

A GUIDE TO JEWISH MOURNING PRACTICES



Tikvat Israel Congregation
Chevra Kadisha

A Guide to Jewish Mourning Practices
Tikvat Israel Congregation,
Rockville, Maryland

וּמָחָה ה' אֶל-הַיָּם דְּמָעָה מֵעַל כָּל-פָּנִים

...and God will wipe away tears from all faces
Isaiah 25:8

Dear Friends,

The purpose of this pamphlet is to explain and clarify the Jewish approach to death and mourning. The Jewish way of dealing with death is one part of a larger philosophy of life in which everyone is viewed and treated with dignity and respect. Our people believe that even after death, the body, which once held a holy human life, retains its sanctity. Our sages have compared the sacredness of the deceased to that of an impaired Torah scroll which, although no longer usable, still retains its holiness. Therefore, the greatest consideration and respect is accorded the dead. It is completely irrelevant whether the deceased was religious or not.

Jewish law and tradition have endowed funeral and mourning practices with profound religious significance. To this end, Jewish funerals are not ostentatious. A קְרִיית צְדָקָה *Chevra Kadisha*, literally, “a holy society”, such as the one at Tikvat Israel, is made up of volunteers who aid the bereaved and, together with the Rabbi, ensure that appropriate practices are followed. Assisting in the preparation and burial of the deceased is an important *mitzvah*. It is a שְׂלֵם אֱמֶת *chesed shel emet*, (a true act of kindness), performed without expectation of reciprocation.

The observance of הֲלָכָה *Halachah* (Jewish law), during the time of a loved one's death is, perhaps, the most meaningful of all Jewish observances. It provides a sensitive and compassionate understanding of grief and mourning. The heartache one feels

does not end and there will be no miraculous consolation. By teaching us how to express our pain in love and respect, the observance of *Halachah* restores us to humanity and keeps us from becoming bitter or indulging in self-pity.

This guide provides essential information concerning Jewish death, funeral and mourning practices, so that informed decisions can be made by the bereaved. When a member of the community dies, it is the community's responsibility to aid the mourners in this final act of respect. The *Chevra Kadisha* of Tikvat Israel Congregation stands ready to assist anyone when the need arises. It is our hope that these practices and guidelines, once fully understood, will bring comfort to the families who have suffered the loss of a loved one.

The Tikvat Israel Congregation *Chevra Kadisha*

נַחֲמוּ נַחֲמוּ נַחֲמוּ עַמִּי

Nachamu, nachamu, ami

COMFORT YE, COMFORT YE, MY PEOPLE

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THE LAST MOMENTS OF LIFE

When death is imminent, the Rabbi should be notified. The Rabbi and others will be available to give moral support to the family and to the dying person by praying with them and offering practical counsel and assistance. In one instance, a congregant visiting a sick family member in Florida knew that death was a certainty, and worrying that her loved one was suffering, prayed for death to come quickly. Rabbinic advice was sought and the family members were told that it was more appropriate to pray for the comfort of the loved one, rather than pray for another's death. The advice was well received and removed the guilt that one would feel praying for the death of one's own parent.

A person in his or her final moments of life is known as a גוסס *goses* (for a male) or גוססת *goseset* (for a female), which means “dying” or “moribund”. This word is derived from the sound heard coming from the throat as the chest cavity narrows. The Talmud teaches that the שכינה *Shechinah* (Divine Presence) stands at the head of the *goses/goseset*. This special status means that the dying individual must be treated as a living person in all respects and not as an object or as one to be avoided. It is forbidden to take any action that would hasten a person's death.

The presence of loved ones brings important psychological comfort to the *goses/goseset* and those who love him/her. This final demonstration of love and concern provides those involved the assurance that they did all they could up to the very end. It also allows them to deal with grief directly and without the sense of guilt of not having done enough for the one who died.

If at all possible, the one who is dying should not be left alone. Try to limit conversations to topics that meet the needs of the dying person. One should leave the room to eat, drink, or discuss extraneous matters with another visitor. Psalms and prayers may be recited to ease the loved one's passing. Psalms 23, 91, 103, 121, 130 and 139 are particularly appropriate.

וידוי שכיב מרע, *Vidui Sh'khiv M'rah*, Confession on a Death Bed

The dying person traditionally recites the וידוי *Vidui*, a confessional prayer. The prayer includes regret for all sins committed during one's lifetime and is recognition of the fact that one is passing from this world to the next. Care should be taken that this does not distress the dying person. It should be explained that saying the *Vidui* does not mean that death is imminent. In fact, it may happen that a person says the *Vidui* and then recovers. The *Vidui*, followed by the recitation of the שמע *Shema* in the last moments before death, help to affirm one's faith in God precisely when it is most challenged. If the dying person is unable to recite this confessional, a person in attendance may recite the *Vidui* on that person's behalf. The minimal confession and an alternative are available in Appendix 1.

The recitation of the *Shema* by the dying person in the last moments of life helps to affirm his/her faith in God.

שְׁמַע יִשְׂרָאֵל הוּא אֱלֹהֵינוּ הוּא אֶחָד
Shema Yisrael, Adonai Elohaynu, Adonai Echad
“Hear O Israel, Adonai our God, Adonai is One” (one time)

בָּרוּךְ שֵׁם כְּבוֹד מַלְכוּתוֹ לְעוֹלָם וָעֶד
Baruch Shem k'vod malchuto l-olam va-ed
“Praised be God's glorious sovereignty forever & ever” (3 times)

ה' הוּא הָאֵל-הַיְחָד
Adonai Hu ha-Elohim
“Adonai is God” (seven times)

The *Shema* is not a petitionary prayer and it does not praise God. In fact, it is not a prayer at all, but a proclamation of God's oneness. The recitation of the *Shema* is an affirmation of Jewish identity and connection. The *Shema* ends with the word אֶחָד

echad (one). Uttered with a “dying breath,” it suggests the ultimate reconciliation of the soul with the Holy One.

WHAT TO DO WHEN DEATH OCCURS

For those present at the moment of death it is appropriate to recite the following:

ה' מְלִיךָ ה' מְלִיךָ ה' מְלִיךָ ה' מְלִיךָ לְעוֹלָם וָעֶד

Adonai Melech, Adonai Malach, Adonai Yimloch I-olam va-ed
“God reigns; God has always reigned; God shall reign beyond all time” (3 times)

If the deceased is a relative for whom one must mourn, i.e., father, mother, son, daughter, brother/half-brother, sister/half-sister or spouse, then the following prayer should be recited:

בָּרוּךְ הוּא הַיָּחִיד הַאֱמֵת

Baruch Dayan ha-Emet
Praised is the True Judge

Initial Care of the Deceased

After reciting *Dayan ha-Emet*, the following activities should be performed:

- ✧ Open the windows in the room where the deceased is lying.
- ✧ Close the eyes and mouth of the deceased and straighten the limbs.
- ✧ Completely cover the deceased with a sheet.
- ✧ Place a lighted candle near the head of the deceased (not done on *Shabbat*; on *Yom Tov* kindle from a pre-existing flame).
- ✧ Cover the mirrors in the room where the deceased is lying.
- ✧ As with a dying person, the deceased should not be left unattended.

Autopsies

While the soul or spirit leaves the body upon death, it is important to treat the body, which once housed the soul or spirit, with dignity and respect. Therefore, a routine autopsy is contrary to Jewish law, since it is viewed as a desecration of the body. Autopsies are generally not required even though they may be requested by hospital staff. When an autopsy is required by law, contact Rabbi Gorin for guidance.

Organ Donations

Organ donation is viewed as פְּקוּחַ-נַפְשׁ *pikuach nefesh* (the saving of a life), bringing healing to the living. It is not only permitted, it is strongly encouraged. If you wish to be an organ donor, please be sure to inform your family members. If there are any questions or concerns, please consult the Rabbi.

The United Network for Organ Sharing has a toll free number (1-888-894-6361) and a website (www.unos.org) where one can obtain information regarding all organ donations. A Conservative Movement Organ Donation Card, published and distributed in a joint effort of the Rabbinical Assembly and the United Synagogue of Conservative Judaism, is available at the office. It is important to use this card instead of a "Uniform Donor Card," since this last mentioned card includes organ donation for the purposes of transplantation, therapy, medical research or education. The Conservative Movement Organ Donation Card limits the organ donation for the purpose of transplantation only.

Contact the Rabbi

Prior to contacting a funeral home or making other funeral commitments, please contact Rabbi Gorin so that he can counsel you and your family concerning traditional Jewish practices. The funeral home does not know the Rabbi's schedule and may not be well informed on Jewish practices. The Rabbi is available for immediate advice and assistance at his office (301-762-7338) or

his home (301-518-5340). The Rabbi may be called at any hour by a member of Tikvat Israel when there is a death in the family. The congregation's staff and leadership are able to contact the Rabbi (or an alternate if he is unavailable) at all times. If the office is closed, follow the instructions on the answering machine.

If death occurs during *Shabbat* or a *Yom Tov*, please come to Tikvat Israel and meet with the Rabbi. Otherwise, contact the Rabbi immediately at the conclusion of *Shabbat* or *Yom Tov*.

Role of the Synagogue

The Rabbi, the Tikvat Israel staff and members of the *Chevra Kadisha* are prepared to assist and advise any congregant in making the necessary arrangements. The Tikvat Israel *Chevra Kadisha* can arrange for טְהוּרָה *taharah* (the ritual washing of the body), תְּכָרִיכִים *tachrichim* (plain white burial clothes and shroud), a condolence meal, and services in the home during the period of שְׁבִיעָה *shiva*. A complete list of what the *Chevra Kadisha* does is available in Appendix 2.

The Tikvat Israel Board of Directors has established a policy that permits family members to hold traditional funerals in the sanctuary or chapel (see Appendix 4). A funeral service held in the synagogue must include *taharah*, *tachrichim*, a closed wooden coffin, and a religious service devoid of flowers and instrumental music.

A funeral can be provided for bereaved congregants even when the deceased family member (parent, child, sibling, half-sibling, spouse or partner) is not a member of our congregation.

Funeral Arrangements

Jewish law requires that burial take place as quickly as possible, usually within 24 hours of death. Burial may be delayed for legal reasons; to transport the deceased; if close relatives must travel long distances to be present at the funeral or burial; or to avoid burial on *Shabbat* or on a major Jewish holiday (*Rosh HaShanah*,

Yom Kippur, *Shavuot*, *Pesach*, *Sukkot*, *Sh'mini Atzeret*, *Simchat Torah*). In any case, it should not be delayed longer than necessary. In the event of a death by suicide, or death of children under 30 days of age, please seek guidance from the Rabbi.

Cremation and Embalming

Jewish law and custom is averse to any desecration of the body; for this reason cremation or embalming is not practiced by Jews. The use of cosmetics on the deceased is not permitted.

Contact the Funeral Home

The funeral home should be contacted **only after the Rabbi has been called**.

Tikvat Israel is a member of the Jewish Funeral Practices Committee of Greater Washington, Inc. (JFPCGW), which has been contracting with funeral homes on behalf of area congregations for decades. The Funeral Practices Committee upholds the Jewish values of honoring those who have died, and comforting the bereaved with simple Jewish funerals and rituals. Each contract has had a duration of two years at which time it is reviewed. The current providers under the JFPCGW contract are Hines-Rinaldi Funeral Home located in White Oak, Maryland, and Jefferson Funeral Chapel in Alexandria, Virginia. A copy of the Hines-Rinaldi contract is available in Appendix 6.

In addition, since 1997, Tikvat Israel has had an agreement with Edward Sagel Funeral Direction, located in Rockville. Over the years they have provided congregants with traditional funerals held either at the Synagogue or at graveside. When contacting the funeral home, please mention that you are a member of Tikvat Israel. A copy of this contract is available in Appendix 5.

The director of the funeral home obtains a death certificate, and—once it is signed—moves the body to its premises. Along with the Rabbi and *Chevra Kadisha*, the funeral home coordinates funeral arrangements. If the death or funeral occurs out of town, the local

funeral home will assist with the necessary arrangements.
Local funeral homes familiar with Jewish practices are:

Danzansky-Goldberg Memorial Chapels
1170 Rockville Pike
Rockville, MD 20852
301-340-1400

Hines-Rinaldi Funeral Home ^{1*}
11800 New Hampshire Ave
Silver Spring, MD 20904
301-622-2290

Jefferson Funeral Chapel ²
5755 Castlewellan Drive
Alexandria, VA 22315
703-971-7400

Edward Sagel Funeral Direction ^{*}
1091 Rockville Pike
Rockville, MD 20852
301-217-9400

Torchinsky Hebrew Funeral Home
254 Carroll Street, NW
Washington, DC 20012
301-495-3395

Menorah Gardens at Parklawn Memorial Park Cemetery
12800 Veirs Mill Road
Rockville, MD 20853
301-881-2151

¹Contract with the Jewish Funeral Practices Committee of Greater Washington, Inc. through June 2010

²Contract with the Jewish Funeral Practices Committee of Greater Washington, Inc. through June 2014

* Tikvat Israel contract

אָרוֹן Aron, Coffin

Some mourners are tempted to purchase a coffin that "will last forever," but in Jewish tradition we follow Genesis 3:19: "...for dust you are, and to dust you shall return." In order to avoid interference with the natural process of "to dust you shall return," Jewish tradition requires that a coffin be made entirely of wood and not be ostentatious. We came into the world as equals in the sight of God, and we should leave the same way.

Cemeteries

Judean Memorial Gardens
16225 Batchelors Forest Road
Olney, MD 20832
301-384-1000

Burial sites at Judean Gardens are available at reduced cost to our members in a section reserved for Tikvat Israel. Contact the Synagogue office for complete details.

Mount Lebanon Cemetery
9500 Riggs Road
Adelphi, MD 20783
301-434-4640

Menorah Garden Cemetery
12800 Viers Mill Road
Rockville, MD 20853
301-881-2151

Garden of Remembrance
14321 Comus Road
Clarksburg, MD 20871
301-428-3000

King David Memorial Gardens
7482 Lee Highway
Falls Church, VA
703-560-4400

Please be aware that there are expenses associated with a funeral in addition to the purchase of a gravesite: a fee is usually imposed for opening the grave. Details should be discussed with the cemetery management.

Local Burial Organizations

Tikvat Israel *Chevra Kadisha*
David Gantz, Chair
301-460-4674

Jewish Funeral Practices Committee of Greater Washington, Inc.
(JFPCGW)
Bob Hausman, Chair
rmhausman@gmail.com
202-966-1545
www.jewish-funerals.org

Chesed Shel Emes (Free Burial Society)
Rabbi Saul Koss
301-230-7294

Community-wide *Chevra Kadisha* of Greater Washington
Women's division: Beverly Morris 301-649-7333
Men's division: Menashe Katz 301-593-8316

Independent *Chevra Kadisha* of Northern Virginia
703-519-0764 or 703-864-1512
icknova5767@yahoo.com

BEFORE THE FUNERAL

אֲנִינוּת *Aninut*, Between the Time of Death and the Funeral

Aninut is the first of several stages of mourning in Judaism, each with its own inner logic and sensitivity. Along with the stages that follow it, *aninut* is designed to help the mourner acknowledge and accept the pain and loss. It begins when one first learns of the death of an immediate relative and ends when burial takes place.

A person who has lost a relative and is going through *aninut* is called an אֹנֵן *onen* (for a male) or an אֹנֶנֶת *onenet* (for a female). During this period many decisions may be required, but the *onen/onenet* may not be ready to make them. The laws governing actions and behavior of an *onen/onenet* are sensitive to this inner struggle and reflect a commonsense understanding of a mourner's current state of mind. The mourner is not expected to be concerned about social amenities and is exempt from certain religious obligations so that (s)he can attend to the funeral and burial preparations with the dignity befitting the memory of the deceased.

טְהָרָה *Taharah*, Ritual Cleansing

Taharah, the cleansing of the deceased, is a Jewish religious act. Just as a baby is cleansed when (s)he first enters this world, the circle is completed by washing the deceased as (s)he departs. In addition to the cleansing, special prayers are recited asking for the eternal peace of the deceased. The *Chevra Kadisha* performs *taharah* as act of *chesed* (kindness), since the person for whom it is done cannot reciprocate. Specially-trained groups from our Synagogue (a women's group for women and a men's group for men) perform the ritual cleansing in the prescribed manner that has been handed down for generations. They are the last people to handle the body before it is placed in the coffin, and thus the family is assured that their loved one has been treated properly

and with respect. The Washington Area *Chevra Kadisha* is also available and may be contacted through the funeral home.

שְׁמִירָה *Shmirah*, Guarding the Body

Jewish tradition requires that the deceased not be left unattended prior to burial. The person who stays with the deceased is called a שׁוֹמֵר *shomer* (male) or שׁוֹמֶרֶת *shomeret* (female), which means “guardian.” Preferably, the *shomrim* are family members or friends of the deceased. During the time that the deceased is at the funeral home, *shomrim* can be arranged for a fee through the funeral home. If the funeral is to be held at Tikvat Israel, the *Chevra Kadisha* will provide a *shomer / shomeret* to stay with the casket prior to the beginning of the funeral service.

Smoking, eating, drinking, and idle conversation are all forbidden in the presence of the deceased. Instead, the *shomer* should read from תְּהִלִּים סֵפֶר the Book of Psalms.

תְּכָרִיכִים *Tachrichim*, Shroud and Burial Attire

To demonstrate the equality of all in death, Jewish law requires burial in *tachrichim*, plain white burial clothes and shroud. In addition to the *tachrichim*, adult men and women may be buried in their own *tallit*. The practice of dressing all alike for burial was instituted by Rabbi Gamliel in the 1st century C.E., so that the poor would not be shamed and the rich would not compete with each other to be buried in the costliest garments. The clothes are appropriate for one about to stand before God and be judged; therefore, they are simple, perfectly clean, and white. Men and women are dressed in similar garments. There are no pockets in the garments, for there is no need for the deceased to carry anything.

THE FUNERAL SERVICE

The funeral service is intended to honor the deceased and to comfort the bereaved. It may be held in the Synagogue, in a funeral home, or at the graveside. The service is brief and simple: chanting of psalms and מְלֵא רַחֲמִים אֱ-לֹהֵי לְמֵלֵא *El Malei Rachamim*, the traditional memorial prayer (Appendix 8). A הֶסְפֵּד *hesped* (eulogy) that honors the deceased is given. Instrumental music is inappropriate. Fraternal ceremonies and military honors should be cleared with the Rabbi. See Appendix 3 for a list of possible funeral fees.

It is considered an honor to have a funeral service conducted in the Synagogue. Mourners are expected to abide by the Board of Directors' policy on funerals conducted in the Sanctuary (see Appendix 4).

קְרִיעָה *K'ria*, Rending of Garments

Mourners for parents, a spouse, children, or siblings traditionally participate in this rite, usually performed just prior to the funeral service. It is the custom to tear a visible portion of clothing such as a lapel, pocket, or collar; in keeping with tradition, others choose to wear a torn black ribbon as a symbol of their mourning. The garment is torn (or the cut ribbon is worn) on the left side, closest to the heart for parents, and on the right side for other relatives. The torn garment is worn for the duration of the *shiva*, the 7-day mourning period (except on Shabbat). Some people continue to wear it during the *Sh'loshim*, the 30-day period. *K'ria* is not performed on *Shabbat* and *Yom Tov*.

פְּהַנִּים *Kohanim*

There are many special restrictions related to the attendance of *Kohanim* at a funeral. For details, please consult the Rabbi.

Pallbearers

The coffin is escorted out of the Sanctuary and/or is carried to the burial site by family or friends selected by the mourners.

Viewing the Remains

Public viewing of the body is contrary to Jewish tradition.

Flowers

Flowers are not appropriate. A tangible expression of condolence may be made by contributing to a charity that was favored by the deceased or the mourning family.

קְבוּרָה *K'vurah*, Burial

During the recitation of Psalm 91 by the officiating rabbi, pallbearers customarily stop several times while carrying the coffin to the grave. The coffin precedes mourners, family, and friends as a sign of respect. It is appropriate for mourners who are standing near the coffin as it passes to say:

ה' נָתַן וְה' לָקַח יְהי שֵׁם ה' מְבוֹרָךְ

Adonai natan, v-Adonai lakach, y'hi shem Adonai m'vorach.
“...God gives and God takes away, praised be God's name.”
(Job 1:21)

At the Graveside

The officiating person speaks; prayers are recited; and the coffin is lowered into the ground. It is customary for the family of the deceased to place an inverted shovelful of soil on the coffin followed by several shovelfuls to fulfill the *mitzvah* of לְוִיַת הַמֵּת *l'vayat ha-met* (attending the dead to the grave). Others attending are asked to place similar shovelfuls on the coffin until the coffin is

fully covered with soil. The Mourners' *Kaddish* is then recited by the bereaved.

Those in attendance form two rows between which the mourners pass to receive the traditional expressions of consolation:

הַמָּקוֹם יְנַחֵם יַנְחֵם אֶתְכֶם בְּתוֹךְ שְׂאֵר אַבְלֵי צִיּוֹן וִירוּשָׁלַיִם
*Ha-makom y'nachem et-chem b-tokh sh'ar avay-lay
tzi-yon vi-rusha-la-yim*

May the Almighty comfort you together with all the mourners of Zion and Jerusalem

It is customary to wash the hands ritually after leaving the cemetery or before entering the house of mourning. This washing is an affirmation of life after involvement with death.

THE SHIVA HOME

Preparation of the *Shiva* Home

It is customary to cover the mirrors in the *shiva* home; to provide mourners with low chairs upon which to sit; and to provide a *shiva* candle—a seven-day memorial candle. The mirrors are covered so that the mourners cannot see themselves in their depressed state. Sitting on low seats dates back to biblical times and indicates the lowered position of mourners and their reduced self-esteem because of their loss.

The *Chevra Kadisha* can assist with the preparations of the *shiva* home, and provide low chairs and *siddurim* (prayer books) for services conducted at the *shiva* home. One of the main functions of the *Chevra Kadisha* is to ensure that there will be a *minyan* at the *shiva* home.

Returning to the *Shiva* Home

A hand-washing station outside the entrance is provided for those who did not have the opportunity to ritually wash at the cemetery. It is customary for mourners to remove leather shoes upon entering the house. A seven-day candle provided by the funeral home is lit as a first act of mourning. It remains burning for seven days as an indication that this is a house of mourning. There is no prescribed prayer for the candle lighting.

סְעוּדַת הַבְּרָאָה *Se'udat Hav-ra-ah*,

Meal of Condolence

Tikvat Israel can arrange for a dairy meal of condolence to be served **to the mourners** at the local house of mourning when they return from the cemetery. This meal traditionally includes round foods such as eggs, to symbolize the circle and cycle of life.

Decorum

A *shiva* call is not a social outing or a mere formality. It is a sacred act of sharing the sorrow of one's relatives and friends. Its purpose is to console the mourners, and to support them with one's presence. It is appropriate for visitors to bring nourishing food for the mourners. Condolence callers should not expect refreshments to be provided, and it is inappropriate to socialize during a condolence visit.

PERIODS OF MOURNING*

שְׁבֻעַת שִׁיבָה *Shiva*, The First Seven Days

In Genesis 50: 7-10, we are told, "So Joseph went up to bury his father...together with all of Joseph's household, his brothers ... they held there a very great and solemn lamentation; and he observed a mourning period of seven days for their father."

Shiva is a seven-day period of intense mourning, beginning on the day of the burial. During this time, mourners should not wear leather shoes or cosmetics; they should not shave; and they should remain at home. If it is necessary to return to work during the *Shiva* period, the traditional form of mourning should be resumed upon returning home. If a major festival occurs during this period, it terminates *shiva*; the Rabbi will advise about other circumstances that alter the duration of this period of mourning.

It is customary for mourners to participate in the afternoon/evening services in the *shiva* home (except on *Shabbat*, when

* Jews by Choice may, and are encouraged to, observe these rules and customs for both their Jewish and non-Jewish relatives.

they are encouraged to attend Synagogue services). Mourners may wish to lead these home services; if they choose not to do so, then the *Chevra Kadisha* will arrange for a *minyan* leader. At the end of each *shiva minyan*, those in attendance say these words in unison to the mourner:

הַמָּקוֹם יְנַחֵם יְנַחֵם אֶתְכֶם בְּתוֹךְ שְׂאֵר אַבְלֵי צִיּוֹן וִירוּשָׁלַיִם
Ha-makom y'nachem et-chem b-tokh sh'ar avay-lay
tzi-yon vi-rusha-la-yim

May the Almighty comfort you together with all the mourners of Zion and Jerusalem

Public mourning observances are suspended on *Shabbat*—the sanctity and serenity of this day supersedes personal grief. Mourners are encouraged to attend *Shabbat* services; they are not given an *aliyah*, do not lead services, and the *k'ria* is not displayed publicly.

Judaism teaches that the feeling of loss of a human life is not limited to the family of the deceased but is shared by the entire community. During *Shabbat* services immediately after the death, it is our custom at Tikvat Israel to announce the name of the deceased and give details concerning the funeral and *shiva*, if applicable. The Synagogue office will also send an e-mail message with the pertinent information to the Congregation via the listserv.

Condolence Calls

It is an act of *chesed* to pay a condolence call during the *Shiva* period. Everyday greetings between mourners and visitors normally are not exchanged. An important role for all visitors is to listen and provide comfort to those in mourning. Conversation should center on the departed. This demonstrates that the entire community shares in the sorrow and sense of loss.

שְׁלוֹשִׁים *Sh'loshim*, The First Thirty Days

In Deuteronomy 34:8, we learn, "...And the Israelites bewailed Moses in the steppes of Moab for thirty days."

This period of mourning begins at the end of *shiva* and continues until the morning of the thirtieth day after the funeral. After the initial seven days of *shiva*, mourners begin to adjust to the loss, and gradually resume a normal life. Mourners return to work and normal activities but refrain from public entertainment or social activities. Some people continue to wear the *k'ria* during *Sh'loshim*. In place of home services, mourners attend Synagogue services daily to recite the Mourners' *Kaddish*.

שָׁנָה *Shanah*, The First Year

Mourners for deceased parents continue to attend *minyanim* daily for eleven months, in order to recite the Mourners' *Kaddish*; they continue to refrain from celebratory activities for a full year. The *halachic* obligation for those mourning a spouse, child or sibling ends after the thirty-day *Shloshim* period.

It has been suggested that when public recitation of the *Kaddish* cannot be performed, individuals can express their devotion to Jewish tradition in a variety of ways: studying the words of the Mourners' *Kaddish* or reciting Psalms can provide comfort to mourners. However, regular attendance at a *minyan* can provide an anchor to the community and aid the healing process.

Memorial plaques are available at the synagogue to record the names of our departed for constant remembrance. Please provide the deceased's name/Hebrew name and date of death (both secular and Hebrew dates) to the office. The office will make arrangements for the memorial plaques. Contact the office concerning costs.

Unveiling Ceremony at the Graveside

Unveiling marks a transition in the process of mourning. It generally takes place during the first year after death. There is no formal requirement in our tradition relating to the liturgy of an unveiling ceremony. Family members and friends find it comforting to meet at the graveside to unveil the monument and recite a few appropriate prayers and psalms, such as *El Malei Rachamim* and, if a minyan is present, the Mourners' *Kaddish* (see Appendix 8).

Yahrzeit, Anniversary of Death

One is obliged to observe *yahrzeit* only for one's parents, but may elect to do so for others, especially if nobody else does so. Generally, *yahrzeit* is observed on the anniversary of the passing; however, if the burial took place more than three days after the passing, then the first *yahrzeit* is observed according to the Jewish calendar on the anniversary of the burial. Subsequently, the *yahrzeit* is observed on the anniversary of the passing. A *yahrzeit* candle is lit without any specific blessing and left burning until it goes out by itself. Remember that Jewish days go from sunset to sunset. If the *yahrzeit* occurs on *Shabbat* or *Yom Tov*, the *yahrzeit* candle should be lit first.

Visiting the Grave

When you visit a grave, it is appropriate to make a contribution to *tzedakah*. Rather than hire someone to recite a prayer for you, you may recite the memorial prayer *El Malei Rachamim* either in Hebrew or English (see Appendix 8).

It is customary to place a small stone upon the grave. The placing of stones is an indication that someone has visited the grave. An early reference to this custom is found in the *Shulchan Aruch*. It is also customary to wash one's hands ritually before leaving the

cemetery.

Yizkor, Memorial Prayers

Currently at Tikvat Israel, *Yizkor* prayers are recited (even during the first year) on *Yom Kippur*, *Sh'mini Atzeret*, the last day of *Pesach*, and the second day of *Shavuot*.

כַּאֲשֶׁר אֲשֶׁר אָמוֹ תִנְחַמֶנּוּ כֵן אֲנֹכִי אֲנַחֲמֶכֶם וּבִירוּשָׁלַיִם תִּנְחַמֶנּוּ

As one whom his mother comforts, so will I comfort you, and you
will be comforted in Jerusalem

ISAIAH 66:13

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We Jews wish each other: May you live *ad meah esrim, bis hundred tzvantzik*, until 120, like Moses, with eyes undimmed and strength unabated. That is the wish, but we all know the reality. When mourning comes, every Jew should be surrounded by a loving community.

Rabbi Avis Miller, Adas Israel Congregation

I would like to acknowledge the individuals of our *Chevra Kadisha* for their efforts at producing this booklet and their commitment to making Tikvat Israel the warm, caring and loving community that it is.

In addition to those listed above, I would like to recognize the many members within our congregation – too many to mention – who are frequently called upon to augment the work of the *Chevra Kadisha*. It would be impossible to function without these congregants' support.

The *Chevra Kadisha* of Tikvat Israel and those that we call upon to help stand ready to honor the dead and comfort the mourner. It is truly an honor to be affiliated with the *Chevra Kadisha* and the individuals that make up this group.

We would like to acknowledge the funding received from the Temple Israel Foundation of Tikvat Israel Congregation to produce this book.

B'Shalom
David Gantz, Chair
Tevet 5764

Appendix 1: Minimal and Alternative Confessional Prayers (*Vidui*)

The following text is a minimum confession:

I acknowledge before You, Adonai my God and God of our ancestors, that both my cure and my death are in Your hands. May it be Your will to send me perfect healing. Yet, if this is not Your determination, I will accept it. In Your presence I atone for all of my sins and transgressions. O God, bestow upon me the abounding happiness that is rewarded to righteous people.

Protect my family with whose soul my own is knit. Into Your hand I offer my spirit. You have redeemed me, O God of truth.

Even though the *Vidui* is a formalized prayer, tradition allows everyone to add his or her own thoughts and feelings. The following text is an alternative confession (translation by Rabbi Amy Eilberg):

My God and God of my fathers and mothers
May my prayer come before You.
Do not ignore my plea.
Please, forgive me for all of the sins
That I sinned before You throughout my lifetime.
I regret things that I have done.
Now, O God, take my suffering and pain as atonement.
Forgive my mistakes, for against You have I sinned.

May it be Your will, O God, my God and God of my ancestors,
That I sin no more.
In Your great mercy, cleanse me of the sins I have committed,
but not through suffering and disease.
Send me a complete healing along with all those who are ill.

I acknowledge before You, Adonai, my God and God of my ancestors,
 That my healing and my death are in Your hands.
 May it be Your will to grant me a complete healing.
 If it is Your will that I am to die of this illness,
 Let my death be atonement for all the wrongs that I have done in my life.
 Shelter me in the shadow of Your wings.
 Grant me a place in the World to Come.

Parent of orphans and Guardian of widows,
 Protect my dear loved ones, with whose souls my soul is bound.

Into Your hand I place my soul. You have redeemed me,
 O God of Truth.

Appendix 2: The Role of Tikvat Israel and the Chevra Kadisha

At this time, Tikvat Israel and the *Chevra Kadisha* can provide these services when death occurs in a congregant's family:

- ◆ Advise congregant in making funeral arrangements
- ◆ Arrange for the professional services of Rabbi Gorin and Cantor Helzner
- ◆ Bereavement counseling
- ◆ Set up *taharah*
- ◆ Arrange funeral services in Tikvat Israel's Sanctuary or at graveside
- ◆ Provide *Shomrim* before the funeral at the Synagogue
- ◆ Prepare the mourners' house prior to their return from the cemetery (e.g., cover mirrors; set out water for ritual hand washing after returning from funeral)
- ◆ Arrange for a meal of condolence for the mourners upon their

immediate return from the funeral

- ◆ Coordinate *shiva minyanim* and supply the *shiva* house with *siddurim* and low chairs, if desired
- ◆ Coordinate daily evening *minyan* at Tikvat Israel for the remainder of the first year and subsequent *yahrzeitim*
- ◆ Arrange for *yahrzeit* reminders to be sent out by the Tikvat Israel office
- ◆ Arrange for a dignified funeral at a reasonable cost through funeral contracts with Sagel Funeral Direction and the Jewish Funeral Practices Committee of Greater Washington DC (currently with Hines-Rinaldi, MD and Jefferson Funeral Chapel, VA)
- ◆ Provide members with the option of purchasing from Tikvat Israel grave sites at Judean Gardens at reduced cost

Anyone interested in becoming part of the *Chevra Kadisha* is invited to call any of the individuals listed below:

Joel Bressler.....	301-299-5526
Louise Chatlyne.....	301-330-9349
Harold Diamond.....	301-929-1107
David Gantz.....	301-460-4674
Genie Glucksman	301-570-1624
Melanie Grishman	301-231-9642
Dan Jacobs	301-946-1471
Susannah Challis.....	301-871-3013

Appendix 3: Funeral Fees Summary

- ◆ Funeral Home Fees - as specified by a contract or as charged by the funeral home
- ◆ Cemetery - as per agreement with the cemetery
- ◆ Officiating Rabbi Honorarium - may be included in the funeral home charges if the funeral is not officiated by Rabbi Gorin

Appendix 4: Board of Directors Policy on Funerals Conducted in the Sanctuary of Tikvat Israel

Synagogue funerals will be conducted according to Jewish law and tradition.

This implies that the deceased has undergone *taharah*, the ritual cleaning of the body; has been dressed in an appropriate shroud, (*Tachrichim*); and has been placed in a casket that is not excessively ornate and contains only the remains of the deceased. Sacred items such as a *tallit* and old prayer books may be in the casket.

A service cannot be conducted in the sanctuary when the remains have been cremated or embalmed.

An open casket is not permitted in the sanctuary.

The Rabbi will have sole authority and discretion to modify or adjust the requirements delineated above.

Deviation from the above expectations will necessitate a service at another location or at graveside.

Adopted April 30, 2001

Appendix 5: Contract with Edward Sagel Funeral Direction As Entered Into With Tikvat Israel

The following is an agreement between Edward Sagel Funeral Direction, Inc., 1091 Rockville Pike, Rockville, MD 20852 (hereinafter referred to as the "Funeral Director" and/or "Funeral Home") and Tikvat Israel Congregation, 2200 Baltimore Road, Rockville, MD 20851.

Term: This contract shall be in effect for two (2) years from the date signed below and is renewable for a consecutive two (2) year term (with an increase in cost) at the option of Edward Sagel Funeral Direction Inc. and Tikvat Israel Congregation with a

minimum of thirty (30) days' written notice of renewal. This package only applies to members of Tikvat Israel Congregation.

I. The Basic Funeral:

- a. The funeral home agrees to provide any member of Tikvat Israel Congregation that seeks funeral accommodations pursuant to this agreement a basic funeral for \$2700, \$4080, \$4650 or \$5400, depending on the family's casket selection described below.
- b. The funeral shall consist of the following funeral home services:
 - i. Services of Funeral Director and Staff as well as minimal overhead and inventory costs.
 - ii. Preparation/Dressing/Casketing/Refrigeration as required.
 - iii. Transfer of the deceased 24 hours a day - 365 days a year within a 30-mile radius.
 - iv. All customary paperwork, such as filing the death certificates, obtaining certified copies, etc.
 - v. Equipment and staff services for transportation of the casket to Tikvat Israel Congregation or cemetery for services, within a 30 mile radius of the funeral home (see below for family vehicle charges and additional mileage charges).
- c. The basic funeral shall consist of the following funeral home merchandise:
 - i. **Package 1** - Solid pine casket (CAWPI1BH03), unstained, all-wood construction, no handles, no interior. This package price is \$2700, which is a savings of \$5895 off of our general price list dated 10/15/2009.
 - ii. **Package 2** – Solid flat top poplar casket (CAWPO1BH07), unstained, all wood construction, with handles, crepe interior and a pillow. This package

price is \$4080, which is a savings of \$4295 off of our general price list dated 10/15/2009.

- iii. **Package 3** – Solid dome top poplar casket (CAWPO1BH37), dark nut brown stain, all wood construction, with handles, crepe interior and a pillow. This package price is \$4650, which is a savings of \$4445 off of our general price list dated 10/15/2009.
- iv. **Package 4** – Solid dome top poplar casket (CAWPO1BH49) with a dark stain and a beading carved into the top outer edge and bottom edge of the casket, all wood construction, with handles, crepe interior and a pillow. This package price is \$5400 which is a savings of \$4595 off of our general price list dated 10/15/2009.
- v. **The following items** are included in each above described package:
 - 1. Muslin shroud (upgrade to Linen Shroud for \$160)
 - 2. Use of *taharah* room and *taharah* supplies
 - 3. Basic paper register book (upgrades start at \$50 and up)
 - 4. *Yahrzeit* Calendars
 - 5. One (1) *Shiva* Candle and use of prayer books. (Additional *shiva* candles are \$25 each)
 - 6. One (1) box of 50 standard acknowledgement cards (Additional boxes are \$25 each, upgrades start at \$100 and up).

2. Additional Charges (Optional)

- a. The following charges may be added to the cost of the basic funeral, if requested by the family or personal representative, at our most current General Price List Charges (the listed prices below are effective as of 10/15/2009):
 - i. Family transportation - limousines (the fees below are for a four-hour block of time. Additional fees will be charged at current General Price list fees)
 - 1. One (1) six (6) passenger limo : \$595

- 2. One (1) ten (10) passenger limo \$695
- ii. Additional mileage for transportation of any type will be charged at \$4 a mile. This fee is subject to change.
- iii. Outer burial container for the cemetery (\$1495 to \$12,500). This item may be purchased directly through the cemetery
- iv. Upgraded or additional acknowledgement cards (\$20 and up)
- v. Linen shroud (\$160)
- vi. Flag case for a veteran (\$150 and up)
- vii. Third party charges – Cash Advances – Pass Through items (these prices below are subject to change without notice):
 - 1. Newspaper notice for the Washington Post (\$300 a day on average)
 - 2. Certified copies of the death certificate (\$20 in Montgomery County; \$18 in Washington, DC; and \$12 each in Virginia)
 - 3. Cemetery Charges
 - 4. *Shomeir* (\$10 per hour)
 - 5. *Chevra* honorarium - \$100 (group that performs the *taharah*)

3. Additional Terms

- a. Pre Arrangements are available and suggested. By prepaying before the time, this will confirm these costs remain the same, whether or not the funeral home is still honoring the abovementioned package. When calling to discuss prepaying, ask to speak with an Advance Planning Counselor.
- b. The funeral, as described above, shall be available to any Tikvat Israel Congregation member.
- c. **Members** requesting this package must identify themselves or the deceased as a member of Tikvat Israel Congregation. There will be no refunds or price

adjustments given to anyone who pays full price for a funeral and identifies themselves as a member or the deceased as a member after the arrangements are final.

- d. The funeral home and its directors reserve the right to charge per our current General Price List rates for all services or merchandise beyond the basic funeral services stated in this contract.
- e. The special discount package is "AS IS". Nothing may be substituted for any other, it is all inclusive. A casket may not be purchased off of our general price list in substitution or in addition to caskets included in this contract.
- f. This contract means that Edward Sagel Funeral Direction, Inc. is the preferred funeral home choice for Tikvat Israel Congregation. The congregation will do all it can to let its congregants know about this special savings contract as a member benefit and will assist the funeral home with any preplanning events / seminars the funeral home wishes to hold at Tikvat Israel Congregation at mutually agreed upon dates and times. These seminars will help explain all the benefits of preplanning and the savings of the package with the congregation.
- g. The family must come into the funeral home to finalize the arrangement. (We will work around Shabbat.) The arrangement conference will consist of signing documentation, verifying vital statistical information, placement of newspaper notices, visually identifying the deceased or bringing in a recent photo for identification purposes, casket selection, and all other related funeral arrangement details.

[Contract signed in July 2009]

Appendix 6: Contract through the Jewish Funeral Practices Committee of Greater Washington, Inc.

AGREEMENT BETWEEN JFPCGW AND HINES-RINALDI FUNERAL HOME FOR 7/1/10 THROUGH 6/30/12

This contract is made between the Jewish Funeral Practices Committee of Greater Washington, Inc., "JFPCGW," and Hines-Rinaldi Funeral Home, Inc., with premises at 11800 New Hampshire Ave., Silver Spring, MD, hereinafter called the "Funeral Director" or "FD," effective July 1, 2010 through June 30, 2012.

FD understands that JFPCGW's primary purpose is to permit and encourage congregations to honor their dead by taking the lead in ritual activities and in protecting and comforting the mourners, and to follow the Jewish values of quick burial, and simplicity and equality in death. FD agrees to cooperate to further those purposes.

The FD agrees that when a bereaved member of any congregation contacts the funeral home, the FD will inform the person designated by the congregation or the Rabbi of the congregation. The FD will also inform the bereaved of the designated congregational contact or the rabbi.

The FD agrees to provide any Jewish congregation or its members, or family members of its members, a funeral package. FD will not attempt to sell any upgrade merchandise or services to the bereaved without involving the person designated by the congregation or the Rabbi of the congregation.

The funeral package price is \$1,751 through June 30, 2011, except as indicated below. On July 1, 2011, the FD may increase the funeral package price by the amount of such increase in the price of the casket, bought and used in 2011-12, as it is required to pay its supplier.

The funeral package includes the following services and merchandise:

- (1) Removal of the body from the place of death, or another place, within 40 miles of the Washington Beltway.

- (2) Securing a signed copy of the physician's death certificate at the place of death and at the time of removal. If the death certificate is not ready there and then, \$80 will be charged for obtaining the death certificate later.
- (3) Refrigeration as required.
- (4) An all-wood pine rectangular casket, of appropriate size for the particular deceased, as mutually agreed between the Committee and the FD. If an oversize 26" wide casket is needed, there is an additional charge of \$1,015 (\$1,550 less \$535 credit). If the cemetery plot can only accommodate a shorter casket, a 71" long hardwood casket is an additional charge of \$2,473 (\$3,008 less a credit of \$535 for non-use of the all-wood pine rectangular casket).
- (5) Use of the FD's premises, 24 hours per day, including Sundays, for ritual washing (*tahara*) and watching (*shmira*) of the body, and lounge facilities for the people involved. Ritual washing includes cleaning the body and stopping bleeding, dressing the body in a shroud set (*tachrichim*), placing it into the casket, and closing the casket. FD will provide all necessary supplies for the ritual washing, including muslin shroud sets, Israeli earth and clay [shards], and protective clothing for the washers. FD will cooperate fully in learning the needs and meeting them. FD will maintain a *Tahara* room with private entrance with a table suitable for performing *tahara*, with running water, heating, air conditioning, overhead lift, and all supplies needed. FD will also provide a *shomrim* area separate from, and adjacent to, the *Tahara* room, with a telephone and restroom facilities.
- (6) Cleaning, dressing and casketing the body when ritual washing is not performed.
- (7) Use of the FD's chapel for a funeral service when desired by a family.
- (8) Transportation of the body to another place, such as a synagogue or a home, for the funeral service, then transportation to the designated cemetery within 40 miles of the Washington Beltway.
- (9) All customary paperwork, such as newspaper notices, Social Security and Veterans claims, death certificates, etc. This does not include the additional charges for those items made by the

newspapers, or the fees for the certificates, which shall be charged at cost.

- (10) FD will order certified copies of the death certificate on behalf of the family by US mail. If requested to secure certified copies by some other means, FD will charge \$80 for doing so. There is a \$15 charge to mail copies of death certificates by certified mail.
- (11) Guest register book and fifty acknowledgement cards (memorial package), and *shiva* / ritual candle, to be given to the family.
- (12) All transportation to and from places within 40 miles of the Washington Beltway is included.
- (a) Transportation of the body within the area of Maryland and Virginia beyond the 40 miles will be charged at \$3.35 per loaded mile.
- (b) Transportation of the body to the New York City vicinity (within a 40-mile radius of New York City), New Jersey or Pennsylvania will be charged at \$894.
- (c) Transportation outside of these areas will be charged at \$3.35 per loaded mile plus any overnight expenses required (such as hotel fees and meals).
- (13) On request, FD will furnish one or more limousines and drivers for a minimum of four hours. Minimum charges shall be \$525 for one 6 passenger, \$645 for an 8-10 passenger, and \$725 for a 12-14 passenger limousine. Additional time shall be charged at \$120 per hour or portion thereof. Time is measured from when the limousine leaves the garage to the time it returns, but no more than one hour shall be charged for the round trip to and from the garage.
- (14) The family will not be required to visit the funeral home. FD will send a representative to the bereaved's home to accomplish paperwork, when requested.
- (15) The FD will permit one person associated with the funeral to ride in the funeral coach with the director.
- (16) If there is no religious or funeral service, or if the body is transported to another funeral director prior to such service, the charge shall be \$1,109 within a 40-mile radius of the Washington Beltway. A charge of \$3.35 per loaded mile will be charged for

any mileage in excess of 40 miles.

(17) A Zeigler case, which may be needed for air or special transportation, costs \$733. An airtray, which may be required by airlines, costs \$250.

(18) If the consumer requests a casket upgrade, FD will offer a solid hardwood casket with no metal at the price of \$2,473 (\$3,008 less a credit of \$535 for non-use of the all-wood pine rectangular casket).

There will be no credit for services or merchandise provided above which are not taken, except as specified in this contract. Any merchandise not included or optioned in this agreement may be charged at FD's then-current price list, reduced by the price list value of such merchandise it replaces. In no event will there be a separate charge for professional services. Families or congregations will not be billed earlier than 30 days after the burial, except that cemetery charges may be billed as required by the cemetery.

FD will assign a single account executive whose primary duty is to receive calls for services, and to facilitate its performance, under this contract. FD will see that such functions are covered when the account executive is absent. Contract patrons will be given a single number to call. FD will keep JFPCGW advised of its procedures and of changes to its procedures within 15 days of making the change.

FD will furnish JFPCGW quarterly statistics of funerals performed and pre-need contracts made under this agreement by the 15th day of the succeeding month, including the name of the deceased, the congregation or other source of the call, and a copy of each invoice.

For the years beginning 7/1/2012 and for each of the next 5 years annually, JFPCGW shall have the option to renew this contract, with annual price changes in accordance with the US Government's Consumer Price Index for Washington-Baltimore all items – urban, for the most recent 12 month period available as of April 15 of the year of exercise, or of such substantially equivalent

index as the Government may promulgate. Reference data may currently be found at www.bls.gov.

7/11/2010

Appendix 7: Information About the Deceased, Which Family Members May Need

- Full Name
- Hebrew Name, and Hebrew names of father and mother
- Kohen—Levi—Yisrael
- Date, place of birth, location of birth certificate
- Mother's maiden name
- Social Security number and card
- Location of will and legal advisor's telephone number
- Life insurance policy and telephone number of agent
- Location of safe deposit box keys and who has access
- Number of death certificates (at least 10 is recommended) to cover each financial account or transaction, including social security and taxes
- Bank accounts and where accounts are held
- Securities information and where securities are kept
- Cemetery deed/location and any other prearrangement documents
- Real Estate and how title is held
- Military service, including branch of service and where discharge papers are kept
- Preference as to funeral home, pall bearers, and charitable donations

Appendix 8: Prayers at the Grave

El Malei Rachamim

For a male:

א-ל מְלֵא רַחֲמִים, שׁוֹבֵן בְּמְרוֹמִים, הַמַּצֵּא מְנוּחָה נְכוֹנָה תַּחַת
בְּנֶפֶי הַשָּׁכִינָה, בְּמַעְלוֹת קְדוּשִׁים וּמְהוֹרִים כְּזֹהַר הַרְקִיעַ
מְזוּהָרִים, אֶת־נִשְׁמַת _____ בֶּן _____ שְׁהִלֵּךְ
לְעוֹלָמוֹ, בְּגֵן עֵדֶן תִּהְיֶה מְנוּחָתוֹ. אָנָּה, בַּעַל הַרַחֲמִים הַסְתִּירָהוּ
בְּסֶתֶר כְּנֶפֶד לְעוֹלָמִים, וְצָרוֹר בְּצָרוֹר הַחַיִּים אֶת־נִשְׁמַתוֹ,
יְיָ הוּא נִחְלָתוֹ, וְיִנּוּחַ בְּשָׁלוֹם עַל מְשֻׁכְּבוֹ, וְנֹאמֵר אָמֵן.

For a male (female):

*El malei rachamim sho-khein bam'romim, ham-tzei m'nuchah
n'khonah tachat kanfei ha-sh'khinah, b-ma'alot k'doshim u-t'ho-
rim k-zohar ha-rakia maz'hirim, et nish'mat _____ ben (bat)
_____ she-halakh l-olamo (she-halchah l'olamah), b-gan
eiden t'hei m'nuchato (m'nuchatah). Ana, ba-al ha-rachamim, ha-
sti'rei'hu (ha-sti'reha) b-seiter k-nafekha l-olamim, u-tz'ror bi-
tz'ror ha-chayim et nishmato (nishmatah), Adonai hu nachalato
(nachalatah), v-yanu-ach (v'tanu-ach) b-shalom al mishkavo
(mishkavah), v-nomar amen.*

For a female:

א-ל מְלֵא רַחֲמִים, שׁוֹבֵן בְּמְרוֹמִים, הַמַּצֵּא מְנוּחָה נְכוֹנָה תַּחַת
בְּנֶפֶי הַשָּׁכִינָה, בְּמַעְלוֹת קְדוּשִׁים וּמְהוֹרִים כְּזֹהַר הַרְקִיעַ
מְזוּהָרִים, אֶת־נִשְׁמַת _____ בַּת _____ שְׁהִלֵּכָה
לְעוֹלָמָהּ, בְּגֵן עֵדֶן תִּהְיֶה מְנוּחָתָה. אָנָּה, בַּעַל הַרַחֲמִים
הַסְתִּירָהּ בְּסֶתֶר כְּנֶפֶד לְעוֹלָמִים, וְצָרוֹר בְּצָרוֹר הַחַיִּים אֶת־
נִשְׁמַתָּהּ, יְיָ הוּא נִחְלָתָהּ, וְתִנּוּחַ בְּשָׁלוֹם עַל מְשֻׁכְּבָהּ, וְנֹאמֵר אָמֵן.

Exalted, compassionate God, grant perfect peace, in Your sheltering Presence, among the holy and the pure who shine in the brightness of the firmament, to the soul of our dear _____ who has gone to his (her) eternal rest. God of compassion, remember all his (her) worthy deeds in the land of the living. May his (her) soul be bound up in the bond of everlasting life. May God be his (her) inheritance. May he (she) rest in peace. And let us answer: Amen.

Mourner's Kaddish

*Yit'gadal v-yit'kadash sh'mei raba,
b-alma divra khir'utei
v-yamlikh mal'khutei b-cha'yei'khon
uv-yomei'khon u-v'chayei di'khol
beit yisrael ba-agala u-vizman kariv
v-imru amen.*

Y'hey shmei raba m'varakh l-olam ul-almei almaya.

*Yit'barakh v-yish'tabach v-yitpa'ar
v-yit'romam v-yit'nasei v-yit'hadar
v-yit'aleh v-yit'halal sh'mei
d'kudsha*

b'rikh hu,

*L-eila min-kol bir'khata
v-shi'rata tush'b'chata
v-neche'mata
da'amiran b-alma
v-imru amen.*

יִתְגַּדַּל וְיִתְקַדַּשׁ שְׁמֵהּ רַבָּא.
בְּעֻלְמָא דִּיבְרָא כְרַעוּתָהּ
וְיִמְלִיךְ מַלְכוּתָהּ בְּחַיֵּיכוֹן
וּבְיוֹמֵיכוֹן וּבְחַיֵּי דְכָל בֵּית
יִשְׂרָאֵל. בְּעֻלְמָא וּבְזִמְן קָרִיב
וְנֹאמְרוּ אָמֵן:

יְהֵא שְׁמֵהּ רַבָּא מְבָרַךְ
לְעָלָם וּלְעָלְמֵי עָלְמַיָּא:

יִתְבָּרַךְ וְיִשְׁתַּבַּח וְיִתְפָּאֵר
וְיִתְרוֹמַם וְיִתְנַשֵּׂא וְיִתְהַדָּר
וְיִתְעַלֶּה וְיִתְהַלָּל שְׁמֵהּ
דְּקֻדְשָׁא

בְּרִיךְ הוּא

לְעֵלְמָא מִן כָּל בְּרִכְתָּא
וְשִׁירְתָּא תְּשֻׁבְחָתָא
וְנִחְמָתָא

דְּאִמִּירָן בְּעֻלְמָא
וְנֹאמְרוּ אָמֵן:

Y'hei shlama raba min shamaya
v-chayim aleinu v-al kol yisrael,
v-imru **amen**.

Oseh shalom bim'romav,
hu ya'aseh shalom
Aleinu v-al kol yisrael,
v-imru **amen**.

יְהִי שְׁלָמָא רַבָּא מִן שָׁמַיָא
וְחַיִּים אֱלֵינוּ וְעַל כָּל יִשְׂרָאֵל
וְאָמְרוּ אָמֵן
עֹשֶׂה שְׁלוֹם בְּמִרוֹמָיו
הוּא יַעֲשֶׂה שְׁלוֹם
אֱלֵינוּ וְעַל כָּל יִשְׂרָאֵל
וְאָמְרוּ אָמֵן

May God's great name be magnified and sanctified in this world, which was created as God willed. May God establish the holy kingdom swiftly and soon -- in our lifetime and in our days, and in the lifetime of all the house of Israel. And let us say: Amen.

May God's great name be blessed forever and throughout all time.

Blessed and praised, glorified and honored, acclaimed and viewed with awe, embellished and revered be the name of the Holy One. Blessed be the One who is beyond all blessing, song, praise and consolation uttered in this world. And let us say: Amen.

May there be great peace from heaven, and life for us and for all Israel. And let us say: Amen.

May the One who creates harmony in the universe bring peace to us and to all Israel. And let us say: Amen.

Appendix 9: Books Available for Borrowing from the *Chevra Kadisha*

The following books belong to the Tikvat Israel *Chevra Kadisha*. Some of them are in the Tikvat Israel library, and are available for borrowing. Others will be brought to the *shiva* house with the prayer books. When you are finished with these books, please return them to the synagogue office or library.

Brener, Anne. 2001. Mourning & Mitzvah: A Guided Journal for Walking the Mourner's Path Through Grief to Healing. Jewish Lights Publishing, Woodstock, Vermont. 259 pp.

Diamant, Anita. 1998. Saying Kaddish: How to Comfort the Dying, Bury the Dead & Mourn As a Jew. Schocken Books Inc., New York. 266 pp.

Goldstein, Zalman. 2006. The Jewish Mourner's Companion: Guidance, Comfort, Liturgy. The Jewish Learning Group, Inc., United States. 285 pp.

Goodman, Arnold M. 2003. A Plain Pine Box: A Return to Simple Jewish Funerals and Etrernal Traditions. Augmented edition. Ktav Publishing House, Inc., New Jersey. 120 pp.

Kelman, Stuart. 2000. Chesed Shel Emet: The Truest Act of Kindness. EKS Publishing Co., Berkeley, California. 56pp.

Kolatch, Alfred J. 1993. The Jewish Mourner's Book of Why. Jonathan David Publishers, Inc., New York. 412pp.

Levine, Aaron. 1994. To Comfort the Bereaved: A Guide for Mourners and Those Who Visit Them. Jason Aronson Inc., New Jersey. 241pp.

Rabinowicz, Tzvi. 1989. A Guide to Life: Jewish Laws and Customs of Mourning. Jason Aronson Inc, Northvale, New Jersey. 242 pp.

Riemer, Jack (ed). 1974. Jewish Reflections on Death. The Jewish Publication Society of America, Schocken Books, New York.

Riemer, Jack (ed). 1995. Wrestling With the Angel: Jewish Insights on Death and Mourning. Schocken Books, New York. 374 pp.

Wolfson, Ron. 1996. A Time to Mourn, A Time to Comfort: A Guide to Jewish Bereavement and Comfort. Jewish Lights Publishing, Woodstock, Vermont. 320 pp.

Wolpe, David. 1999. Making Loss Matter: Creating Meaning in Difficult Times. Riverhead Books, New York, New York. 226 pp.