YEAR-OF-MOURNING: PRACTICES

YEAR OF MOURNING: MARRYING

Remarrying after a Wife Dies

If a wife dies, the husband must wait for three *Jewish festival* holidays to pass before remarrying (*Rosh Hashana* and *Yom Kippur* do not count for this purpose).

Remarrying after a Husband Dies

If a husband dies, the wife may remarry after 92 days have passed.

YEAR OF MOURNING: NEW CLOTHING

New Clothing during Year of Mourning for Parent

For wearing new clothes during the year of mourning for a parent, see Clothing during *Shloshim* .

YEAR OF MOURNING: MOURNERS LEADING A MINYAN

Mourners Leading a Minyan

The dead person benefits if his/her son or sons lead public prayer services, whether during *shloshim* or the entire year (11 or 12 months). However, if the mourner is uncomfortable leading the *minyan* or is not a good reader or will be embarrassed, he should not feel obligated to do so.

A mourner does not lead a *minyan* on:

- *Shabbat*;
- *Jewish Festivals* (including chol ha'moed);
- *Purim*;
- *Rosh Chodesh*.

Opinions differ concerning *Chanuka*, so follow your local custom.

YEAR OF MOURNING: PUBLIC FESTIVITIES

Public Festivities for Mourner for Parent

A mourner may not generally enter a hall of joyous celebration and may not eat at any public meal. During the year of mourning for parents, you may not join any public festivities (even if it is not a *simcha*) that have a meal, including any meals celebrating a *mitzva* (se'udat *mitzva*) such as for a *brit mila*, wedding, or redemption of a son (*pidyon* ha'ben). After 30 days, you may attend a *bar mitzva* or a *siyum* meal, since a *bar mitzva* is similar to a *siyum* since the child's parent's commandment to educate his/her child in Jewish education has been completed.

EXCEPTION A mourner whose child is getting married, does attend the wedding and does eat at the meal with everyone else, even if mourning for a parent. He or she does not need to leave the room when music is being played. To attend the wedding of anyone other than one's child, regardless of who died, a mourner must eat alone and outside the main dining area.

NOTE An intervening *Jewish festival* partially truncates the 30 days of mourning and so you may attend a *bar mitzva* or *siyum* even before the end of 30 days.

NOTE If you work at weddings (caterer, musician, etc.), you may attend weddings even before 30 days are up, but you may not join the meal.

Public Festivities for Mourner for Non-Parent

A mourner for the five categories of people other than parents (spouse; son; daughter; brother; sister) may join any celebrations, including the meals, after 30 days (and if any *Jewish festivals* intervene, that 30-day period is truncated).

YEAR OF MOURNING: SHEHECHEYANU

SheHecheyanu

A mourner (*avel*) is permitted to say *she'hecheyanu* for himself but should not say *she'hecheyanu* if required for the congregation. An *avel* should say *she'hecheyanu* on:

- Eating a "new" fruit.
- Wearing a new garment.
- Lighting *Chanuka* candles at home for the first time that year.

An *avel* should not do the following, since he should not say *she'hecheyanu* unless it is necessary:

- Light *Chanuka* candles in *synagogue*.
- Read the *megila*.
- Blow *shofar* on *Rosh Hashana*.

YEAR OF MOURNING: SYNAGOGUE SEAT

Synagogue Seat When Mourning for Parent

Change your normal seat in *synagogue* during the year of mourning for a parent. (The *rabbi* is not required to change seats). You should move to a seat further away from the *aron hakodesh* then your previous seat (since seats further from the *aron* are considered to be less prestigious than those close to the *aron*).

REASON This is to show humility and that we feel subdued due to the death.

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