

*As long as we live,
They too shall live,
For they are now a part of us,
As we remember them.
They live in our hearts,
And are an abiding blessing.*

גַּם כִּי אֵלֶיךָ בִּגְוִיָּא צְלָמוֹת
A Guide to Families in Mourning

A project of *Va'ad G'milut Chasadim*

of

**Anshe Emeth Memorial Temple
New Brunswick, New Jersey
Revised 2017/5777**

To The Members of Anshe Emeth Memorial Temple

Death is a part of life. Just as we celebrate the birth of a child, we celebrate the death of a loved one, friend or neighbor. Our commemoration of a death is often filled with pain and a feeling of loss. That is the price each of us pay for the opportunity to love, share, and give of ourselves to others.

Jewish tradition is acutely aware of the mourning process; it therefore provides guidelines and aid to those who have entered the valley of the shadows. Through these guidelines, customs and *mitzvot*, individuals are able to grieve and subsequently, return to the full realm of existence.

This booklet, prepared by the Anshe Emeth *Va'ad G'milut Chasadim* is designed to provide a modern, concise handbook to families at the time of death. It is not an encyclopedia, but rather a guide for families to help them when death comes to their homes. It is a welcome resource for all of us in search of meaning to our existence. Read its pages as a family, share feelings and discuss questions that should be faced during life.

Our thanks to the members of the *Va'ad G'milut Chasadim*. Theirs is a sacred task. May this booklet help them in their work; and help each of us when we are confronted by death.

Rabbi Bennett F. Miller
Rabbi Philip N. Bazeley

INTRODUCTION

The purpose of this booklet is to provide information that will assist congregants at the time of the loss of a loved one.

The booklet will explain the mourning period in its various phases, the customs and practices which are observed in Reform Judaism and more particularly at Anshe Emeth Memorial Temple, and areas in which the Rabbis, *Va'ad G'milut Chasadim*, and the Temple can be of service to the bereaved.

Included is a form which contains personal information as a suggestion for avoiding confusion at the time of death. Information regarding temple burial plots and cemeteries is also provided. In addition, a list of tributes and memorials has been included.

Va'ad G'milut Chasadim

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***The Temple Community:
A Source of Comfort and Aid to a Family in Bereavement***

The synagogue has always served as a vital center for Jewish life and expression. Within the Temple community Jews have always shared their highest moments of joy as well as their deepest times of sorrow. Death is a difficult moment for those who enter the valley of shadows; the Temple can be an important source of comfort, aid and understanding to the bereaved.

The Rabbi

At a time of grief it is natural and appropriate to turn to the synagogue and Rabbi. In case of illness serious enough to anticipate death, the Rabbi should be informed. The Rabbi may offer counsel and support. The Rabbi may also provide direction and understanding to those in the midst of emotional turmoil.

When death occurs, inform and consult the Rabbi immediately. The Rabbi is a major source of aid in areas concerned with burial and the customs with regard to mourning.

The Rabbis of Anshe Emeth Memorial Temple perform funerals for Temple members and immediate members of their families, including parents. The Rabbis are available to conduct *shiva* services in the home; they also officiate at unveiling ceremonies. In matters concerning the Rabbis' participation and aid, all inquiries should be made through direct, personal consultation.

Va'ad G'milut Chasadim

Va'ad G'milut Chasadim (formally called the Caring Community Committee) is an important source of help to families in bereavement. Members of this committee aid in performing non-ritual services connected with death and mourning.

When informed by the Temple of a death, committee members communicate with the bereaved family. This important committee offers assistance in such ways as providing transportation for family and relatives when needed, helping the family in ordering and setting out

refreshments for visitors during the *shiva*, and setting up and serving food for the family upon return from the cemetery.

Members of the committee are also available to attend *shiva* services and if desired, they will help arrange for a minyan and/or conduct services.

Anshe Emeth Memorial Temple

Anshe Emeth is sensitively and acutely aware of the immediate needs of families in times of bereavement. In addition to providing the resources and aid of the Rabbi and *Va'ad G'milut Chasadim*, the Temple offers various other services such as the ability to conduct a service either in the Sanctuary or in the Bruskin Beit Midrash. The Temple also has burial plots that are available for purchase.

Mitzvot and Customs Relating to Death and Mourning

Jewish tradition prescribes positive actions that make living meaningful. Even at times of emotional grief, when a loved one is approaching death or has died, Judaism provides guides and customs which will enable the bereaved to face death, and then, return to the realm of the living.

Within these pages are customs and *mitzvot* relating to death and mourning. *Mitzvot* are to be understood as actions prescribed by Jewish law. Customs are those practices that have developed out of our tradition and have gained acceptance through common usage.

The customs regarding burial and mourning practices are numerous and vary with every community. When there are customs unfamiliar to the family or individual it is appropriate and proper to discuss the observance of such customs with the Rabbi.

The *mitzvot* and customs relating to death and mourning are governed by the following principles:

- Respect for the dead, which accords the honor of a proper burial.
- Equality in death, urging simplicity in funeral procedures and showing deep compassion for mourners.

- A recognition of the reality of death in which the mourner is helped to accept the loss and make a healthy adjustment back to everyday living.
- Moderation in grief.

In Contemplation of Death

When a loved one is near death we often look to our tradition for guidance. In the case of minor surgery or illness, it is a *mitzvah* to visit the seriously ill, to be of service, and to give hope. Immediate members of the family should see to it that the affairs of the critically ill person are in order, and that financial matters have been arranged.

In addition to legal wills, it is a *mitzvah* to prepare an ethical will for one's family. An ethical will is neither a will nor an ethical document, but a lengthy personal letter. An ethical will, *zava'ah*, is a document designed to pass ethical values from one generation to the next. Can you imagine what a precious gift it would have been if the people you were named after left behind a letter or a video in which they had told their not-yet-born namesake something about their lives? What were the values that motivated them? What did they care about? What were they like and what qualities did they have that were so important that your parents saw fit to name you after them. Now imagine hearing about these answers not from your parents' mouths, rather from your namesake. As you prepare an ethical will, think about these questions and ask yourself, "what do I want others to know about how I think about the world, what legacy do I wish to leave, and what do I hope for them in the future?"

One should prepare a living will as well. Information on preparing a living will can be obtained from the Rabbi's office. It is also important to fill out and complete an Advanced Directive or Power of Attorney for Medical Decisions so that the hospital, and family members will be able to carry out a persons wishes in the event that a person becomes incapable of making his or her own decisions. The Rabbi or Pastoral Care Department at the hospital should be consulted for forms and explanations.

Saving a life and healing the sick are also *Mitzvot*. Reform Judaism approves the donation of organs for transplant. Provisions for this should be made so that the person's wishes may be carried out. Temple members should

consult one of the Rabbis for assistance.

While many people don't think about ethical and living wills until death approaches, it is appropriate to put these documents together while in good health and to review them every few years.

When an individual becomes critically ill, the Rabbi should be informed. Through the Rabbis, *Va'ad G'milut Chasadim* can assist the family by providing transportation, meals, and babysitting. In addition, the Rabbi can be of comfort to families and the critically ill. It is advisable to consult with the Rabbi prior to making any further arrangements.

From The Moment of Death Until The Funeral

As death approaches, family members are encouraged to inform the Rabbi so that the Rabbi and family members can assist the dying in the recitation of the traditional confessional prayer known as *Vidui*. This sacred prayer often serves as a source of comfort at the time approaching death.

In Jewish tradition it is a *Mitzvah* to recite the *Vidui* וְיִדְוֶי, a final confessional prayer, when a family member is near to death or has died. Family members then recite the blessing of consolation:

בְּרוּךְ דֵּינָן הָאֱמֶת.

Baruch Dayan Ha-emet.

Blessed is the Source of truth and strength.

This is an affirmation of one's faith even at the moment of grievous loss.

When informed of the death of a family member, the family should contact the Rabbi. The Rabbi will be able to be a source of aid and comfort and will direct the family to the next step in preparing for the funeral.

A Funeral Director should then be consulted. The customary places for funeral services are the Temple, a funeral home, or the gravesite. The custom of the pre-funeral chapel visitation is not in keeping with Jewish tradition and

is strongly discouraged. So too, embalming, is not encouraged. Autopsies may be performed but only when recommended for the purpose of increasing medical knowledge or when required by law.

Burial, cremation, and entombment in mausoleums are all acceptable in Reform Judaism. In the case of cremation, Temple members are encouraged to consult with the Rabbi to discuss all of the parameters of such a decision. The Jewish dead should be interred in Jewish cemeteries or in Jewish sections of community cemeteries or mausoleums (see Appendix B for Temple cemeteries).

Funeral services and burial should not be delayed unnecessarily. In Reform Judaism the principle is to conduct the funeral and burial as soon as possible but without undue haste. The funeral is usually performed within a 24-hour period after death. Funerals and burials are not held on Shabbat or on the first or last day of a Jewish Festival.

When making funeral arrangements, simplicity and dignity should be a family's governing principle. Jewish tradition strongly recommends the use of a simple all wooden casket. The dead may be buried in ordinary clothing or a shroud. Families wishing to observe the practice of *Shomrim* and/or *Taharah* should consult with the Rabbi.

The Temple Sanctuary is available for the funeral service of any member of the congregation. The Bruskin Beit Midrash is also a very sacred space for funerals when less than 60 people will be in attendance. The Rabbis will also officiate at funeral services conducted in funeral chapels or at cemeteries. Arrangements for funeral services are made in consultation with the Rabbis.

הלוייה The Funeral Service

It is a *Mitzvah* to provide a funeral for the dead. Every Jew is entitled to equality in death. The funeral should be short and should serve as a comfort to the bereaved and honor to the dead. At the beginning of the funeral service *K'riah* takes place. This is the tearing of one's garment or the symbolic cutting of a black ribbon, which is symbolic of the sorrow we feel in our hearts and serves as a sign that the process of mourning has begun. The

ribbon is usually worn during the entire *Shiva* period and it is the *minhag* of some to wear it for the entire *sheloshim*. The funeral itself generally consists of psalms or poetry, a eulogy or sermon delivered by the Rabbi, and the *El Maley Rachamim* prayer. When there are special requests, such as Masonic services, or, if the family wishes that another person deliver the eulogy, the Rabbi should be consulted. Funeral arrangements should not be made prior to consulting with the Rabbi.

It is a *Mitzvah* for all who are able to do so to attend a funeral service. Those who can should also accompany the body to the cemetery unless the family has requested privacy for the burial. Children should not be excluded from attendance at family funerals. Children's questions about death, funeral and burial, should be answered honestly and they should be helped in every way to accept the reality of death. The Rabbi can be an important source of help in providing answers to questions and can also help determine the appropriateness of a child's participation at funerals.

קְבוּרָה At The Grave

This service is shorter than that of the funeral. In no way should it be a repeat of the funeral. *Kaddish* is recited by all those present, the family, or the Rabbi.

The family, family representative, or Rabbi should remain at the gravesite until the coffin is covered. Many follow the custom for those present to assist in filling the grave. The use of a burial vault is acceptable but not obligatory except where state law or cemetery regulations require it. Anshe Emeth provides cemetery arrangements for its members and their families. Single or multiple plots are available in cemeteries in the area.

Jewish tradition provides that funeral and mourning customs not be observed for the still-born child or for an infant that does not survive thirty days. Consultation with the Rabbi will be very important to the family.

When an individual has been lost or cannot be recovered or identified, regular funeral services should be conducted, along with the mourning period as established by Jewish tradition.

The Mourning Period

The mourning period begins at the time of death and concludes at the time of a complete return to full existence. The term *Avelut* refers to the entire period. *Aninut* refers to the period between death and burial, during which the mourner is free from all ritual and social obligations except the observance of Shabbat and arrangements for the funeral and burial. *Avelut* allows families to go through the process of grief and return to full existence without grieving excessively.

שבועה *Shiva*

Shiva (lit., “seven”) marks the seven day period immediately following the funeral service and burial. In computing seven days, Jewish tradition follows the principle of deeming a fraction of a day as a complete day. Thus, the day of burial is considered the first day, even if the internment was concluded only a few minutes before nightfall.

Shiva is suspended throughout the Sabbath, though the day is counted as one of the seven days of mourning, because the Sabbath is a day of joy and delight in which not even death may intrude.

If the burial took place before a major holiday (Rosh Hashanah, Yom Kippur, Passover, Shavuot, or Sukkot) and the mourner observed shivah for even a short period before the festival, the remainder of the *shiva* period is canceled by the holiday. However, if the burial takes place during the intermediate days of the festival, the entire *shiva* is observed after the conclusion of the holiday.

There are mixed *minhagim* (customs) when it come to how long one sits *shiva*. More traditional Jews sit *shiva* for all seven days while it has become *minhag* for more liberal Jews to sit *shiva* for just three days. Usually services are conducted in the home each evening during the *shiva* period. *Shiva* services are not conducted at home on the Sabbath.

During the first seven day period the mourners usually restrict themselves to home observance. Reform services are generally conducted each evening in the home during the first three nights. *Shiva* is the most intense period of mourning. It is a *Mitzvah* to visit and comfort mourners during *Shiva*. True comfort is shown by joining the bereaved and offering

comfort, compassion and hope. It is also a *Mitzvah* to spare mourners the necessity of preparing meals. Lavish spreads are inappropriate and it is not necessary to provide refreshments or meals to visitors.

It is customary during *Shiva* to light a seven-day candle on returning from the cemetery as a memorial to the deceased, symbolic of the light that he or she brought to the mourners during life. This candle should be put in a conspicuous place so that it may be seen during *Shiva* services. No special blessings are recited although the family should gather together at the time of lighting the candle. If one wanted to read a text to give context to the ritual, the following may be used:

Grant me/us strength to endure what cannot be escaped,
And courage to continue with no bitterness or despair.
Let me/us find You, God,
In the love of friends and family, in the deep recesses of my/our being,
In hearts that open to me/us, when it seems that love has vanished.
May this candle rekindle in me/us strength and hope.
May this light shine with the certainty of Your Presence, O God,
Here and now, in this home and at this hour, as I/we remember {name}.

בָּרוּךְ אַתָּה, יי, נִטְעַ בְּתוֹכֵנוּ חַיֵּי עוֹלָם.

Baruch atah, Adonai, notei-a b'tocheinu chayei olam.

Blessed is the Eternal One, who has implanted within us eternal life.

שְׁלוֹשִׁים *Sheloshim*

This term marks the period of one month following a death. During that time the name of the deceased is read at Shabbat services for the purpose of the recitation of *Kaddish*. Mourners may attend services on Shabbat evening or on Shabbat morning. Joyful social events and entertainment should be

avoided during this period.

It is a *Mitzvah* to recite *Kaddish* for a full year in the synagogue whenever public worship services are held.

יָאֲרֵזֵיט *Yahrzeit*

The observance of the anniversary of the day of one's death is considered a consecration to the memory of the dead. It is a time to move one's family to perform acts of goodness in honor of the dead. In Reform synagogues *Yahrzeit* is observed by the recitation of *Kaddish* at the regular Shabbat worship service.

It is customary to light a twenty-four hour candle on the eve of the *Yahrzeit* date and to have the name of the deceased referenced during the service. At Anshe Emeth, all those names inscribed in permanent memorials in the Temple are listed in the Sabbath service sheet on the appropriate date. Other names can also be referenced at worship services by notifying the Temple office in advance of the *Yahrzeit* date.

It is customary to perform acts of *Tzedakah* to honor the memory of the deceased at the time of *Yahrzeit*. Often families will choose to make donations for the purchase of books, to provide for scholarship, all in memory of loved ones (a list of appropriate funds can be found in Appendix C in the back of this booklet).

יִזְכוֹר *Yizkor*

According to Jewish tradition, special days of memorial are to be established throughout the year. On these days it is appropriate to attend worship services in the synagogue. *Yizkor* services are held four times throughout the year: on Yom Kippur afternoon, Sukkot, Passover, and Shavuot mornings.

It is a *Mitzvah* to attend *Yizkor* services and to devote part of our holiday prayers to the memory of our loved ones. The observance of *Yizkor* should be accompanied by appropriate *Tzedakah* in memory of the deceased.

מצבה Tombstones and Memorial Markers

It is a *Mitzvah* to erect and dedicate a tombstone or memorial marker in memory of a loved one. The same principles of simplicity and dignity that govern the choice of caskets apply to tombstones. In all cases families should check with their local cemeteries for particular regulations. At Anshe Emeth's cemeteries only Jewish religious symbols are permitted on tombstones and markers.

In the United States, the tombstone usually includes the name and dates of birth and death of the deceased (according to the Jewish calendar) in both English and Hebrew, as well as the relationship to other family members. The inscription is generally headed by the letters פ"נ (standing for *po nikbar*) for a man and פ"ט (standing for *po temunah*) for a woman, both of which stand for "here lies buried." Sephardim use the letters מ"ק, which stand for *mekom kevurat* (the place of burial of). At the bottom of the tombstone are the letters תנצבה, which make up the abbreviation of the phrase *t'hee nishmato (nishmatah) tzerurah bitz'ror ha-chayim*, meaning "may his (or her) soul be bound up in the bond of eternal life."

Unveilings

Unveilings are not required by Jewish tradition. The custom of unveiling developed out of the tradition that it is praiseworthy for a family to go to the cemetery at sometime after the monument or marker is set in place.

The unveiling should be a short memorial service and can be held any time after the *Sheloshim*, until the first anniversary of *Yahrzeit*.

Unveiling services may be conducted by the Rabbi or members of the family. Upon request, a special unveiling service of memorial may be obtained from the Rabbi's office.

Bibliography

What Happens After I Die, by Rifat Sonsino and Daniel B. Syme (URJ Press: New York)

Living a Jewish Life: Jewish Traditions, Customs and Values for Today's Families, by Anita Diamant and Howard Cooper (Harper Collins: New York)

Inside Judaism: The Concepts, Customs, and Celebrations of the Jewish People, by Alfred J. Kolatch (Jonathan David: New York)

Jewish Reflections on Death, edited by Jack Riemer (Schoken Books, New York)

On Death and Dying, by Elizabeth Kubler-Ross (Macmillan, New York)

A Time to Mourn: Judaism and the Psychology of Bereavement, by Jack D. Spiro (Bloch, New York)

The Jewish Way in Death and Mourning, by Maurice Lamm (Jonathan David, New York)

Explaining Death to Children, edited by Earl A Grollman (Beacon Press, Boston)

When Bad Things Happen to Good People, by Harold Kushner

A Jewish Mourners Handbook, by Rabbi Ron H. Isaacs and Rabbi Kerry M. Olitzky (KTAV Publishing House, Inc., Hoboken, NJ)

Books Available From Anshe Emeth Memorial Temple

On the Doorposts of Your House, C.C.A.R., New York

Service for the Consecration of a Memorial

A Home Service For a House of Mourning

Appendix A - Advance Directives

As Americans, we take it for granted that we are entitled to make decisions about our own health care. Most of the time we make these decisions after talking with our own physician about the advantages and disadvantages of various treatment options. The right of a competent individual to accept or refuse medical treatment is a fundamental right protected by law.

But what happens if serious illness, injury, or permanent loss of mental capacity makes us incapable of talking to a doctor and deciding what medical treatments we do or do not want? These situations pose difficult questions to all of us as patients, family members, friends and health care professionals. Who makes these decisions if we can't make them for ourselves? If we can't make our preferences known how can we make sure that our wishes will be respected? If disagreements arise among those caring for us about different treatment alternatives how will they be resolved? Is there a way to alleviate the burdens shouldered by family members and loved ones when critical medical decisions must be made?

By using documents known as Advance Directives for Health Care, you can answer some of these questions and give yourself the security of knowing that you can continue to have a say in your own treatment. A properly prepared Advance Directive permits you to plan ahead so you can both make your wishes known, and select someone who will see to it that your wishes are followed.

Copies of sample Advance Directives can be obtained through the Rabbi's office.

Appendix B - Temple Cemetery Arrangements

Anshe Emeth Memorial Temple has several arrangements available to its members. Single or multiple plots are available in Beth Israel Cemetery in Woodbridge and at Mt. Lebanon Cemetery in Iselin. All inquiries on the matter of cemetery arrangements should be directed to the Temple's Executive Director.

Appendix C - Memorials and Tributes

Jewish tradition has always sought to perpetuate the memory of loved ones through active memorials. By doing so, families participate in enriching Jewish life, and in particular, significant activities which were important to the deceased. Our present edifice was established as a memorial building to help perpetuate our tradition and growth.

It is a *Mitzvah* to establish an appropriate memorial to the deceased in addition to the gravestone. The Rabbi can be of help to the family in ascertaining appropriate memorials. The Rabbi should be consulted directly in this matter. Those families wishing to express their appreciation for the Rabbi's efforts should consult with the Temple's Executive Director.

Anshe Emeth Memorial Temple offers numerous forms of memorials to perpetuate the memory of loved ones:

Memorial Plaques – on the Laurie Memorial Wall outside the Temple's Sanctuary. Such plaques can be erected bearing the names of loved ones. The names of loved ones are placed in the specially lighted area during the week of the Yahrzeit of loved ones. Memorial plaques are available for \$750.

Book of Life – Names of loved ones and the date of their death can be inscribed in the Book of Life. Inscriptions can be made for \$180.

Seat Plaques - are placed on the outside of a pew in the Sanctuary. Each plaque can be placed at a cost of \$1,800.

Inscriptions of a name on the Laurie Memorial Wall, in the Book of Life, or on a Seat Plaque provide yearly mention of the name of a loved one on the appropriate Yahrzeit date at Shabbat evening services.

In addition the following Tribute funds may be used to commemorate the memory of a loved one:

Ner Tamid Fund – Established by the Board of Trustees to be used as a general good and welfare fund for the Temple.

Bimah Flower Fund – This fund provides for the beautiful flower arrangements in the Sanctuary at Shabbat and holiday services.

Rae Schlesinger Memorial Fund, and Max Marder Youth Fellowship Fund for Study in Israel – These funds support scholarship for high school students to live and study in Israel. These programs are sponsored by the North American Federation of Temple Youth (NFTY). They consist of the Heller High - EIE Semester of Study in Israel program and the summer in Israel program.

Library Fund – This fund aids in adding to the Temple library. A contribution of \$36 to this fund places an inscribed bookplate into a book with the name of a loved one who is being memorialized.

Prayerbook Fund - This fund is especially suited for a Yahrzeit or to remember loved ones. The fund purchases Prayer Books used by the Temple. A contribution of \$36 to this fund places an inscribed bookplate into a Prayer Book.

Rabbi Miller Chai Tribute Fund – This fund was established in honor of Rabbi Bennett Miller. Contributions to the fund are dedicated for use by the Rabbi for the general good and welfare of the congregation.

Cantor's Music Fund – This fund is used to provide funding for creative musical programming and for the development of music programs, and to enhance the world of Jewish music within our congregation.

Rabbi Keller Memorial Lecture Fund – This fund enables our congregation to invite a distinguished speaker to give a lecture in memory of Rabbi Nathaniel Keller, who served our congregation with distinction for 33 years.

Youth Activities Fund - This fund is used to promote programs for the development of our Youth Groups and their functions.

Caring Community Fund – This fund is used exclusively to help families in need, and provide scholarships for students to attend summer camps or for study in Israel.

Children's Special Education and Daycare Fund – This fund was established to enhance the Special Education and Day Care Pre-School programs at the Temple.

PTO Fund – The PTO's programs and projects serve to provide our children with the extras that are beyond our Religious School's budget.

Rina B. Pakenham Camp Scholarship Fund – This fund provides scholarship for students in our congregation in order to enable them to attend summer camp programs.

Tzedakah Fund – This fund helps the Tzedakah Committee with its many local and Israeli tzedakah projects.

Hesed Fund – This fund was established when we honored Gail Kroop, our Executive Director as the Crown of Torah recipient. The fund is used to provide meals to families who have been sitting shiva or are experiencing crises.

The Nathan Family Memorial Fund – was established by Barbara and Kurt Nathan to perpetuate the memory of their parents and their son Bernard David Nathan. The earnings of the Fund are used to provide scholarships for students wishing to attend college, university, graduate work or rabbinical studies in Israel. The primary recipients of such scholarship will be students from Anshe Emeth.

The Deborah Ann Goldstein Memorial Fund – was established through gifts and donations by family and friends of Deborah Ann Goldstein. The purpose of the Fund is to provide an annual educational program in the Religious School or for young families. The Fund may also be used to provide special activities related to young children.

Appendix D - Grave Location Record

Name: _____

Yahrzeit Secular Date: _____ Hebrew Date: _____

Cemetery: _____

Section: _____ Block: _____ Grave No.: _____

Name: _____

Yahrzeit Secular Date: _____ Hebrew Date: _____

Cemetery: _____

Section: _____ Block: _____ Grave No.: _____

Name: _____

Yahrzeit Secular Date: _____ Hebrew Date: _____

Cemetery: _____

Section: _____ Block: _____ Grave No.: _____

Name: _____

Yahrzeit Secular Date: _____ Hebrew Date: _____

Cemetery: _____

Section: _____ Block: _____ Grave No.: _____

Appendix E - Yahrzeit Diary
Anniversary of Day of Death

Name _____

Hebrew Name _____

Date _____ Hebrew Date _____

Name _____

Hebrew Name _____

Date _____ Hebrew Date _____

Name _____

Hebrew Name _____

Date _____ Hebrew Date _____

Name _____

Hebrew Name _____

Date _____ Hebrew Date _____

Name _____

Hebrew Name _____

Date _____ Hebrew Date _____

Suggestions to Those Who Plan My Funeral

Below is a form that individuals may wish to prepare to help their loved ones in the event of an untimely death. Just as in life, we should make arrangements for death according to personal wishes. Individuals may wish to complete all or part of the form, duplicate it and give copies to the Rabbi, close relatives, and/or the funeral director. This form will be kept in a confidential place in the Rabbi's office and not available to Temple membership or staff.

Your name: _____ Hebrew name: _____ Bat/Ben _____

Address: _____ City _____ State _____

Date of Birth: _____ Birthplace: _____

Social Security number: _____

Occupation: _____ Address: _____

Spouse: _____ Birthplace: _____

Father: _____ Birthplace: _____

Mother: _____ Birthplace: _____

I was in the Armed Services. Service Serial Number _____ Dates _____

I have an executed will. Date of will: _____ Location of will: _____

Name of executor of will or attorney: _____

(Do not leave will in a safe deposit box as box is sealed upon death.)

Funeral Arrangements

I have made arrangements with _____ Address: _____

I prefer a service at synagogue _____ chapel _____ graveside _____

I prefer earth burial mausoleum cremation

I own a plot/mausoleum crypt. Location: _____

Location of plot certificate/deed _____

The following people should be notified _____

Special Instructions _____
