

לכבוד ולנחם

*To Honor and Comfort:
The Temple's Guide to Jewish Funerals
and Mourning Customs*



*The Temple
Congregation Ohabai Shalom
Nashville, Tennessee*

*The Temple's Guide to Jewish Funerals
and Mourning Customs*



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To Honor and Comfort



A Message From Your Rabbis:

In a beautiful and inspiring prayer by Rabbi Alvin Fine, we are reminded:

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

Each of us must inevitably face the finite nature of life and the reality of death, either through the loss of a loved one or by accepting our own mortality. Confronting this difficult truth often makes us wary, and if we fail to plan ahead and avoid making essential decisions, death catches us unprepared, confused and uncertain about what to do. This can make the process of mourning even more painful and burdensome. It is far better, healthier and kinder to our loved ones to face the inevitable with fortitude and convey our wishes to those who will survive us.

The Jewish traditions associated with death and mourning not only speak to the preciousness of life, but are intended to help us in a loving way when we are feeling weak, afraid, bereft, and vulnerable. Our sages regarded life and each individual as endowed with unique holiness. Judaism emphasizes dignity, respect and kindness throughout each stage of the dying and mourning process. These time-tested observances help to calm us and heal us, enabling us to make the necessary adjustments to separation and loss.

It is through the traditions of our faith and the presence of our community that we gain solace and comfort. This guide has been prepared by the Temple's clergy and members of The Temple Cemetery Committee to help our congregational family and their loved ones understand Jewish practices with respect to death, funerals and mourning. This guide is further intended to provide comfort and assistance to members in their time of need.

Within these pages are the practices and beliefs from our sacred tradition. It is a modern guide that draws upon the centuries of Jewish values, practices and insights. Reform Judaism, with its special sensitivity to individual needs and preferences, empowers us to fashion a response to death that is personally meaningful as well as Jewishly authentic. In recent years many liberal Jews have reclaimed some more traditional funeral practices. Reform Judaism allows us the freedom to remember and mourn our loved ones in a manner that brings honor to the departed and comfort to the bereaved. There is no single correct way. The decisions are yours.

It is our hope that you will read and share this guide with your loved ones in advance of death, when the mind is clear and the heart is not heavy. With discussion, many of a family's concerns can be resolved, and issues faced. There are a number of resources, prayers and meditations near the end of the guide to provide comfort to the mourners and honor to the departed. Place this guide with other important documents, where you will have ready access to it in time of need.

Please know that your rabbis and cantor are ready to assist you with any questions and concerns, and provide you counsel and comfort as your family makes necessary arrangements.

L'ishalom u'veracha - in peace and blessing,



Rabbi Mark Schifftan

Rabbi Shana Goldstein

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A GUIDE FOR THE LIVING

A Living Will

A Living Will gives directives as to what type of medical treatment would be acceptable if you or a loved one becomes terminally ill. Along with it one may complete a Durable Power of Attorney for Health Care, which gives a designated person the authority to make medical decisions if one should become unable to do so oneself. These legal documents help a family deal with end of life issues in a sacred and thoughtful way. Having these forms completed and accessible may save a family from the grief and pain of having to make these decisions at such difficult times. Samples of Living Wills are found on page 46.



An Ethical Will

Along with legal documents outlining one's burial preferences and medical directives, our tradition also encourages the writing of an Ethical Will. An Ethical Will is a written letter or document, containing one's intellectual and spiritual legacy for future generations, sharing with them moments from our own lives and our hopes for theirs. The items bequeathed in Ethical Wills have eternal value: ethics, principals, hopes and dreams for those we love. They are often written as letters, with humor, honesty and sincerity. They may be shared with loved ones either before or after death, and may be reread at sacred times, emphasizing the importance of faith and community.

The custom is based on the patriarch Jacob, who bequeathed the future to his children, and on Moses, who left an Ethical Will to the people of Israel. Today, many parents begin their Ethical Wills at the birth or B'nai Mitzvah of their children, but it is never too late to start. Examples of Ethical Wills may be found on pages 36 - 41.

Organ Donation

Organ donation is another decision which may be considered by the living. The Reform Movement has been a strong advocate of organ donation since 1968. The body of the Reform Jewish Responsa teaches that in order to heal or to save lives, organ donation is permitted keeping with the principles of Jewish tradition and is an act of holiness. While traditional Judaism may oppose organ donation as “desecration,” Reform Judaism maintains that medical technology has given us the means to dignify, sanctify, and sustain lives in ways that were impossible just a few years ago. Reform Judaism encourages us to bring to that technology a response of holiness, purpose, and life. Jewish tradition teaches that we are partners with God in continuing and sustaining the daily miracles of creation. Organ and tissue donation are an extension of this partnership. Through donation, we have the unique and holy opportunity to give the gift of life and wellness from one of God’s creations to another.

Even if indicated on a Driver’s License, the legal and final decision for organ donation is made by the donor’s next of kin. Due to the critical time factor for the meaningful use of organs, directives stated in a Last Will and Testament may not be an effective means of communicating this wish. *It is of vital importance that you inform your family members, physician, attorney, and/or rabbi of your decision to be an organ donor.* A sample form may be found on page 45.

“Whoever saves one life, it is as if he
saved the entire world.”

♣Mishnah

Burial at The Temple Cemetery

According to tradition, burial takes place in a consecrated Jewish cemetery or mausoleum. The Jewish custom of purchasing a plot for burial stems from Biblical times, as our patriarch Abraham bought a grave for his wife, Sarah. By burying our loved ones, we honor them, give them dignity, and accompany them as far as we can go in this world.

The Temple Cemetery is located at the intersection of 15th Avenue North and Clay Street. More information about The Temple Cemetery may be found beginning on page 56, and a map is on the inside back cover of this booklet.



Purchasing Interment Rights

While The Temple owns the land, the rights to be buried in a designated lot at The Temple Cemetery are offered for purchase. It is recommended that these arrangements be made in advance to avoid additional stress at the time of death. Also, acquiring these lots will assure that members of the same family will, in due course, be buried together in a place of their choosing. To purchase burial rights you may contact The Temple. Further guidelines about lot purchases, and burial rules and regulations may be in The Temple Cemetery's Rules and Regulations booklet available at The Temple.

There is no restriction on the funeral home you choose to assist you in the arrangements; local funeral homes are available to assist you in making local and out-of-state burial arrangements.

AT THE TIME OF DEATH

Notification of Death

When a death occurs at a hospital or hospice, the staff should assist you in contacting the funeral home. If the death occurs at home, a family member or friend may take the initiative and make the contact.

It is considered a mitzvah to notify all members of the family at the time of death, even when there is estrangement. The mourning period, when the family is brought together, may offer a time for reconciliation to occur.

After family members have been notified, call The Temple at 615-352-7620 to contact a rabbi. If it is after hours, the funeral home will contact the rabbi. Please do not set a date and time for the funeral without confirming it with the rabbi. Funeral services are not held on Shabbat or on any major Jewish holidays, nor are they held in the evening.

MAKING FUNERAL ARRANGEMENTS

The funeral home can make the necessary arrangements in connection with the burial. The funeral home will bring the departed to its facility where the body will be prepared for burial. It is, however, up to you to express preferences in regard to carrying out particular Jewish traditions, such as those mentioned later in this section, and on the checklist provided on page 42.

The funeral home may also assist you in placing an obituary in the newspaper, in providing transportation to the funeral, and with selection of a casket, if not previously purchased.

There is a variety of options concerning caskets for burial. Traditionally, a wooden casket with no nails, or one as plain and unadorned as possible, is most in keeping with Jewish customs for burial. This emphasizes the common fate of all life and facilitates the passage, "from dust to dust."

During the initial period of mourning, the rabbi will meet with you to plan the funeral service and the interment ceremony. The rabbi will work closely with you in planning a service that will be meaningful for the mourners along with following any written burial preferences.

Jewish Traditions Regarding Preparation of the Dead

One of the oldest traditions regarding the preparation of the dead for burial is called *tohorat hamet*, the purification of the body of the deceased. Traditional preparation includes dressing the deceased in a simple shroud (a white, pocketless garment) and a *tallit*, a traditional Jewish prayer shawl. Reform Judaism, however, allows the deceased to be buried in ordinary clothing.

Another tradition involves *shomrim*, or watchmen. In practicing this tradition, at least one person is present with the deceased at all times, reciting Psalms, so that the body of the departed is never alone until the funeral service takes place. Though this is not a present Temple tradition, there is a *Chevrach Kadisha*, a Jewish burial society, in the community to assist if the family so chooses.

As Jews, we believe that human beings are created in the divine image and that any unnatural alteration of the body is viewed as disrespectful. There are, however, certain situations where our Reform movement allows its members greater flexibility. This is especially true, as previously mentioned, in the case of organ donation, but also in cases of autopsy, cremation and embalming.

Autopsies and Embalming

Judaism teaches that humans were created in the image of God, and thus treating the body in a respectful manner is of

utmost importance. Reform Judaism permits autopsies when they are performed for the purpose of increasing medical knowledge, for help in solving a crime, and when doing so is not in conflict with prior instructions left by the deceased.

Embalming and cosmetic treatments have always been seen as invasive practices and are contrary to Jewish tradition of allowing the body to return to the earth as the spirit returns to God. There are no state rules or regulations requiring a body to be embalmed. A funeral home familiar with Jewish burials should not encourage such a procedure.

Cremation

Traditionally, Jews avoided cremation as it violated and desecrated the human body. There is, however, evidence that alternatives to burial have been chosen by Jews since ancient times. Though not explicitly condoned, Reform Jewish practice accepts cremation and entombment in mausoleums as alternatives to burial. The interment of the ashes is encouraged, so that the family might have some place to mourn, honor and visit the departed. The Temple rabbis are available to discuss these traditions with you further.

FUNERAL TRADITIONS

The Funeral

Funeral services may take place at The Temple, a chapel of a funeral home, or graveside. Family preference, space availability, and the number of people expected to attend the funeral service should be considered for this decision. The time of year and the consideration for elderly mourners should also be taken into account. If the service is at The Temple or chapel, it is followed by a brief interment ceremony at the cemetery. Alternatively, a graveside ceremony combines both elements of the ceremony. Again, consultation with the rabbi can help with this decision. It

is also a Reform Jewish custom to keep the casket closed during the service.

Although eulogies were not traditionally permitted during certain holidays, many Jews feel that one should not be denied the eulogy one deserves. The funeral service and, in particular, the eulogy are intended to honor the departed and to allow the family to cry, grieve, and mourn.

When the rabbi meets with the family, he or she may ask the family to help create the eulogy to be delivered at the funeral. Speaking honestly and openly about the deceased and your relationship helps create a picture of the departed to be shared with the mourners. This procedure also offers the family an opportunity to begin the grieving process. Remembering both good times and difficult times reminds us that both are parts of life, but it is also important to let the rabbi know if there is anything that should not be mentioned at the funeral. Judaism does not allow false praise or speaking ill of the dead. The rabbi and/or the cantor will lead the service, though some families choose to speak as well. Family members who choose to speak should be aware of how difficult it may be to do so at such a time, and should prepare their thoughts in writing.

The Jewish funeral service consists of the reading or chanting of Psalms, a eulogy from the rabbi, and perhaps other shared memories from friends or family. Passages of the Torah may be read and prayers in English may be offered. The memorial prayer, *El Maleh Rachamim*, found on page 32 is said toward the end of the service.

The funeral will conclude at the graveside with additional readings from Psalms, memorial prayers and the recitation of *Kaddish*, found on page 34. Traditionally, only the immediate family members recite the *Kaddish*, but it is Reform Jewish practice for the community to join the family in the *Kaddish* recitation.

Pallbearers

The bearing of the casket is considered to be a great *mitzvah*, and should be performed by family members and close friends. If there are non-Jewish friends who were close to the deceased, they may be given this honor as well. Both men and women may participate.

Keriah

One of the most striking traditional Jewish expressions of grief is *keriah*, the tearing of a garment by a mourner right before the funeral service. The roots of this tradition come from the patriarch Jacob, who rent his clothing upon believing that his precious son Joseph was dead. The act of *keriah*, rending, is a physical sign of emotional grief made sacred by Jewish tradition. In recent years, many liberal Jews have reclaimed this funeral tradition. *Keriah* can be done by tearing the mourner's clothing or by cutting a ribbon attached to the clothing. The custom dictates that children who mourn a parent wear the ribbon on the left side, above their heart; siblings, spouses, and parents may wear the ribbon on the right side. *Keriah* ribbons may be worn for thirty days if desired. This custom, also described in the Book of Job, serves as a signal to others that we are in mourning. A short Hebrew prayer, led by the rabbi, accompanies this ceremony just prior to the funeral.

Placing Earth on Grave

It is a *mitzvah* and a sign of great respect for our beloved to participate in their funeral. One custom in particular reflects that respect, if the family chooses to include this practice. At the conclusion of the service at the cemetery, each person, if he or she chooses, may place earth upon the grave. Traditionally, three hands full of earth, or three shovels full, are placed on the casket after it is lowered. Another custom suggests that we use the backside of the shovel, and place

the shovel down between each mourner's turn, so as not to appear too eager or willing to bury our loved one.

This is a *mitzvah* that is utterly selfless, meaning, it is one that can never be repaid, and it is the last physical act we can perform for a loved one. Psychologically, this act may even help start the mourner on the way to acceptance and reconciliation. All mourners and those in attendance may participate after the family has performed this *mitzvah*. Another custom includes mourners filing out while those present make two columns, allowing the mourners to pass between them. This emphasizes the support of the community. Though not required, some Reform Jews choose to engage in these *mitzvot*.

Funeral Attendance

Death is an inevitable part of life. All generations are aware that loved ones die, so withholding the information of a loved one's death may cause feelings of isolation. Often there are concerns whether some individuals such as the elderly or children should attend a funeral. The decision on attendance must be given much consideration, as the funeral is a very important part of the mourning process.

Openness in talking about death helps others to accept this ultimate reality. Telling another of the death of a loved one is difficult. Often the tone of your voice will communicate feelings more completely than words can. A funeral is an opportunity for people to express their love and to say goodbye to a significant person in their lives. The clergy at The Temple may assist you in how to inform elderly relatives, children and estranged family.



Out of Town Funeral

If a loved one dies and is buried out of town, please let The Temple office know. The rabbis are here to support and comfort you. The clergy may help you arrange a *shiva minyan*, (a prayer service and visitation in your home) when you return should you wish to have such a ceremony.

MOURNING OBSERVANCES

Shiva

Sheloshim is the thirty-day mourning period, including the seven days of *shiva*, following burial. In Jewish tradition, *shiva*, the first seven days of mourning, are the most restrictive. Tradition also has been to cover mirrors during the *shiva* period as well as to remain unshaven, wear slippers, and sit on a stool while accepting condolence calls. Mourners also refrain from entertainment during these first seven days. Reform Judaism does not deem these practices necessary, though some people take comfort in the traditional mourning customs.

After that period, although life is returning to a normal routine, *sheloshim*, the completion of those first 30 days, is still a time when it is customary to refrain from attending social gatherings and events. Traditionally, one does not visit the cemetery during this period, though some mourners find that such a visit brings them comfort and strength. The *keriah* ribbons may be worn as long as desired during this period as a sign to other people that you are in mourning.

Many Reform Jews have a *minyan* (prayer service) in their homes for up to three days, and some of the other customs are being adopted by liberal Jews as well. Reform Judaism allows us the freedom to remember and mourn our loved ones in the manner of comfort to ourselves. At The Temple, the name of

the deceased will be read at Shabbat services prior to *Kaddish* on the Friday night and Saturday morning following the funeral.

The Shiva House

Many mourners have guests come to their home or another location after the funeral service, up to the completion of the seven days of *shiva*. Oftentimes there is a prayer service (*minyan*) and friends provide a light meal for the family. Another tradition for the *shiva* house is the placement of a pitcher with water outside the door, so those returning from the cemetery may symbolically wash their hands before entering the home. Reform Judaism does not require this practice; however, some Jews may feel uncomfortable entering a *shiva* house without such an opportunity. The Temple Cemetery also has outdoor water faucets which may be used by anyone visiting the cemetery.

Shiva Candle

It is customary to light a seven-day candle - a *shiva* candle - upon returning from the cemetery. The candle may be lit by one of the mourners and placed in a conspicuous location. It symbolizes the light the deceased brought to the family. There is no blessing for kindling this light, though some of the meditations found in this book may be helpful. The custom of lighting a candle of memorial is carried through *Yahrzeit* and *Yizkor*, as will be mentioned. These candles may be available from the rabbis or the funeral home.

Reciting Kaddish

Since the 13th century, the *Kaddish* has been recited by mourners at Jewish worship services. This Aramaic prayer for mourners contains no mention of death; rather it praises God, affirms God's holiness, and anticipates the establishment of peace on earth. This prayer is a reminder

that we have God in our presence, thus we are not alone during this sad time in our lives.

Traditionally, when a parent dies, the *Kaddish* is said daily for a full year. *Kaddish* may be recited for a month for other close relatives such as children, siblings, and spouses, although many choose to extend the recitation of *Kaddish* for a longer time. *Kaddish* is also said each year at your loved one's *Yahrzeit* (anniversary of passing) and at *Yizkor* (memorial) services throughout the year. In traditional communities, only the mourners rise at services and recite the *Kaddish*; in Reform communities, the congregation stands as one, to show solidarity with our community and to recite the words for those who have no one to say *Kaddish* over them. The words of the *Kaddish* can be found on page 34.

Tzedakah

Donations of *Tzedakah* (justice, or charity) after a death have been made since ancient times. Memorial gifts may be made to a cause important to the deceased, to a worthy cause, including the various funds at The Temple. You may contact The Temple or review The Temple website for a complete list of funds to which one may donate. In addition to these funds, donations may be made to The Temple's Perpetual Care Fund for the maintenance of The Temple Cemetery. The custom of making a contribution also applies for the *yahrzeit*, the anniversary of passing.

“May the Holy One of Blessing comfort you
among the other mourners of Zion and Jerusalem.”

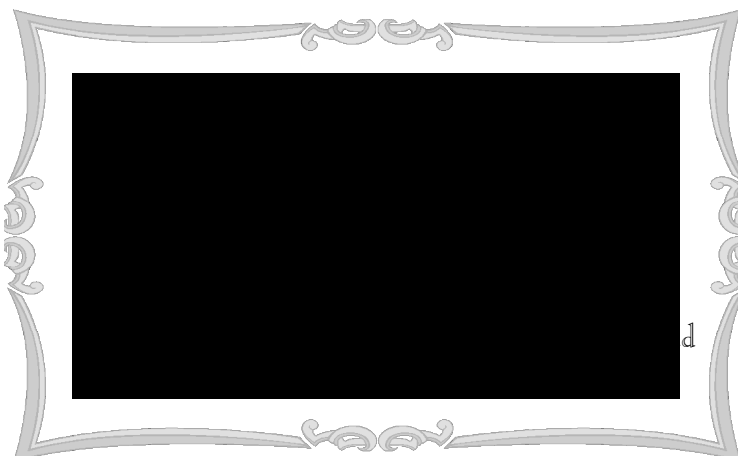
♪Traditional words of comfort

Condolence Calls

It is appropriate for friends and members of the congregation to visit the home of the bereaved following the burial during the *shiva* period. It is also a kindness to visit or call in the weeks and months after *shiva* when the press of family and friends has begun to give way to loneliness and the full impact of the loss is felt. People are often not sure how to conduct themselves during such a visit. Here are some suggestions:

- **You may not be certain what to say.** Jewish tradition encourages visitors to remain silent and wait until the mourner speaks first. There are no words to take away grief. Your presence and acceptance is often more important than advice. Be willing to simply sit in silence, perhaps holding the mourner's hand, sharing a smile, communicating without words your care and concern.
- **Allow mourners the opportunity to talk** about and express their feelings of loss and the pain of separation from a loved one. Try not to change the subject or divert them from painful, angry or guilty thoughts. If they wish to cry, allow them to do so without discouragement. Tears are not a sign of weakness; they are a healthy and appropriate outlet for grief.
- **Listen.** Ask questions that will allow the mourners to talk with you about their grief and their memories of the deceased. *Shiva* is an ideal time for reminiscing and reflecting on the life of the person who has died. Share your own stories and recollections. Memories are a precious gift to mourners.
- **Share your feelings.** The paradox of grief is that the very person who would provide comfort in a time of emotional distress is the one who has died. The person who would hug, hold and console the mourner is no longer available to do so. If you have a close relationship with the bereaved, do not hesitate to hold, hug or comfort them as you would want them to do were the situation reversed.

- **Show your acceptance.** Grief often makes people feel unsettled; it makes them say and do things that are unusual for them. If you can accept them without passing judgment, you will communicate your unconditional care.
- **Offer help.** Grief can make daily living a burden. During and following *shiva*, you can assist by providing meals, organizing a *minyan*, car pooling, shopping, running errands or helping the mourner obtain legal advice. Help them, but allow them to remain in charge of their own lives.
- **Be patient.** Grief is a process of adapting to change rather than “recovering.” Be patient in allowing people to grieve and return to life after *shiva* . It often takes significant time for a mourner to feel like himself or herself again. It can be difficult to be in the company of a person in acute emotional pain. Your patience and compassion will make a difference in their healing process.



AFTER SHIVA

Marking the Grave

We are taught in the Torah that our patriarch Jacob set up a pillar at the grave of his wife Rachel. We too honor our loved ones by this very act. The place of burial is marked for ritual reasons, as well as to honor the memory of the deceased and to enable the family to find the grave when visiting. A stone or marker may be placed as soon after *sheloshim* as the family wishes, though it is usually established about one year after the death of the loved one.

Some families include Hebrew acronyms on the tombstones. The rabbis can help you determine the most appropriate wording. Care should be taken in selecting the manufacturer of the stone or marker. It is very important to review the wording and spelling of the inscription before the stone or marker is engraved. Plan to view the area prior to the unveiling ceremony to check on the proper location and placement of the stone or marker.

Before making any decisions, it is essential that the family check with The Temple regarding the type of material, design and placement of the stone or marker to confirm that it meets the rules and regulations of The Temple Cemetery.

Unveiling

A service of dedication, or unveiling, may be held at any point after the stone is set, though traditionally it takes place approximately eleven months after the death. Ceremonies of unveiling or dedication are not necessary, though they are a way to respect the memory of the loved one. The unveiling ceremony is not a second funeral; rather, it is a way to end the formal mourning period. One of the rabbis may assist the family in leading a brief service, or help plan a ceremony to be conducted by a family member. *Kaddish*

may be said by all present at the unveiling. If desired, arrangements for a tent or chairs at the graveside may be made through The Temple.

Yahrzeit

Yahrzeit, the anniversary of death, is a day not for intense mourning, but for remembrance. It may be calculated by either the Hebrew or secular calendars. The Temple recognizes the secular date, though you can follow the Hebrew calendar if that is your custom. *Yahrzeit* begins the evening preceding the date of death, and consists of lighting a 24-hour memorial candle. Families often recite the memorial prayers *El Maleh Rachamim* (page 32) and the *Kaddish* (page 34). Other meditations, such as those found in this guide, may be read as well. Traditionally, one would refrain from social activities throughout this day. The names of loved ones whose *Yahrzeits* occur during the week are read at Shabbat services at Temple. When requested, The Temple will notify you by postcard when your loved one will be remembered during Shabbat services, provided The Temple has a record of the date of passing. If you are observing *Yahrzeit* for someone who was not a Temple member, contact The Temple with the information and the name will be recited. Also, it is a *mitzvah* to make a donation to charity on the occasion of a *Yahrzeit*, to honor their memory and their legacy.

Yizkor

Yizkor, meaning “remembrance,” is recited four times during the Jewish year: Yom Kippur, Sukkot/ Simchat Torah, Passover and Shavuot. The Temple holds special services for *Yizkor*, with service times published in the bulletin. During these services, meditations and Psalms are read communally, and private prayers are considered during silent meditation. Additionally a memorial service, *Kever Avot* (literally, “the graves of our ancestors”) is held at The Temple Cemetery on the Sunday between Rosh Hashanah

and Yom Kippur. Many Jews light a 24-hour memorial candle in their homes on the eve of days when *Yizkor* is recited at the synagogue.

Memorial Plaques

Family members may choose to purchase a memorial plaque for a loved one. The plaque will be permanently placed in the Memorial Alcove located to the left as you enter the synagogue through the glassed-in foyer. A second plaque is placed just outside the sanctuary during the Shabbat that *Yahrzeit* is observed. The name of your loved one, honored in this way, will be read at *Yahrzeit* in perpetuity. For more information, contact The Temple.

ADDITIONAL INFORMATION

Non-Jewish Members of Jewish Families

Reform Judaism permits non-Jewish members of Jewish families to be buried in Jewish cemeteries. The Temple rabbis will assist interfaith families in a manner sensitive to other religious traditions. A Jewish service may be appropriate when the deceased was not Jewish but identified with Jewish tradition and the surviving family members are Jewish. Other customs, rules and regulations about interfaith services and clergy participation may be found in the Cemetery Rules and Regulations Booklet.

Infant Death

According to tradition, if an infant did not reach its 30th day of life, Jewish law holds that there should not be a full formal funeral service. This is the practice for stillborns as well. Usually a brief prayer service is held and no tombstone is used. Reform Judaism, however, recognizes the actual grief that occurs with the death of an infant. Depending on the needs and wishes of the family and in consultation with the rabbi, a formal and full funeral service may be conducted.

Miscarriage

Although a full funeral service is usually not conducted in the case of a miscarriage, appropriate liturgy, reading materials and meditations are available to help families deal with the grief associated with miscarriage. The Temple rabbis are available to consult with you in helping you come to terms with your loss.

Euthanasia

Judaism affirms the sanctity of life and is therefore normally opposed to any measures that facilitate the death of an individual. The issue is clouded, however, for in as much as we are not to hasten death, unnecessarily postponing one's death is also discouraged. Authorities on Jewish law disagree about the removal of life support systems once brain death has occurred, but Reform Judaism supports the decision to remove such life-prolonging devices in order that a loved one might die with dignity. Oftentimes, though not always, Living Wills and advance directives may help avoid these situations altogether.

“It is not our purpose to live forever.

It is only our purpose to live.

It is no added merit that life is long.

It is of merit only that we make life good.”

♣ Rabbi Alvin Fine

The Taking of One's Own Life

Jewish tradition believes that life is good, and that any reasonable human being would come to that same conclusion. Therefore, when a suicide occurs, traditional Judaism points out that the person was under considerable stress and therefore not “in their right mind.” Thus most self-inflicted deaths are not considered suicides within the context of Jewish law.

While strict Jewish law forbids “usual mourning” for suicide (i.e., not having a eulogy, not being buried in a Jewish cemetery, or being buried in a distinct section of the cemetery), Reform Judaism believes that this custom was intended as a deterrent for people considering suicide. Taking into mind the mental anguish of the departed and the liberal interpretation of this Jewish law, an individual may be excused after committing this prohibited act, enabling a full funeral, with a eulogy, to occur. Further, Reform Judaism found the law concerning suicides to be insensitive to the family of mourners. The family of the deceased should feel free to choose any of the traditions or customs of Reform Judaism in planning a funeral, and should not be made to feel shame or humiliation on top of extraordinary loss. Additionally, since part of the reason for our mourning customs is to help the grief stricken, it is especially important that the community support the family as they mourn.

Donating the Body to Science

While Judaism believes that the dignity of the body is very important and that we should treat the body with respect, our faith also recommends that we engage in actions that will help contribute to the saving of lives. Therefore, it is permissible and some deem praiseworthy to donate organs and body parts to science, if such actions will further others' lives. It is important that these wishes be expressed to family members before death occurs. Once the remains are returned to the family, interment can take place with a memorial service.

GRAVE LOCATION RECORD

Name: _____

Cemetery: _____

Location and Route Directions: _____

Section: _____ Lot: _____ Grave No.: _____

Name: _____

Cemetery: _____

Location and Route Directions: _____

Section: _____ Lot: _____ Grave No.: _____

Name: _____

Cemetery: _____

Location and Route Directions: _____

Section: _____ Lot: _____ Grave No.: _____

Name: _____

Cemetery: _____

Location and Route Directions: _____

Section: _____ Lot: _____ Grave No.: _____

Name: _____

Cemetery: _____

Location and Route Directions: _____

Section: _____ Lot: _____ Grave No.: _____

Name: _____

Cemetery: _____

Location and Route Directions: _____

Section: _____ Lot: _____ Grave No.: _____

Yahrzeit Diary

Yahrzeit

Anniversary of the Day of Death

Name: _____
Hebrew Name: _____
Relation: _____
Date of Passing: _____
Hebrew Date: _____

Name: _____
Hebrew Name: _____
Relation: _____
Date of Passing: _____
Hebrew Date: _____

Name: _____
Hebrew Name: _____
Relation: _____
Date of Passing: _____
Hebrew Date: _____

Name: _____
Hebrew Name: _____
Relation: _____
Date of Passing: _____
Hebrew Date: _____

Name: _____
Hebrew Name: _____
Relation: _____
Date of Passing: _____
Hebrew Date: _____

SHIVA MEDITATIONS

Lighting a Shiva Candle

O God, grant us strength as we mourn the loss of _____. We will always have cherished memories of him/her. Bless our family with light and peace. May _____'s memory continue to serve us as a blessing and an inspiration to all who knew and loved him/her.

Concluding Shiva

O God, Healer of shattered hearts, let neither death nor sorrow have dominion over us. May we always remember and cherish all of those good and kind deeds in the life of _____. May his/her memory inspire us to deeds of loving kindness.



O God who heals the brokenhearted, we thank You for Your gift of comfort that You have brought us during these past days of sorrow. We are also thankful for family and friends who have shared our grief and brought us comfort. As we again go forward to resume our life's tasks, we pray that You will help us face our grief without bitterness. Teach us to honor our dear _____ by continuing to serve our people through deeds of charity and loving kindness. And may You, O God, always be our support when our strength fails us.

**YIZKOR & YAHRZEIT
READINGS & MEDITATIONS**

Blessed is the Match

Blessed is the match
Consumed in kindling flame.
Blessed is the flame
That slowly burns in a heart's secret place.
Blessed is the heart that like flickering lights
Knew to flutter and die without shame.
Blessed is the match
Consumed in kindling flame.

-Hannah Senesh

We Love What Death Can Touch

It is a fearful thing to love
What death can touch.
A fearful thing to love,
Hope, dream: to be,
To be and oh, to lose.

A thing for fools, this,
And a holy thing.
A holy thing to love.

For your life has lived in me,
Your laugh once lifted me,
Your word was gift to me.

To remember this
Brings painful joy.

'Tis a human thing, love,
A holy thing,
To love what death has touched.

-Anonymous

Psalm 23

Traditional Version

The Lord is my shepherd; I shall not want. He maketh me to lie down in green pastures: He leadeth me beside the still waters. He restoreth my soul: He guideth me in straight paths for His name's sake. Yea, though I walk through the valley of the shadow of death, I will fear no evil: for Thou art with me; Thy rod and Thy staff they comfort me. Thou preparest a table before me in the presence of mine enemies: Thou hast anointed my head with oil; my cup runneth over. Surely goodness and mercy shall follow me all the days of my life: and I shall dwell in the house of the Lord forever.

Gender Sensitive Version

God is my shepherd, I shall not want. You make me lie down in green pastures, You lead me beside still waters, You restore my soul. You lead me in right paths for the sake of Your name. Even when I walk in the valley of the shadow of death, I shall fear no evil, for You are with me; Your rod and Your staff – they comfort me. You have set a table before me in the presence of my enemies; You have anointed my head with oil; my cup overflows. Surely goodness and mercy shall follow me all the days of my life, and I shall dwell in the house of God forever.



May God remember forever my dear ones...who have gone to their eternal rest. May they find peace Eternal with the One who is life eternal. May the beauty of their lives shine always and may my life always bring honor to their memory.

*As you light the Yizkor candle,
you can choose one of the following readings.*

In Memory of a Father

Memory of you, my dear father, fills my soul at this solemn hour. It revives in me remembrance of the love and care that you bestowed upon me. The thought of you inspires me to a life of virtue. When my time on earth has ended may the record of my life be worthy of you in the sight of God and humankind. May God reward you for the faithfulness and kindness you have shown and may God grant you eternal peace. Amen.

In Memory of a Mother

I remember you at this solemn hour, my dear mother. I remember the days when we were together and your tender love watched over me like a guardian angel. You have gone from me, but the bond that unites our souls can never be severed; your image lives within my heart. May the love and kindness with which you touched my life help me to share those qualities with others. May God lift up the light of Divine countenance upon you and grant you eternal peace. Amen.

In Memory of a Husband, Wife, or Partner

I remember you in this solemn hour, dear companion of my life. I remember the happy days we lived together; I remember your tender affection and sacrifice, while hand in hand we walked the path of life together. I remember when your love and fidelity were my comfort and your counsel and aid were my support. Though death has summoned you from my side, your image still lives within me and continues to be an inspiration to me. May God preserve your soul and grant you peace eternal. Amen.

In Memory of a Child

My beloved child, I remember you at this solemn hour. I remember the days when I watched your body and mind unfold and I fostered beautiful hopes for your future. Although you have been taken from me, in my heart, my loving remembrance of you can never die. May I honor your memory by helping to perpetuate all that was good and worthy in your life. As parents love their children, so may God love you, look with compassion upon you, and grant you eternal peace. Amen.

In Memory of a Brother, Sister, or a Friend

I remember you in this solemn hour, my beloved (brother, sister, friend). I remember the days when we lived together in happy companionship and your loving friendship was my delight and support. Though you have gone from me, your image abides with me. I think of you with gratitude and bless your memory for all the devotion you bestowed upon me. May God bless you, may God preserve your soul and grant you eternal peace. Amen.



“One who stands in darkness can
perceive what is in light;
But one who stands only in light cannot
pierce the surrounding darkness”

♣ Rabbi Rami Shapiro



EL MALEH RACHAMIM –
GOD FULL OF COMPASSION

אל מלא רחמים

אל מלא רחמים, שוכן במרומים, המצא מנוחה
נבונה תחת פנפי השכינה,
עם קדושים וטהורים בזהר הרקיע מזהירים,
את נשמות יקירינו שחלבו
לעולמם. פעל הרחמים יסתירם בסתר פנפיו
לעולמים, ויצרור בצרור
החיים את-נשמתם. יי הוא נחלתם. וינחו בשלום
על משכבם, ונאמר: אמן.

*El maleh rachamim, sho-cheyn bam-ro-meem, ham-tzay
m'nucha n'cho-nah, tachat kan-fay ha'sh'chee-nah, eem
k'dosheem u't'horeem k'zohar ha-ra-kee-ya maz-hee-reem, et
nish-mot ya-kee-ray-nu she-hal-chu l'ola-mam. Ba'al
ha'rachamim yas-tee-ray-hem b'sefer k'nafav l'o-la-meem,
v'yitz-ror bitz-ror ha-chay-eem et nish-ma-tam. Adonai hu
nach-a-latam, va-ya-nuchu b'shalom al mish-ka-vam,
v'nomar: amen.*

Compassionate God, Eternal Spirit of the universe, grant perfect rest under the wings of Your Presence to our loved ones, who have entered eternity and who have been gathered to their people. God of Mercy, let them find refuge in the shadow of Your wings, and let their souls be bound up in the bonds of eternal life. The Eternal God is their inheritance. May they rest in peace. Amen.

A Sacred Pilgrimage

Birth is a beginning
And death a destination
But life is a journey.
A going – a growing
From stage to stage.
From childhood to maturity
And youth to age.
From innocence to awareness
And ignorance to knowing;
From foolishness to discretion
And then perhaps, to wisdom.
From weakness to strength
Or strength to weakness –
And, often back again.
From health to sickness
And back, we pray, to health again.
From offense to forgiveness,
From loneliness to love
From joy to gratitude,
From pain to compassion,
And grief to understanding –
From fear to faith.
From defeat to defeat to defeat –
Until, looking backward or ahead,
We see that victory lies,
Not at some high place along the way,
But in having made the journey,
Stage by stage
A sacred pilgrimage.
Birth is a beginning
And death a destination
But life is a journey,
A sacred pilgrimage –
Made stage by stage –
To life everlasting.

-Rabbi Alvin Fine

KADDISH YATOM – MOURNER'S KADDISH

קדיש יתום
יתגדל ויתקדש שְׁמֵהּ רַבָּה בְּעֵלְמָא דִּי-בְרָא בְרַעוּתָהּ.
וְיִמְלִיךְ מַלְכוּתָהּ בְּחַיִּיכוֹן
וּבְיוֹמֵיכוֹן וּבְחַיֵּי דְכָל-בֵּית יִשְׂרָאֵל, בְּעַנְיָא וּבְזַמַּן
קָרִיב וְאָמְרוּ: אָמֵן.

Yit-ga-dal v'yit-ka-dash sh'mei ra-ba. B'al-ma di-v'ra chi-r'u'tei,
v'yam-lich mal-chu-tei b'cha-yei-chon u-v'yo-mei-chon, u-v'cha-
yei d'chol beit Yis-ra-eil, ba-a-ga-la u-vi-z'man ka-riv, v'im-ru: A-
mein.

יְהֵא שְׁמֵהּ רַבָּא מְבָרַךְ לְעָלְמָא וְלְעָלְמֵי עָלְמַיָּא.

Y'hei sh'mei ra-ba m'va-rach l'a-lam u-l'al-mei al-ma-ya.

וְיִתְבָרַךְ וְיִשְׁתַּבַּח, וְיִתְפָּאֵר וְיִתְרוֹמַם וְיִתְנַשֵּׂא,
וְיִתְעַלֶּה וְיִתְחַלֵּל שְׁמֵהּ דְקוּדְשָׁא,
בְּרִיךְ הוּא.

Yit-ba-rach v'yish-ta-bach, v'yit-pa-ar v'yit-ro-mam v'yit-na-sei,
v'yit ha-dar v'yit-a-leh v'yit ha-lal sh'mei d'kud-sha, b'rich hu,

לְעֵלְא מִן-כָּל-בְּרַכְתָּא וְשִׁירְתָּא, תִּשְׁבַּחְתָּא וְנִחְמְתָא
דְאָמְרוּן בְּעֵלְמָא וְאָמְרוּ: אָמֵן.

L'ei-la min kol bir-cha-ta v'shi-ra-ta, tush-b'cha-ta v'neh-che-
ma-ta da-a-mi-ran b'al-ma, v'im-ru: A-mein.

יְהֵא שְׁלָמָא רַבָּא מִן-שְׁמַיָּא וְחַיִּים, עֲלֵינוּ
וְעַל-כָּל-יִשְׂרָאֵל, וְאָמְרוּ: אָמֵן.

Y'hei sh'la-ma ra-ba min-sh'ma-ya v'cha-yim, a-lei-nu v'al kol
Yis-ra-eil, v'im-ru: A-mein.

עֲשֵׂה שְׁלוֹם בְּמִרוֹמָיו, הוּא יַעֲשֶׂה שְׁלוֹם עֲלֵינוּ
וְעַל-כָּל-יִשְׂרָאֵל, וְאָמְרוּ: אָמֵן.

O-seh sha-lom bi-m'ro-mav, hu ya-a-seh sha-lom a-lei-nu v'al-
kol Yis-ra-eil, v'im-ru: A-mein.

Let the glory of God be extolled, and God's great name be hallowed in the world whose creation God willed. May God rule in our own day, in our own lives, and in the life of all Israel, and let us say: Amen.

Let God's great named be blessed forever and ever.

Beyond all the praises, songs, and adorations that we can utter is the Holy One, the Blessed One, whom yet we glorify, honor and exalt. And let us say: Amen.

For us and for all Israel, may the blessing of peace and the promise of life come true and let us say: Amen.

May the one who causes peace to reign in the high heavens, cause peace to reign among us, all Israel, and all the world, and let us say: Amen.



TOMBSTONE ACRONYMS

פ"נ

Here is buried

ת'נצ'ב'ה

May his (her) soul be bound up in the bond of eternal life

SAMPLE ETHICAL WILL (I)

*The following ethical will has been chosen as a contemporary example of the genre. It is drawn from **Ethical Wills: A Modern Treasury**, edited by Rabbi Jack Riemer and Nathaniel Stampfer.*

Dear Children:

Somewhere among these papers is a will made out by a lawyer. Its purpose is to dispose of any material things which I may possess at the time of my departure from this world to the unknown adventure beyond. I hope its terms will cause no ill will among you. It seemed sensible when I made it. After all, it refers only to material things which we enjoy only temporarily. There must be a purpose in the creation of man. Because I believe that (as I hope you will some day, for without it life becomes meaningless), I hope you will live right.

Live together in harmony! Carry no ill will toward each other. Bethink of the family. Help each other in case of need. Honor and care for your mother. Make her old age happy, as far as is in your power. She deserves these things from you. It was your mother who always reproached me that I was not concerned enough about my children. She always insisted that we give them more. She would never visit a grandchild without a gift. I often felt she was too devoted a mother. Prove she was wise by being worthy of her devotion.

Carry your Jewish heritage with dignity. Though you may discard trivial ritual things, never discard your basic Jewish heritage. You cannot live out your years happily without it....

“Happy is the one whose ancestors transmit merit to him.
Happy is the one who has a noble family tree
on which to hold fast.”

♣ Jerusalem Talmud

SAMPLE ETHICAL WILL (II)

Sam Levenson

A well-known humorist who had his own TV show on CBS, Sam Levenson published this "Ethical Will and Testament to His Grandchildren and to Children Everywhere" in 1976.

I leave you my unpaid debts. They are my greatest assets. Everything I own — I owe:

1. To America I owe a debt for the opportunity it gave me to be free and to be me.
2. To my parents I owe America. They gave it to me, and I leave it to you. Take good care of it.
3. To the biblical tradition I owe the belief that man does not live by bread alone, nor does he live alone at all. This is also the democratic tradition. Preserve it.
4. To the 6 million of my people and to the 30 million other humans who died because of man's inhumanity to man, I owe a vow that it must never happen again.
5. I leave you not everything I never had, but everything I had in my lifetime: a good family, respect for learning, compassion for my fellow man, and some four-letter words for all occasions: words like help, give, care, feel, and love.

Love, my dear grandchildren, is easier to recommend than to define. I can tell you only that like those who came before you, you will surely know when love ain't; you will also know when mercy ain't and brotherhood ain't.

The millennium will come when all the *ain'ts* shall become *ises* and all the *ises* shall be for all, even for those you don't like.

Finally, I leave you the years I should like to have lived so that I might possibly see whether your generation will bring more love and peace to the world than ours did. I not only hope that you will. I pray that you will.

SAMPLE ETHICAL WILL (III)

A Father's Admonition

The Ethical Will of Judah ibn Tibbon, France, about 1160-1180

My son, listen to my precepts, neglect none of my injunctions. Set my admonition before your eyes; thus shall you prosper and prolong your days in pleasantness!

You know, my son, how I swaddled you and brought you up, how I led you in the paths of wisdom and virtue. I fed and clothed you; I spent myself in educating and protecting you. I sacrificed my sleep to make you wise beyond your fellows and to raise you to the highest degree of science and morals. These twelve years I have denied myself the usual pleasures and relaxations of men for your sake, and I still toil for your inheritance. [After the death of his wife the father devoted his time to Samuel, his son.]

I have honored you by providing an extensive library for your use, and have thus relieved you of the necessity to borrow books. Most students must bustle about to seek books, often without finding them. But you, thanks be to God, lend and borrow not. Many books, indeed, you own two or three copies. I have besides made for you books on all sciences, hoping that your hand might find them all as a nest. [The father probably compiled reference books for the use of the son.]

Seeing that your Creator had graced you with a wise and understanding heart, I journeyed to the ends of the earth and fetched for you a teacher in secular sciences. I minded neither the expense nor the danger of the ways. Untold evil might have befallen me and you on those travels, had not the Lord been with us!

But you, my son! did deceive my hopes. You did not choose to employ your abilities, hiding yourself from all your books, not caring to know them or even their titles. Had you seen your own books in the hand of others, you would not have recognized them; had you needed one of them, you would not have known whether it was with you or not, without asking me; you did not even consult the catalogue of your library....

Therefore, my son! Stay not your hand when I have left you, but devote yourself to the study of the Torah and to the science of medicine. But chiefly occupy yourself with the Torah, for you have a wise and understanding heart, and all that is needful on your part is ambition and application. I know that you wilt repent of the past, as many have repented before you of their youthful indolence. . .

Let your countenance shine upon the sons of men; tend their sick and may your advice cure them. Though you take fees from the rich, heal the poor gratuitously; the Lord will requite you. Thereby shall you find favor and good understanding in the sight of God and man. Thus wilt you win the respect of high and low among Jews and non-Jews, and your good name will go forth far and wide. You wilt rejoice with your friends and make your foes envious. For remember what is written in the *Choice of Pearls* [53:617, of Ibn Gabirol]: “How shall one take vengeance on an enemy? By increasing one’s own good qualities.”....

My son! Examine regularly, once a week, your drugs and medicinal herbs, and do not employ an ingredient whose properties are unknown to you. I have often impressed this on you in vain....

My son! I command you to honor your wife to your utmost capacity. She is intelligent and modest, a daughter of a distinguished and educated family. She is a good housewife and mother, and no spendthrift. Her tastes are simple, whether in food or dress. Remember her assiduous tendance of you in your illness, though she had been brought up in elegance and luxury. Remember how she afterwards reared your son without man or woman to help her. Were she a hired nurse, she would have earned your esteem and forbearance; how much the more, since she is the wife of your bosom, the daughter of the great, art you bound to treat her with consideration and respect. To act otherwise is the way of the contemptible. The Arab philosopher [probably Al-Ghazali, 1058-1112] says of women: “None but the honorable honors them, none but the despicable despises them.”....

If you would acquire my love, honor her with all your might; do not exercise too severe an authority over her; our Sages [Gittin 6b] have expressly warned men against this. If you give orders or

reprove, let your words be gentle. Enough is if your displeasure is visible in your look; let it not be vented in actual rage. Let your expenditure be well ordered. It is remarked in the *Choice of Pearls* [1: 3] "Expenditure properly managed makes half an income." And there is an olden proverb: "Go to bed without supper and rise without debt." Defile not the honor of your countenance by borrowing; may the Creator save you from that habit!

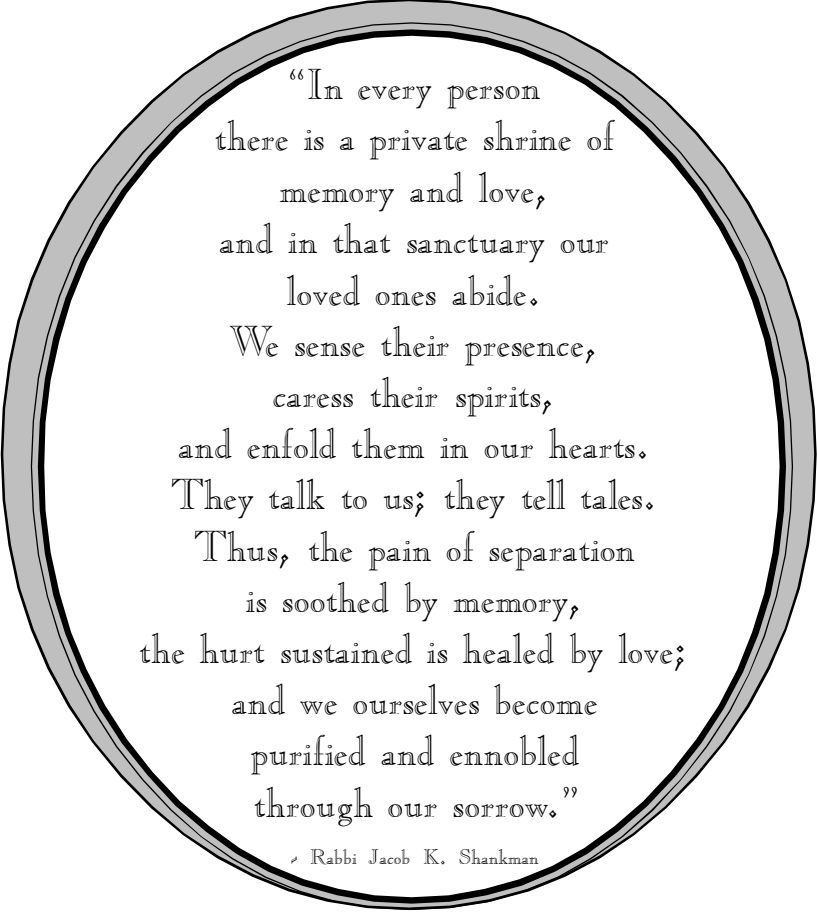
Examine your Hebrew books at every New Moon, the Arabic volumes once in two months, and the bound codices once every quarter. [Arabic and Latin were the languages of science in Spain, Provence, and southern Italy.] Arrange your library in fair order so as to avoid wearying yourself in searching for the book you need. Always know the case and the chest where the book should be. A good plan would be to set in each compartment a written list of the books therein contained. If, then, you art looking for a book, you can see from the list the exact shelf it occupies without disarranging all the books in the search for one. Examine those leaves in the volumes and bundles, and preserve them. These fragments contain very important matters which I collected and copied out. Do not destroy any writing or letter of all that I have left. And cast your eye frequently over the catalogue so as to remember what books are in your library.

Never intermit your regular readings with your teacher; study in the college of your master on certain evenings before sitting down to read with the young. Whatever you have learned from me or from your teachers, impart it again regularly to worthy pupils, so that you may retain it, for by teaching it to others you wilt know it by heart, and their questions will compel you to precision, and remove any doubts from your own mind.

Never refuse to lend books to anyone who has not the means to purchase books for himself, but only act thus to those who can be trusted to return the volumes. [Before the invention of printing each book was written by hand and was therefore expensive.] You know what our sages said in the Talmud, on the text: "Wealth and riches are in his house; and his merit endures for ever." [Ketubot 50a applies this verse, Psalm 112: 3, to one who lends his copies of the Bible.] But, [Proverbs 3:27] "Withhold not good from him to whom it is due," [you owe it to your books to protect them] and take particular care of

your books. Cover the bookcases with rugs of fine quality, and preserve them from damp and mice, and from all manner of injury, for your books are your good treasure. If you lend a volume, make a memorandum before it leaves your house, and when it is returned, draw your pen over the entry. Every Passover and Tabernacles [that is, every six months] call in all books out on loan.

I enjoin on you, my son, to read this, my testament, once daily, at morn or at eve. Apply your heart to the fulfillment of its behests, and to the performance of all therein written. Then wilt you make your ways prosperous, then shall you have good success.



“In every person
there is a private shrine of
memory and love,
and in that sanctuary our
loved ones abide.
We sense their presence,
caress their spirits,
and enfold them in our hearts.
They talk to us; they tell tales.
Thus, the pain of separation
is soothed by memory,
the hurt sustained is healed by love;
and we ourselves become
purified and ennobled
through our sorrow.”

♣ Rabbi Jacob K. Shankman

WHAT MY FAMILY SHOULD KNOW

Dear Loved One,

These are my thoughts regarding my funeral and burial. By stating clearly what I want now, I hope to spare you pain at a difficult time.

1. My Hebrew name is _____.

2. I would like to
 _____ be buried (name of cemetery _____)
 _____ be cremated with remains interred
 _____ be placed in a mausoleum
 _____ donate my body to medical science

3. I would like my funeral or memorial service held
 _____ at The Temple
 _____ at graveside
 _____ at the funeral home
 _____ as specified in my Pre-Arranged Funeral Plan
 on file at _____.

4. Gravesite
 _____ I have purchased interment rights to a lot at
 The Temple Cemetery

 _____ My Family plot is located at

 _____ My Family Mausoleum is located at

 _____ I have not purchased a burial lot, however I
 would like to be buried _____

5. My rabbinic preference is _____

6. I would like the service to be public _____ private _____

7. My specific requests for the service (i.e., bible readings, poems, prayers, hymns or music) include:_____

8. I would like the following Jewish traditional rituals to take place:

- _____ No embalming or viewing
- _____ All wood casket (doweled/glued–no metal)
- _____ Dressed in a shroud by the *Chevrah Kadisha* (burial society); no jewelry
- _____ Wrapped in my *Tallit*
- _____ *Shomer*: A person to remain with the body until the funeral

9. I would like flowers ___ yes ___ no

10. My gravemarker should be

- _____ stone
- _____ flat _____ upright
- _____ decoration _____
- _____ inscription _____

11. I would like

- _____ Memorial gifts to be made to The Temple Specific fund _____
- _____ Memorial gifts to be made to other agencies or foundations, such as _____
- _____ A Memorial Plaque in The Temple Memorial Alcove.

12. Please provide the following details in my obituary which I ask be placed in the following publications:

13. Other important or pertinent information :

14. Other detailed documents may be located:

By: _____

Date _____

ORGAN DONATION
Family Notification Form

Dear Family,

I want you to know about my decision to become an organ, eye and tissue donor. Upon my death, if I am a candidate for donation, I ask that you honor my wishes. It is important to me that others are given the opportunity to live full and productive lives.

I wish to donate the following:

_____ any needed organ and tissue

_____ only the following organs and tissue:

Thank you for honoring my commitment to donate life through organ, eye and tissue donation.

Donor Name: _____

Donor Signature: _____ Date: _____

Witness: _____ Date: _____

Witness: _____ Date: _____

This Sample Instrument Prepared by: Ralph Z. Levy, Jr.

LIVING WILL OF

I, _____, willfully and voluntarily make known my desire that my dying shall not be artificially prolonged under the circumstances set forth below, and do hereby declare:

If at any time I should have a terminal condition and my attending physician has determined that there is no reasonable medical expectation of recovery and which, as a medical probability, will result in my death, regardless of the use or discontinuance of medical treatment implemented for the purpose of sustaining life, or the life process, I direct that medical care be withheld or withdrawn, and that I be permitted to die naturally with only the administration of medications or the performance of any medical procedure deemed necessary to provide me with comfortable care or to alleviate pain.

ARTIFICIALLY PROVIDED NOURISHMENT AND FLUIDS: By checking the appropriate line below I specifically:

_____ authorize the withholding or withdrawal of artificially provided food, water, or other nourishment or fluids.

_____ **DO NOT** authorize the withholding or withdrawal of artificially provided food, water, or other nourishment or fluids.

ORGAN DONOR CERTIFICATION: Notwithstanding my previous declaration relative to the withholding or withdrawal of life-prolonging procedures, if as indicated below I have expressed my desire to donate my organs and/or tissues for transplantation, or any of them as specifically designated herein, I do direct my attending physician, if I have been determined dead according to Tennessee Code Annotated, Section 68-3-501, to maintain me on artificial support systems only for the period of time required to maintain the viability of and to remove such organs and/or tissues. By checking the appropriate line below I specifically:

_____ desire to donate my organs and/or tissues for transplantation.

_____ desire to donate my _____ (insert specific organs and/or tissues for transplantation.)

_____ **DO NOT** desire to donate my organs or tissues for transplantation.

In the absence of my ability to give directions regarding my medical care, it is my intention that this declaration shall be honored by my family and physician as the final expression of my legal right to refuse medical care and accept the consequences of such refusal.

This Living Will is entered into under the Tennessee Right to Natural Death Act, Tennessee Code Annotated, Section 32-11-103 et seq., shall be given effect and interpreted in accord with such statute and the definitions of terms used herein shall be as set forth therein. I understand the full import of this declaration and I am emotionally and mentally competent to make this declaration.

In acknowledgment whereof, I do hereinafter affix my signature on this the _____ day of _____, _____.

[NAME OF CLIENT]
Declarant

We, the subscribing witnesses hereto, are personally acquainted with and subscribe our names hereto at the request of the declarant, an adult, whom we believe to be of sound mind, fully aware of the action taken herein and its possible consequences.

We, the undersigned witnesses, further declare that we are not related to the declarant by blood or marriage; that we are not entitled to any portion of the estate of the declarant upon such persons decease under any will or codicil thereto presently existing or by operation of law then existing; that we are not the attending physician, an employee of the attending physician or a health facility in which the declarant is a patient; and that we are not persons who, at the present time, have a claim against any portion of the estate of the declarant upon the declarant's death.

Witness

Date

Witness

Date

STATE OF TENNESSEE)
) ss
COUNTY OF DAVIDSON)

Subscribed, sworn to and acknowledged before me by
[NAME OF CLIENT], the declarant, and subscribed and sworn to
before me by _____ and _____,
witnesses, this _____ day of _____, _____.

Notary Public

My Commission expires: _____

This Sample Instrument Prepared By: Ralph Z. Levy, Jr.

**DURABLE POWER OF ATTORNEY FOR HEALTH CARE
OF
[NAME OF CLIENT]**

I, [NAME OF CLIENT], of [CITY OF RESIDENCE], [COUNTY OF RESIDENCE] County, Tennessee, being of sound mind but realizing that I may not always be able to make my own health care and medical decisions, desire that if I am no longer able to make my own medical decisions, my <<NAME OF RELATIONSHIP TO PRINCIPAL>>, [NAME OF PRINCIPAL] of [CITY OF RESIDENCE OF PRINCIPAL], [COUNTY OF RESIDENCE OF PRINCIPAL] County, Tennessee, has the authority hereinafter set forth in order to express and implement health care and medical treatment decisions on my behalf.

I therefore appoint [NAME OF PRINCIPAL] my true and lawful attorney for health care decisions (hereinafter my "health care attorney") to act for me and on my behalf in all matters pertaining to any and all health care decisions which are to be made on my behalf. My attorney may resign at any time if [he/she] is unable or unwilling to serve. Such resignation shall be evidenced by a signed, written resignation, attached to this power of attorney, or, in the event of my attorney's incapacity, a written acknowledgment of such from my attorney's personal physician (or, if such person has no personal physician, by any two physicians licensed to practice medicine in the state of my attorney's domicile), or, in the event of death, a copy of my attorney's death certificate. If [he/she] is unwilling or unable to serve (as established by the procedure described above), I appoint my <<RELATIONSHIP OF SECOND PRINCIPAL>>, [NAME OF SECOND PRINCIPAL] as my health care attorney. If [he/she] is unwilling or unable to serve (as established by the procedure described above), I appoint my <<RELATIONSHIP OF THIRD PRINCIPAL>>, [NAME OF THIRD PRINCIPAL] as my health care attorney.

It is my intention by this instrument to create a Durable Power of Attorney for Health Care as authorized by Tennessee Code Annotated Title 34, Chapter 6, Part 2 and this instrument shall be given effect and interpreted in accord with such part. This Durable Power of Attorney for Health Care revokes any Durable Power of Attorney for Health Care I may have previously created. If I have executed a "Living Will" as authorized by Tennessee Code Annotated § 32-11-101, et seq., or a comparable statute under the laws of any other jurisdiction, and a conflict arises between my Living Will and a decision by my health care attorney, then the declaration in my Living Will shall be conclusive. It is my intention that my wishes as expressed herein be implemented through the authority granted herein to my health care

attorney regardless of any conflicting views or assertions expressed by any family members, relatives, friends, associates, conservators, guardians or attorney in fact under a financial and property durable power of attorney; unless said person is also my health care attorney as provided in this instrument. My health care attorney shall have full power to make health care decisions on my behalf, before or after my death, to the same extent as I could make such health care decisions if I had the capacity to do so, including but not limited to the authority granted by Subparagraphs (1) through (3) of Tennessee Code Annotated § 34-6-204(b).

In addition to the foregoing authority and without limiting this general power and making no attempt to enumerate all of the powers given to my health care attorney, I specifically give the right to make a decision for me to withhold or withdraw any form of life support; to make decisions for me concerning tube feeding and medication, including authorization to direct the withholding of nourishment or fluids, even if such acts will result in my death by starvation or dehydration; to request and obtain any information, verbal or written, pertaining to my medical and health records to the same extent that I am entitled to, including the right to disclose the contents to others, and to execute any releases or other documents which may be required to obtain such information and records; to authorize or withhold consent to any medical procedure, test or treatment, including surgery and therapy; to exercise my rights to make decisions regarding my medical treatment or health care even though the exercise of said rights may hasten my death or appear contrary to conventional medical opinion; to make all necessary arrangements for me at any hospital, hospice, nursing home, convalescent home or similar establishment and to assure that all my essential needs are provided for at such a facility; to hire and fire medical, social service, and other support personnel responsible for my care; to take any other action necessary to do what I authorize here; including (but not limited to) granting any waiver or release from liability required by any hospital, physician, or other health care provider; signing any documents relating to referrals of treatment or the leaving of a facility against medical advice, and pursuing any legal action in my name, and at the expense of my estate to force compliance with my wishes as determined by my health care attorney, or to seek actual or punitive damages for the failure to comply.

My health care attorney's decisions should be guided by considering (1) the provisions of this instrument, (2) any other reliable evidence of preferences I may have expressed on the subject, before or after the execution of this instrument, (3) my health care attorney's belief as to what I would want done under the circumstances, (4) any information provided to my health care attorney by my treating physicians and other health care providers as to the diagnosis of my medical condition, my prognosis, and the intrusiveness, pain, risks and side effects associated with the treatment. I have full confidence in my health care attorney and no one need inquire into

the basis of any decision made by said health care attorney. My health care attorney and such person's estate, heirs, successors and assigns are hereby released from all liability arising out of any acts or omissions, in good faith, arising out of my health care attorney's authority under this instrument prior to the time when my health care attorney has actual notice of any revocation or termination, as provided below.

This Power of Attorney shall become effective at such time as my regular treating physician (or if that physician is no longer practicing or is unavailable in an emergency situation, any physician licensed to practice medicine in the state where I am then physically present) shall state in writing that I am no longer capable of making my own medical decisions and shall remain in full force and effect until revoked by me by oral or written notice to either my health care attorney or my health care provider. It is my specific intention that this Power of Attorney shall not be affected by subsequent disability or incapacity of the principal as provided by the Uniform Durable Power of Attorney Act, Tennessee Code Annotated §34 6101, et seq., or any comparable statute enacted after the date of this instrument.

Executed this _____ day of _____, _____.

[NAME OF CLIENT], Principal

We, the undersigned, each declare under penalty of perjury under the laws of Tennessee that the person who signed or acknowledged this document is personally known to me to be the principal, that the principal signed or acknowledged this Durable Power of Attorney for Health Care in my presence, that the principal appears to be of sound mind and under no duress, fraud, or undue influence, that I am not the person appointed as attorney-in-fact by this document, and that I am not a health care provider, an employee of a health care provider, the operator of a health care institution nor an employee of an operator of a health care institution. I further declare under penalty of perjury under the laws of Tennessee that I am not related to the principal by blood, marriage, or adoption, and, to the best of my knowledge, I am not entitled to any part of the estate of the principal upon the death of the principal under a will or codicil thereto now existing or by operation of law.

Witness

Date

Witness

Date

STATE OF TENNESSEE)
) ss
COUNTY OF DAVIDSON)

On this ____ day of _____, in the year _____, before me, personally appeared [NAME OF CLIENT], the declarant, and _____ and _____, witnesses, personally known to me (or proved to me on the basis of satisfactory evidence) to be the persons whose names are subscribed to this instrument, and acknowledged that they executed it. I declare under penalty of perjury that the persons whose names are subscribed to this instrument appear to be of sound mind and under no duress, fraud, or undue influence.

Notary Public

My Commission Expires: _____

WARNING TO PERSON EXECUTING THIS DOCUMENT

This is an important legal document. Before executing this document, you should know these important facts.

This document gives the person you designate as your agent (the attorney in fact) the power to make health care decisions for you. Your agent must act consistently with your desires as stated in this document. Except as you otherwise specify in this document, this document gives your agent the power to consent to your doctor not giving treatment or stopping treatment necessary to keep you alive.

Notwithstanding this document, you have the right to make medical and other health care decisions for yourself so long as you can give informed consent with respect to the particular decision. In addition, no treatment may be given to you over your objection, and health care necessary to keep you alive may not be stopped or withheld if you object at the time.

This document gives your agent authority to consent, to refuse to consent, or to withdraw consent to any care, treatment, service, or procedure to maintain, diagnose or treat a physical or mental condition. This power is subject to any limitations that you include in this document. You may state in this document any types of treatment that you do not desire. In addition, a court can take away the power of your agent to make health care decisions for you if your agent (1) authorizes anything that is illegal or (2) acts contrary to your desires as stated in this document.

You have the right to revoke the authority of your agent by notifying your agent or your treating physician, hospital or other health care provider orally or in writing of the revocation.

Your agent has the right to examine your medical records and to consent to their disclosure unless you limit this right in this document.

Unless you otherwise specify in this document, this document gives your agent the power after you die to (1) authorize an autopsy, (2) donate your body or parts thereof for transplant or therapeutic or educational or scientific purposes, and (3) direct the disposition of your remains.

If there is anything in this document that you do not understand, you should ask a lawyer to explain it to you.

"Warning" provided by: _____

"Warning" read and acknowledged:

[NAME OF CLIENT]

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A Guide to Jewish Religious Practice, Isaac Klein
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A Time to Prepare, UAHC, Phila. PA
Reform Jewish Practice, Ktav, New York, 1976, pp. 115-183
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The Jewish Mourner's Book of Why, Alfred J. Kolatch
The Death of Death: Resurrection and Immortality in Jewish Thought, Neil Gillman
Confronting the Loss of a Baby: A Personal and Jewish Perspective, Yamin Levy

Finding Comfort and Insight at Times of Grief

- The Book of Psalms*
Gates of Prayer, CCAR publishers
When Living Hurts, Sol Gordon (teenagers and suicide)
Living with Loss, Healing with Hope, Rabbi Earl A. Grollman
A Treasury of Comfort, Sidney Greenberg
Living When A Loved One has Died, Earl A. Grollman
Jewish Reflections on Death, edited by Jack Reimer
What Happens After I Die? Jewish Views of Life After Death, Rifat Sonsino and Daniel B. Syme
On the Doorposts of Your House, edited by Chaim Stern
Healing of Soul, Healing of Body, edited by Rabbi Simcha Weintraub
In the Midst of Winter: Selections from the Literature of Mourning, Mary Jane Moffat

Especially for Children

- Explaining Death to Children*, Earl A. Grollman
When a Grandparent Dies: A Kid's Own Remembering Workbook for Dealing with Shiva and the Year Beyond, Nechama Liss-Levinson
Bubby, Me and Memories, Barbara Pomerantz
How Do We Tell the Children? Dan Shaefer and Christine Lyons
The Tenth Good Thing About Barney, Judith Viorst

INTERNET RESOURCES

The Temple Website:

<http://www.templenashville.org>

L'dorV'dor Genealogy Project:

<http://templegenerationsproject.org/home>

Jewish Family Service:

<http://www.jfsnashville.org>

Jewish Funeral Customs:

<http://www.ujc.org/page.html?ArticleID=937>

<http://www.jewish-mourning-guide.com/tradition/funeral-burial-mourning-memorial-customs.htm>

A Traditional View of Jewish Burial:

<http://www.shemayisrael.co.il/burial/>

Organ Donation:

<http://www.dcids.org/nashville.htm>

<http://www.transplants.org/OrganTissueDonation.php>

Living Will and Durable Power of Attorney:

<http://www.tba.org/LawBytes/livingwillpoa.html>

<http://www.uslegalforms.com/livingwills/tennessee-living-will-forms.htm>

Ethical Wills:

<http://www.ethicalwill.com>

LOCAL AND NATIONAL BEREAVEMENT/GRIEF RESOURCES

Alive Hospice

http://www.alivehospice.org/services/index.php?page=grief_center

The American Cancer Society

http://www.cancer.org/docroot/MBC/MBC_4x_CopingGrief.asp

Hospice Net

www.hospicenet.org

Griefnet

www.griefnet.org

Parents Without Partners International, Inc.

www.parentswithoutpartners.org

The Compassionate Friends

www.compassionatefriends.org

GLOSSARY OF TERMS

- Gan Eden** - Literally: Garden of Eden; paradise.
- Gehinom** - Literally: Valley of Hinom; place of punishment.
- Kevod HaMet** - Honor due to the dead.
- Taharah** - Ritual purification.
- Tachrichim** - Burial shrouds.
- Chevrah Kadisha** - Group of people entrusted with the *mitzvah* of preparing the body for burial.
- El Maleh Rachamim** - Literally: “God, full of compassion”; memorial prayer.
- Keriah** - Tearing of a garment or a ribbon as an expression of grief.
- Shiva** - Seven-day mourning period beginning with the burial.
- Sheloshim** - Thirty-day mourning period.
- Unveiling** - Dedication of the grave marker.
- Yahrzeit** - Anniversary of the death.
- Kaddish** - Prayer praising God. There are several Kaddish prayers recited during the service, one of which is recited in memory of the departed.
- Yizkor** - Memorial services held on Yom Kippur and on the last day of Pesach, Shavuot, and Sukkot.
- Seudat Havra’ah** - Literally: meal of condolence; prepared by the friends of the mourners.
- Mitzvah** - Commandment; obligatory responses to our Jewish traditions.
- Minyan** - Quorum of ten people traditionally necessary for public prayer.
- Tzedakah** - Literally: justice, righteousness; the Hebrew word we use for charity.

THE HISTORY OF THE TEMPLE CEMETERY

Usually the first official act of a new Jewish community is to purchase land for a cemetery. The Temple Cemetery is the oldest existing site in the Nashville Jewish community, dating back to 1851. The first recorded evidence of any organized Jewish group in Nashville is found on the deed to cemetery property sold for \$377 on July 15, 1851, to the Hebrew Benevolent Burial Association. This group became the nucleus for the first Nashville Jewish congregation, called Congregation Mogen David, which evolved into The Temple, Congregation Ohabai Sholom. This three-acre cemetery plot on Buena Vista Pike on the outskirts of Nashville remains as the western portion of the present nine-acre Jewish cemetery, and contains the earliest burials, dating back to the 1850s.

In 1860 Mogen David purchased adjoining cemetery property. A new congregation, Ohava Emes, bought cemetery property in 1864 from Mogen David and then sold it to another congregation, B'nai Yeshurun, which dissolved when Ohava Emes and Mogen David merged and became Ohavai Sholom in 1868. As was typical in early burial grounds, there were no private lots, and small wooden stakes on the graves identified the deceased by number. Around 1870 a new section of the cemetery was opened, adjoining the old part, with individual family lots. Julius and Max Sax secured convict labor to build the road.

The Hungarian Benevolent Society, forerunner of Congregation Sherith Israel, bought land in 1876, and when this land was sold to the Congregation Adath Israel, the forerunner of West End Synagogue, a privately owned piece of land was excluded. This piece of land was used as a burial ground for the Loveman-Mills and Rich-Martin families for almost a hundred years. Finally in 1971, through an agreement with the family, this plot became part of The Temple Cemetery.

In 1876 Ohavai Sholom completed the Vine Street Temple on Seventh Avenue in Nashville. The Ladies' Working Society of the Vine Street Temple was organized in 1880 to purchase "realty suitable for burial grounds for all classes of the Jewish Denomination" and to manage the cemetery. In 1881, they paid eleven hundred dollars to grade and gravel the driveway in the new section which they had purchased. Then they paid for a chapel, which was completed in 1886, and raised money for a water system for the grounds. The Chapel contained Byzantine design elements similar in nature to the Vine Street Temple. An 1896 receipt shows payment of \$10.00 for a burial shroud made by the Ladies' Sewing Circle, which was organized in 1892. The members of the Ladies' Working Society, which became the Ladies' Auxiliary in 1886, the Vine Street Temple Sisterhood in 1914, and The Temple Sisterhood in 1916, were responsible for the maintenance of the cemetery grounds for years. They replaced the roof on the cemetery chapel in 1900, planted flowers, plants, and shrubs, purchased markers for unmarked graves and replaced broken markers in 1931. The contributions of the Ladies' Working Society and later The Temple Sisterhood are significant to the early growth and development of the cemetery, and the current landscape reflects their dedication.

In 1890, the cemetery was governed by the “President, Vice President, secretary and Warden of the congregation K.K.O.S., and the President, Vice President and Treasurer of the Ladies’ Working Society.” This system continued until 1905, when the Cemetery Committee was established by the Vine Street Temple Board of Directors. The Cemetery Committee remains responsible for the Cemetery to the present time. A Perpetual Care Fund was established for the maintenance of the cemetery. There used to be an annual cemetery tax to subvent costs of running the Cemetery. Then in 1957 the Board of Directors of The Temple established a Cemetery Bequest Fund. This later evolved into the Cemetery Improvement Fund, which in 2005 was changed by The Temple Board of Directors into the Temple Improvement Fund, from which the Cemetery Committee could request funds for capital improvements for the Cemetery. There also is a fund for purchasing new property in the event that the cemetery runs out of space.

In 1907, Mrs. J.G. Lusky, who was concerned about the neglect into which the grounds had fallen, received permission from the Board of Directors to raise funds for the improvement of the cemetery, and to replace the still legible numbered wooden stakes with stone markers. Her inquiries and solicitations reached all over this country and Europe. In 1917, she turned over to the Cemetery Committee the funds she raised through these efforts.

In the oldest part of the cemetery, the graves are arranged in rows, like early nineteenth- century cemeteries. The winding roadways and groomed shrubbery of the present nine acres reflect the influences of the garden movement of the mid-nineteenth century. These Victorian design elements were incorporated into the original 1851 property with the purchase of additional ground in the 1880s. The present character of the cemetery stems from these late nineteenth century improvements. The wide paved roadway forms a basic figure eight. The older gravestones, dating from the 1850s to the 1880s, are very plain. During this time period, probably for superstitious reasons, lots were sold one at a time on an “as needed” basis. Not until the late 1800s were “family plots” sold on a “pre-need” basis. From the 1950s lots had to be purchased in increments of two or above. The motifs of the earliest stones include Hebrew lettering, and such symbols as clasped hands (for friendship or goodbye), a lamb on a child’s gravestone, a rose on a woman’s gravestone, a weeping willow (symbolizing sorrow), stars of David, menorahs, and the two hands of priestly descent. The later monuments are more elaborate, using obelisks, urns, and mausoleums. Traditionally there are no human images in Jewish cemeteries. However, the grave of ten-year-old Felix Salzkotter includes the statue of a young boy, leaning on a sprouting tree. There are symbols of fraternal orders, such as the Masonic square and compass.

The cemetery entrance is on 15th Avenue North and Cass Street through a double wrought-iron gate, each half of which has a Mogen David. The earlier gate on 15th Avenue, flanked by an early nineteenth century stone wall, is no longer used. The tombstones in the oldest section of the cemetery date from 1854 to the 1880s. In the 1870s the trend became to have a large family stone, surrounded by smaller individual stones. The obelisk, in vogue during the Victorian era, is a common marker. Most of the stones are granite or marble, which have weathered well, but the limestone ones have not. There are six

family mausoleums, designed in the form of small classical temples. The funerary art and organization retains the characteristics of a cemetery transitioning from an early urban burial ground to a Victorian-era park setting. The monuments reflect Victorian, Classical Revival, and Art Deco stylistic elements.

Confederate soldiers Louis Nassauer, Solomon and Joseph Frankland, and Union soldiers Adam S. Loventhal and Julius Littmann, are buried in The Temple Cemetery. One stone is for Gen. Marcus Frankle, 1854-1897, but no mention is made on his stone from whom he obtained his rank. In 1964 a monument was erected containing the names of Temple members who died during World War I: Joseph H. Rosenthal, Angelo Silverman, Irvin Small, and Daniel Wasserman; and World War II: William S. Beck, Irving Samuel Cohn, David O. Gross, Leonard O. Hyman, Milton Levitch, Max Mendelsohn, William P. Noa, Jr., Marvin Silver. In 1963 the Chapel was demolished and a caretaker's house was built.

From 1989 to 1991 over 350 tombstones dated prior to 1900 were photographed to preserve the information on their inscriptions. This project was funded by the Jewish Federation and The Temple Cemetery Committee. These photographs, which are housed in the Jewish Federation Archives, are used frequently by families from all over the country researching their family histories. It is estimated that there are three thousand burials in The Temple Cemetery during its use over 150 years.

Adjacent to and across the street from The Temple Cemetery are the cemeteries of the Sherith Israel and West End Synagogues. In the early 1870s, the Hungarian Benevolent Society, the forerunner of Sherith Israel Synagogue, purchased land for their cemetery. In 1876 part of this property was sold to Adath Israel (now West End Synagogue). In 1909 Adath Israel purchased a small piece of property from Ohavai Sholom. This property abuts the present Temple Cemetery, and is cared for by The Temple through an agreement between the congregations, made in 1903. In 1912 more property was purchased by Adath Israel.

In 2004, The Temple Cemetery was listed in the National Register for Historic Places. An historic marker was dedicated inside the fence in 2005. In 2007, a renovation program, partially funded by the Tennessee Historical Commission, was completed. On May 17, 2007, The Temple Cemetery Committee received the Commissioners' Award from the Metro Historical Commission in recognition of these preservation activities. A rededication was held on June 10, 2007. These honors reflect the respect the secular community feels for the historic importance of The Temple Cemetery, whose list of burials reads like a roll call of the history of the Jewish community of Nashville: officers and leaders of every organization, businessmen, and great-great-grandparents of several local Nashville Jewish families. The Temple Cemetery will continue to provide repose for, and document the history of, the Jews of Nashville for generations to come.

-- Compiled by Annette Ratkin

CONTACT NUMBERS

The Temple Office: 615-352-7620

Jewish Family Service: 615-356-4234

Alive Hospice 615- 327-1085

Funeral Homes:

Name :	Contact:	Phone #:
_____	_____	_____
_____	_____	_____
_____	_____	_____
_____	_____	_____

Monument Companies:

Name :	Contact:	Phone #:
_____	_____	_____
_____	_____	_____
_____	_____	_____
_____	_____	_____

Other Important Contacts:

Name :	Contact:	Phone #:
_____	_____	_____
_____	_____	_____
_____	_____	_____
_____	_____	_____

ACKNOWLEDGEMENTS

This guide was a project of The Temple's Cemetery Committee, under the direction of Rabbi Shana Goldstein and the leadership of Ralph Levy, Jr., Marshall Karr and LaQuita Martin. Members of the Committee who worked tirelessly to ensure this guide is reflective of Reform Jewish practice, inclusive to members and accessible to all are:

Ernest Freudenthal
Harris Gilbert
Martha Goldner*
Reta Guttman
Risa Klein Herzog
Norma Neaderthal
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Stephen Small
Elise Steiner
Sy Trachtman

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** Special gratitude to Martha for her conception of this guide and dedication to see this project through.*

Our thanks to the following congregations for generously sharing their guides to Jewish mourning practices with us:

"Reform Jewish Funeral Practices,"
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"Jewish Funeral & Mourning Practices,"
Bet Shalom Congregation, Minnetonka, MN
"Temple Beth Ami Funeral Practices Brochure,"
Temple Beth Ami, Rockville, MD
"Jewish Mourning Customs,"
Congregation of Reform Judaism, Orlando, FL
"A Jewish Guide to Death and Dying,"
Temple Emanu-El, Dallas, Texas