried with one’s *tallit*.

Shemirah is the custom of having the body “watched” through the night by a person reciting psalms. Though this custom is not always observed by Reform Jews, a funeral director can make such arrangements for you.

Traditional Jewish practice calls for a simple wooden casket, again reinforcing our equality in death. Jewish practice discourages the viewing of the body other than for identification. Immediate family members may view the body prior to the service.

Jewish funerals are traditionally simple. In keeping with the tradition of *tzedakah* (righteousness), families often request that contributions be made to the Temple and other charitable organizations in lieu of flowers. In addition to psalms and readings, the rabbi usually delivers the eulogy.

Before or at the beginning of the service the rabbi conducts the ritual of *k'riah*, the rending of the garment. This ancient custom is a physical expression of grief, symbolizing the feeling of a tear in one's heart when a loved one dies. Today mourners wear a small black ribbon with a tear in it to represent torn clothing, typically provided by the funeral home. It is traditional for the immediate family of the deceased to wear the ribbons for a week although this is simply a custom, not a rule.

Funerals may take place at a variety of locations, including Temple Jeremiah, a funeral home, or at the graveside.

Traditionally Jews are buried. While Reform Judaism encourages simple, traditional burial, it does permit entombment in mausoleums and cremation. Many cemeteries require that caskets be placed in burial vaults to maintain the ground continuity except in designated sections of certain Jewish cemeteries.

A short graveside service takes place prior to the burial. It is traditional for mourners and friends to participate in the burial, usually by placing a small amount of earth onto the casket or vault after it has been lowered into the grave.

Families sometimes have a friend or acquaintance remain in the home during the time of the funeral and burial. This action provides security as well as a person to receive food deliveries that may arrive. Friends arranging the *shiva* may remain at the home rather than attending the funeral and burial.

Kaddish

Kaddish is an Aramaic word that means “sanctification.” While there are many forms of *Kaddish*, the Mourner’s *Kaddish* is the prayer recited during bereavement. *Kaddish* praises God and expresses hope for peace; it does not mention death. *Kaddish* is said for the first time at the graveside. It is considered a mitzvah to recite *Kaddish* for family members for 30 days and for parents and immediate family for eleven months following burial. Reform Judaism permits both men and women to recite *Kaddish*, which should be said in a *minyan* (group of ten, the number designated as the quorum for a prayer service). At Temple Jeremiah, if it is their custom, mourners stand when the names of their loved ones are called. The entire congregation then stands to recite *Kaddish* as a community.

Mourning

The Talmud recognizes there is a difference between public mourning and private grief. Jewish tradition establishes different periods of mourning, which vary in length, intensity and obligation. They are:

- *Aninut* – the period between death and burial. This is a private time, when the immediate family members of the deceased are not expected to have company or to do any work other than planning the funeral and *shiva*. It is customary for close family and friends to visit and to help, but this is not a time for condolence calls.
- *Shiva* – seven days of mourning following the funeral. Mourners generally stay at home and accept condolence calls. Traditionally friends prepare meals and take care of necessary domestic tasks. The home is open to all visitors, though the family may specify hours for visitors. A prayer service usually offered in the home after the family returns from the cemetery or later that day and every evening during *shiva*. The family does not sit *shiva* on Shabbat or holidays. Reform Judaism recognizes the first three days of *shiva* as the most intense, and mourners often choose to sit *shiva* for less than the seven day period. Certain major Jewish holidays traditionally cancel or postpone the observance of *shiva*, i.e., Passover, Shavuot, Sukkot, Rosh Hashanah and Yom Kippur.
- *Sheloshim* – thirty day period, including *shiva*, when mourners gradually return to daily activities.
- First year – period when mourners traditionally recite *Kaddish* for parents and immediate family. Temple Jeremiah will print the name of the departed in the Sabbath Light bulletin each Shabbat for the sheloshim period, (4 weeks), and longer if requested by the family.

Shiva Traditions

Many traditions surround *shiva*. While there is no single correct way of conducting *shiva*, familiar rituals and customs offer comfort to the mourners and fulfill the *mitzvot* of comforting the bereaved. In Reform Judaism mourners may choose from among many *shiva* traditions. In the following list we have included those traditions that are most frequently followed by Reform Jews.

- A pitcher of water and paper towels are left outside the *shiva* home on the day of the funeral for those returning from the cemetery. As visitors enter the home they pour water over their hands. This ritual gesture separates the *mitzvah* of honoring the dead from the *mitzvah* of comforting the bereaved.
- Meals for the family are provided by friends. Delicatessen trays are often ordered for after the funeral, customarily with dairy rather than meat dishes. Paper plates and plastic tableware are often used to simplify setting and cleaning up. Hard boiled eggs, lentils, or bagels are served to symbolize the cyclical nature of life. Bread, the most basic of foods, is also provided. The immediate family is served their first meal after the funeral by friends. This act recognizes that the family is not expected to serve as hosts during *shiva*.
- Upon returning home from the cemetery the family or rabbi lights a seven day *shiva* candle, which remains lit until it goes out naturally. The candle symbolizes the light brought by the deceased to the mourners during life and the divine spark that inhabits the body. This custom has been linked to a verse from the Book of Proverbs, 20:27: "The soul of a person is like the candle of God."

- The door of the *shiva* home is left slightly open or at least unlocked so that visitors can enter without disturbing the mourners or forcing them to act as hosts.
- Traditional Judaism does not permit food to be taken from a *shiva* house. Many Reform Jews believe that unused *shiva* food may be donated to a food pantry or other resources that help the needy, in keeping with the *mitzvah* of *tzedakah* (righteousness).
- Other traditions practiced by some Jews include sitting on low stools and covering mirrors in the house. Sitting on a low stool may account for the expression “sitting *shiva*.” Covering the mirrors symbolizes the mourner’s temporary lack of concern with such worldly values as personal appearance, a principle that is traditionally extended to refraining from shaving one’s face or wearing make-up during *shiva*.

Moving From Mourning to Life

As detailed above, there are many customs associated with *shiva* that mourners can perform such as covering mirrors, not greeting or being greeted by visitors, and allowing others to cook for them and to tend to their household chores. All of these customs are designed to free mourners from worldly concerns while they are preoccupied with grief.

When *shiva* ends, the mourners leave their home and walk around the block. The first step out the door symbolizes return to the concerns, blessings, and needs of the world. *Shiva* is a safe space in time during which mourners can nurture themselves. The return to worldly worries and others' needs is often jarring at first. The walk around the block symbolizes that the return to normal daily life will eventually bring us closer to wholeness.

Returning home after walking around the block does not mean that mourning and being comforted are over, but it does signify that the time has come to restore connections to a living world and to begin to seek healing. You may greet all those you encounter, both while walking and on returning home, with "*shalom*," symbolizing your hope for increasing peace and wholeness.

The following meditation, blessing, and teachings may be read at the close of *shiva*.

Meditation

May it be Your will that I slowly accept Your comfort into my heart. Help me to return to Your broken world by greeting all whom I meet with “Shalom” (wholeness and peace) and wishing them “Shalom” as we depart. Eternal One whose name is peace, grant my heart healing and shalom.

עֲשֵׂה שְׁלוֹם בְּמִרְוַמָּיו הוּא יַעֲשֶׂה שְׁלוֹם עָלֵינוּ וְעַל כָּל יִשְׂרָאֵל, וְאָמְרוּ אָמֵן:
Oseh shalom bimromav, hu ya'aseh shalom, aleinu v'al kol yisrael, v'imru: Amen.

May the One who grants peace and wholeness above, grant peace and wholeness upon us and upon all Israel, and let us say, Amen.

Blessing

Returning home:

Blessed is the one who comforts me, who deepens my memory of my loved one and who helps me return to life.

Teaching

Your loving kindness sustains the living....

(Amidah)

*Your sun will not go down again,
Your moon will not depart;
For the Eternal One will be your light forever,
And your days of mourning ended.*

(Isaiah 60:20)

Saying hello and goodbye are so often covers for the many things that we would prefer not to say or don't feel safe saying. In the shiva house, we learn to be silent or to say what we mean.

(CLAL Faculty)

When the others rise to say kaddish, I also rise, but I stand silent. I am with them, but I am not of them. I am a mourner on his way out of mourning, a man in the halfway house of grief, whose release from death's company has at last been granted.

(Leon Wieseltier, Kaddish)

Shalom Aleichem.

May you know wholeness and peace.

(CLAL Faculty)

Gravesite Marker and Dedication

The custom of erecting a monument has its origin in the Torah. In the Book of Genesis (35:20) we read that Jacob set up a pillar upon the grave of his wife, Rachel. Jewish tradition does not require a monument dedication or unveiling. However, it is customary for the family to hold a small dedication ceremony after a gravesite marker or stone is installed. There is no prescribed ritual for the ceremony, which can be conducted by a family member or friend. Dedications can take place after *sheloshim* (the first 30 days after death) has ended. Usually families wait at least three months, and many prefer to wait a year, dedicating the marker around the first anniversary of the death.

Yahrzeit and Yizkor

Yahrzeit – family members remember the anniversary of the day of death. It is traditional to light a 24-hour *yahrzeit* candle at home on the eve of this day and to attend Shabbat services on the date closest to the anniversary. Temple Jeremiah will send the family a yearly reminder prior to the *yahrzeit* date, according to either the English or the Hebrew date, and print the deceased's name in the Sabbath Light on this Shabbat. There is no prescribed blessing for lighting a *yahrzeit* candle. However, this is an appropriate time to spend a moment in silent reflection or to share memories of the deceased. Psalms 23, 121, 130, and 141 are also appropriate for reading at this time.

The following reading may be meaningful to recite when lighting a *Yahrzeit* candle:

Eternal God, may the light of Your Presence shine on us as we gather here, our hearts bowed down by the loss of [name of loved one] whom you have gathered to Yourself. We thank You for all that was gentle and noble in his/her life. Through his/her name, inspire us with strength and light. Help us to use our grief itself for acts of service and love. Amen.

(Forms of Prayer)

Yizkor – this word means “memorial,” and refers both to a memorial service conducted on the festivals of Sukkot, Pesach, and Shavuot and to a prayer of remembrance. The *Yizkor* service on the afternoon of Yom Kippur draws the congregation together to remember loved ones. Temple Jeremiah holds *Yizkor* services on Yom Kippur.

Practicalities

Unfortunately, death brings with it not just profound sorrow and loss, but also a range of practical and legal matters that must be handled. In this section we have touched on the more common issues. More specific information and guidance should be obtained from your attorney, accountant, insurance agent and financial advisors.

Notifying Temple Jeremiah

- Contact the funeral home of your choice to make arrangements. Temple Jeremiah has pre-arranged funeral plans with most Jewish funeral homes, as well as a Union for Reform Judaism (URJ) funeral plan. While these plans may help reduce certain costs, you are not obligated to use them.
- Speak with the rabbis or cantor to check their availability before confirming a date and time with the funeral home. Music for the service is arranged through Cantor Susan Lewis Friedman.
- As a member of the Temple Jeremiah family, you may use the chapel or sanctuary for the funeral service. The chapel accommodates about 100 people. Arrangements are made with Daniel Glassman. For services at the Temple, a funeral director must be present.
- If you need help in preparing for *shiva*, please call Daniel Glassman in the temple office.

Medical and Organ/Body Donations

- Organ donations – Judaism teaches that it is a *mitzvah* to save a life and to heal the sick. Reform Judaism approves and encourages the donation of organs for transplantation to save and heal lives.
- Autopsies – Reform Judaism permits autopsies when they may advance medical knowledge or when required by law.

Death Notices and Certificates

- Death certificates – this legal document is required for virtually all financial and legal transactions that take place after death, such as claiming insurance benefits, changing titles on property, claiming social security and other pensions, changing bank accounts and more. Most organizations want an “original” certificate, a photocopy of the death certificate with an original seal attesting to its authenticity. The funeral home or service will order death certificates for you at a modest cost; you will probably need many more than you initially believe.
- Death notices – the funeral home or service provider can assist you in placing notices in local newspapers.

Finances and Money

- ATM– as strange as it may seem, survivors may have continuing access to a bank account but not to ATM withdrawals from that account. Consult your bank to find out what transactions you can continue to make for each account, including those held in joint ownership.
- Costs of funerals, burials and cemetery property – costs for each of these elements of death and burial vary greatly, based on choices made by the family and differences among provider fees. Funeral homes provide a great number of services, including arranging for the purchase of burial space, use of a limousine, death notices and death certificates. Many funeral homes now have pre-planning options, which may offer cost savings.
- Financial accounts; e.g., savings and checking accounts, money markets, certificates of deposit – funds in these accounts may not be immediately available to survivors, depending on the specific way in which each account was titled and what signatures are required on checks or withdrawal slips.

- Insurance claims – claims must be filed in order for you to receive benefits. Each insurance company has forms and procedures, and will usually require an original death certificate for each claim.
- Titles of ownership (auto, home, other) – titles may eventually need to be changed; an “original” death certificate will be required for each transaction. Consult your attorney or financial advisor for more information.
- Wills and trusts – these legal documents must be written and signed before death. Though preparing these documents is often a difficult and painful task, they are essential if you wish your assets to be distributed according to your wishes.

Metropolitan Chicago Resources

This list of Chicago area resources is not exhaustive, nor does Temple Jeremiah endorse any resource included.

Funeral homes and services

Chicago Jewish Funerals
195 N. Buffalo Grove Road
Buffalo Grove, IL 60089-1703 or
8851 Skokie Boulevard
Skokie, IL 60077
Phone: (847) 229-8822 or (888) 509-5011
Fax: (847) 229-1188
Email: info@chicagojewishfunerals.com
Website: <http://chicagojewishfunerals.com>

Goldman Funeral Group
195 N. Buffalo Grove Road
Buffalo Grove, IL 60089
Phone: (847) 478-1600
Fax: (847) 478-1616
Email: irectu@aol.com
Website: <http://goldmanfuneralgroup.com>

Lakeshore Jewish Funerals
3480 N. Lake Shore Drive
Chicago, IL 60657
Phone: (773) 625-8621
Fax: (773) 625-8609
Email: dan@lakeshorejewishfunerals.com
Website: <http://lakeshorejewishfunerals.com>

Mitzvah Memorial Funerals
500 Lake Cook Rd., Suite 350
Deerfield, IL 60015
8850 Skokie Blvd.
Skokie, IL 60076
Phone: (630) 648-9824
Fax: (847) 282-5136
Email: lloyd@mitzvah.com
Website: <http://mitzvahfunerals.com>

Shalom Memorial Funeral Home and Park
1700 W. Rand Rd.
Arlington Heights, IL 60004
Phone: (847) 255-3520
Fax: (847) 394-5460
Email: info@shalom2.com
Website: <http://www.shalom2.com>

Weinstein & Piser Funeral Home
111 Skokie Blvd.
Wilmette, IL 60091
Phone: (847) 256-5700
Website:
<http://www.weinsteinandpiserfuneralhome.com>

Cemeteries

Beverly Cemetery, 12000 S. Kedzie, Blue Island, IL 60606
Phone 708-385-0750.

Free Sons of Israel Cemetery, 1600 S. Des Plaines Ave.,
Forest Park, IL 60130 Phone (708) 366-1190

Glen Oak Cemetery, 4301 W. Roosevelt Road
Hillside, IL 60162 Phone (708) 344-5606

Hebrew Benevolent Society of Chicago
1132 Lockwood Drive, Buffalo Grove, IL 60089
Phone (847) 279-8115

Jewish Graceland and Lakeview Cemetery Company,
3901-3931 N. Clark St., Chicago, IL 60613
Phone (847) 778-0307

Memorial Park Cemetery, 9900 Gross Point Rd.,
Skokie, IL 60076 Phone 847-677-4401

Menorah Gardens, 2630 S. 17th Ave.,
Broadview, IL 60153 Phone (708) 366-4541

Montrose Cemetery, 5400 N. Pulaski Rd., Chicago, IL 60630
Phone 773-478-5400

New Light Cemetery, 6807 N. East Prairie,
Lincolnwood, IL 60712. Phone 847-676-1122.

Oakridge Jewish Cemetery, 4301 W. Roosevelt Road,
Hillside, IL 60162 Phone (708) 344-5600

Oak Woods Cemetery, 1035 E. 67th St., Chicago, IL 60637
Phone 773-288-3800

Ridgelawn Beth-El Cemetery, 5736 N. Pulaski, Chicago,
IL 60659 Phone (847) 673-1584

Rosehill Cemetery, 5800 N. Ravenswood Ave., Chicago,
IL 60660 Phone (773) 561-5940

Shalom Memorial Funeral Home and Park,
1700 W. Rand Rd., Arlington Heights, IL. 60004
Phone (847) 255-3520.

Silverman & Weiss Cemetery, 1303 S. Des Plaines Ave.,
Forest Park, IL 60130 Phone 708-366-0125

Sunset Memorial Lawns, 3100 Shermer Rd., Northbrook,
IL 60062 Phone (847) 724-0669

Waldheim Cemetery, 1400 S. Des Plaines Ave., Forest
Park, IL 60130. Phone 708-366-4541.

Westlawn Cemetery and Mausoleum, 7801 S. Montrose
Ave., Norridge, IL 60706. Phone (773) 625-8600.

Willow Lawn Memorial Park, 24090 North Highway 45,
Vernon Hills, IL 60061 Phone (847) 634-3787

Zion Gardens Cemetery, Inc., 3600 Narragansett Ave.
Chicago, IL 60634 (773) 736-2553

Support groups

There are many support groups in the Chicago area. Contact the Temple or local hospitals and social service agencies to connect to groups composed of individuals in similar circumstances or dealing with similar issues surrounding illness, death, grief and mourning.

References

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

Over 60 guided exercises, organized according to the Jewish timeline for mourning, from facing death through *yahrzeit*.

Diamant, Anita. *Saying Kaddish: How to Comfort the Dying, Bury the Dead & Mourn As a Jew*. New York: Schocken Books, 1998.

A guide through Jewish practices, with chapters about the death of children, neonatal loss, suicide and death of non-Jewish loved ones.

Emswiler, Mary Ann, and Emswiler, James P. *Guiding Your Child Through Grief*. New York: Bantam Books, 2000.

In addition to providing information and expert advice about the topic, this book contains an extensive bibliography.

JUF News

2015 Guide to Jewish Living in Chicago

Kolatch, Alfred J. *The Jewish Book of Why*. Middle Village, NY: J. David Publisher, 1981.

In question and answer format, this book provides information about a host of Jewish subjects, including death, funerals and mourning.

Kolatch, Alfred J. *The Jewish Book of Why*. 2nd ed. Middle Village, NY: J. David Publisher, 1985.

Using the same format as the first book, Kolatch provides additional information about Jewish subjects.

Kolatch, Alfred J. *The Jewish Mourner's Book of Why*. Middle Village, NY: J. David Publisher, 1996.

In question and answer format, Kolatch provides a comprehensive volume on Jewish death and mourning, including laws, observances and customs related to Jewish mourning.

Kuritz, Martin, Sampson, John S., and Sanchez, David J. *The Beneficiary Book*. Encinitas, CA: Active Insights, 1998.

This book is three-ring binder in which to record important family information, including whom to call in emergencies, burial preferences, records of financial accounts, names of advisors such as attorneys and accountants, and other such data. It may take some time to compile all the information, but doing so enables families to centralize important information in one place.

Lamm, Maurice. *The Jewish Way in Death and Mourning*. New York: Jonathan David Publishers, 1969.

This book is a classic text explaining rituals and traditions from the Orthodox perspective.

Lerner, Rudy. "The Jewish Funeral." Pamphlet prepared for Lloyd Mandel Levayah Funerals. Skokie, IL, (no date).

Liss-Levinson, Nechama. *When a Grandparent Dies*. Woodstock, VT: Jewish Lights Publishers, 1995.

This workbook helps children to participate in the process of mourning.

Magonet, Jonathan, ed. *Seder Ha'Tefilot: Forms of Prayer*. London: The Movement for Reform Judaism, 2008.

Maslin, Simeon J., ed. *Gates of Mitzvah: A Guide to the Jewish Life Cycle*. New York: Central Conference of American Rabbis, 1979.

Written by Reform rabbis, this book provides information about many lifecycle events, including death and mourning.

Syme, Daniel B. *Jewish Mourning*. New York: UAHC Press, 1988.

This brief booklet presents, in a question/answer format, answers to questions most frequently asked about Judaism's prescriptions for mourning a loved one.

Techner, David. *A Candle for Grandpa: A Guide to the Jewish Funeral for Children and Parents*. New York: UAHC Press, 1993.

This book, designed for 4-8 year olds, is the story of a young boy describing the events surrounding the death of his grandfather. He speaks of his and his family's feelings of grief and the Jewish funeral service in which they participated. The book includes answers to frequently asked questions regarding death and funerals.

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

Kaddish is a narrative of Wieseltier's grief during the year following his father's death. Wieseltier, the literary editor of the *New Republic*, observed *Kaddish* for his father, attending daily synagogue *minyans* for the 11 months following his father's death. His book includes a great deal of information describing the history and spiritual significance of *Kaddish*.

We are also indebted to Rabbi Victor S. Appell who dedicated many hours, much insight and great *koach* (strength) to this endeavor.

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Notes:



Temple Jeremiah

The Joy of Belonging