

CORNERSTONE 2019 RESOURCE

Good Grief! A Dive into Mourner's Kaddish *Start Your Morning*

AUTHOR(S):	Sara Beth Berman
SUMMARY:	Mourners' Kaddish is a prayer that celebrates life, but sometimes, you're just looking for a space to remember those taken by death. There are some really deep feelings that come in the days, weeks, months, and years after a loss, and our prayer structure makes space for us to feel those feelings. This morning, we'll take some time to enjoy the excruciating beauty of marinating in those feelings, sharing some of our challenges and memories when we create this space. Start your morning with a good cry and a deeper understanding of this challenging and beautiful text - and your challenging and beautiful memories. I am sorry for your loss. It's good you're here to talk about it. - <i>Submitted by Sara Beth Berman</i>
TOPIC(S):	Tefillah, Communication Skills,
LEARNING OBJECTIVE:	<p>Knowledge and Skills</p> <ol style="list-style-type: none"> 1. Participants will know how to approach creation of safer/brave space. 2. Participants will be able to share about their loss in a safer/brave space. 3. Participants will have methodology around managing loss at camp with their campers and co-staff. 4. Participants will have an analogy that will be helpful for explaining and managing grief with their campers / co-staff / community.
AUDIENCE:	Camp Staff, College-aged learners, Oldest campers
TIMING:	60 Minutes
APPENDICES:	<ul style="list-style-type: none"> ● Assorted siddurim (screenshots below) ● http://www.myjewishlearning.com/article/widows-in-jewish-tradition/2/# ● https://themighty.com/2018/12/ball-box-analogy-grief/ ● https://twitter.com/LaurenHerschel/status/946887540732149760
MATERIALS NEEDED:	<ol style="list-style-type: none"> 1. Gaga ball 2. Index cards 3. Pen/cils
SET-UP DETAILS:	You'll need a gaga pit!

SESSION TIMELINE & OUTLINE:

Broad Subject and Skills

1. Remembering those who are no longer with us is a vital and challenging practice.
2. Judaism provides a thoughtful framework for remembering those who have died.
3. Mourners' Kaddish is part of daily prayer in the Jewish tradition.

Understanding

1. Judaism provides a thoughtful framework for remembering those who have died. So do boxes.
2. Mourners' Kaddish is meant to be said in a minyan (quorum of 10 people in prayer).
3. Mourners' Kaddish speaks about life and God's greatness, and doesn't mention actually mention death.
4. Spending time dealing with our feelings around death (in general) and a death that has impacted us (specifically) is time well-spent, even if it's challenging.
5. Grief hits different people harder or more frequently, depending on any number of circumstances or triggers.

Guidelines

1. We will listen
2. We will hear
3. We will share what we want to share
4. We will not judge
5. We will hold space

Essential Questions

1. Who am I remembering?
2. Why does remembering matter to me?
3. What can I do to help remember my person?
4. How can being a part of a Jewish community when experiencing loss be restorative? Challenging?

Step-by-Step Session Description // Time: 60 minutes

1. Love Gaga Grabber - (10 minutes)
 - a. Gaga - we're going to take a few minutes to play gaga.
 - b. Everyone stand around the edge, and say your name - we're going to play love gaga.
 - i. When you hit the ball toward another person, you're sending them a little love - try to remember names and say their name as you aim for them, from the knees down. Bonus love if you say something nice to them - like "your smile warms my heart" or "your care for your campers is powerful" or, if all else fails, "your sneakers look comfortable."
 - ii. When you hit the other person, they can take the love to the sidelines and just appreciate the appreciation. The last two people in are the winners at giving out love and support!
 - c. Discussion
 - i. What was it like to get hit by good vibes this morning?
 - ii. How did it feel to play gaga in a loving way?
 - iii. How did the physicality of the activity make you feel?

2. I'm Sorry For Your Loss (30 minutes)
 - a. HaMakom Yenechem (15 minutes)
 - i. Eyes on me - we're in a space to share and grieve a little. This space is a brave space, one for holding space, one for remembering people who are no longer in our physical space. We're going to share memories here that may be sad to share, and that's ok. I am sorry for your loss.
 - ii. In Judaism, we say a phrase when we greet mourners:

המקום ינחם אתכם בתוך שאר אבלי ציון וירושלים	
May God comfort you among the other mourners of Zion and Jerusalem	<i>Ha'makom yenechem etkhem betokh she'ar avelei Tziyonvi'Yerushalayim</i>

Hebrew Texts from [Mechon-Mamre.org](http://www.mechon-mamre.org) / English from [BibleORT](http://www.bibleort.org) and/or [Sefaria.org](http://www.sefaria.org). Texts compiled in this article: <http://www.myjewishlearning.com/article/widows-in-jewish-tradition/2/#>

- b. Make a circle with 5 people who are not from your camp.
 - i. Say good morning to everybody, and then everybody gets to share in your small circle. You may be mourning a family member, a friend, or someone who was murdered in a school shooting. Whomever you're missing, this is your chance to share.
 - ii. After each person shares, you should say the "hamakom" phrase, as a group, in either Hebrew or English, to the person who has shared.
- c. Discussion
 - i. What was one thing you learned from your group that moved you?
 - ii. What was one question you had after you heard from your group?
 - iii. What was missing from this experience that you would like to modify?
 - iv. How does it feel to have an brave and caring space in which to share your feelings of loss?
 - v. For me, it is vital to hold space for those we are remembering before we can go into a space where we dissect the words we say to remember those people. Thank you for sharing your stories with each other. Know that each memory shared here is continuing to be a blessing in its own way. I would like very much to dedicate this teaching to the person I am thinking of every time I say Mourners' Kaddish.
- d. Anchored in Prayer (15 minutes)
 - i. Let's examine Mourners' Kaddish - the text we read together during daily prayer. But first, let's examine TRADITION!
 1. Who does Kaddish? (Depends on the movement - just mourners, those wishing to remember those who don't have people to say kaddish for them, or the entire community.)
 2. What is Kaddish? (We'll delve into that in a bit.)
 3. Where do we do Kaddish? (Wherever we want, but also, with a minyan)
 4. When do we do Kaddish? (End of services, or parts of services)
 5. Why do we say Kaddish? (To elevate the souls of the deceased, to help identify mourners in the community so that community can provide best support.)
 6. How do we say Kaddish? (In Aramaic, which is hard to pronounce.)

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- ii. Let's Look at the Text (15 minutes):
 1. How do you feel when you say Kaddish? Why?
 2. Kaddish is written in Aramaic, and many siddurim opt for transliteration over translation. Let's see some translations of Kaddish:
 - a. Lev Shalem (Conservative)
 - b. Mishkah T'fila (Reform)
 - c. Koren (Traditional)
 3. Discussion:
 - a. Which translations draw you in, and why?
 - b. What about reading these translations is hard for you, and why?
 - c. How can these translations help us remember our loved ones?
 - d. What stings about these translations, and why?

3. Ball in a Box (10 minutes)
 - a. Speaking of stings...Lauren Herschel, on Twitter on 12.29.2017, posted about the grief ball in the box, a concept her doctor had taught her. Has anybody seen this tweet or the information that came after? Everybody can be represented by a box with a button on it. When you're first bereaved (like the first month after your person dies), your grief is a GIANT BALL that fills the box, so it's pressing on the button like when you lean on a car horn. As the days pass, the ball contracts a little bit, but it's not anchored down, so every once in a while, it will bop around and hit the button. In common parlance, we call this "triggering." Sometimes, you know you're getting jostled that way (a yahrtzeit, another school shooting, a birthday) and sometimes, you are surprised by it (I once had a terrible grief response to sitting near a funeral home because I was eating food I didn't like across the street. I used to walk by this funeral home every day).
 - i. Sources: <https://themighty.com/2018/12/ball-box-analogy-grief/> and <https://twitter.com/LaurenHerschel/status/946887540732149760>
 - b. So, let's make a box. Take an index card, and write down something about your person on it. A trigger, if you will, or a reflection on who they were as a person. This card might be your button, but it might also move the ball from the button. Up to you.
 - c. Share your card with your small group.
 - i. Sometimes the card will be against the wall of a box that will trigger you. Sometimes it'll be on the wall of a gaga pit for love gaga. You can hold this card and visualize whichever helps you navigate your feelings.
 - d. Discussion (10 minutes)
 - i. What did you like about this activity?
 - ii. What was one thing you didn't know about Kaddish that you learned today?
 - iii. How will your mourning and prayerfulness change in the future, now that you've done this exercise?
 - iv. How can you use the ball in the box analogy with your campers / costaff / community?
 - v. Will you play love gaga this summer?

ADDITIONAL NOTES FOR BRINGING IT BACK TO CAMP:

- How can you adapt pieces of this program for your campers, based on their ages?
- How can you make your gaga pit a place of love and not aggression?
- When you get "triggered" or your ball hits the button, who do you/can you turn to for support? How does that answer change at camp? At home? At school? Where else?

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יְתַגְדֵּל וְיִתְקַדֵּשׁ שְׁמֵהּ רַבָּא.
 בְּעֲלָמָא דִּי בְרָא כְרְעוּתֵהּ,
 וְיִמְלִיךְ מַלְכוּתֵהּ,
 בְּחַיִּיכוּן וּבְיוֹמֵיכוּן
 וּבְחַיֵּי דְכָל בֵּית יִשְׂרָאֵל,
 בְּעַגְלָא וּבְזָמַן קָרִיב. וְאָמְרוּ: אָמֵן.
 יְהֵא שְׁמֵהּ רַבָּא מְבָרַךְ
 לְעָלַם וּלְעָלְמֵי עָלְמַיָּא.
 יְתַבְרַךְ וְיִשְׁתַּבַּח, וְיִתְפָּאֵר
 וְיִתְרוֹמֵם וְיִתְנַשֵּׂא,
 וְיִתְהַדָּר וְיִתְעַלֶּה וְיִתְהַלָּל
 שְׁמֵהּ דְקֻדְשָׁא בְרִיךְ הוּא,
 לְעֵלְא מִן כָּל בְּרַכְתָּא וְשִׁירְתָּא,
 תְּשַׁבְּחָתָא וְנִחְמָתָא,
 דְאָמְרִין בְּעֲלָמָא. וְאָמְרוּ: אָמֵן.
 יְהֵא שְׁלָמָא רַבָּא מִן שְׁמַיָּא,
 וְחַיִּים עָלֵינוּ וְעַל כָּל יִשְׂרָאֵל.
 וְאָמְרוּ: אָמֵן.
 עֲשֵׂה שְׁלוֹם בְּמְרוֹמָיו,
 הוּא יַעֲשֵׂה שְׁלוֹם עָלֵינוּ,
 וְעַל כָּל יִשְׂרָאֵל. וְאָמְרוּ: אָמֵן.

Yitbarach v'yishtabach v'yitpaar
 v'yitromam v'yitnasei,
 v'yit'hadar v'yitalech v'yit'halal
 sh'mei d'Kud'sha B'rich Hu,
 l'eila min kol birchata v'shirata,
 tushb'chata v'nechemata,
 daamiran b'alma. V'imru: Amen.
 Y'hei sh'lama raba min sh'maya,
 v'chayim aleinu v'al kol Yisrael.
 V'imru: Amen.
 Oseh shalom bimromav,
 Hu yaaseh shalom aleinu,
 v'al kol Yisrael. V'imru: Amen.

EXALTED and hallowed be God's great name in the world which God created, according to plan. May God's majesty be revealed in the days of our lifetime and the life of all Israel — speedily, imminently, to which we say Amen.

Blessed be God's great name to all eternity.

Blessed, praised, honored, exalted, extolled, glorified, adored, and lauded be the name of the Holy Blessed One, beyond all earthly words and songs of blessing, praise, and comfort. To which we say Amen.

May there be abundant peace from heaven, and life, for us and all Israel. To which we say Amen. May the One who creates harmony on high, bring peace to us and to all Israel. To which we say Amen.

**A Kavanah
for Kaddish**

Grant that the memories of those who have gone before us be a source of strength for me and for everyone of the house of Israel. May the souls of our departed find peace in Your sheltering care, and may we all be blessed with peace, tranquility, and the fullness of life.

**The Blessing
of Memory**

It is hard to sing of oneness when our world is not complete, when those who once brought wholeness to our life have gone, and nothing but memory can fill the emptiness their passing leaves behind. But memory can tell us only what we were, in company with those we loved; it cannot help us find what each of us, alone, must now become. Yet no one is really alone; those who live no more echo still within our thoughts and words, and what they did is part of what we have become. We do best

homage to our dead when we live our lives most fully, even in the shadow of our loss. Each life is a whole world; in each is the breath of the Divine. In affirming God we affirm the worth of each one whose life, now ended, brought us closer to the source of life. In whose unity no one is alone and every life finds purpose.

—CHAM STERN

Mourner's Kaddish

In the season when Psalm 27 is recited, some congregations wait to say Kaddish until the completion of Psalm 27 (on page 59).

Mourners and those observing Yahrzeit:

May God's great name be exalted and hallowed throughout the created world, as is God's wish. May God's sovereignty soon be established, in your lifetime and in your days, and the days of all the house of Israel. And we say: *Amen*.

Congregation and mourners:

May God's great name be acknowledged forever and ever!

Mourners:

May the name of the Holy One be acknowledged and celebrated, lauded and worshipped, exalted and honored, extolled and acclaimed—though God, who is blessed, *bricht hu*, is truly [on *Shabbat Shuvah* we add: far] beyond all acknowledgment and praise, or any expressions of gratitude or consolation ever spoken in the world. And we say: *Amen*. May heaven bestow on us, and on all Israel, life and abundant and lasting peace. And we say: *Amen*.

May the one who creates peace on high bring peace to us and to all Israel [and to all who dwell on earth]. And we say: *Amen*.

Mourners and those observing Yahrzeit:

Yirgadal v'yirkadash sh'mei raba, b'alma di v'ra, kiruteih, v'yamilkh malkhuteih b'hayekhon u-v'yonekhon u-v'hayei d'khol bet yisrael, ba-agala u-v'zman kariv, v'imru amen.

Congregation and mourners:

V'hei sh'mei raba m'varakh l'alam u-'l'almi almaya.

Mourners:

Yitbarakh v'yishtabah v'yitpaar v'yitromam v'yimasei v'yit-hadar v'yitaleh v'yichahal sh'mei d'kadusha, b'rikh hu, leila min kol [on *Shabbat Shuvah* we substitute: Teila leila milkol] birkhaza v'sh'rata tushb'hata v'nehamata da'amiran b'alma, v'imru amen. V'hei sh'lama raba min sh'maya v'hayim aleinu v'al kol yisrael, v'imru amen.

Oseh shalom bimromav hu yaaseh shalom aleinu v'al kol yisrael [v'al kol yoshi ve'i teivul], v'imru amen.

קדיש יתום

In the season when Psalm 27 is recited, some congregations wait to say Kaddish until the completion of Psalm 27 (on page 59).

Mourners and those observing Yahrzeit:

ותגדל ויתקדש שמה רבא, פריעה, ויתברך ויתעלה ויתקבל שמה דקדושתא, פריך הוא, פריקתא ושרתא תשפחתא ונתמרתא דאמרן בעקבא, ואתרו אמן.

Congregation and mourners:

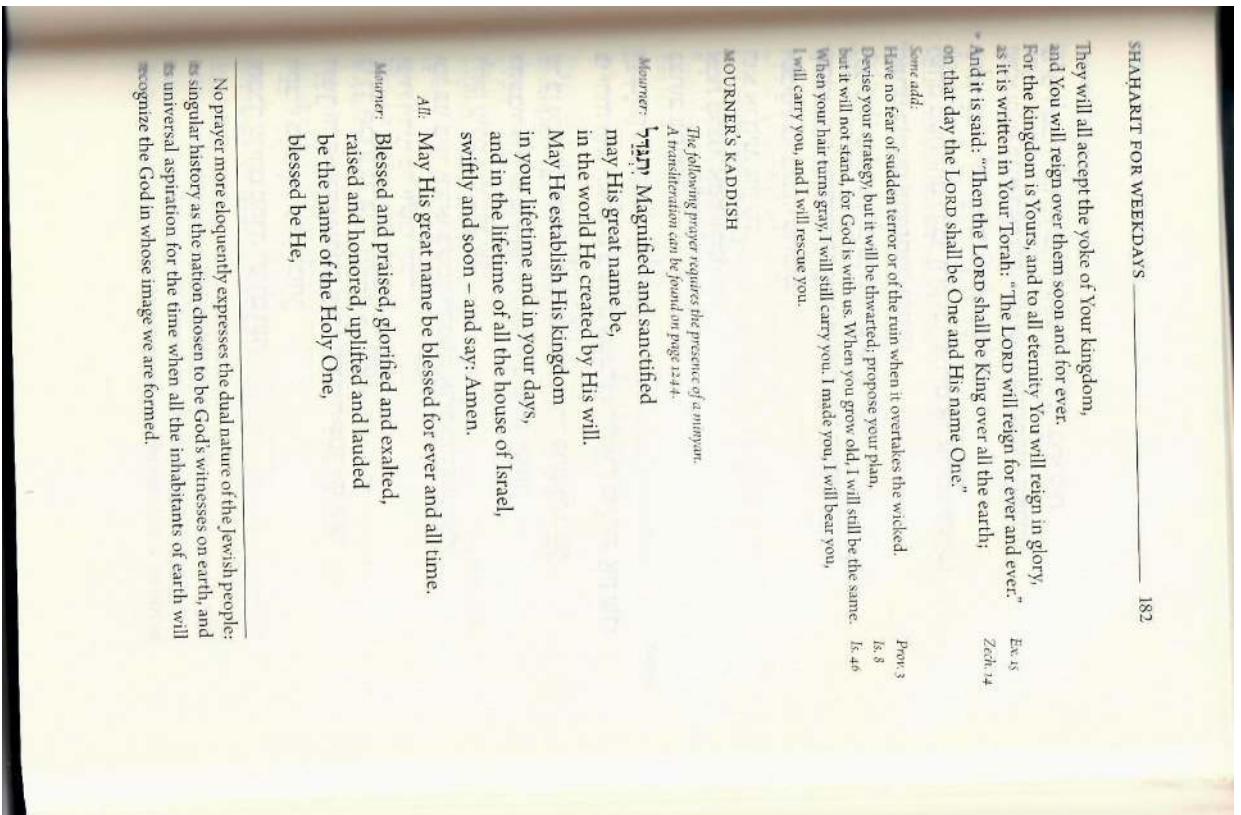
ותגדל ויתקדש ויתפאר ויתרום ויתנשא ויתעלה ויתעלה ויתקבל שמה דקדושתא, פריך הוא, פריקתא ושרתא תשפחתא ונתמרתא דאמרן בעקבא, ואתרו אמן.

ותא שקבא רבא מן שקמאי ותיים עולינו ועל פלישאר'אל ואתרו אמן.

עשה שלום במרומיו הוא יעשה שלום עולינו ועל פלישאר'אל [ועל פלישבי תבל], ואתרו אמן.

Kaddish קדיש. The custom for mourners to recite Kaddish began sometime after the 11th century. Though its origin is obscure, it has become an essential element of Jewish prayer. The Kaddish is not a private prayer; rather, it is recited in community with a *minyan* present. In that context, the mourner affirms that tragedy has not separated him or her from God or the Jewish people, and, in turn, the communal response then constitutes an acknowledgment of the mourner.

Koren Sacks Siddur



They will all accept the yoke of Your kingdom, and You will reign over them soon and for ever. For the kingdom is Yours, and to all eternity You will reign in glory, as it is written in Your Torah: "The LORD will reign for ever and ever;" And it is said: "Then the LORD shall be King over all the earth; on that day the LORD shall be One and His name One."

Ex. 15
Zech. 14

Some add:
Have no fear of sudden terror or of the ruin when it overtakes the wicked. Devise your strategy, but it will be thwarted; propose your plan, but it will not stand, for God is with us. When you grow old, I will still be the same. When your hair turns gray, I will still carry you. I made you, I will bear you, I will carry you, and I will rescue you.

Pov. 3
Is. 8
Is. 46

MOURNER'S KADDISH

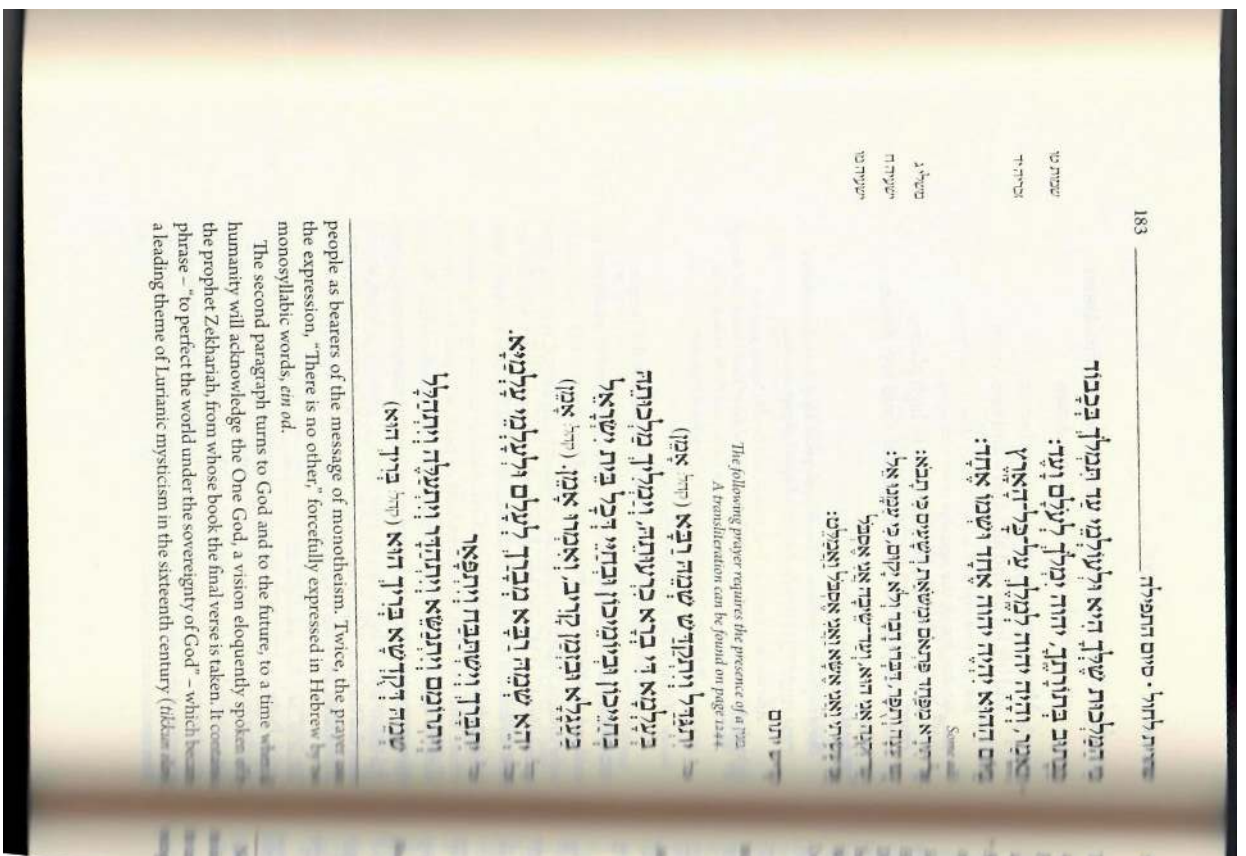
The following prayer requires the presence of a minyan. A transfiguration can be found on page 1244.

Mourner: **תגדל** Magnified and sanctified may His great name be, in the world He created by His will. May He establish His kingdom in your lifetime and in your days, and in the lifetime of all the house of Israel, swiftly and soon – and say: Amen.

All: May His great name be blessed for ever and all time.

Mourner: Blessed and praised, glorified and exalted, raised and honored, uplifted and lauded be the name of the Holy One, blessed be He,

No prayer more eloquently expresses the dual nature of the Jewish people: its singular history as the nation chosen to be God's witnesses on earth, and its universal aspiration for the time when all the inhabitants of earth will recognize the God in whose image we are formed.



התפילות שלך היא ולעולמי עד תמולך בכבוד ברחמי בתורתך, יהיה ימולך לעולם ועד: אמרי, יהיה זהו למולך עלי-בך-הארץ עם ההוא יהיה יהוה אחד ושמו אחד:

Some add:
ליראי מבורך פראם ומשארת רשעים כי רבוא: שבת והפכה דבור דבור ולא יקום כי עמנו את: יתקרב את הוא, וית-שיבה אתי אסבל: פקדוני ואני אשא ואני אסבל ואפלים:

יתום

The following prayer requires the presence of a minyan. A transfiguration can be found on page 1244.

Mourner: **תגדל** ותגדל שמת רבא (קדול אמן) בעלמא די ברא בעוונתה, וממלך מלכותה כהמלכו וממנומכו ונתנו דכל בית ישראל בעלמא ובתמו קורב, ואמרו אמן: (קדול אמן) יהא שמת רבא מבורך לעלם ולעלמי עלמאי.

תפלה וישתבח ותפאק וירומם ויתנשא ויתחדד ויתעלה ויתהלל שמת דקדו שאו בריך הוא (קדול בריך הוא)

people as bearers of the message of monotheism. Twice, the prayer expresses the expression, "There is no other," forcefully expressed in Hebrew by monosyllabic words, *ein od*.

The second paragraph turns to God and to the future, to a time when humanity will acknowledge the One God, a vision eloquently spoken by the prophet Zekhariah, from whose book the final verses is taken. It contains the phrase – "to perfect the world under the sovereignty of God" – which became a leading theme of Lurianic mysticism in the sixteenth century (*tikkun*).