



**The Apple of His Eye Mission Society**

# **The Jewish Lifecycle**

**A brief overview to better understand  
your neighbors and friends**

# THE CALL TO KINDNESS

- Hesed –Mercy – “If a man shows no mercy, what difference is there between him and the beast which can callously stand by and not feel the anguish of a fellow creature?”
- Simon the Just used to say, “On three foundations does the world stand: Torah, divine worship and acts of Kindness.” Avot 1:2
- The enduring theme of Judaism is to do that which is right in the sight of man and good in the sight of God.

# THE CALL TO KINDNESS

- Torah teaches us to love your neighbor as yourself (Lev 19:18)
- We are called to visit others as need arises: illness, death, jail, orphans, widows, to extend human compassion

# THE CALL TO CHARITY

- Eight levels of charity:
  - Lowest when one gives grudgingly
  - When one gives less than he should, but cheerfully
  - When one gives directly to poor when asked
  - When one gives to the poor without being asked
  - When one gives indirectly, recipient does not know donor, donor does not know recipient
  - Giver knows who recipient is but not visa versa
  - When one gives but neither giver nor recipient know each other
  - To help sustain a person before he becomes impoverished

# THE SABBATH

Ex 20:9-11 Six days you shall labor and do all your work, but the seventh day is a Sabbath to the LORD your God. On it you shall not do any work, neither you, nor your son or daughter, nor your manservant or maidservant, nor your animals, nor the alien within your gates. For in six days the LORD made the heavens and the earth, the sea, and all that is in them, but he rested on the seventh day. Therefore the LORD blessed the Sabbath day and made it holy.



# THE SABBATH

- Referred to as The Sabbath Bride, radiant and beautiful, an object of love and affection. It serves as a release from weekday concerns, routine pressures, and even secular recreation.
- It is a day of peaceful tranquility, inner joy and spiritual uplifting, filled with good cheer
- When Shabbat is neglected, the Torah and Prophets are no longer reviewed on a weekly basis. “The Sabbaths were given to Israel in order that they might study Torah.” – The Talmud

# THE SABBATH

- The Sabbath was to be a HOLY day, not just a day of rest
- A time to remember creation – Ex 20:11
- A time to remember the Exodus from Egypt Deut. 5:15
- Deut. 5:15 Remember that you were slaves in Egypt and that the LORD your God brought you out of there with a mighty hand and an outstretched arm. Therefore the LORD your God has commanded you to observe the Sabbath day

# THE SABBATH

- Marked by special meals & blessings
- Services on Friday night and/or Saturday morning
- 3 hours long
- NO WORK
- The end of Sabbath = Havdalah service
  - Havdalah means division or separation
  - Said anytime after nightfall
  - Said over cup of wine, and fragrant spices
  - “Blessed art thou, Lord our God, king of the Universe who makes a division between sacred and secular, between light and darkness, between Israel and the other nations, between the seventh day and the six working days. Blessed art thou who makes a distinction between sacred and secular



# KASHRUT: THE DIETARY LAWS

- KOSHER means: fit, proper, in accordance with religious law
- Lev. 11 focuses on those foods that are permitted and prohibited
- Volumes have been written on the dietary laws, but some leaders today claim that the move away from Kashrut has led to the huge increase in intermarriage. When people interact in gathering places that are not kosher, the possibilities for relationships intermixed are greatly increased

# FAMILY LIFE

- Based on key items for foundation
- Respect for the integrity, individuality and feeling of each member of the family
- Shalom Bayit (peace in the home)
- Recognition of the different roles played by each family member
- Maintaining spiritual purity and wholesome attitudes in marital relations
- Honoring Parents (Ex 20:12); disrespect for parents = disrespect for God
- Grown children have responsibility to clothe, house and feed needy elderly parents and done graciously, not grudgingly

# FAMILY LIFE

- Abortion: permitted when the life of the mother is at stake; prohibited for reasons of convenience, economics or other personal reasons.
- Children: be fruitful and multiply still applies today.
- Parents are to train children in observance of the Commandments (Prov 22:6)
- As soon as children can talk, they should learn Shemah & Amen.

*Signs of the Covenant: Love and Reverence*



*Front View*



*Back View*

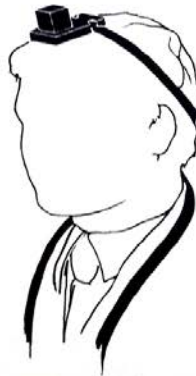
*Correct Tefillin Position on Hand*



*Hand Tefillin*

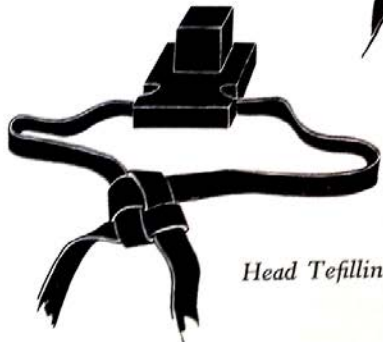


*Back View*



*Side View*

*Correct Tefillin Position on Head*



*Head Tefillin*

**FIGURE 1** *Tefillin*

# FAMILY LIFE: TEFILLIN

Not worn on Sabbath  
Worn by men over age 13  
Reminder of the  
commandments  
Binding on mind and heart



# FAMILY LIFE: MEZUZAH

Placed on doorway (Deut  
6:9)

Small scroll handwritten  
inside Deut 6:4-9; Deut  
11:13-21





# FAMILY LIFE: TZITZIT & TALLIT

Fringes & Prayer Shawl

Some say 613 fringes & knots  
to recall all the Law.

**TIP: A Clipboard is a good tool for keeping your work straight & anchored.**

One option is to tie your tizzits on permanently



half hitch wrap



half knot

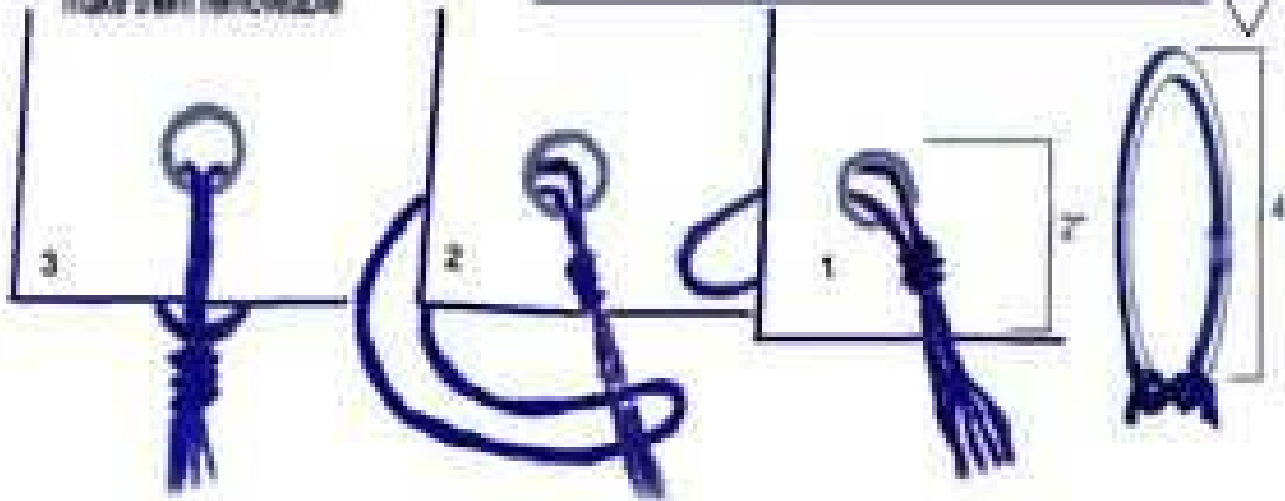
You will be using these 2 types of knots

**For removable Tizzits:**

Start by making a top loop. First measure the length from the bottom edge of your garment to the hole where your Tizzits will each through.

Make the top loop twice that length. For example if the measurement from the bottom of your feet to the hole is 2 inches measure the loop to be 4 inches. The 2 half knots will bring you halfway through step 2.

Another option is to make them removable



# FAMILY LIFE: BIRTH

Males are named on the 8<sup>th</sup> day during the ceremony of Brit Milah (Covenant of the Circumcision).

Gen 17:10-14

Females are named in the synagogue the weeks following her birth when her father is called up to the Torah

Pidyon Ha Ben – redemption of the first born Num 8:14, 16 – held on 31<sup>st</sup> day following birth by the father. Five silver coins of the land they are in are given to a Kohen to redeem his child.



# FAMILY LIFE: BAR/BAT MITZVAH

Males REACH RELIGIOUS MAJORITY ON their 13<sup>TH</sup> BIRTHDAY.

Term means: subject to the commandments.

Opportunity given to fulfill a mitzvah that one could not do before, such as being called to the Torah to read a portion and recite the benediction.

Celebrations vary widely, but it is not who can throw the biggest party and garner the most gifts/money.



# FAMILY LIFE: MARRIAGE

Wedding ceremony  
made up of two parts:

Betrothal & marriage

Marriage =  
consummation of  
betrothal said under  
chuppah in the  
presence of witnesses  
and hearing the  
recitation of the seven  
blessings





## Sheva Brachot– The Seven Blessings at a Wedding

1. Blessed are you, God, who brings forth fruit from the vine.
2. Blessed are you, God who shapes the universe. All things created speak of your glory.
3. Blessed are you, Holy One, who fashions each person.
4. We bless you, God, for forming each person in your image. You have planted within us a vision of you and given us the means that we may flourish through time. Blessed are you, Creator of humanity.
5. May Israel, once bereft of her children, now delight as they gather together in joy. Blessed are you, God, who lets Zion rejoice with her children.
6. Let these loving friends taste of the bliss you gave to the first man and woman in the Garden of Eden in the days of old. Blessed are you, the Presence who dwells with bride and groom in delight.
7. Blessed are You, who lights the world with happiness and contentment, love and companionship, peace and friendship, bridegroom and bride. Let the mountains of Israel dance! Let the gates of Jerusalem ring with the sounds of joy, song, merriment, and delight — the voice of the groom and the voice of the bride, the happy shouts of their friends and companions. We bless you, God, who brings bride and groom together to rejoice in each other.

# FAMILY LIFE: DEATH & MOURNING



Two principles at this time:

Honor and respect for the departed

Concern for mental, emotional and spiritual well being of the mourners

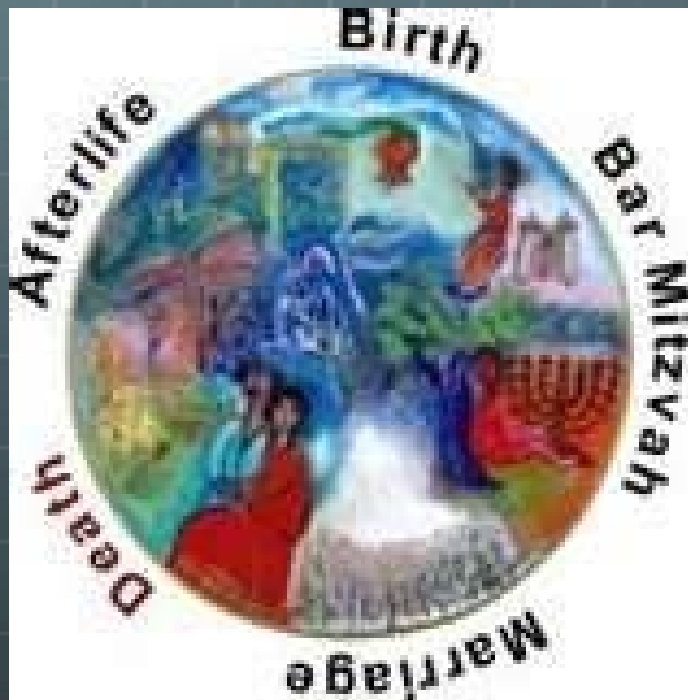
Embalming is forbidden

Males are wrapped in tefillin, fringes made invalid. No open casket

# FAMILY LIFE: DEATH & MOURNING

Burial must take place as soon as possible following death.

Tearing of a garment that is worn is an appropriate way of expressing grief.



MOURNING PERIODS:

SHIVAH – 7 days after burial

SHLOSHIM – 30 days – period after Shivah to 30<sup>th</sup> day

AVELUT – mourning – 12 months

# KADDISH

Yis'ga'dal v'yis'kadash sh'may ra'bbo, b'olmo dee'vro  
chir'usay v'yamlich malchu'say, b'chayaychon  
uv'yomay'chon uv'chayay d'chol bais Yisroel, ba'agolo  
u'viz'man koriv; v'imru Omein.

Y'hay shmay rabbo m'vorach l'olam ul'olmay olmayo.

Yisborach v'yishtabach v'yispoar v'yisromam v'yismasay,  
v'yishador v'yis'aleh v'yisalal, shmay d'kudsho, brich hu,  
l'aylo min kl birchoso v'sheeroso, tush'bechoso  
v'nechemoso, da,ameeran b'olmo; vimru Omein.

Y'hay shlomo rabbo min sh'mayo, v'chayim alaynu v'al  
kol Yisroel; v'imru Omein.

Oseh sholom bimromov, hu ya'aseh sholom olaynu, v'al  
kol yisroel; vimru Omein.

# KADDISH

May the great Name of God be exalted and sanctified, throughout the world, which he has created according to his will. May his Kingship be established in your lifetime and in your days, and in the lifetime of the entire household of Israel, swiftly and in the near future; and say, Amen.

May his great name be blessed, forever and ever.

Blessed, praised, glorified, exalted, extolled, honored elevated and lauded be the Name of the holy one, Blessed is he- above and beyond any blessings and hymns, Praises and consolations which are uttered in the world; and say Amen. May there be abundant peace from Heaven, and life, upon us and upon all Israel; and say, Amen.

He who makes peace in his high holy places, may he bring peace upon us, and upon all Israel; and say Amen.



# TOMBSTONE

It is tradition to not set up the tombstone for the departed until the Yahrzrit (one year anniversary). Some say it is because the dead are remembered daily by the prayers of the family. Others say that that one can be assured of being brought to the bosom of Abraham by then if they lacked enough merit to get there on their own.



The unveiling of the tombstone has no connection to Jewish ritual or law, but is a modern innovation. Some hold a special service for this, others do not.

The service for the unveiling of a monument is a short and simple one. It consists of the recitation of several Psalms; the actual removal of the veil from the memorial; the recitation of the malei rachamiim (the Memorial Prayer) and the Kaddish. A Minyan is required for the recitation of Kaddish; however, if there is no Minyan available, the Kaddish is omitted. **Stones are left on the memorial as a lasting remembrance rather than flowers.**



## The Apple of His Eye Mission Society

For more information about this resource, please feel free to contact us at:

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For additional resources, please visit our website at  
[www.appleofhiseye.org](http://www.appleofhiseye.org).



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**THANK YOU!  
Steve Cohen**

