

*North Suburban
Synagogue*

Beth El

בית כנסת בית אל

Guidance
for a meaningful

Shiva

NSSBE Shiva Advisory Committee

Part 1

Who we are, Why we are and How we can help

The NSSBE Shiva committee recognizes that there is a need in our community to help mourners with Shiva.

Many in our community have needs, yet do not know where to turn for help. It is very important to quickly ascertain the mourner's needs so that the committee can provide the appropriate support. The Ritual Committee would like to be a resource for these families to help relieve some of the burden after the death of a loved one. Needs range from simply providing phone numbers of a kosher caterer to providing information on how to organize the Shiva.

Vision

To be a top-of-mind and dependable resource for any Beth El family in-need before, during and after Shiva (for basic and logistical questions regarding the mourning process).

Purpose: The purpose of the Shiva Advisory Committee is to provide comfort to NSSBE families in mourning (if needed) during a confusing and difficult time of Shiva by providing mourners with basic information on the rituals and customs of Shiva and logistical help if needed.

Scope

In-bounds: Calling mourners, providing information to mourner and/or Shiva coordinator, answering logistical Shiva questions from mourner and/or Shiva coordinator (all halachic questions will be referred to the Rabbis), attending minyan at mourners house if needed.

Out-of-bounds: Grief counseling, coordinating the Shiva, ordering food, setting up or cleaning up meals, providing any financial assistance, etc.

The period of mourning the death of a loved one is a difficult and confusing time. There are often many questions, particularly with respect to Shiva. The NSSBE Ritual Committee observed a need in the community to provide congregants with some information about Shiva, thus the Shiva Advisory Committee and this booklet were created. For halachic questions beyond what's provided here, please reach out to Rabbi Kurtz or Rabbi Schwab.

The purpose of this booklet is to help provide comfort and relief to mourners by providing some guidance regarding organizing a Shiva. Specifically, this booklet will:

- Provide mourners with basic information about the rituals of Shiva: what they are and the reasons why
- Provide mourners and/or the “Shiva coordinator” (e.g., family member or friend that is organizing the Shiva) with detailed information and check-lists about how to organize a shiva

“The purpose of the Shiva Advisory Committee is to provide comfort to NSSBE families in mourning (if needed) during a confusing and difficult time of Shiva by providing mourners with basic education on the rituals and customs of Shiva and logistical help if needed.”

Work with Rabbis

One of the Rabbis or the office will alert the Shiva Advisory Committee (by calling us when there is a new mourner in the community)

Provide information booklet

This booklet is available both in hard-copy and online at the Beth El website: <https://nssbethel.org/> and provides Shiva information in two key areas:

1. Brief explanation of the “why’s” behind the rituals and customs associated with Shiva (target audience: mourner)
2. How-to guide for executing a Shiva (target audience: Shiva coordinator)

Lending library

Available in the office or through one of the Rabbis, the Lending Library provides a variety of resource books (adult and children’s) in case mourner would like additional information to help with the mourning process, from a Jewish perspective.

Helping new mourners feel comfortable at minyan

All mourners are encouraged to attend minyan at Beth El during the mourning period and beyond. Don’t worry if you haven’t attended before or are unfamiliar with the service; regular attendees will make you feel welcome and teach you about the service.

Working with Men’s Club

To provide Shiva-minyan attendees if needed.

Part 2

Rituals associated with a Traditional Shiva and the meaning behind them

Traditional Shiva Overview

What is Shiva?

Shiva, taken from the Hebrew word for “seven,” refers to the first seven days of mourning. The Shiva house is where people go after the funeral and for the remainder of the first seven days of mourning.

Why do we do Shiva?

Comforting a mourner in the Shiva house is both a religious obligation and an opportunity to console the mourner in a comfortable setting and provide the mourner a chance to speak of their loved one, which can be therapeutic. The mourner is then surrounded by the community; the mourner feels loved and not alone.

Where should Shiva be held?

Because the loved one’s home and belongings are moving reminders of his or her life, Shiva often and preferably takes place in the loved-one’s or mourner’s home. This also allows the family to easily be together. However, Shiva does not necessarily have to be in the loved-one’s home.

When and how long is Shiva held?

Shiva does not begin until the loved one has been buried (the day of the funeral starts the counting of Shiva) and lasts for seven days, ending on the morning of the seventh day after morning minyan. Keep in mind that Jewish observance begin at night. It is customary to refrain from work during Shiva.

What about the “aninut” period (time between death and burial)?

Jewish law requires that immediate plans be made for the funeral and burial (The Rabbis and funeral director can help here). The concept underlying this law is that a person is created in the image of God and therefore it would be disrespectful to leave the deceased unburied.

“Caring for the body after death but before burial is an act of real kindness as one does so without any expectation of repayment.”

It also lessens the emotional pain that a bereaved family would suffer in undergoing undue delay.

Caring for the body after death but before burial is an act of real kindness as one does so without any expectation of repayment. The loved one is never left alone from the time of death until burial as a sign of respect to the deceased. The watcher (or shomer) often reads Psalms while staying with the deceased. Just as a baby is washed and enters the world clean and pure, so does a Jewish person leave the world cleansed by the religious act of tahara (purification).

Tearing clothing

It is customary for mourners to tear an item of clothing. This is done to symbolize the pain and suffering over the loss of a loved one. The “Keriah” (pronounced “cree-ah”) ceremony is typically performed with the rabbi prior to the funeral service. The mourners in the immediate family should wear an item of clothing that they are prepared to tear and then wear during the Shiva period. Mourners may opt to tear and wear a black ribbon, provided by the funeral home, instead of tearing a piece of clothing.

Preparing the house or location for Shiva

[Entering the house after the cemetery](#)

Pitcher of Water: It is traditional to cleanse oneself after being in close proximity to the dead. This act affirms life by separating the living from death. Upon returning from the cemetery, it is customary for the mourners (and all those who were at the cemetery) to wash their hands before entering the Shiva home. In order to cleanse oneself, a small table is placed just outside the front door to the Shiva house. A bowl, pitcher of water and a cup is placed on the table and then used by those arriving from the cemetery to wash one’s hands over a bowl. Paper towels are also provided.

Don’t forget to place a garbage bag near the table outside for used paper towels. Doors are left unlocked so that visitors can enter without knocking or ringing the doorbell, which would distract the mourners from their grief and cause them to act as hosts.

[Shiva candle](#)

Once inside the home, the mourners light a Shiva candle that burns for seven days (the mourning period). According to one interpretation, the candle represents the soul of the deceased and just as a candle sheds light, so too the deceased sheds light into the home. While no blessing is said over the Shiva candle lighting, a phrase from the Book of Proverbs (20:27) is traditionally recited:

נר ה' נשמת אדם

Ner Adonai nishmat adam.

The candle of Adonai is the soul of man

Seating for mourners

Mourners are typically seated lower than guests to symbolize that during this period one's state of mind and spirit has been lowered by the sadness or sorrow during the time of bereavement. To help the mourners sit closer to the ground, either procure lower chairs—often available from the funeral home—or remove a cushion from a couch or chair where the bereaved will sit.

Mirrors

Mirrors are covered throughout the house to remind mourners and others that physical appearance is of little importance after the death of a loved one. It is also customary not to wear leather shoes during Shiva as it is a symbol of luxury.

Meal of condolence (Seudat Havara'ah)

Upon returning from the cemetery, it is customary for friends or neighbors to serve a basic dairy meal, Seudat Havara'ah, a meal for the mourners. The simplicity of the meal reflects the simplicity of the mood of the Shiva period. Serving the food is also considered an act of consolation and to signal to the mourners that they are not alone. Round foods such as eggs and bagels are traditionally served, symbolizing the cycle and continuity of life and renewal. Bread further symbolizes the sustenance of life. This meal is not for entertaining guests; it is considered a private meal to be shared among the immediate family.

Pictures and/or memorabilia

A newer custom is to display picture albums, photographs or other mementos of the deceased.

Coordination of meals

It is traditional to bring/coordinate meals for mourners because they should abstain from normal daily activities such as cleaning and preparing food. If possible, meals should be made by someone other than the bereaved and/or money may be collected to purchase food for the Shiva house. Any leftover food at the end of Shiva should not be removed from the home for personal use, but may be donated to a charitable organization.

During Shiva

[How to comfort mourners in English and Hebrew](#)

There are some traditional ways to comfort those in mourning. There are the simple things people often say such as "I'm sorry for your loss" or "Our thoughts are with you at this difficult time." In addition the traditional Jewish phrase to offer is as follows:

*Hamakom yenachem etchem b'toch she'ar avelai
Tziyon Vi'yerushalayim.*

*"May God comfort you among the other mourners
of Zion and Jerusalem."*

Praying

Starting at the burial, mourners begin their obligation of saying Kaddish for the deceased. During the Shiva period it is traditional that they have minyan in their home so they need not go out into the community yet. Many families choose to have a minyan every evening to pray Mincha/Maariv (afternoon and evening services leaders of this minyan to be coordinated by the clergy in their home during the Shiva period). Ten Jewish adults must be present for services in the home. If there is concern that there will not be a minyan present, please notify the synagogue and arrangements can be made to have others attend a minyan in the home. Mourners may also attend minyan at NSSBE in the mornings (check with the synagogue about the schedule as it varies) for shacharit (the morning service). On Shabbat, mourners traditionally rejoin the community to pray (see below) and do not hold minyan in their home.

Siddurim are typically provided by the funeral home. Please ask for the Conservative "Minyan of Comfort" edition. If the funeral takes place out of town and a mourner is sitting Shiva locally and needs siddurim for minyan, please contact Mark Stadler at the synagogue. Consider renting coat racks so guests can easily hang their coats.

Kaddish

The Kaddish is an ancient prayer (in Aramaic) which praises God's name. The act of saying Kaddish is a way of sanctifying the dead. Mourners are obligated to say it for different periods of time depending on their relationship to the deceased (11 months for a parent and typically 30 days for other relatives—sister, brother, son, daughter, spouse). Kaddish must be recited in a minyan (10 Jewish adults). It is customary for the mourner to recite the Kaddish standing. Other congregants who are not in mourning may sit during the Kaddish, while some people's custom is to stand and not say the prayer if they are not in mourning.

After the mourner's obligation to say Kaddish has ended, it is traditional to say Kaddish on the Yahrzeit of the deceased (anniversary of the Hebrew date of their death). All congregants who notify Beth El of a death will receive a reminder of the Yahrzeit. At NSS Beth El our members are encouraged to attend morning and evening minyan whenever possible during the week of one's Yahrzeit observance (and of course at any time you wish to attend!).

Decorum in a Shiva house

It is traditional to pay a "condolence call" or visit a Shiva House.

The synagogue sends out an email to the congregation that details the dates and the location of the Shiva. It often gives specific preferred times to visit.

It is traditional to approach the mourners and to allow them to speak first or set the tone of the conversation. See previous information for words of comfort to mourners. It is also expected that visitors are there to comfort the mourner, not to be entertained or waited on. Mourners often want to talk about their loved one rather than be distracted with chit chat; it's encouraged to ask the mourner questions about his/her loved one.

Suggested etiquette

- Remember the most important reason why you are visiting—to comfort the mourner
- If you are bringing food, first check to see if the mourner keeps kosher
- If you are bringing food, take it directly to the kitchen. If no one is there to take it, you may leave it (but put your name on it if you'd like the mourner to know)
- Keep conversation to a minimum. Take your lead from the mourner and wait until the mourner addresses you first.
- Arriving at regular meal times may not be the best time to visit as meals are prepared and served to only the mourners and immediate family. If you arrive during a meal, wait patiently for them to finish.
- Visitors should not come expecting to be fed.
- Volunteer to be present for the daily minyan at the Shiva house
- Consider making a donation to a charitable cause in memory of the loved one
- If you cannot go to the Shiva house, it's acceptable to make a phone call expressing sympathy

Ending the Shiva period

Shiva period is typically one week. Shabbat is included as part of Shiva. Shiva may end, however, with certain holidays if they fall prior to the week/day Shiva ends. Please confer with the clergy about this. It is traditional to take a walk around the block with family to demarcate the end of the Shiva period and to prepare one's self for reentering the community.

“It is traditional to take a walk around the block with family to demarcate the end of the Shiva period and to prepare one's self for reentering the community.”

What's next?

Shloshim lasts for thirty days. This 30-day period is counted from the day of the funeral (and so includes the period of Shiva). Following Shiva, the mourner returns to work during shloshim but is still not completely back in their typical routine. At the conclusion of shloshim, the formal mourning period ends, except for those who are mourning parents. For these mourners, formal mourning, including the recitation of the Mourner's Kaddish, lasts eleven months.

Shiva and/or Shloshim may demarcate the end of very active phases of mourning. However, tradition and human psychology both acknowledge that mourning is a much longer process. Mourners are encouraged to continue attending minyanim daily both to say Kaddish and to receive the social support of our caring community. The Jewish tradition accounts for the mourning process with both some do's and don'ts: the "do's" include attending minyan which puts one in a public place among others in the community who both acknowledge your loss and provide you with support. The "don'ts" include abstaining from certain pleasurable activities like, live music and celebrations. Please discuss the particulars with the Rabbis as well as ways you can acknowledge your loss in appropriate ways during the months to come. Many Beth El members find great comfort in our community's support during times of loss and make new connections to the synagogue that become a lasting part of their Jewish experience. Many of our minyan "regulars" started attending after the loss of a loved one and chose to continue the habit. This is one way that a difficult time can ultimately leave a positive imprint on your life.

Part 3

Organizing a Shiva

This section is intended primarily for those helping organize the Shiva

The Shiva coordinator

Your family should identify a family member or friend to coordinate and execute all the Shiva preparations. The Coordinator is the main point person for organizing the Shiva and communicating with the mourner regarding Shiva. In this way, the mourner isn't asked questions by too many people during this difficult time and isn't burdened with the details of the Shiva. The mourner(s) will share particular needs with this person to ensure that the Shiva reflects the mourner's wishes and circumstances. This person can/should delegate some or all of the tasks to other non-mourners (friends or family) to be done for the Shiva.

There are two critical responsibilities of the Shiva coordinator:

- 1 Ensure someone will set up the house and meal while the mourners are at the cemetery.
Suggestion: have someone in the Shiva home while the family is at the funeral and cemetery—for security and to receive deliveries.
- 2 Organize the food for the Shiva period.

1 Organizing the house for Shiva

Brief summary

- While the family is at the cemetery: cover the mirrors, set up washing station outside the front door, place the Shiva candle, identify a place for minyan, etc.
- Coordinate the purchase of paper goods, flatware for the meals, drinks, sugar and other household items. (note: detailed shopping can be found in the appendix)
- Coordinate—goods for the house: coat racks, extra chairs, shoe mat and/or towels for the floor in winter or rainy times, etc.
- Provide a way for people to sign-in to help the mourner remember who attended. Note: most funeral homes provide this.
- Remove breakable / fragile / priceless items from areas where many people will gather.

- Make any needed arrangements for animals in the house? Will they need to be “moved” temporarily for some mourner(s) and/or key people to be able to remain in house for a given time?
- Parking: do the police need to be called, and do visitors need to be given special instructions?

Other ways to be helpful

- Help seniors attend the Shiva
- Help with appointment scheduling/rescheduling
- Vehicles for out of town family/airport “shuttles”

Detailed checklist for preparing the Shiva house

Ritual-related preparations

- Small table with a pitcher of water, cup, bowl and towel (or paper towels) for outside the house
- Cover mirrors
- Kippot available for guests (Funeral home typically provides)
- Shiva candle to last 7 days (usually provided by funeral home)
- Low chairs (can be provided by funeral home or rental facility) for mourners or remove seat cushions of a couch or chair
- Make sure there will be the mourners’ first meal (Meal of Condolence or Suedat Havara’ah) ready for when the mourners return from the cemetery
- Determine a designated space for Minyan within the Shiva home
- Siddurim or prayer books for Minyan/Kaddish (often provided by funeral home. If not, contact Mark Stadler in the synagogue office: 847.432.8900)
- Coordinate meals for the family

Non-ritual preparations

- Purchase paper goods; plates, hot/cold cups, napkins, plastic ware, table cloths (linen or disposable), paper towels, tissue, toilet paper, hand towels for washroom, garbage bags, cleaning wipes, containers for leftovers (saran wrap, tin foil, Tupperware, plastic bags). (note: see detailed shopping list in appendix)
- Regular chairs for guests (rentable item)
- Coat rack (rentable item)
- Borrow or rent large coffee pot
- Set up tables and chairs for mourners for meals

- Arrange for servers or help with prepping or cleaning if needed
- Sign In book and pens
- Pictures and/or memorabilia of the deceased
- Consider parking arrangements
- Notify neighbors and police
- Keep track of cards and gifts brought to Shiva (a shoe box or decorative box works nicely)
- Other tips (offer rides for family, etc.)
- After Shiva
 - Deliver extra food to places who will accept it
 - Sort through deceased’s clothes or other belongings

2 Organizing the food for the Shiva period

Organizing food for the Shiva period may include breakfast, lunch, and dinner, but might be just lunch and dinners. First and foremost, the needs of the mourners need to be met and to ensure that a caring community provides food and other items that the mourner asks to be supplied.

- One way to organize this to have one person order all the food with friends/ family donating to the Shiva fund to cover all of the costs (see below). Or, sometimes a particular friend or family member wants to “host” a specific meal and then becomes responsible for ordering, the cost, set-up, serving, and clean-up, etc. for the meal.
- It is up to the Shiva Coordinator to determine the best means of providing food during Shiva and then organize accordingly. It is important to find out if the Shiva house observes kashrut; if so, it’s the responsibility of the Shiva Coordinator to make sure no unkosher food is brought into the home. An easy way to organize and keep track of the meals is by using the website: www.takethemeal.com

An easy way to organize and keep track of the meals is by using the website: takethemeal.com

Resource guide

In addition to coordinating meals, the Shiva Coordinator should:

- Arrange servers from among friends and family to set up, serve and clean up after the meals (or arrange for a service to provide this function. See the appendix for numbers).
- If there is dessert and drinks provided, someone needs to be responsible for putting those away in the evening when the Shiva is over each night. Some families may choose to have professional help hired.
- Some families may actually need a cleaning service (before, during or after Shiva), as they have spent many days, weeks or even months taking care of the now deceased person and haven't been able to take care of cleaning their home in their usual manner. House might need to be cleaned post-Shiva after large numbers of people visit
- Someone to keep track of the financial aspect of the Shiva—the food and other costs—and someone to keep track of any food, cards and/or other items sent to the mourners/Shiva home.

Restaurants

Kosher restaurants/caterers in the Chicago area (these restaurants deliver)

Both Meat, Fish and Dairy

Circle of Life Catering

Rabbi Kurtz hashgachah
might be able to help out on a limited basis
both dairy and meat

Danziger Catering

3910 W Devon, Lincolnwood, IL 60712
847.982.1818

Hungarian Kosher Foods

4020 Oakton, Skokie, IL 60076
847.674.8008

Jewel Food Stores

1600 W. Deerfield Rd, Highland Park 60035
847.579.0872
2485 W. Howard, Evanston, IL 60202
847.328.9791

Mariano's

pick-up only
3358 West Touhy, Skokie, IL 60076
847.763.8801
784 Skokie Blvd
Northbrook, IL 60062
847.559.1145

Slice of Life

4120 W. Dempster Skokie, IL 60076
847.674.2021

Note: *Neither Beth El nor the Shiva Advisory Committee endorses any of these establishments. This list is merely a directory.*

Dairy Only

Dunkin' Donuts Chicago

3132 W. Devon, Chicago, IL 60659
773.262.4561
3900 W. Dempster, Skokie, IL 60076
847.673.7099

EJ's Pizza

9149 N. Gross Point, Skokie, IL 60076
224.534.7215

Emmas Bagel and Bakery

9306 Skokie Blvd, Skokie, IL 60077
847.673.3030

Highland Pop

candy and nuts
1822 Second Street, Highland Park, IL 60035
847.433.4200

Meat Only

Chicago TailGators

3760 W. Dempster, Skokie, IL 60076
847.343.9170

Goldman-Segal Caterers

3411 Church St Evanston, IL 60203
847.675.4060

Great Chicago Food & Beverage

3149 W. Devon, Chicago, IL 60659
773.465.9030

Ken's Diner

3353 Dempster, Skokie, IL 60076
847.679.4030

Milt's BBQ For The Perplexed

3411 North Broadway, Chicago, IL 60657
773.661.6384

Mizrahi

215 Skokie Valley Rd, Highland Park, IL 60035
847.831.1400

Romanian Kosher

7200 N. Clark, Chicago IL 60626
773.761.4141

Sandwich Club

4507 W. Oakton, Skokie, IL 60076
847.677.6020

Shaevitz Butcher/Shaevitz Uptown Grill

Rabbi Sander Mussman-not CRC
Central, Highland Park, IL 60035

Shallots Bistro

7016 Carpenter Rd Skokie, IL 60077
847.677.DINE

Srulis

8170 McCormick Blvd, Skokie, IL 60076
847.676.3333

Taboun

8808 N. Gross Point Rd, Skokie, IL 60077
847.965.1818

Tein Li Chow

2485 W. Howard, Evanston, IL 60202
847.328.4642

Zelda's Kosher Gourmet

4113 Main St. Skokie, IL 60076
847.674.0033

Paper goods shopping list

Small paper plates
Large paper plates (for main course)
Small, beverage napkins
Larger dinner napkins
Cutlery (get an extra bag or box of just forks if possible)
Serving utensils
Paper cups for cold beverages
Paper cups for coffee, tea
Several Table cloths for multiple tables
Storage containers for leftovers
Big and small Ziploc bags
Tin foil
Saran wrap
Paper towels
Large (black) and small (white) garbage bags
Toilet paper
Paper hand towels for powder room

Resource directory

Note: *Neither Beth El nor the Shiva Advisory Committee endorses any of these establishments. This list is merely a directory.*

Tables, chairs, linens

Highwood Rental
1500 Old Deerfield Rd, Highland Park, IL 60035
847. 831.0323

Mutual Ace Hardware
393 Half Day Rd , Highland Park, IL 60035
847. 432.0026

Servers

A La Carte Catering
1480 Old Deerfield Rd, Highland Park, Illinois, 60015
847.256.4102

Beyond Events
6833 W. Roosevelt Rd, Chicago IL 60402
312.553.9300

Prime Staffing
773.685.9399 or 847.537.8770

Cleaning services

Merry Maids
847.416.6488

Molly Maid
1421 Old Deerfield Rd, Highland Park IL 60045
847.681.1800

The Cleaning Authority
3151 Skokie Valley Rd, Highland Park, IL 60035
847.906.2474

take the food-provided-contact the organization ahead of time to check out requirements, etc.

Places that will accept Shiva food

It is traditional for the food sent to a Shiva home, not to be taken out by others during the Shiva, but appropriate afterwards. If one would like to donate the food, the following place(s) will be willing to take the food-provided-contact the organization ahead of time to check out requirements, etc.

Highland Park Fire Station

1130 Central, Highland Park Il 7am-4pm

Boys Hope Girls Hope

www.boyshopegirlshope.org/

chesed fund.org

7045 N Ridgeway Ave, Lincolnwood, IL 60712
847.679.7799

Charities that will accept clothing, furniture, other items

Hadassah House

405 Lake Cook Rd Ste A20, Deerfield, IL60015.
224.415.3994

ORT

800 Central Ave, Highland Park, IL 60035
847.433.1697

Accepts small and large items

Large pieces of furniture can be donated to:

The Ark

3100 W. Dundee #802
773.862.5011

If there is furniture, the ARK can pickup (furniture and anything else). If there isn't furniture, items can be dropped off at the Northbrook office on the first Sunday of each month, 9am-12pm

www.shiva.com

Meal planning calendar www.takethemeal.com

www.jcfs.org/programs-services/community-programs/grief-and-advanced-illness-support

Jewish Healing Network of Chicago
Elizabeth Siegel Cohen, LCSW
Coordinator, Bereavement Specialist

Jewish Child and Family Services
Goldie Bachmann
5150 Golf Rd. Luftig Building, Skokie, IL 60077
847.745.5404 and 847.568.5125

Bibliography

Bereavement Bibliography

Jewish focused

Against the Dying of the Light: A Father's Journey through Loss
Fein, Leonard, Jewish Lights Publishing. 2001

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

To Comfort the Bereaved: A Guide for Mourners and Those Who Visit Them
Rabbi Aaron Levine, Jason Aronson Inc. 1996

Does the Soul Survive?: A Jewish Journey to Belief in Afterlife, Past Lives & Living with Purpose. Spitz, Rabbi Elie Kaplan, Jewish Lights Publishing. 2001

Gates of Heaven: A Handbook for Unveilings and Visiting the Cemetery
Isaacs, Rabbi Ronald H. KTAV Publishing House, Inc. 2004

Grief in Our Seasons: A Mourner's Kaddish Companion
Olitzky, Rabbi Kerry M., Jewish Lights Publishing. 1998

Jewish Insights on Death and Mourning,
Riemer, Jack. Syracuse University Press. 1995

A Jewish Mourner's Handbook
Isaacs, Rabbi Ron H. and Olitzky, Rabbi Kerry M. KTAV Publishing House Inc. 1991

Jewish Views of the Afterlife, Raphael, Simcha Paul,
Jason Aronson Inc. 1994

The Jewish Way in Death and Mourning,
Lamm, Maurice, Jonathan David Publishers Inc. 2000

Living A Year of Kaddish
Goldman, Ari Schocken books. 2003

Living with Loss, Healing with Hope: A Jewish Perspective
Grollman, Rabbi Earl, Beacon Press. 2000

Bibliography continues

Mourning & Mitzvah: A guided Journal for Walking the Mourner's Path Through Grief to Healing. Brener, Anne, Jewish Lights Publishing. 2002

Mornings and Mourning: A Kaddish Journal
Broner, E.M. Harper San Francisco. 1994

Nichum Availim B'halacha: A Layman's Guide to the Mitzvah of Confronting Mourners. Aronin, Sender Leib. 1996

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

Searching for Comfort: Coping with Grief—insights, inspirational stories and letters of consolation, Rabbi Meir Munk, Mesorah Publications. 2003

A Time to Mourn, A Time to Comfort
Wolfson, Ron, Jewish Lights Publishing. 1993

To Begin Again: The Journey Toward Comfort, Strength, and Faith in Difficult Times. Rabbi Naomi Levy, New York: Alfred A. Knopf, 1998.

Walking Through the Valley of the Shadow: When a Jewish Child Dies
Schrage, Morton A., Mount Sinai. 2003

What Happens After I Die? Jewish Views of Life After Death
Sonsino, Rifat, Syme, Daniel B. UAHC Press. 1990

When a Jew Dies
Heilman, Samuel C. University of California Press. 2001

General loss

Giving a Voice to Sorrow: Personal Responses to Death and Mourning
Zeitlin, Steve; Harlow, Ilana. Berkley Publishing Group. 2001

Healing after loss, Daily meditations For working through Grief
Hickman, Martha, Avon Books. 1994.

How to go on living when someone you love dies
Rando, Therese. Bantam Books. 1991

How We Grieve: Relearning the World
Attig, Thomas. Oxford University Press. 1996

I Wasn't Ready to Say Goodbye: surviving, coping & healing after the sudden death of a loved one. Noel, Brook & Blair, Pamela D. Champion Press, Ltd. 2000

Living When a Loved One Has Died
Grollman, Earl A. Beacon Press. 1995

On Death and Dying: What the dying have to teach doctors, nurses, clergy, and their own families. Kubler-Ross, Elisabeth M.D. Simon & Schuster. 1969

Living When a Loved One Has Died
Grollman, Earl A. Beacon Press. 1995

On Death and Dying: What the dying have to teach doctors, nurses, clergy, and their own families. Kubler-Ross, Elisabeth M.D. Simon & Schuster. 1969

The Perfect Stranger's Guide to Funerals and Grieving Practices: A Guide to Etiquette in Other People's Religious Ceremonies. Ed. Stuart Matlins. Skylight Paths Publishing 2000

Transcending loss: Understanding the lifelong impact of Grief and How to make it meaningful. Prend, Ashley. Berkeley Publishing. 1997

A Treasury of Comfort: A Source of Consolation, Hope, Courage and Guidance for Those Who Mourn. Greenberg, Sidney Rabbi. Melvin Powers Wilshire Book Company. 1954

Spouse or partner loss

I'm Grieving as Fast as I can: How Young Widows can cope and Heal
Linda Feinberg, New Horizon Press. 1994

I wasn't ready to say Goodbye: Surviving, Coping and Healing After the sudden Death of a loved one. Brooke Noel, Pamela D. Blair Sourcebooks, Inc 2000

A Woman's Book of Grieving
Rapoport, Nessa. William Morrow and Company Inc. 1994

Bibliography continues

For Widows Only
Annie Estlund iUniverse, inc 2003

How to Survive the Loss of a Love
Colgrove, Melba, Bloomfield, Harold H., & McWilliams, Peter. Prelude Press. 1991

Seven Choices: Taking the steps to new life after losing someone you love.,
Elizabeth Harper Neeld. Centerpoint Press. 1997

Searching for a Mustard Seed: One Young Widow's Unconventional Story.
Sagan, Miriam. Quality Words in Print. 2003

Widow to Widow: Thoughtful practical ideas for rebuilding your life Ginsburg,
Genevieve. Fisher Books. 1997

Widows wear Stilettos Carole Brody Fleet,
Syd Harriet, New Horizon Press. 2009

Parent loss

Healing the Adult Child's Grieving Heart: 100 Practical Ideas after Your Parent Dies
Wolfelt, Alan D. Companion Press. 2002

Motherless Daughters: The legacy of loss.
Hope Edelman, Dell Publishing. 1994.

Parentless Parents: How the loss of our Mothers and Fathers Impacts the way we
raise our children Gilbert, Allison Hyperion Books. 2011

The Orphaned Adult: Understanding and Coping with Grief and Change After the
Death of Our Parents. Levy, Alexander. Perseus Publishing. 1999

The Orphaned Adult: Confronting the Death of a Parent
Angel, Marc D. Jason Aronson Inc. 1997

When Parents Die: A Guide for Adults
Myers, Edward. Penguin Books. 1986

Child loss

After the Death of a Child: living with loss through the years
Finkbeiner, Ann John Hopkins Press. 1996

Against the Dying of the Light: A Father's Journey through Loss
Fein, Leonard. Jewish Lights Publishing. 2001

Beyond Tears: Living after losing a child
Mitchell and Carol Barkin et al., St. Martin Press. 2009

Healing a Parent's Grieving Heart: 100 Practical ideas After your child
dies Wolfelt, Alan D. Companion Press. 2002

Snapshots: In Memory of Ben
Busch, Alan D. Water Forest Press. 2007

Walking Through the Valley of the Shadow: When a Jewish Child Dies
Schrag, Morton A. Mount Sinai. 2003

When the Bough breaks: Forever After the Death of a son or daughter
Judith Bernstein Andrew MCneel Universal Company. 1998

Prayers and Readings Mourners Kaddish

Transliteration

Yitgadal v'yitkadash sh'mei raba b'alma di-v'ra

chirutei, v'yamlich malchutei b'chayechon

uvyomeichon uvchayei d'chol beit yisrael, ba'agala

uvizman kariv, v'im'ru: "amen."

Y'hei sh'mei raba m'varach l'alam ul'almei almay.

Yitbarach v'yishtabach, v'yitpa'ar v'yitromam

v'yitnaseh, v'yithadar v'yit'aleh v'yit'halal sh'mei

v'al-kol-yisrael, v'im'ru: "amen."

Oseh shalom bimromav, hu ya'aseh shalom aleinu

v'al kol-yisrael, v'imru: "amen."

Translation

Glorified and sanctified be God's great name throughout the world which He has created according to His will.

May He establish His kingdom in your lifetime and during your days, and within the life of the entire House of Israel, speedily and soon; and say, Amen.

May His great name be blessed forever and to all eternity.

Blessed and praised, glorified and exalted, extolled and honored, adored and lauded be the name of the Holy One, blessed be He, beyond all the blessings and hymns, praises and consolations that are ever spoken in the world; and say, Amen.

May there be abundant peace from heaven, and life, for us and for all Israel; and say, Amen.

He who creates peace in His celestial heights, may He create peace for us and for all Israel; and say, Amen.

Concluding Shiva Optional Mediations

We rise up now to face life's tasks once more. There will always be moments of loneliness, for a loved one has passed from our midst. Teach us to always be thankful for the life of our dear companion and for the opportunity of sharing so many joyous moments with him/her. May we always honor _____ by rising above despair and finding consolation in serving our people. Amen.

God of spirit and flesh, we have turned to You for comfort in these days of grief. When the cup of sorrow passed into our hands, Your presence consoled us. Now we rise up to face the tasks of life once more. There will be moments of woe and hours of loneliness, for a loved one has passed from our sight. In our times of weakness may her/his memory strengthen our life of our dear companion and friend, and which now is revealed to us in all its beauty. Be our support when our own strength fails us.

For the love that death cannot sever; for the friendship we shared along life's' path; for those gifts of heart and mind which have now become a precious heritage; for all these and more, we are grateful. Now help us, God, not to dwell on sorrow and pain but to honor our beloved by the quality of our lives. Amen.

For the love that death cannot sever; for the friendship we shared along life's' path; for those gifts of heart and mind which have now become a precious heritage; for all these and more, we are grateful. Now help us, God, not to dwell on sorrow and pain but to honor our beloved by the quality of our lives. Amen.

When Visiting a Cemetery

You are not required to recite anything when visiting a cemetery. Should you want to do so, however, the following psalms are appropriate.

I lovingly recall _____; may he/she rest in peace. I thank God for the gift of his/her life, for the pleasant memories which are left behind. May the goodness and love with which he/she touched my life continue to influence my life as I share these qualities of kindness with others. May his/her soul be bound up in the bond of life and endure as a source of blessing to all who knew and loved him/her. Amen

North Suburban Synagogue Beth El

1175 Sheridan Rd, Highland Park, IL 60035
847.432.8900

nssbethel.org

[Beth El Minyan Times and Locations](#)

A minyan is held morning and evening each day.
All Jewish Festivals, major and minor,
are celebrated in a way that encourages
understanding and participation.

[Daily Minyan](#)

Mornings:

Monday through Friday 7:15am

Sunday 8:45am

Rosh Hodesh 7:00am

Please check the Synagogue Calendar for
monthly Rosh Hodesh dates

Evenings:

Monday through Thursday 7:30pm

Sunday 7:30pm

Special Service Times:

National Holiday Mornings 8:45am

New Year's Day; Memorial Day; July 4th; Labor Day,

Thanksgiving, December 25

[Shabbot Services](#)

Friday Evening Kabbalat Shabbat 6:15pm

Shacharit Service (Shabbat Morning) 8:50am