



Daniel Jeremy Silver Collection Digitization Project

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MS-4850: Daniel Jeremy Silver Papers, 1972-1993.

Series III: The Temple Tifereth-Israel, 1946-1993, undated.

Sub-series A: Events and Activities, 1946-1993, undated.

Reel
38

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12

Folder
535

Death and dying, correspondence and brochures, 1964-1980.

Foreword

In the spirit of service, we offer you this book of prayers. It is our sincere hope that you may find it a source of comfort and solace.



The Cleveland

Temple Memorial

Home, Inc.

Licensed Funeral Directors

Leonard S. Labowitch Edith R. Labowitch

Barnett N. Bookatz

George W. Telmanik

Joseph Hibler

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THE MOURNER'S KADDISH (English Translation)

Reader and Mourners

Extolled and hallowed be the name of God throughout the world which He has created, and which He governs according to His righteous will. Just is He in all His ways, and wise are all His decrees. May His kingdom come, and His will be done in all the earth.

Congregation

Praised be the Lord of life, the righteous Judge for evermore.

Reader and Mourners

To the departed whom we now remember, may peace and bliss be granted in life eternal. May they find grace and mercy before the Lord of heaven and earth. May their souls rejoice in that ineffable good which God has laid up for those who fear Him, and may their memory be a blessing unto those who treasure it.

May the Father of peace send peace to all who mourn, and comfort all the bereaved among us.

THE MOURNER'S KADDISH

Reader and Mourners

Yisgadal v'yiskadash sh'me rabbo, b'olmo deevro chirusch v'yamlich malchusch, b'chayechon uvvomechon, uv'chayey d'chol beys Yisroel, baagolo uvizman koreev, v'imru omen.

Congregation

Y'he sh-meh rabbo m'vorach l'leam ulolmay olmayo.

Reader and Mourners

Yisborach v'yistabach v'yispor v'yisroman v'yisnaseh v'yis-hador v'yisaley v'yishallol sh-meh d'kukesho b'reech hu l-elo min col birchoso v'shiroso tush-bechoso v'nechemoso daamiron b'olmo v'imru omen.

Y'he sh'lomo rabbo min sh'mayo v'chayim olenu v'al col Yisroel, v'imru omen.

Oseh sholom bimromov, hu yasach sholom olenu v'al col Yisroel v'imru omen.

THE MOURNER'S KADDISH

Mourners

יְהוָה וְיִתְגַּדֵּשׁ שְׁמֵהּ רַבָּא בְּעֻלְמָא דִּיבְרָא
כָּרְעִימָה וְהַסְלִיד מִלְכּוּתָהּ בְּתַיִטוֹן וּבְיַסְטוֹן וּבְתַיִ
וְכָל בֵּית יִשְׂרָאֵל בְּעֻלְמָא וּבּוֹסֵן קָרִיב וְאִמְרוּ אָמֵן:

Cong. and Mourners

יְהֵא שְׁמֵהּ רַבָּא מְבָרַךְ לְעֻלָּם וּלְעֻלְמֵי עֻלְמָא:

Mourners

יְתַבְרַךְ וְיִשְׁתַּבַּח וְיִתְפָּאֵר וְיִתְרוֹסֵם וְיִתְעַלָּא
וְיִתְגַּדֵּר וְיִתְעַלֶּה וְיִתְהַלָּל שְׁמֵהּ דִּיפּוֹדָא בְּרִיד וְהָא.
לְעֻלָּא מְדַבֵּר בְּרַבְתָּא וְשִׁירְתָּא וְשִׁבְחָתָא וְתַפִּלָּתָא
וְהַסְדִּין בְּעֻלְמָא וְאִמְרוּ אָמֵן:

יְהֵא שְׁלָמָא רַבָּא מְדַשְׁמָא וְתַיִים אֵלֵי שׁ וְעַלְקֵי
יִשְׂרָאֵל. וְאִמְרוּ אָמֵן:

עֲשֵׂה שְׁלוֹם בְּמִרוֹמָיו וְהָא יַעֲשֵׂה שְׁלוֹם אֵלֵי שׁ
וְכָל־קַל יִשְׂרָאֵל. וְאִמְרוּ אָמֵן:

MEMORIAL FOR THE DEPARTED

For the Father:

May God remember the soul of our honoured father (name) who is gone to his repose; for that, I now solemnly offer charity for his sake; in reward of this, may his soul enjoy eternal life, with the souls of Abraham, Isaac, and Jacob; Sarah, Rebecca, Rachel and Leah, and the rest of the righteous males and females that are in Paradise; and let us say, Amen.

For the Mother:

May God remember the soul of our honoured mother (name) who is gone to her repose; for that I now solemnly offer charity for her sake; in reward of this, may her soul enjoy eternal life, with the souls of Abraham, Isaac, and Jacob; Sarah, Rebecca, Rachel and Leah, and the rest of the righteous males and females that are in Paradise; and let us say, Amen.

MEMORIAL FOR
THE DEPARTED

הזכרת נשמות

סדר ויום קדוש

יְיָ כֹּחַ אֱלֹהִים נִשְׁמַת אָבִא מוֹדִי (מב"ב)
שְׁהִלְךָ לְעוֹלָמוֹ בְּעֶבֶר שְׁאֵגִי טוֹדַר
צְרִיקָה בְּעֶרְוָה בְּשִׁבְרָה זֶה תְּהֵא נִפְשׁוֹ צְרוּרָה
בְּצִוּוֹר הַחַיִּים עִם נִשְׁמַת אֲבֵרָהֶם יִצְחָק
הַעֲקֵב שְׁרָה רִבְקָה רָחֵל וְלֵאָה וְעִם שְׁאֵר
צְדִיקִים וְצְדִיקוֹת שְׁבִנְיָן עֲדָן וְנֹאמֶר אָמֵן :

סדר ויום קדוש

יְיָ כֹּחַ אֱלֹהִים נִשְׁמַת אִמִּי מוֹדֵתִי (מ"א)
שְׁהִלְכָה לְעוֹלָמָהּ בְּעֶבֶר שְׁאֵגִי
טוֹדַר צְרִיקָה בְּעֶרְוָה וּבְשִׁבְרָה זֶה תְּהֵא נִפְשָׁהּ
צְרוּרָה בְּצִוּוֹר הַחַיִּים עִם נִשְׁמוֹת אֲבֵרָהֶם
יִצְחָק הַעֲקֵב שְׁרָה רִבְקָה רָחֵל וְלֵאָה וְעִם
שְׁאֵר צְדִיקִים וְצְדִיקוֹת שְׁבִנְיָן עֲדָן וְנֹאמֶר
אָמֵן :

EL MOLEY RACHAMIM

אל קלא רחמים שוכן במרחקים
 בטובה ובהנהגה על בנותי הטהרה בטעלות קדושים
 וטהורים בזהר קדשך את נשמת ש' ב' מ'
 שנהלך לשלמו (שהלכה לשלמי) בעבור שגורם
 אהבה גדולה הנהגה וטהרה (שהנהגה) לכן בעל
 נתיבותיך שמהלך עמך בטהרה וטהרה לשלמו
 וטהרה בטהרה טהרה את נשמת נשמת
 הוא נהלך עמך וטהרה וטהרה בשלום על
 שפתי (שהנהגה) וטהרה :

EL MOLEY RACHAMIM

O God, full of compassion, Thou who dwellest on high! Grant perfect rest beneath the sheltering wings of Thy presence, among the holy and pure who shine as the brightness of the firmament unto the soul of who hath gone into eternity. Lord of mercy, bring him (her) under the cover of Thy wings, and let his (her) soul be bound up in the bond of eternal life. Be Thou his (her) possession, and may his (her) repose be peace. Amen.

ANNIVERSARY (YAHRZEIT) PRAYERS

O Lord and merciful Father, Thou art everlasting, but we are strangers and sojourners on this earth, as were all our fathers before us. All that remaineth of us here on earth is the memory of our deeds, cherished by loving hearts, whilst our soul returns to God, its everlasting source. Humbly and devoutly, therefore, do I pray for the peace of my beloved, whose mortal part is imbedded here in this grave.

I recall, on this day of saddest recollections, with greater vividness than on all other days, the blessed memory of my departed_____

With fervent gratitude do I remember how great a comfort didst Thou, O God grant to me, as long as my well-beloved was with me. If I have been unmindful of Thy goodness while it was my portion of life, I now deeply regret my forgetfulness and humbly beseech Thy forgiveness. And my consolation at this moment

is that our heart's treasures are not wholly taken from us by death, but they who we love so tenderly, even after they have gone, live on in our remembrance always.

Their hallowed memories are like guardian angels on our way through life. Their deeds and their words are stored up in our memory to bless our lives in fulfillment of the word of Scripture: "Light is sown for the righteous, and holy joy for the upright in heart."

Grant that this anniversary day may ever urge me to honor the memory of my beloved by acts of compassion and charity. May the remembrance of the life of this dear one be unto me an incentive to goodness, a shield against temptation and passion, a source of comfort and strength in all the vicissitudes of life. So guide me on the path of righteousness of my earthly pilgrimage until I am gathered unto my beloved ones. Amen.

PRAYER ON VISITING GRAVES

*(This prayer in addition to the
El Moley Rachamim, and one
of the Psalms may be recited.)*

Peace be to thy spirit dear one.
Well do I know, that safely thou
dwellest under the shadow of God.
And yet, to think that thou no more
art with me on earth, grieves the
heart and saddens the thought

I have come to the place where
the earthly part of thee has been laid
to rest, and at thy grave I pray unto
Him, who has revealed Himself to
us as a Father, that he grant me the
strength and the will to emulate the
good example set by thee, that I may
practice the good thou hast taught,
and lead a pure and virtuous life,
so that, when my time shall come to
enter eternity my soul may be found
worthy of salvation.

(Cont'd on next page)

**PRAYER ON
VISITING GRAVES**
(Continued)

May thy love and faithfulness that guarded and guided me, be forever written upon my heart and set up as a memorial before my eyes, that I may ever find grace and favor in the eyes of God and man.

The glory of God be upon thee,
and His peace surround thee. Amen.

PSALM 23

The Lord is my shepherd; I shall
not want.

He maketh me to lie down in green
pastures;

He leadeth me beside the still waters.

He restoreth my soul;

He guideth me in straight paths for
His name's sake.

Yea, though I walk through the
valley of the shadow of death,

I will fear no evil,

For Thou art with me;

Thy rod and Thy staff, they comfort
me.

Thou preparest a table before me in
the presence of mine enemies.

Thou has anointed my head with oil;
my cup runneth over.

Surely goodness and mercy shall fol-
low me all the days of my life;

And I shall dwell in the house of the
Lord forever.

PSALM 90

Lord, Thou hast been our dwelling
place in all generations.

Before the mountains were brought
forth,

Or ever Thou hadst formed the earth
and the world,

Even from everlasting to everlasting,
Thou art God.

Thou turnest man to contrition;
And sayest "Return, ye children of
men."

For a thousand years in Thy sight
Are but as yesterday when it is past,
And as a watch in the night.

Thou carriest them away as with a
flood; they are as asleep;

In the morning they are like grass
which groweth up;

In the evening it is cut down, and
withereth.

We bring our years to an end as a
tale that is told.

PSALM 90

(Continued)

The days of our years are threescore
years and ten,

Or even by reason of great strength
fourscore years.

So teach us to number our days

That we may get us a heart of wisdom.

Let Thy work appear unto Thy servants,

And Thy glory upon their children.

And let the graciousness of the Lord
our God be upon us;

Establish Thou also upon us the work
of our hands;

Yea, the work of our hands establish
Thou it.

PSALM 24

The earth is the Lord's, and the fullness thereof;

The world, and they that dwell therein.

For He hath founded it upon the seas,

And established it upon the floods.

Who shall ascend into the mountain of the Lord?

And who shall stand in His holy place?

He that hath clean hands, and a pure heart;

Who hath not taken My name in vain,

And hath not sworn deceitfully.

He shall receive a blessing from the Lord,

And righteousness from the God of his salvation.

PSALM 121

I will lift up mine eyes unto the
mountains;
From whence shall my help come?
My help cometh from the Lord,
Who made heaven and earth.
He will not suffer thy foot to be
moved;
He that keepeth thee will not
slumber.
Behold, He that keepeth Israel
Doth neither slumber nor sleep.
The Lord is thy keeper;
The Lord is thy shade upon thy right
hand.
The sun shall not smite thee by day,
Nor the moon by night.
The Lord shall keep thee from all
evil;
He shall keep thy soul.
The Lord shall guard thy going out
and thy coming in,
From this time forth and forever.

**PSALM 15—
A PSALM OF DAVID**

Lord, who shall abide in Thy tent? Who shall dwell upon Thy holy mountain? He that walketh blamelessly and worketh righteousness, and speaketh truth in his heart. He that slandereth not with his tongue, nor doeth evil to his fellow, nor bringeth reproach upon his neighbor. In whose eyes a reprobate is despised, but he honoreth them that fear the Lord. He that sweareth to his own hurt, and changeth not. He that putteth not out his money to usury, nor taketh a bribe against the innocent. He that doeth these things shall never be moved.

FAMILY YAHRZEIT DATES

HOLIDAYS

1975

| | |
|-------------------------|----------|
| Purim | Feb. 25 |
| Passover—1st Day | March 27 |
| Passover—8th Day | April 3 |
| Shavuot, 1st Day | May 16 |
| Shavuot, 2nd Day | May 17 |
| Rosh Hashanah | Sept. 6 |
| Yom Kippur | Sept. 15 |
| Sukkos, 1st Day | Sept. 20 |
| Shemini Azeres | Sept. 27 |
| Simchas Torah | Sept. 28 |
| Chanukah, 1st Day | Nov. 29 |

1976

| | |
|-------------------------|----------|
| Purim | March 16 |
| Passover—1st Day | April 15 |
| Passover—8th Day | April 22 |
| Shavuot, 1st Day | June 4 |
| Shavuot, 2nd Day | June 5 |
| Rosh Hashanah | Sept. 23 |
| Yom Kippur | Oct. 4 |
| Sukkos, 1st Day | Oct. 9 |
| Shemini Azeres | Oct. 16 |
| Simchas Torah | Oct. 17 |
| Chanukah, 1st Day | Dec. 17 |

HOLIDAYS

1977

| | | |
|-------------------------|-------|----|
| Purim | March | 4 |
| Passover—1st Day | April | 3 |
| Passover—8th Day | April | 10 |
| Shavuot, 1st Day | May | 23 |
| Shavuot, 2nd Day | May | 24 |
| Rosh Hashanah | Sept. | 13 |
| Yom Kippur | Sept. | 22 |
| Sukkos, 1st Day | Sept. | 27 |
| Shemini Azeres | Oct. | 4 |
| Simchas Torah | Oct. | 5 |
| Chanukah, 1st Day | Dec. | 5 |

1978

| | | |
|-------------------------|-------|----|
| Purim | March | 23 |
| Passover—1st Day | April | 22 |
| Passover—8th Day | April | 29 |
| Shavuot, 1st Day | June | 11 |
| Shavuot, 2nd Day | June | 12 |
| Rosh Hashanah | Oct. | 2 |
| Yom Kippur | Oct. | 11 |
| Sukkos, 1st Day | Oct. | 16 |
| Shemini Azeres | Oct. | 23 |
| Simchas Torah | Oct. | 24 |
| Chanukah, 1st Day | Dec. | 25 |

HOLIDAYS

1979

| | |
|-------------------------|----------|
| Purim | March 13 |
| Passover—1st Day | April 12 |
| Passover—8th Day | April 19 |
| Shavuot, 1st Day | June 1 |
| Shavuot, 2nd Day | June 2 |
| Rosh Hashanah | Sept. 22 |
| Yom Kippur | Oct. 1 |
| Sukkos, 1st Day | Oct. 6 |
| Shemini Azeres | Oct. 13 |
| Simchas Torah | Oct. 14 |
| Chanukah, 1st Day | Dec. 15 |

1980

| | |
|-------------------------|----------|
| Purim | March 2 |
| Passover—1st Day | April 1 |
| Passover—8th Day | April 8 |
| Shavuot, 1st Day | May 21 |
| Shavuot, 2nd Day | May 22 |
| Rosh Hashanah | Sept. 11 |
| Yom Kippur | Sept. 20 |
| Sukkos, 1st Day | Sept. 25 |
| Shemini Azeres | Oct. 2 |
| Simchas Torah | Oct. 3 |
| Chanukah, 1st Day | Dec. 3 |

CLEVELAND JEWISH CEMETERIES

BAXTER AVENUE CEMETERY

Baxter Ave. & Broadway, near E. 71st St.
(Old Bohemian Jewish Cemetery)

BETH EMETH MEMORIAL PARK

EMANU EL MEMORIAL PARK

Sections of Hillcrest Cemetery
Aurora Road and Richmond

FIR STREET CEMETERY

6015 Fir Avenue (Hungarian Aid Society)

GLENVILLE CEMETERY

1309 Shaw Ave. (Temple-on-the-Heights)

HARVARD CEMETERY

4903 Harvard Ave. (Old Russian Cemetery)

LAKEVIEW CEMETERY

12116 Euclid Avenue—Non-Sectarian
(Suburban Temple has a section)

LANSING CEMETERY

1718 Lansing Avenue

LANSING ADDITION

3923 E. 17th St. (Adjoins Lansing Cemetery)

LINCOLN CEMETERY

4925 Lincoln Avenue, Parma (Othel Jacob
Congregation and several Societies)

MAYFIELD CEMETERY

3749 Mayfield Road, Cleveland Heights
(The Temple and Fairmount Temple)

MT. OLIVE CEMETERY

Aurora Road, Solon, Ohio (Forest City
Lodge and several Congregations)

MT. SINAI CEMETERY

S.O.M. Center Road at White Road
(Taylor Road Synagogue and others)

RIDGE ROAD CEMETERY No. 1

3740 Ridge Road (Chared Beth-Emeth)

RIDGE ROAD CEMETERY No. 2

Just South of Ridge Road No. 1
(Taylor Road Synagogue and others)

WARRENVILLE CEMETERY

16410 Kinsman Road
(Park Synagogue and others)

WILLETT STREET CEMETERY

2154 Fulton Road
(The Temple and Fairmount Temple)

ZION MEMORIAL PARK CEMETERY

51 Northfield Road near Southgate
Shopping Center

A Sacred Trust

Engaged as we are in a profession that so intimately touches the lives of the community, it has always been our very earnest endeavor to perfect a service that would be genuinely helpful. We are mindful of every need, faithful in our observance of every wish, watchful of every detail. The responsibility for conducting every service with reverence and beauty and dignity, we unreservedly accept and honor as a sacred trust.

Licensed Funeral Directors

| | |
|----------------------|--------------------|
| Leonard S. Labowitch | Edith R. Labowitch |
| Barnett N. Bookatz | |
| George W. Telmanik | Joseph Hibler |



The Cleveland
Temple Memorial
Home, Inc.

Licensed Funeral Directors

Leonard S. Labowitch Edith R. Labowitch

Barnett N. Bookatz

George W. Telmanik Joseph Hibler

The Home of Funerals

8937 Euclid Avenue

Garfield 1-8484 Cleveland Ohio 44106

The Temple

UNIVERSITY CIRCLE AT SILVER PARK

CLEVELAND, OHIO 44106

TELEPHONE: 791-7755

*Funeral
practices*

MILTON MATZ
ASSOCIATE RABBI

DANIEL JEREMY SILVER
RABBI

LEO S. BAMBERGER
EXECUTIVE SECRETARY

LAWRENCE A. FORMAN
ASSISTANT RABBI

December 10, 1964

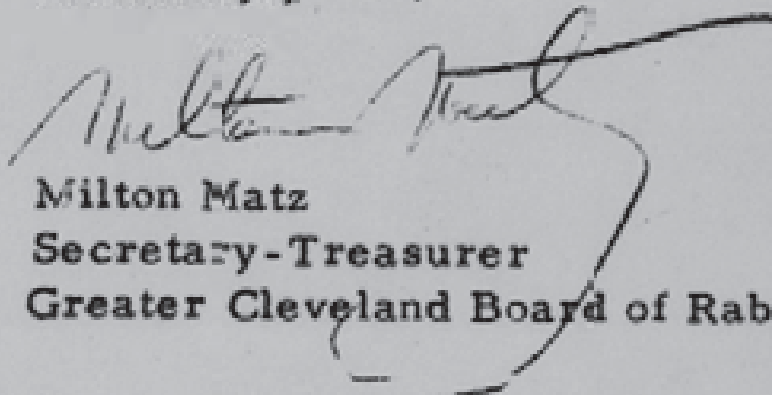
Dear Rabbi:

Enclosed please find a preliminary statement regarding funeral practices.

In our efforts to prepare a final draft we are asking your advice. Please send your criticisms and suggestions to Rabbi Myron Silverman, Suburban Temple.

Thank you for your cooperation.

Sincerely yours,


Milton Matz
Secretary-Treasurer
Greater Cleveland Board of Rabbis

MM:rvf

Bereavement and grief are universal experiences for which every religious faith has reverently developed a body of attitudes and practices, rituals and customs to enhance respect for the dignity of the dead and to bring comfort and solace for those who mourn them. Judaism, no less, brings its full measure of consolation to its sorrow-laden. The treasured cadences of the T'hillim, the exalted reaffirmation of faith in the hallowed recital of the Kaddish, the whole treasury of prayer afford comfort when loss of dear ones is immediate and sorrow overwhelms.

As universal as is the experience of death and mourning, so is the confusion that strangely abounds at such a time. Under the weight of tragedy, taste and sensitivity are often sacrificed to expediency and pressures where none should prevail. If Jews have lost the central meaning of mourning or are at a loss to know what behavior is expected of mourners, their families and friends, then this expression of religious rites and practices can be helpful to them. It is our hope too that in reviving the ritually acceptable patterns of Jewish mourning, we shall at the same time aid our community to eliminate excesses which unwittingly and inevitably impair its spiritual maturity.

WHEN BEREAVEMENT COMES

When bereavement comes, whether sudden or long expected, the poignancy of love and devotion to dear ones and the beauty of human ties, fondly nurtured over the years, are more profoundly felt. No matter how one prepares for the inevitable time of death, the

confrontation with it evokes traumatic reaction. More than ever at such a time, the immediate family of the dead must find by and with themselves the release of pent-up feelings and of tears as well as the means of consoling one another in their shared bereavement. Arrangements for the funeral, the necessity to notify family and dear ones away from home of the death, even the disposition of personal problems, financial and otherwise, which death often makes emergent - these are but some of the demands mourners must face while the burden of immediate loss weighs upon them.

The intrusion of well-meaning friends at such a time is often more hinderance than help, more inhibiting than comforting. For this reason, the rabbis enjoined as the first principle of conduct in time of grief this admonition; "Do not comfort the mourner when his beloved dead lies before him."

WHO SHALL BE CALLED

Certainly among the first to be called should be the family's rabbi who knows the family and is indeed well acquainted with the experience of bereavement and who sympathetically wishes to give his comfort to his congregants. His advice and counsel often softens the grief, relieve the burdensome problems which beset the mourner, and provide the sustenance and support to beleaguered faith when death comes.

The funeral director too lends the experience of his profession to ease the burdens. He is prepared to meet the financial limitations of all and is anxious to be cooperative in every respect. Sensitive to

requirements of all segments of the Jewish Community, the funeral directors have established the precedent of willing cooperation with all rabbis to fulfil the demands of all Jews, orthodox, conservative or reform.

THE RESPECT FOR PRIVATE GRIEF

Because the death of a person so intimately involves his closest family, and the privacy of the family should be respected, friends and acquaintances should wait to make condolence calls until after the funeral. With rare exceptions where special circumstance demand it there should be no so-called visitation hour at the funeral home preceding the funeral service. This has increasingly become a custom in violation of tradition and the proprieties, and what is even more alarming, the presence of outsiders and acquaintances inevitably converts a place of mourning into an arena of unnecessary sociability.

The "viewing" of the deceased is also inconsistent with Jewish law and tradition and exposes to the eyes of strangers those who in death no longer can protect themselves against undue curiosity. Besides, people who attend the funeral are frequently required against their will and disposition to see the deceased or to avoid the experience with painful difficulty. At most, "viewing" the dead should be confined only to the family and only at its insistence.

MISPLACED SOCIABILITY

The practice of combining Jewish services with Masonic or other Lodge services is objectionable and should be discouraged.

Regrettably sociability often extends to the gathering at funeral services. The majesty of death and respect for the dead invite quietness and serenity which are soon destroyed when excessive conversation and social mixing occur at funeral parlors in the presence of the dead. In keeping with the spirit of mourning and decorum, the bereaved family should not "receive" after the service at the graveside but should return at once to their cars and their homes.

Sociability increasingly invades the area of comfort and consolation. It seems to follow on the heels of the funeral service in the practice of serving drinks to those who come to the mourners' home, in the atmosphere of excessive feasting to which all are invited, and sadly pervades the solemn sanctity of the services conducted in the home. In accordance with tradition, the days of shivah are days of mourning, and those who visit mourners must try to remember that the sole purpose of their call is to bring comfort and solace, and should be brief.

Friends seek to express their sympathy through gifts and kindnesses to mourners. At all times gifts to charitable organizations in memory of the dead are appropriate.

Though it is not traditionally enjoined, it has become custom to place a tombstone over the grave of the dead. However, the service at the dedication of a tombstone has developed into a "second funeral service" which reopens wounds that have begun to heal. It is both psychologically unnecessary and not within the best tradition of our religious custom. For this reason it too should be discouraged and discontinued, or confined only to the immediate family when held.

CAMPAIGN OFFICE MEMO:

January 16th 1976
6231 Gulf of Mexico Drive
Sarasota, Fla. 33577

Dear Rabbi Silver,

Thanks for the reading list material on "Death and Dying" et al. Will make a few additions and send it up to Leo B. for distribution. Hope to have the pilot group read during the next three months. Here is the group...

Homer and Lois Guren
David and Rita Pearlman
Ruth Mollman
Dr. James Katz
James and Susan Kendis
Anne Weidenthal
Charles and Marge Evans
Dr Harvey Dwerken
Bea Gans
Dr S S Sogg

Norm Klivans--co-ordinator

Norm K.

The booklet from Temple Solel is well done. Will try to get some more copies. An interesting approach...

The Temple

January 17, 1976

Mr. Barnett Bookatz
Temple Memorial Home & Crematory
8937 Euclid Avenue
Cleveland, Ohio 44106

Dear Barnett:

You will recall our brief phone discussion in late December which confirmed your interest in coming up with some response to our request for a "standard" Jewish funeral.

At present I am spending quite a bit of time in Sarasota, Florida, but hope to have this matter resolved before February 15. If you wish to discuss the proposal or any thoughts you might have, please call me at 813-383-4882, or write me at 6231 Gulf of Mexico Drive, Sarasota, Florida 33577.

This matter is very important to both congregations and we will continue our efforts to find some reasonable solution to the problem as we understand it to be facing some of our members.

May we hear from you soon?

Very truly yours,

Norman R. Klivans

NRK:mp

January 17, 1976

Mr. Sydney Deutsch
Miller-Deutsch Memorial Chapel Inc.
27570 Chagrin Blvd.
Beachwood, Ohio 44122

Dear Sydney:

The discussion we had in mid-December was useful and helpful to me and I sincerely hope it will lead to some response from you on the proposal for a "standard" Jewish funeral for our members that might be interested.

At present I am spending quite a bit of time in Sarasota, Florida but hope to have this matter resolved soon. If you wish to phone me please do so at 813-383-4882 or write to 6231 Gulf of Mexico Drive, Sarasota, Florida 33577.

The leadership of both congregations is very much concerned about how we can better handle matters of death, funerals and burials. We earnestly believe that to provide such a funeral for those that need or prefer a simple and modest approach is necessary and appropriate. If, on the other hand, you do not choose to come up with a proposal, kindly advise me and I will try to make other arrangements or explore other approaches.

Very truly yours,

Norman R. Klivans

NRK:mp

January 17, 1976

Mr. Leon Miller
Miller-Deutsch Memorial Chapel Inc.
27570 Chagrin Blvd.
Beachwood, Ohio 44122

Dear Leon:

The discussion we had in mid-December was useful and helpful to me and I sincerely hope it will lead to some response from you on the proposal for a "standard" Jewish funeral for our members that might be interested.

At present I am spending quite a bit of time in Sarasota, Florida but hope to have this matter resolved soon. If you wish to phone me please do so at 813-383-4882 or write to 6231 Gulf of Mexico Drive, Sarasota, Florida 33577.

The leadership of both congregations is very much concerned about how we can better handle matters of death, funerals and burials. We earnestly believe that to provide such a funeral for those that need or prefer a simple and modest approach is necessary and appropriate. If, on the other hand, you do not choose to come up with a proposal, kindly advise me and I will try to make other arrangements or explore other approaches.

Very truly yours,

Norman R. Klivans

NRK:mp

January 18, 1976

Please forward

Mr. Ben Berkowitz
Berkowitz-Kumin Inc. Memorial Chapel
1985 S. Taylor
Cleveland, Ohio 44118

Dear Ben:

I hope this note finds you in good health and enjoying the sunshine,

In Mid-December I talked to you about our request for a proposal from you or other funeral directors for a modest and more simple Jewish funeral. At that time you stated that Sol was in Florida and that you would discuss the matter further when you men were together. Also, I was invited to drive over to Palm Beach for a discussion. That possibility has been considered by me and unless you are prepared to seriously make a written proposal such a trip could be fruitless. For the three of us to discuss the merits of the idea could be interesting, but I do not intend to try to convince you to do something you prefer not doing. You have to decide what is the proper position to take for your own interests. We fully understand that this is a complex matter and raises many questions. However, in the case of death, funerals and burials, that has always been the problem.

This matter is very important to both congregations and we will continue our efforts to find some better and more appropriate answers for our members. We would like your help and cooperation. Kindly call me at 813-383-4882 or write, if you wish, to 6231 Gulf of Mexico Drive, Sarasota, Florida 33577. May I hear from you within the next two weeks? Thanks.

Very truly yours,

Norman R. Klivans
Please forward

NRK:mp

The Temple

DANIEL HEINTZ RIVER-SAGE
ALAN CHALK
ANNE ELLER
JIMMY A. GLEN
MARGARET ELLER
JOHN SARGENT
LARRY MOWERY

UNIVERSITY CIRCLE AT SEVER PARK
BEACH, ADDY PARK, KYD
CLEVELAND, OHIO 44118
BATHWOOD, OHIO 44122

January 18, 1976

January 22, 1976

TO:
Dr. Harvey J. Dworkin
Charles and Marge Evans

COPIES TO:
Rabbi Silver
Rabbi Geller
Rabbi Klein
Miriam Leikind
James Reich

Mr. Sol Kumin
Berkowitz-Kumin Inc. Memorial Chapel
1985 S. Taylor Rd.
Cleveland, Ohio 44118

Dear Sol:

I hope this note finds you in good health and enjoying the sunshine.

In Mid-December I talked to Ben about our request for a proposal from you or other funeral directors for a modest and more simple Jewish funeral. At that time Ben stated that you were in Florida and that he would discuss the matter further when you men were together. Also, I was invited to drive over to Palm Beach for a discussion. That possibility has been considered by me and unless you are prepared to seriously make a written proposal such a trip could be fruitless. For the three of us to discuss the merits of the idea could be interesting, but I do not intend to try to convince you to do something you prefer not doing. You have to decide what is the proper position to take for your own interests. We fully understand that this is a complex matter and raises many questions. However, in the case of death, funerals and burials, that has always been the problem.

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Sincerely yours,

Norman R. Klivans

NRK:mp

Sincerely yours,

Norman R. Klivans
CO-ORDINATOR

to recommend a course of action to follow. There are no preconditions or fixed ideas on just what this course of action will be.
Thanks again for your help.

The Temple

UNIVERSITY CIRCLE AT SILVER PARK • CLEVELAND, OHIO 44106 • 791-7755
BRANCH: 26000 SHAKER BLVD. • BEACHWOOD, OHIO 44122 • 831-3233

DANIEL JEREMY SILVER - RABBI

STUART GELLER
Associate Rabbi

STEPHEN A. KLEIN
Assistant Rabbi

LEO S. BAMBERGER
Executive Secretary

January 22, 1976

TO:

Dr. Harvey J. Dworken
Charles and Marge Evans
Bernice Gans
Homer and Lois Guren
Dr. James Katz
James and Susan Kendis
Ruth Mellman
David and Rita Pearlman
Dr. S. S. Sogg
Anne Weidenthal

COPIES TO:

✓ Rabbi Silver
Rabbi Geller
Rabbi Klein
Miriam Leikind
James Reich

The Temple leadership very much appreciates your interest and cooperation to undertake a very difficult task. Over the past several years there has been an increasing concern about how we as Jews and our membership can properly deal with the problems of death and dying, funerals, and cemetery operations.

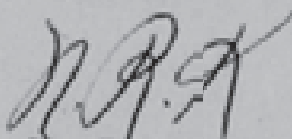
Quite frankly, we still are undecided on how to approach these problems ... if at all!!

However, this pilot group can be of great assistance in the following manner:

1. All of us should undertake to read on the topic during the next three months. Both a basic plus a recommended reading list is attached.
2. On or about May 1st we will have the opportunity to meet with persons more qualified in the various aspects and obtain additional background. This will include our rabbis, consultants, teachers, funeral directors, and trustees of the cemetery.
3. Later on, probably around July 1st, the pilot group should be able to recommend a course of action for the congregation to follow. There are no preconditions or fixed ideas on just what this course of action will be.

Thanks again for your help.

Sincerely yours,


N. R. Klivans
Co-ordinator

NRK:rt

Preliminary objectives and
topics

May 2nd 1976
SK, SG, NRK

A. Attitudes and philosophy towards death

Definitions of death
Jewish philosophy
Hereafter vs here and now
Theology and psychology of death
Prolongation of life by artificial methods and means, euthanasia
Suicide
Literature on death

B. Mechanic of death

Funeral arrangements and procedures, costs, cemetery, style of burials
Jewish rituals and standards
Wills and legal aspects
Letters of instruction, organ donations
Insurance
Rabbinic role

C. Preparing people for death

Counseling the dying and their families
Circumstances and place of death, timing
Removing taboo on death
Dealing with elderly, permanently disabled, and terminally ill
Awareness by children and young people about death
One's own death
Special problems of parents, very young, widows, and widowers

D. Dealing with grief and bereavement

Importance and process of grief
Family, congregational, and community support systems
Counseling survivors, use of rabbis and social organizations
Death of a loved one
Survivors of suicide
Condolence calls and functions

E. Implementation of objectives and goals

Education in general, greater awareness
Organization of study and action groups
Lectures and discussions
Preparation of material, pamphlets, etc
Reassertion of religious role and synagogue over secular institutions

THE TEMPLE

UNIVERSITY CIRCLE AT SILVER PARK
Cleveland, Ohio 44106

May 3, 1976

TO: MEMBERS OF THE TASK FORCE GROUP - DEATH & DYING

As a result of the organization meeting of April 26th for the Task Group working on the Death and Dying program, the following was accomplished:

- (1) A preliminary list of Task Group objectives will be set forth by Rabbi Geller, Rabbi Klein, and N. R. Klivans. This is attached.
- (2) Each member of the group will look over the list, make additions if they deem appropriate, and list in order of declining importance - as they understand the problems.

Under each objective the members will then state briefly what type of action steps they feel would be necessary to accomplish that objective. "Action" could be obtaining more outside or professional help, printing a booklet, holding a large group discussion, enlarging a subgroup, etc., etc. Please be specific.

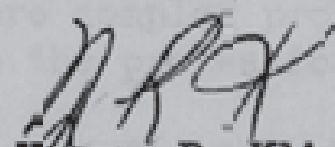
Do all this in writing - and have a copy for your coordinator at the next meeting.

- (3) Additional and more material will be provided at The Temple Branch Library. Material was placed on the shelves but has disappeared!! All public libraries have most of the basic reading books. Try them!!
- (4) Rabbinic involvement will be more as a "source" or in an advisory capacity rather than in a leadership role.
- (5) Each participant in the Task Group should be willing to learn from each other and from those persons experienced in this field rather than relying on their own background or feelings.
- (6) The Task Group can be enlarged on a selective basis with spouses, those truly interested in the subject, or by breaking the effort into subgroups.

The next meeting will be held on Monday evening, 8:00 p.m. Branch, on May 17th. Please be there on time. The time schedule is not fixed but the study work should be completed over the summer so that by next fall we can think in terms on the congregational role.

On a personal note. Although I was instrumental in bringing up this subject, it is preferred that other persons or another leader take over the key role. I did agree to make the start, form a task group, and assist with the preliminary activity. Others are probably more qualified, have more time, and are no doubt much better suited for the leadership role. Give this some thought also.

Sincerely,



Norman R. Klivans
Coordinator

P.S. Although we have not mentioned the subject yet, there is an economic side to these discussions. Kindly note the attached article from the Wall Street Journal together with comments from readers.

THE TEMPLE
University Circle at Silver Park
Cleveland, Ohio 44106

May 25, 1976

TO:

Dr. Harvey J. Dworken
Charles and Marge Evans
Bernice Gans
Dr. James Katz
James and Susan Kendis
Ruth Mellman
David and Rita Pearlman
Dr. S. S. Sogg
Anne Weidenthal
Mrs. Simon Dancyger

COPIES TO:

Rabbi Silver
Rabbi Geller
Rabbi Klein
Miriam Leikind
James Reich

On Monday evening, May 17th, only a small number of us showed up to discuss the objectives and goals of the Task Group. Of interest is that "professionals" were there while others were not. This may have been due to conflicts or perhaps could be indicative of the sensitivity of our discussions and subject matter.

It was agreed we would go ahead with additional discussions to determine whether we can agree on some sort of an agenda or program for our congregation.

The next discussion will take place:

Wednesday evening, June 2nd Branch 8:00 p.m.

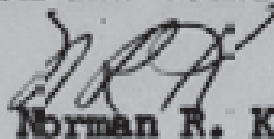
And, we intend to hold another discussion on

Monday evening, June 14th - but this is tentative

Preparation for the June 2nd discussion involves bringing in your written list of objectives, goals, and action suggestions based on the enclosed preliminary list. We already have an excellent proposal by Dr. and Mrs. Dworken involving looking at the program on an age basis with certain phases related to children, young adults, adults, and the elderly - recognizing each group has its different values and points of view.

But, we will devote most of our time at the next meeting to narrowing down the subject matter which our group can properly handle. Several of us lean towards concentration on such matters dealing with The Temple, its Rabbis, and support services for families facing death. This might involve a booklet - such as other congregations have prepared - covering funeral practices, simple services, Jewish ritual, etc. Then, we might leave the more complex problems of dealing with dying people, psychology of death, etc., to the professionals.

It is understood that the materials and preparations for this Task Force are more demanding than other programs or activities you have been involved with. That, we feel, is the nature of what we are trying to do. By the middle of June we hope to have our task properly defined so we can break up into smaller and more manageable groups with concentration on specific elements. Then, we should feel more comfortable in our participation and contributions.


Norman R. Klivans

August 24, 1976

Mr. Allen D. Kleinman

Mr. Barnett Bookatz
Temple Memorial Home & Crematory
8937 Euclid Avenue
Cleveland, Ohio 44106

Dear Barnett:

We are very appreciative of your willingness to share the program on Wednesday evening, October 20, in The Temple series "Death and Dying."

Within the next month or so I will either meet with you or talk with you further about details in connection with your presentation and discussion. In general, we would like the participants to hear a professional funeral director discuss the preparation and handling of matters associated with death. Naturally, whatever you wish to share with us will be primarily of your own choosing.

If there are any questions or suggestions please feel free to call me at home at 381-9400.

Sincerely,

Natalie Dworken (Mrs. Harvey)

ND:mp

C. E. H. Klevans
N. Dworken

August 24, 1976

Mr. Allan D. Kleinman
Citizens Building
850 Euclid Avenue
Cleveland, Ohio 44114

Dear Allan:

We are very appreciative of your willingness to share the program on Wednesday evening, October 20, in The Temple series "Death and Dying."

Within the next month or so I will either meet with you or talk with you further about details in connection with your presentation and discussion. In general, we would like the participants to hear a professional lawyer discuss the preparation and handling of the legal mechanics and procedures associated with death. Naturally, whatever you wish to share with us will be primarily of your own choosing.

If there are any questions or suggestions please feel free to call me at home at 381-9400.

Sincerely,

Natalie Dworken (Mrs. Harvey)

ED:mp

Sincerely,

CC N. Kleinman

N. Dworken

Natalie Dworken (Mrs. Harvey)

ND:mp

CC: N. Kleinman

N. Dworken

August 24, 1976

Dr. Donald K. Freedheim
Dr. Walter J. Pories
Department of Surgery
Metropolitan General Hospital
3395 Scranton Road
Cleveland, Ohio 44109

Dear Dr. Pories:

We are very appreciative of your willingness to share the program on Wednesday evening, October 27, in The Temple series "Death and Dying."

Within the next month or so I will either meet with you or talk with you further about details in connection with your presentation "The Experience of Dying." In general, we would like the participants to hear a physician discuss the preparation and handling of death. Naturally, whatever you wish to share with us will be primarily of your own choosing.

Our Rabbi Stuart Geller was the beneficiary of a similar discussion led by you at the Case-Western Reserve program for clergymen in the same area of interest.

If there are any questions or suggestions please free to call me at home at 381-9400.

Sincerely,

Natalie Dworken (Mrs. Harvey)

ND:mp

CC: D. K. Freedheim
N. Dworken

AGENCY USE AT YOUR RISK - CLEVELAND, OHIO 36
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During the past year, as a result of a beginning study of the or
edheim: related with death and dying, a task force at The Home 14
Taking steps to provide Temple members with some form of 18

(taking steps to provide Temple members with some form of

appreciative of your willingness to share the program
evening, November 3, in the Temple series "Death
We have conducted a series of seminars on these subjects
plan to give a paper on "Jewish customs and

month or so I will either meet with you or talk with
out details in connection with your presentation "How
Death." In general we would like the participants to
edgable professional discuss the method of dealing
in this very critical period. Naturally, whatever you
with us will be primarily of your own choosing.

any questions or suggestions please feel free to call
381-9400.

Sincerely,

Natalie Dworken (Mrs. Harvey)

The Temple

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BRANCH: 26000 SHAKER BLVD. • BEACHWOOD, OHIO 44122 • 831-3233

DANIEL JEREMY SILVER - RABBI

STUART GELLER
Associate Rabbi

STEPHEN A. KLEIN
Assistant Rabbi

LEO S. BAMBERGER
Executive Secretary

November 16, 1976

Mr. Sol Kumin
Berkowitz-Kumin Inc. Memorial Chapel
1985 S. Taylor
Cleveland, Ohio 44118

Dear Sol:

During the past year, as a result of a beginning study of the problems associated with death and dying, a task force at The Temple has been taking steps to provide Temple members with some form of assistance during these periods of great stress and anxiety.

We have conducted a series of seminars on these difficult topics, plan to prepare a pamphlet outlining Jewish customs and procedures associated with death, and hope to develop a group of internal professional resources. We are also endeavoring to offer Temple members a traditional Jewish funeral at the lowest available cost.

Independently of our efforts, a similar concern has been growing at The Fairmount Temple and their leadership shares with ours the need to assist members.

Both congregations recognize that some members are tempted to abandon the funeral and burial because of misunderstanding or the high cost involved. Many are reluctant to discuss the subject or take appropriate action when the event confronts them.

Along these lines, we feel we would like to render a service to members in cooperation with the funeral directors here in Cleveland. Accordingly, we are requesting the funeral directors to give us a quote as to their current prices for a standard Jewish funeral, the requirements being outlined in exhibit A which is attached. The temples will then review the proposals and pass on to members such information as we have received concerning the described funeral and burial services.

[Nov 16, 1976]

If you wish to discuss this matter further, kindly call me at home,
247-5440, or at my office, 932-7119.

Very truly yours,

Norman R. Klivans
Vice-President

NRK:mp

Encl.



Recommendations For Funeral Service

1. The Funeral Director will pick up the body at designated location in the Greater Cleveland area within five hours of receiving telephone authorization.
2. The body will be properly stored until the day of the funeral.
3. On the day of the funeral the body will be placed in a simple casket - - preferably wooden - (but please describe) and brought to the mausoleum chapel of Mayfield Cemetery or the grave site in Mayfield Cemetery at least an hour prior to the funeral service.
4. Provision will be made for a minimum cost vault which will be delivered to the grave site.
5. It is not necessary for the casket to be transported in a hearse.
6. In a case of ground burial the body will be transported from the mausoleum chapel to the grave site.
7. It is not necessary that gloves be provided for the pall bearers.
8. It is not necessary that a sign-in book be provided.
9. It is not necessary for annual notification of yahrzeit.
10. Please indicate additional charge for providing chairs, coat racks, etc. at the survivors' home.
11. Charges for grave site, mausoleum space and cemetery burial expenses are not to be included in your proposal, but will be handled directly with the cemetery by the family.
12. It is understood that families who desire more than the basic funeral services are free to enter into separate agreements with the funeral director.
13. It is understood that this quotation does not cover out-of-town burials or burials not in Mayfield Cemetery.
14. Please submit a second quotation which would provide for transportation of the body to Mayfield Cemetery or Temple Chapel, its placement in a casket (which you would keep for all cremations under this agreement), subsequent transportation of the body to a crematoria, collection of the ashes, placement of the ashes in a simple urn (indicate specifications) and notification of the cemetery that the urn is ready for placement.

THE TEMPLE

Cleveland, Ohio

November 16, 1976

NRK:mp

DRAFT

6/20/77
NRK

WHEN DEATH OCCURS

The approach and act of death usually places great stress on survivors, family, and friends. The Temple is uniquely prepared to assist members during these difficult periods. Temple rabbis and staff, along with the immediate family and friends, can also do a great deal to assist one to carry the burdens and problems of death. However, it is necessary to ask for assistance, otherwise others may never know that help is needed.

How can The Temple help?

When death is imminent or has taken place, you can contact the Executive Secretary (Leo S. Bamberger) ^{or} one of our Rabbis, ~~on a local~~ funeral director. The choice is yours. All will know what to do and they in turn will advise others who may be involved later on.

Fortunately here in Cleveland there are three Jewish funeral directors who are prepared to provide the necessary Jewish funeral and burial arrangements. The Temple has consulted with each of these organizations and has established what we believe to be ^{an acceptable} ~~the minimum~~ ^{and agreement} ~~proper Jewish burial at Mayfield Cemetery (or at other locations)~~ for reasonable cost. Our laws and customs have prescribed what should happen in the event of death and no Jew should eliminate a proper burial because of financial cost. It is not necessary to spend a large sum of money for burials, although some families may believe this appropriate. The Executive Secretary and our Rabbis can go over this matter with you and provide information on burials that are affordable.

[June 30, 1977]

Of course, the Rabbis are always prepared and ready to assist with counseling, conduct services, and help the family during bereavement and readjustment. If you wish to read up on these subjects or other matters relating to death, you will find The Temple library has a number of select publications on death, funerals, bereavement, and similar topics.

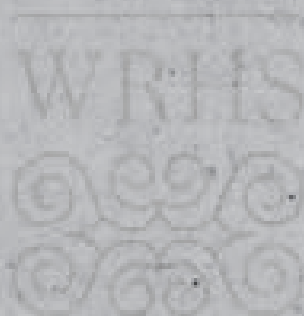
The Temple and Fairmount Temple jointly own and operate two cemeteries - one at Mayfield and Coventry adjacent to Lakeview, and the other old location on the near west side at Willet Street off Fulton Rd. The Mayfield Cemetery has a lovely chapel in the Mausoleum and families are encouraged to have services at the chapel and on the cemetery grounds. This will remove the need for an automobile procession through the city, help maintain the sanctity of the service and situation, and provide the family a more befitting memory. Ground sites or mausoleum crypts should be purchased before the need arises, but if necessary, space can be obtained by survivors after death and before burial.

While it is unlikely that legal or other type of administrative assistance will be required by the family, sometimes unusual or unpredictable events develop and a lawyer's services are required. The Temple cannot act in any legal capacity, but trustees or members with legal training and experience will provide counseling and guide the family towards professional and necessary legal services.

Members and families have often considered The Temple in their estates or wills so that the Temple Foundation Fund can be augmented with contributions and gifts. A call to the Executive Secretary will facilitate this matter.

Questions on organ donations, cremations, memorial services, terminal illness, institutional care, or other highly personal situations can be better handled on a direct basis with one of our Rabbis.

(You may wish to cut this section from the Bulletin and file for future reference).



The Temple

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BRANCH: 26000 SHAKER BLVD. • BEACHWOOD, OHIO 44122 • 837-3233

DANIEL JEREMY SILVER - RABBI

STUART GELLER
Associate Rabbi

STEPHEN A. KLEIN
Assistant Rabbi

LEO S. BAMBERGER
Executive Secretary

July 5, 1977

TO: Rabbi A. J. Lelyveld
Rabbi D. J. Silver
Max Friedman
Mark Nagusky
Albert J. Koosed
James M. Reich
Leo S. Bamberger

As I have written previously, all three Jewish funeral directors have been contacted by me on a direct and friendly basis, I believe.

They have submitted their prices for a standard or minimum Jewish funeral in response to our request of November 16, 1976. It was not easy because our intentions were misunderstood. At this date, I must admit to being only partially satisfied that we have accomplished our objectives.

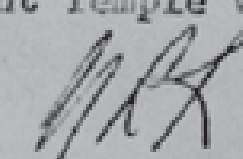
In all cases, they have not lowered their prices but have made available to us what they have in their price sheets and what was stated to those families that insisted upon the minimum type of service. And, they therefore have not modified their prices to accommodate the proposition sent to them, but have shared with us what was already the case. Furthermore, they insist that if necessary they will provide services at cost or less if it is absolutely necessary and upon request of a rabbi!

The attached sheet shows a comparison of the three responses. I would believe that after looking over the type of casket provided by Berkowitz-Kumin vs. the casket provided by Temple Memorial, Temple Memorial has a "better" deal - if that is the way I can describe it. Casket for casket, Berkowitz-Kumin's price is about \$200.00 higher!

As for the cremation and casket question. In Ohio a body can be cremated in a simple cardboard box. However, if there is a service before cremation, obviously, the body cannot be in the room in a cardboard box and for this reason, a casket is necessary. But, if there is only a memorial service after cremation, that is another matter.

My suggestion at this point is for the addressees to look over this material. I would opt for The Temple to place an appropriate notice in the Bulletin (see preliminary draft) and for Lee Bamberger to have the necessary price data on hand when required by a family. We would be interested in how the Fairmount Temple would like to handle the matter.

NRK:rt


N. R. Klivans

[July 5, 1977]

Miller-Deutsch

Pickup of remains in Cuyahoga County
Use of their facilities and Mayfield Chapel
Either no embalming with refrigeration or embalming
Necessary dressing of body
Yahrzeit notification
No hearse, station wagon only
Registration at services
Chairs and clothes rack at residence \$ 695.00

Add for Vault 295.00

Cremation (with simple casket) 695.00

Metal Urn for ashes 135.00

Other charges:
 Hearse \$ 55.00
 Processional escort 50.00
 Limousine 55.00
 Gateman at Mayfield 25.00
 Sales tax, etc.
 Death notice At cost

Temple Memorial

Staff assistance, preservation, restoration of body.
Vital statistics, certificates, etc.
Funeral home facilities, yahrzeit notification.
Funeral coach included
Chairs, coat rack at residence
Concrete burial vault included

 (a) Cloth covered wood octagon casket 895.00
 (b) All wood constructed (oak) with clear stain 1,035.00
 (c) 20 gauge metal casket 1,095.00

Other charges:
 Certified copies of death, newspaper
 notices, burial garments, if required,
 limousine, escorts, LE phone calls,
 travel outside of Cuyahoga County, sales
 tax, etc.

Berkowitz-Kumin

Same basic funeral services as others, includes hearse,
use of funeral home, body preparation, etc.
 (a) Plain pressboard box casket 570.00
 (b) Cloth covered pine casket 670.00
 (c) Wood covered wooden casket 745.00
 Concrete vaults add 325.00

Other charges:
 Chairs and clothes racks \$25.00

NORMAN R. KLIVANS

~~2850 LITCH ROAD~~
~~CHAGRIN FALLS, OHIO 44022~~

NEW ADDRESS
KLIVANS
14731 County Line Road
Chagrin Falls, Ohio - 44022

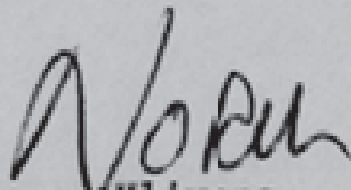
May 30, 1978

To my colleagues on the Cemetery Board:

I have learned that there are about five hundred or so urns containing ashes of former Temple and Fairmount Temple members at Temple Memorial as well as an equal number at Miller Deutsch. Would you consider some plan by which these ashes could be placed on Mayfield Cemetery premises? One idea is to provide a group niche for a reduced fee of, for example, \$50 each. Certainly, we have plenty of space in the lower or upper levels for this placement.

The funeral directors (quoting Bart Bookatz) would be pleased to be relieved of this responsibility and we would be performing a service to our members as well.

Do you have other reactions or suggestions?


Norman Klivans

NRK:ng
enc.

*sent out 6/2/78
me*

P.S. Please look over attached draft. What is your reaction?
Copies are also being sent to the funeral directors for their comments.



[May 30, 1978]

A few thoughts on funerals and burials - especially costs.

Recently there have been many articles in magazines, television programs, books, and discussions like the Coping Seminar held at The Temple in the Fall of 1976 on Death and Dying. Late in 1977 we shared with the membership, in a companion letter, some thoughts on what to do when death occurs. In this present memorandum we want to be more specific and detailed about what to do and the costs that are incurred.

All figures are average or approximate since costs will vary depending on circumstances and what the family wishes to do. Furthermore, we recognize that many people feel more comfortable with a grand and expensive funeral (in contrast to a more modest and less costly one) and that is their choice to make. But, for others who want a proper burial and funeral service at reasonable costs, there are some guidelines which may be useful.

The services of The Temple executive secretary and rabbis are available to you at all times, including when death takes place. The executive secretary can, in turn, notify the rabbi as well as the cemetery. He can provide you with names of qualified funeral directors. If you wish to give the presiding rabbi at the funeral service an honorarium, that is your decision. When names of loved ones are placed in the yahrzeit memorial book, there is a donation of at least \$300.00 to The Temple, which is one of several ways the Temple raises capital funds.

Arrangements at the cemetery are to be made by the survivors with the office manager of Mayfield Cemetery. If the family requires space, a grave can be

(May 30, 1978)

purchased at prices beginning with \$500.00 and ranging upwards, depending on location. Of this amount, 60% goes into current operations of Mayfield and the remaining 40% goes in the Perpetual Care Fund to insure continuous operations in the future. Mausoleum space can be purchased for as low as \$2425.00 and ranging upwards, again, based on location and size. Niches for ashes cost \$500.00 or more. Again, 25% of the Mausoleum space cost goes into the Perpetual Care Fund and the remaining 75% is for current operations.

In addition, there will be other charges for opening up a gravesite, niche, tent, if necessary, and other direct labor costs for a specific funeral. These will be about \$250.00 or so, depending on what is requested by the family.

There is a nominal charge for using the chapel at Mayfield Cemetery for services, if there is a ground interment, and families are encouraged to think about this arrangement instead of using funeral homes with the accompanying automobile entourage through the city. If mausoleum space is involved, there is no charge for the chapel or any other cemetery usage.

The funeral is under the supervision of a funeral director. In Cleveland there are three well-qualified Jewish funeral establishments, but you may use other funeral directors if your family wishes to do so. When you make arrangements with any funeral director, you, in effect, purchase a designated casket for a price which includes the services of the director and his assistants, use of the funeral home and other help he may provide, along with the cost of the particular casket. No matter whether you purchase the finest and highest priced casket, or the least expensive casket, you will always get the same interest and attention

[May 30, 1978]

from the funeral director. Costs of caskets and services by funeral directors range from \$800.00 upwards to over \$3,000.00.

There will be other charges by the funeral director. One is for a vault to surround the casket and this will cost about \$300.00. The vault is required by the cemetery to help maintain the grounds, since, without the vault, the ground will collapse around the decomposing casket. Other charges will be for motor vehicles, embalming, notices, etc. and can average about \$_____.

These are basically the major charges involved in burials and funerals. If there is a cremation instead of a burial, other costs will apply.

Cremations are handled in one of several ways. Usually, there is a funeral service before cremation. This requires, by practice, an inexpensive casket costing about \$_____, which serves the purpose of retaining the body until cremation takes place. Although there may be less involvement by the funeral director, his services are still required. Urns may be placed either in mausoleum niches or in the ground at a gravesite.

For those families that have financial problems, The Temple, the cemetery, and the funeral director involved will make special arrangements. This will require a frank and open discussion with the surviving family, but it will only take a few minutes of time. There is no valid reason to avoid a proper burial because of monetary difficulties.

This memorandum is in no way complete, and for every burial there will be other circumstances which are unique or different. The rabbis will be available to

[May 30, 1978]

-4-

assist you and one should feel comfortable discussing the matter with them-
either before death occurs or shortly afterwards. The sorrow and shock of death
can be minimized with a little foresight and openness now. If we can assist you,
please call upon one of us.

Very truly yours,



NRK/
6/1/78

December 11, 1980

MEMO

To: Arthur Lelyveld, Daniel J. Silver, Stan Simon

From: Norman R. Klivans

Attached is a proposed draft of text for the new booklet relating to the Mayfield Cemetery.

You will note I have deliberately downplayed the "selling" of property in favor of a frank discussion of death and preparation for death which includes purchase of a site.

Would all three of you please look over the draft and correct or change as you deem appropriate.

I'll be away in the south for awhile so if the drafts will be returned to Marie Pluth, Rabbi Silver's secretary, The Temple Branch, 26000 Shaker Boulevard, Beachwood, Ohio 44122 she will in turn forward the material to me. Please return by January 15, 1981.

In addition, I've provided a very rough art layout of the booklet. Again, instead of pictures of the Mausoleum only, there will be pictures of both the Cemetery and Mausoleum.

Thanks for the assistance.

NRK:mp

Encl.

I

Introduction

"There is a time to be born and time to die" (Ecc. 3:2). A child may expect to live forever, but the adult knows that those he loves will die and that he will die.

Common sense tells us that death is not pain but the cessation of pain. Experience teaches that grief from death, though painful, is bearable. We know that the only way to avoid deep grief is never to love, and for most of us that is too high a price.

II

Preparation For Death

The family should discuss their attitudes towards death, fatal illness, the funeral and appropriate disposal of the body before they face these inevitable realities. Such discussions might include attitudes towards fatal illness and the right to die, autopsy and transplants, burial and cremation and funeral arrangements. Decisions should not be made arbitrarily and should take into account the feelings of survivors.

Everyone should have a properly executed will. The conventional will is a document which regulates the disposal of property. Jewish tradition encourages the preparation of what is called an ethical will, a personal statement to the family of the principles around which a life had been organized. A number of congregants have left ethical wills in the form of a letter to their families with instructions. A few have asked that these be read at the funeral.

III

When Death Occurs

The services of temple rabbis and executive secretaries are available at all times, especially when death takes place. The executive secretary can, in turn, notify the rabbi as well as the cemetery. Arrangements at the cemetery are to be made by the survivors with the office manager of Mayfield Cemetery. If the family requires space, a grave or mausoleum crypt can be purchased.

There will be charges for opening up a gravesite, niche, tent, and other

direct labor costs for a specific funeral, depending on what is requested by the family.

There is a nominal charge for using the chapel at Mayfield Cemetery for services, if there is a ground interment. Families are encouraged to think about this arrangement instead of using funeral homes with the accompanying automobile entourage through the city. If Mausoleum space is involved, there is no charge for the chapel or any other cemetery usage. Many families have found it useful and convenient to purchase cemetery lots or mausoleum space before they are needed. You may want to think about this step now and discuss the matter with your family.

Funerals

By design the Jewish funeral is a public affair. Those who want to nurse their wounds in solitude deny themselves valuable emotional and spiritual support. Grief is a private hurt, but the love of others is the best remedy ever devised to nurse us back to a healthy attitude towards life.

Judaism insists that we owe ourselves and the dead a funeral. The argument is that the respect we show the dead reflects the respect we show to life. A funeral affirms the dignity of every man and our appreciation of the struggle represented by every life. Observances have their value even when we approach them with less than a whole heart.

Our funeral rites are simple and direct, nothing is hidden. The coffin is placed at the front of the chapel. The coffin is unadorned, traditionally no more than the simplest wood box. A death has occurred and though every emotion struggles against that admission, the way of renewal begins with acceptance of the finality of death. The coffin is kept closed. We do not display a corpse as if it were a living person precisely because they are no longer alive.

The funeral is under the supervision of a funeral director. In Cleveland there are three well-qualified Jewish funeral establishments, but you may use other

funeral directors if your family wishes to do so. When one makes arrangements with a funeral director you, in effect, purchase a designated casket for a price which includes the services of the director and his assistants, use of the funeral home and other help he may provide, along with the cost of the particular casket. No matter whether you purchase the finest and highest priced casket, or the least expensive casket, you will always get the same interest and attention from the funeral director.

There will be other charges by the funeral director. The vault is required by the cemetery to help maintain the grounds since, without the vault, the ground will eventually collapse around the decomposing casket.

V For those families that have financial problems temples, the cemetery and the funeral director involved will make special arrangements. This will require a frank and open discussion with the surviving family, but it will only take a few minutes of time. There is no valid reason to avoid a proper burial because of monetary difficulties.

* * * * *

This booklet is in no way complete, and for every burial there will be other circumstances which are unique or different. The rabbis will be available to assist you and one should feel comfortable discussing the matter with them either before death occurs or shortly afterwards. The sorrow and shock of death can be minimized with a little foresight and openness now. If we can assist you please call upon one of us.

Trustees of Mayfield Cemetery:

For information concerning mausoleum crypt, gravesites or other needs
you may call the Mayfield Cemetery, 321-1733.



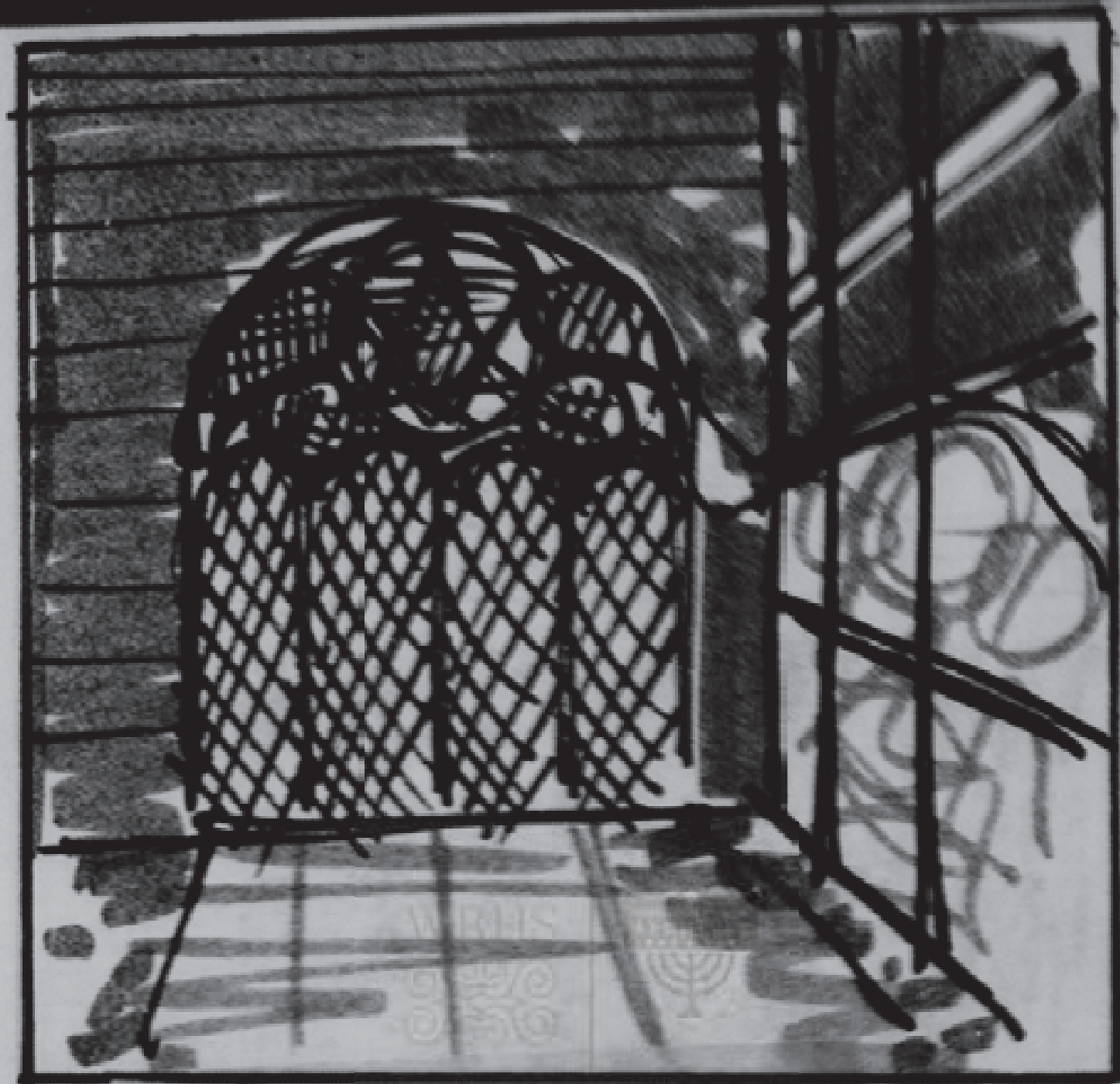


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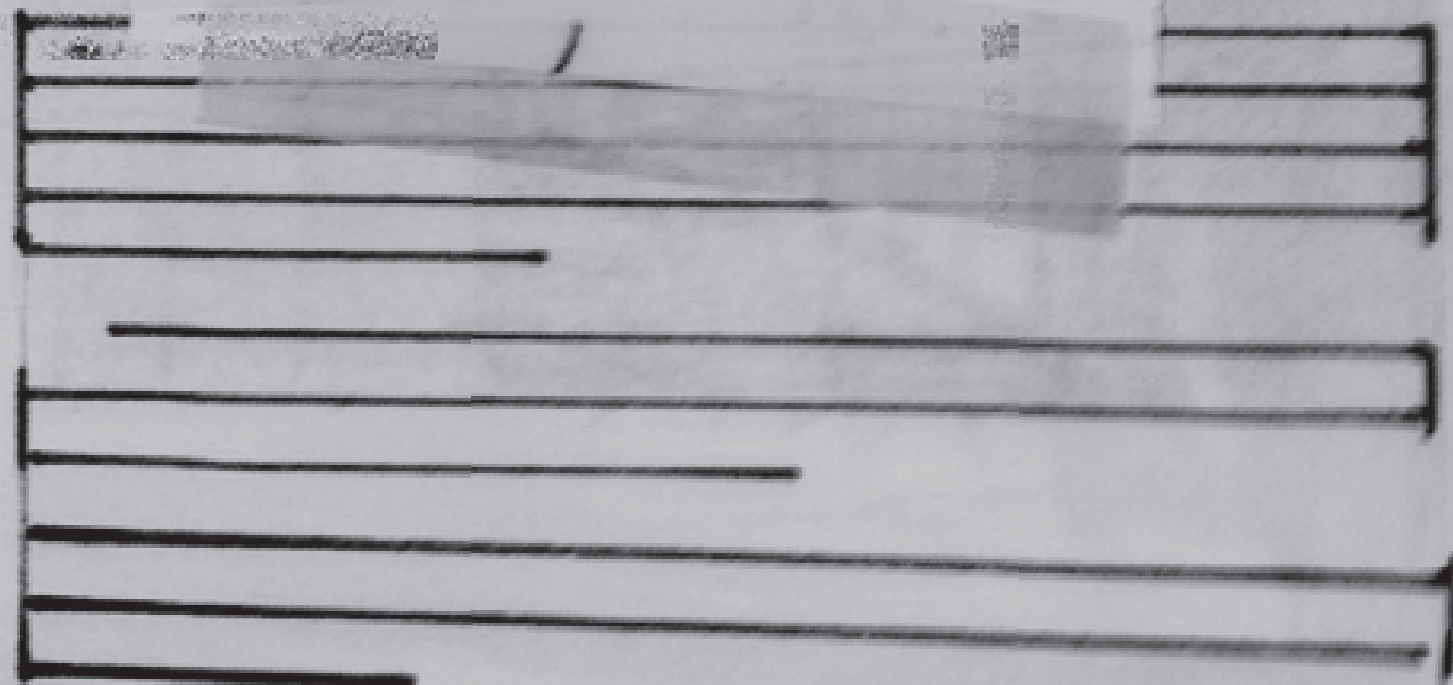
C E M E T E R Y

INTRODUCTION

PREPARATION FOR DEATH



WHEN DEATH OCCURS



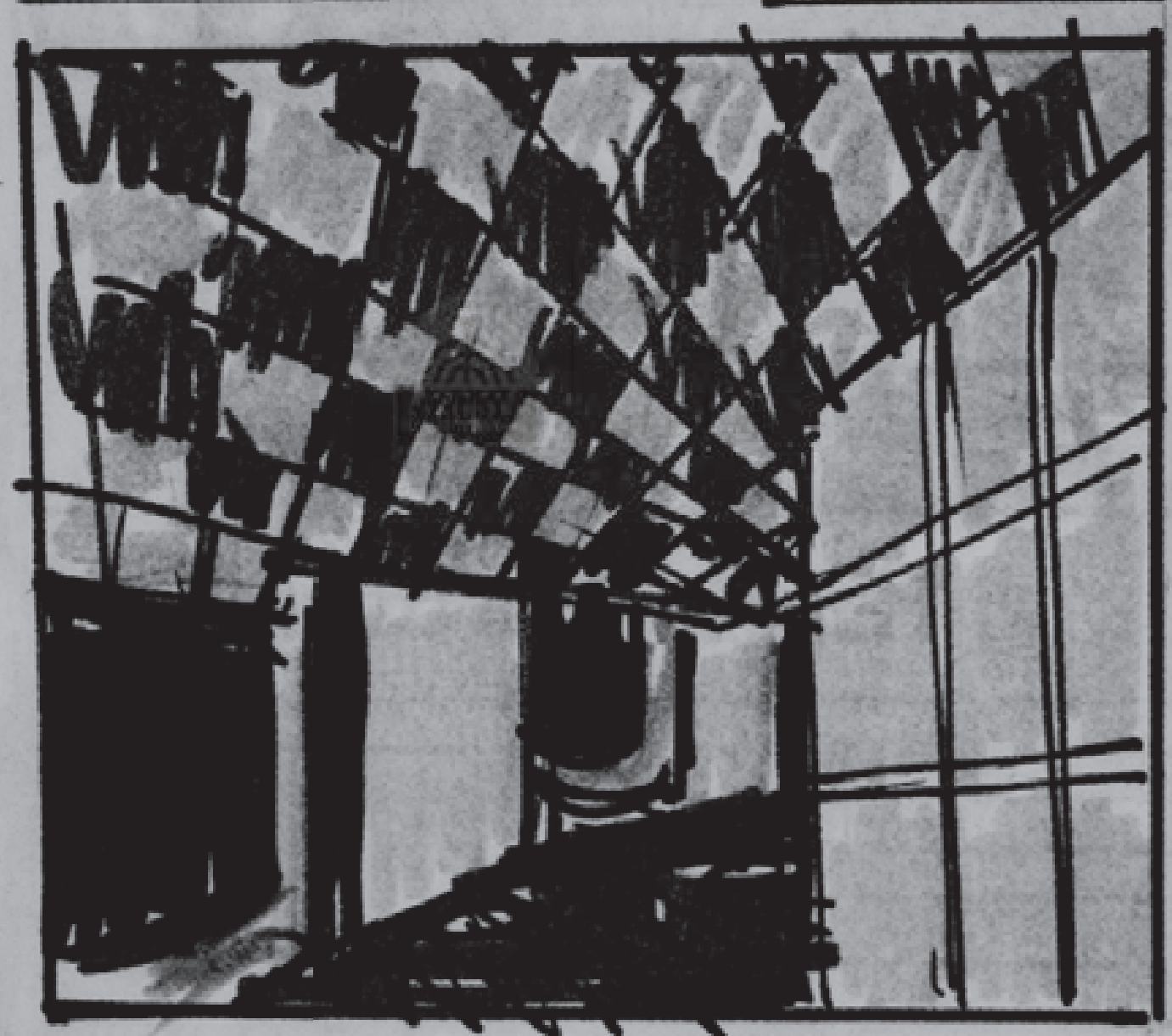
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FUNERALS



Introduction

"There is a time to be born and time to die" (Ecc. 3:2). A child may expect to live forever, but the adult knows that those he loves will die and that he will die.

The adult expects to die. Common sense tells him that death is not pain but the cessation of pain. Experience teaches that grief, though painful, is bearable. He knows that the only way to avoid deep grief is never to love, and for most of us that is too high a price. In many ways loneliness is worse than death.

Primitive peoples worried about their dead and provided them with food and drink for the voyage to the next world and recited incantations to speed their way. We know that our dead are with God and have no need of our provisions; but we have needs which must be met: time for emotional wounds to heal, an occasion which will force us to accept the fact of death; prayers which put the words of hope and faith in our mouths, friends who can introduce love into a time of intense loneliness; precisely the opportunities a funeral provides. The pagan world organized funeral rites for the dead. The Jewish tradition developed the funeral for the living. Our dead are with God. Our dead are at peace and have no need of intercession. We are hurt and confused and have need of comfort and companionship.

The Hebrew word for funeral is levayah, a term which means 'to accompany.' Judaism's death rites were/are community occasions which allow friends and neighbors to accompany the dead to their grave and be with the mourners when they go back to their homes where they must begin to live again.

By design the funeral is a public affair. Those who want to nurse their wounds in solitude deny themselves valuable emotional and spiritual support. Grief is a private hurt, but the love of others is the best remedy ever devised to nurse us back to a healthy attitude toward life. In recent years some have begun to treat the observances which surround death offhandedly. Someone dies. The family arranges a cremation, puts a notice in the paper, includes a "No Visitation" notice and carries on as if nothing has happened. In some cases nothing may have happened. Today the ties

of family and friendship are often tenuous and a relation may not be a friend, but often offhandedness simply masks emotional immaturity - a fear of displaying honest emotion and the emotions we hide are those that come back to hurt us.

The Jewish tradition requires a funeral even when there is no surviving family. Judaism insists that we owe ourselves and the dead a funeral. The argument is that the respect we show the dead reflects the respect we show to life. A funeral affirms the dignity of every man and our appreciation of the struggle represented by every life. What if I cannot say that I truly loved the dead? No one is universally beloved. Feelings are always conflicted. Everyone who has lived has struggled with an often bruising and always demanding existence. It is not ours to judge. Observances have their value even when we approach them with less than a whole heart. Indeed, it is then that they sometimes teach us the most.

Our observances are public and time limited: seven days, thirty days, a year. Formal periods of mourning were established to limit mourning. The expression of honest emotion and feeling is healthy; Jewish men do/should cry; but grief can be excessive. There is a time to cry and a time to stop crying and give away the clothes of the dead. In some societies a widow puts on permanent weeds. After seven days we go back to work. After a number of months we are encouraged to marry again.

Our funeral rites are simple and direct, nothing is hidden. The coffin is placed at the front of the chapel. The coffin is unadorned, traditionally no more than the simplest wood box. A death has occurred and though every emotion struggles against that admission, the way of renewal begins with acceptance of the finality of death. Until I can accept the fact that my mate will never come back, I cannot begin to think of remarriage. The coffin is kept closed. We do not display a corpse as if it were a living person precisely because they are no longer alive.

Grief is a private emotion and the texture of each person's grief is special and private. The thoughts which comfort one may not comfort another. Some believe in life beyond the grave and others do not. Some are effusive and others emotionally up-

tight. Each must work out his own feeling, but the existence of prescribed observances and the presence of friends who offer a patient ear and their presence are almost always helpful.

During mourning we draw close to God. Life and death conform to His will, not ours. Death emphasizes the limits of our control over life. When we face death we recognize how much of life we cannot master or bend to our will. The peculiarly modern temptation to worship a God called "man" crumbles before death. Though we are moved to be angry with God for depriving us of someone on whom we depended, this anger is balanced by our gratitude to Him for allowing us to love and know.



Preparation for Death

The family should discuss their attitudes towards fatal illness, the funeral and appropriate disposal of the body before they face these inevitable realities. Such discussions ^{must} ~~should~~ include attitudes towards fatal illness and the right to die, autopsy and transplants, burial and cremation, funeral arrangements and the like. Decisions should not be made arbitrarily and should take into account the feelings of the survivors. We may want to be cremated, but the prospect may be an impossilbe one for a mate.

Our tradition prohibited euthenasia, which is defined as any positive action which hastens death, but at the same time ~~the literature suggests that~~ there is no inflexible obligation to delay the onset of death if it is inevitable. Those medical acts which are euphemistically labelled "heroic measures" are not obligatory if their best result would be to prolong dying rather than to permit a return to health and full consciousness.

When someone we love is seriously ill prayers come unbidden. Sometimes we are asked to pray. For the seriously ill the practice is a traditional one. At The Temple we use this text.

Lord, we thank you for the gift of life and the strengthening of faith.

Sustain.....through his/her days of pain and trial and grant him/her

a complete recovery. Guide the efforts of all who attend him/her and

may the work of their hands be blessed. Relieve his/her pain and

renew his/her strength. Give us all, we pray, hope for the future

and the courage to face your judgement.

Baruch attah adonai, rofeh ha-holim. We praise you, O Lord, healer of the sick.

Everyone should have a properly executed will. The conventional will is a document which regulates the disposal of property. The Jewish tradition encouraged the preparation of what was called an ethical will, a personal statement to the family of the principles around which a life had been organized. A number of congregants have left ethical wills ^{with me} ~~with the rabbi~~ *Letter to their Families* with instructions ^{A few have} ~~that these be read~~ *asked that there be read* at the funeral ~~or that they be given to the survivors,~~

Basic funeral arrangements should be completed before the need is immediate. Members of The Temple may purchase plots in Mayfield Cemetery or crypts in the cemetery Mausoleum by calling the Mayfield Cemetery Association at 321-1733. The Temple ^{has} ~~is~~ ^{as} ~~completing~~ arrangements with certain funeral homes for a service contract which can be entered ~~into~~ long before the need arises and which guarantees the required necessities at modest cost. Further information on this contract can be had by calling The Temple Executive Secretary at 791-7755.

Autopsies and Transplants

Liberal Jewish thought accepts the procedure of autopsy as a means of promoting the healing arts. A request by the attending physician or the hospital for an autopsy should be honored. Our attitude is consciously at variance with the rabbinic tradition which ^{restricts permission} ~~limits permission~~ for an autopsy ^{to a very narrow} ~~quite narrowly~~. The traditional position developed at a time when medicine was a crude, even a killer, art, and concern that the body be treated with reverence outweighed the medical benefits derived from the examination. This is no longer the case.

We accept the rightness of organ transplants; therefore, of the donation of organs. There is something hopeful, even holy, in the fact that our eyes or kidneys

be shown other lives will be saved.

may benefit another when they can no longer be of use to us. Those who wish to donate their organs should consult the appropriate medical agencies and sign the permission certificates which they will provide. Care should be taken that members of the family are notified of this decision and agree with it.

Preparations For The Funeral

Jewish tradition requires that death be acknowledged publicly and recognizes the value of formal rituals and observance in structuring shock and grief. In some early societies the funeral was a magical rite designed to protect the dead in their passage to another world. The Bible attacks such rites as superstitious. In death as in life we are with God.

The Jewish funeral is designed by and for the survivors. Respect for the dead suggests the propriety of some public notice of their death and worth. In earlier times if a traveller died far from home, essentially alone, the local community was required to organize a funeral.

A funeral is held for a suicide. This position runs counter to a literal reading of Talmudic law: "If a person destroys himself deliberately, we do not involve ourselves with his funeral...and we do not speak a eulogy for him." *In practice Generally*

Rabbinic Judaism made it extremely difficult to establish proof of suicide. The liberal tradition, while recognizing the need to keep suicide from seeming an acceptable or even glamorous act to adolescent depressed personalities, makes no distinction between forms of dying. Life can be brutal. If anything, the grief of those who mourn a suicide are more complex than normal and require the help of ritual and observance, not to mention their need to feel that they can hold their

have increased. A memorial service is a gathering of family and friends for prayer and a eulogy. Interment or cremation generally have already taken place.

heads high and respect all that a loved one lived for.

No funeral is held for a stillborn child. Our practice is to hold a grave side service for any infant who has been held by his parents or named. Though traditionally no funeral was held for an infant which did not survive thirty days, a parent's grief can not be so closely tied to numbers on a calendar.

A funeral provides a focus for strong emotions, particularly grief, sometimes guilt, and ^{helps} ~~makes~~ us face in the context of a familiar ~~site~~ the reality of a particular death. ~~With the coffin before us~~ It is hard to hold on to the lie that ~~The~~ one we love will come back to us ^{when the coffin is before us}. One of the most valuable features of a funeral is the presence of family and friends, ^{and the support of familiar practices.} We have lost someone on whom we depended; but we are not without human support.

When a death occurs survivors ^{must} ~~are faced with~~ four pressing questions: a date and time for the funeral service; the purchase of a coffin, a cemetery plot and attendant necessities; the place and form of service ^{the funeral} and the place and form of burial.

The funeral should be scheduled as soon as possible after the release of the body to the funeral home. To prevent contagion biblical practice encouraged burial even on the day of death. ^{despite modern techniques} Undue delay remains ^{undeniable} ~~a matter of concern~~. During the period between death and burial mourners exist in an emotional limbo which postpones the process of renewal. In our far flung society it may take time to collect a family; geography must be taken into consideration, but so should the need to get on with it.

^{service} In recent years requests for a memorial rather than a funeral ~~service~~ have increased. A memorial service is a gathering of family and friends for prayer and a eulogy. Interment or cremation generally have already taken place.

The rabbis will participate in a memorial service, but counsel against it. The memorial service disassociates death and committal, the grave site and, however beautiful the words of the service, it ends on the plane of words rather than at the door of Judaism's supportive observances. A memorial service is out of phase with the familiar schedule of observances and lacks an essential ingredient of the funeral, the physical presence of a coffin. Often a memorial service is evidence of a desire to hide the reality of death. If the body is not available for burial or has been buried elsewhere a memorial service is appropriate.

Funerals are never scheduled on the Sabbath, High Holidays, the first and last days of the Festivals or at night. Though it is customary not to schedule a funeral on a national holiday, there may be times when the vagaries of the Jewish and secular calendars so complicate scheduling that such a date should be chosen.

The rabbi must be consulted before a funeral is scheduled. Generally, the funeral home will call the Executive Secretary of The Temple (791-7755) who in turn contacts the rabbi.

A funeral may be public or private. A public funeral is open to friends and neighbors, a private funeral is open only to designated members of the family and friends. In making this choice the mourners should consider not only their desires but the need of close associates and friends to express their feelings and sense of closeness. Traditionally, there were only public funerals; and, all in all, this is the best way to go. Families who opt for a private service may discover that they feel hurt and even abandoned when the expected do not appear.

It is recommended that the funeral service be held in the Chapel of the Mausoleum of Mayfield Cemetery. The beauty of this chapel provides a fitting

setting and the proximity to the grave site avoids the long, frustrating parade of cars from a distant service site to the cemetery. The chapel will seat 150 people. There are few funerals of such size that they cannot be held there.

Services may also be held in the chapel of the Main Temple or in the auditorium of The Temple Branch. On rare occasions The Temple will offer the use of the Sanctuary for a funeral service.

The funeral service may be held at the grave site. This practice is appropriate particularly when there are few survivors; but given Cleveland's notorious climate this practice is discouraged during the winter months.

The purchase of a coffin and the conclusion of the other financial arrangements should be completed prior to need. If they have not been, a good friend should accompany the mourner to the funeral home. Grief and guilt can lead to unnecessary and extravagant expense.

The usual means of disposal of the body is by ground burial. The coffin may be placed in a mausoleum crypt. Cremation is permitted. When a cremation occurs the ashes should be collected, placed in an urn which may be buried in a family plot or placed in the Mausoleum columbarium. The practice of scattering ashes is discouraged. We are conditioned to the concept of place; and grief, as most emotions, requires a physical focus, which is why cemeteries have tombstones.

Non-Jewish members of a family may be buried in the family plot at Mayfield Cemetery. A rabbi will conduct. Non-Jewish religious symbols are not allowed on grave markers.

of the Kaddish. Generally the service is conducted by the rabbi.

Normally a funeral service is held in the chapel. The service and the eulogy are held in a chapel. The funeral service and the eulogy

Conspicuous display at a funeral is as vulgar as it is in the normal course of life. The casket should be simple. The traditional casket was a wooden box. There is no need for flowers. The sending of wreaths and floral arrangements is discouraged. The custom of placing a blanket of flowers over the coffin is common but unnecessary, and little more than an attempt to disguise the coffin, part of a pattern of denial which negates a main purpose of funerals.

When the death is that of a person of traditional leanings, the mourners may want to carry out certain rituals associated with orthodox custom. The ritual cleansing of the body (Taharah), the use of shrouds (Tachrichim), burial in a Tallit, and the recitation of psalms the night preceding the funeral by members of the Hevrah Kaddisha or burial society were common practices.

A number of frankly superstitious practices and customs surrounded death among medieval Jews; particularly the putting of sherds or coins over eyes of the dead, and should be avoided even if traditionally minded folk press for them.

The Funeral Service

The few minutes prior to the service are not an appropriate occasion to visit with the family. Those who barge into the family room usually are more concerned with being seen than in offering comfort. It is recommended that those who attend come in quietly and take their seats quietly.

The funeral is a rite of separation. It consists of psalms and prayers (which praise God for the gift of life and remind all that death like life is part of God's providential plan for man) a eulogy; a committal prayer, and the recitation of the Kaddish. Generally the service is conducted by the rabbi.

Normally a funeral service is broken into two parts. The prayers and the eulogy are spoken in a chapel. The committal service and the Kaddish

are spoken at the grave site. In the case of a graveside service or mausoleum burial the liturgy proceeds without interruption.

Judaism has no sacraments, so each service includes readings special to a given life.

The casket is present. It is kept closed during and after the service. The practice of viewing a body is pagan. What is immortal is the spirit.

The prayers of a funeral service are suggested by the tradition. Arrangements can be made for the chanting of the traditional memorial, El Moleh Rahamin. The eulogy is suggested by the texture of a person's life. A eulogy should be positive but not fulsome.

The rabbi will visit with the family before a funeral service in order to assess their immediate needs, answer questions about ritual and grief and to learn facets of the dead person's life with which he may be unacquainted. Care should be taken to be honest with the rabbi so that everyone can be spared unnecessary embarrassment.

The recitation of the Kaddish as an act of mourning is a religious duty incumbent on all members of the immediate family. In our tradition men and women share this religious obligation.

The practice at Mayfield Cemetery is that the casket is not lowered into the grave and the grave is not covered until the family has left. The older custom which had a family remain at the graveside and actually throw dirt on the grave developed as a security against grave robbers. If a representative of the family wishes to remain he or she may, but it is best to get on with it.

The liturgies of fraternal orders are not permitted in any Temple sanctuary or in the Mayfield Cemetery Chapel, and are in all cases discouraged

as redundant. If they are held they must be concluded at least a quarter hour before the scheduled hour for the funeral.

Attendance at a funeral service is considered a mitzvah. It is important that those mourners recognize that they have the support of caring friends who will not abandon them on a lonely road.

At Home

In the Jewish tradition the visit of consolation is made after the funeral and to the home of the deceased. The home is the center of a person's life and the place for the visits which follow a death. It is not our practice for a family to receive in a funeral home before the service.

Visits are not encouraged between the death and burial. To be sure, out of town family will need a place to gather and a few intimates can be of help in making the necessary preparations; but friends should attend the funeral and visit after the funeral.

There are no special rites or services for the period between death and the funeral. The Kaddish is not recited until the moment of interment. It is customary for friends to send in food so that the family will not have to cope with the unexpected provisioning which has been laid on them.

The family return home immediately after the funeral service. At this time a mourner lights the shivah candle. Shivah designates the seven days of formal mourning which begin with the funeral. The candle will burn for that period. There are no special prayers.

Some families request a minyan at the home. Copies of the appropriate worship pamphlet should be secured ahead of time. Everyone in the home should

participate in the service. If the service is conducted soon after the return from the cemetery the rabbi will be pleased to conduct it. If the family desires to hold such a service each day of the shivah period the rabbi will instruct a member of the family in the conduct of the liturgy.

Upon their return from the cemetery it is customary for the family to sit down at the dinner table and have a bite prepared for them by others. Usually hard-boiled eggs are served. The egg is a universal symbol of new, continuing life. We eat to fuel our bodies and the act of eating is a commitment to life and the future.

Orthodox mourners cut their clothes (K'ria) as a physical symbol of their hurt. Today K'ria is usually satisfied by cutting a black lapel ribbon or tie before the funeral service begins. The cut cloth is worn on the left side above the heart throughout the shivah period. During shivah tradition bound mourners wear slippers, sit on low stools, avoid shaving and do not wear leather footwear. A pitcher of water was placed on the stoop so that those who entered the cemetery would wash their hands before they enter the home. Frankly superstitious practices like the covering of mirrors and reentering the home by the rear door should be avoided even out of respect for our dead.

The time of visitation may be restricted by announcement. The first three days of mourning are the period of intense mourning and some families limit visitations to those days. The practice of "No Visitation" is discouraged except in the most extraordinary circumstances. "No Visitation" is often an outward sign of denial and always a source of confusion. Friends misunderstand the notice and assume that it means what it says. They do not come and sometimes are

angrily missed. The days of visitation can be accomplished without the house assuming a cocktail party atmosphere. The mourners should not attempt to entertain by providing food and drink. Those who visit should remember that they have come not to make a social call, but as a mitzvah.

The Visitation

It is a mitzvah to visit with mourners. Visitation takes place at the home during the shivah week of mourning. No visits are made on the Sabbath and holidays. The visitor should be sensitive to his purpose.

Visits should be timed appropriately and not be overlong. Those who come to condole do so most effectively when they offer a hug, a kiss and a number of warm memories. It is not your place to distract the mourners from their grief, but to help them by listening and by telling them of your particular respect for the dead. Let the mourners determine the mood. Mourners should be encouraged to talk out their sorrow and their concerns, and the visitor should listen patiently. Do not try to joke the mourners out of their feelings or to give them a solace which is patently false. Say what you feel. Be open and genuine and let it go at that. Good friends will not be afraid of tears or talk. Both are steps toward healing. Do not be surprised at an occasional flash of anger. Grief hurts and mourners sometimes feel beset. Every family situation involves both love and tension. There may be anger against members of the family who "only show up now." There is no love without some anger and unhappiness. There is no death which leaves simply beautiful memories. There is a sense of abandonment. There is often a deep sense of guilt. Tears, talk, even anger, are a means of releasing some of these tensions.

A conventional way of expressing sympathy is to make a contribution to some cause close to the deceased. Generally such a contribution is just that, a conventional gesture. It is always best to give of yourself. Good friends will come not simply as part of a crowd but when the walls begin to crowd in. Grief is the loneliest of conditions and mourners need to be pulled back into the activities of the living. Hard grief takes many weeks to work itself through the system.

If you are out of town and cannot visit, a handwritten letter can be of great comfort.

The Observance of Mourning

Mourners should attend the Friday Vesper Services held in the Chapel of the Main Temple at 5:30 p.m. on the Erev Shabbat following interment. The name(s) of those who were buried during the previous week will be read. Mourners rise for the Kaddish and recite it with the rabbi. Mourners are encouraged to attend this service for a year following the death, out of respect to the dead, out of love for God who gave them a precious life companion and out of the realities of grief's slow healing.

There is no requirement that black be worn. During the shivah period mourners are at home and receive visits, but the essential responsibilities of vocation and family are met. Children attend school. If a bris or wedding had been scheduled, these events are not postponed, though the attendant festivities should be limited.

Traditional observances followed the shivah period with a thirty day period (sheloshim) during which all normal activities are resumed, but frivolous

pastimes are avoided. The existence of fixed period of mourning not only created a focus for grief and for the expression of community support, but established psychologically sound limits to mourning. There can be excessive, even pathological, mourning. The death of a loved one will change our lives radically, but we must go on living. A good marriage is not honored by decades of remaining alone. Remarriage is a personal decision, but everything in our tradition encourages it.

Grief precipitates the buildup of various emotional and psychic pressures which often have specific physical consequences. The mind races back and forth, unable to concentrate on any one point. There is a temptation to make bold and dramatic changes in one's life. Friends should advise the mourners not to make precipitous decisions. Let a month or six weeks pass by. Tears, talk, friends, professional advice will help to release some of these tensions and the decisions will have the merit of having been calmly considered.

Children should not be kept away from the funeral or the home observances out of a misplaced desire to protect them from unpleasantness. School age children should attend the funeral of family members or close friends. They will be with their parents, experience honest emotion and hear fine things spoken of someone they loved. Children will ask quite specific questions, and, hopefully, will receive honest answers. Care should be used to avoid euphemisms and fanciful evasions.

Generally, children should not be farmed out to a friend, essentially mothballed, at a time of heightened family tension. The child has sensed the tension, no actual weeping. No press announcements of such a service should be made lest he become tense himself, and will fantacize, and the images he will create will be devastating in a way the reality of the funeral can never be. The rabbi has a simple

reader, Talking About Death, designed to be read by parents to pre-school children.

A child need not remain downstairs during shivah; but he should not be preemptorily dismissed. The child should determine the degree of his involvement, but care should be taken not to encourage in the child the development of a pattern of denial. Let him be helpful. Let him learn that death and grief are natural. If he asks, he should be taken to visit the grave site. If the child is away from home at a time of a family death and it is at all possible he should not be protected from the news. If he hears it inadvertently, he will learn never fully to trust his parents.

A child should rise and say the Kaddish if he is one of the mourners.

Dedication of a Tombstone

Some time after the funeral, a permanent marker is placed above a grave. In most areas, Mayfield Cemetery requires that the marker be flush with the ground.

It has become customary, though it is in no way obligatory, to dedicate with a service the tombstone on a date near the anniversary of the death. There are no rules requiring this delay. In Cleveland common sense suggests that a dedication service be held during the months of good weather.

This service should be for the immediate family, brief, without eulogy, and preferably conducted by family members. It is best if a member of the family reads a psalm of prayer and speaks what is in everyone's heart. The brief service ends with the recitation of the Kaddish. The rabbi will attend if desired. There is no actual unveling. No press announcements of such a service should be made lest it become a second funeral.

A twenty-four hour memorial candle may be lit at home on the eve of the anniversary of the death.

Visits to the Cemetery

Mourners may visit the cemetery at any time after the funeral except on the Sabbath and the major holidays. In traditional circles it was customary to wait until the expiration of the month of mourning before making a visit. This restriction suggests an attempt to discourage the development of a habit of compulsive visits.

Bring memories and love to the cemetery - not flowers or plants or other such paraphernalia. The dead do not need our gifts. We need a sense of their continuing presence.

Young children ought to be brought to the graveside of close family members so that they get over childhood's fear of cemeteries. Such a visit provides an opportunity to ask questions about the mechanics which surround death and burial.



Yahrzeit

Mourners customarily attend services on the Sabbath following the anniversary of the death. Temple practice calculates the yahrzeit according to the national calendar.

Names which are inscribed in the Temple Memorial Book are read at the Vesper Service on the Friday following. A written notice is sent to members of the family prior to that service. Arrangements to have a name inscribed can be made through the Temple office.

A person who has remarried remains a mourner. One love does not cancel another.

A twenty-four hour memorial candle may be lit at home on the eve of the anniversary of the death.

Yizkor

The Temple observes Yizkor, the liturgy of memorial, on Yom Kippur and the seventh day of Passover. During the Yizkor service the names of all those who were related to Temple families and who died during the last year are read.

As the Yahrzeit light is kindled the following prayer may be said:

O Lord, I am grateful for the years of companionship, and love with _____. Help me to understand how my life has been shaped by his/her love and spirit. Help me to make the quality of my life a living monument to his/her memory. May he/she rest in peace. Amen.

Contrary to popular opinion a person who is not a mourner may attend Yizkor ser-

vices, ^{APRIL} We are in the debt of all who have gone before. ^{particularity since}
The ^{DE} Delocalist YIZKOR ^{SERVICE} ^{has} ^{again} ^{been} ^{introduced} ^{to}
it, a memorial ^{for} ^{all} ^{martyrs}.

Glossary of Traditional Terms

Avel - A mourner,

El Moleh Rahamin - "O God full of compassion," a prayer of trust and commital chanted or recited after the eulogy and during Yizkor services.

Hesped - Eulogy,

Hevrah Kadisha - the communal burial society which took responsibility for washing and dressing of the corpse.

Kaddish - "Sanctification" - the traditional prayer in praise of God which is recited by mourners as an act of faith that all that He does is for the best and in the hope that God's Kingdom will come speedily.

K'ria - "Cutting" - before the funeral the mourner stands and cuts a piece of black cloth or ribbon. The cut is made on the ribbon placed on the left side over the heart.

Leveyah - Funeral. Literally "accompanying." The name suggests the essential public nature of a funeral.

Matzevah - Tombstone

Minyan - The quorum of ten required for public worship so that Kaddish may be recited.

Sh-loshim - ^{the term defines the} "thirty", first month of mourning,

Shiva - "Seven" - the first week of mourning,

Tachrichim - "shrouds" - a white linen shroud in which the observant are sometimes buried.

Tzidduk ha-Din - The commital prayer which affirms the justice of God's providence,

Yahrzeit - "anniversary" - of the death observed by reciting Kaddish at public worship and lighting Yahrzeit candle.

Yizkor - The prayer of memorial added on certain holidays to provide an occasion for public remembrance.

Basic reading

Feifel, H. The Meaning of Death NYC, McGraw Hill 1959.
Collection of articles from different points of view, I.E., medical, literature, psychology, philosophy, etc.

Grollman, Earl Concerning Death Boston, Beacon 1974

Kubler-Ross, Elizabeth On Death and Dying New York, MacMillan 1969
Required reading on the subject by most colleges.

Mitford, Jessica The American Way of Death New York, Simon & Schuster 1963. Written for the popular market and designed to expose alleged malpractices of funeral directors.

Pearson, Leonard Death and Dying Cleveland, The Press of Case-Western Reserve University 1969. Examination of the psychological, sociological, and physical aspects of death. Contributions by LeShan, Saunders, Strauss, Kastenbaum, and Kalish. Extensive bibliography.

Other recommended reading

Facing death:

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Children and death:

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Jackson, E. N.

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Stein, Sarah B.

About Dying Open Family Series, Walker & Co. N.Y.

Bereavement and Grief:

Glick

The First Year of Bereavement

Kries and Pattie

Up From Grief Obtainable in special book store

Liebman, Joshua

Peace of Mind Ch. 6

Matz, Milton
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Judaism and Bereavement Journal of Religion Health,
author

Matz, Milton
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An Anatomy of Grief Unpublished, will try for

Westberg, Granger

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Funeral Practices:

Bowman, L.
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The American Funeral Washington DC, Public Affairs

Habenstein and Lamers The History of American Funeral Directing
Milwaukee, Bulfin Press 1955. Published under auspices of National
Funeral Directors Association.

(Have requested more material from Ben Berkowitz, January 8, 1976-NRK)

Jewish Funerals:

Congregation Solel, Chicago A Guide to Reform Jewish Funeral Practices 1970.
(Have requested copies for circulation)

Spuro, J. S.
27. 16-19.

The Jewish Way of Death American Judaism, 1964,

Riemer, Jack

Jewish Reflections on Death New York, Schocken 1975

Cemetery Operations:

Very little material available in print.