

### *Contact Information*

#### **For General Information and Questions**

Rabbi Michael Siegel  
Senior Rabbi  
773.868.5110

Rabbi David Russo  
773.868.5127

Rabbi D'ror Chankin-Gould  
773.868.5145

**For Immediate Arrangements**  
Anshe Emet Synagogue  
773-281-1423

**For Consultation with Clergy**  
Office of Rabbi Michael Siegel  
773.868.5120

Office of Rabbi David Russo  
Office of Rabbi D'ror Chankin-Gould  
773.868.5125



| for all the days of your life

# *Funeral Plan*

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3751 North Broadway  
Chicago, IL 60613  
773-281-1423  
[www.AnsheEmet.org](http://www.AnsheEmet.org)

Always available to celebrate with our congregants in times of joy, Anshe Emet Synagogue now offers a unique and valuable service to support members of our community in time of sorrow. We have designed a Funeral Plan which insures that you can rely on us to assist you in making all arrangements when the need arises.

Following the death of a loved one, families must make informed decisions in a very short period of time that require substantial expenditures. The Anshe Emet Funeral Plan achieves a standard of halakhic compliance and a respect for our tradition at a pre-determined price which is substantially lower than the market rate. This plan eliminates the need for the family to visit the funeral home and become consumers in their time of grief. This comprehensive plan is provided by highly respected Jewish funeral directors.

### **Funeral Arrangements**

When a death occurs, a family member will contact the Senior Rabbi's office at 773.868.5120 during business hours (9:00 a.m. through 5:00 p.m., Monday-Thursday; 9:00 a.m. through 3:00 p.m. Friday). After business hours, a family member will call Anshe Emet Synagogue's main number at 773.281.1423 and follow the prompts to leave an emergency message for Clergy. After some basic information is gathered, the funeral director will be immediately contacted.

The funeral director will meet with the family to finalize arrangements. All efforts have been made to include as many components as possible in the funeral plan. The few decisions each family will have to make include:

- Location of the service
- Place of burial
- Text of the death notice

While congregants are encouraged to use the facilities at Anshe Emet, a funeral chapel or graveside service is available. The family will also decide whether to engage the services of shomrim, attendants who traditionally stay with the body prior to burial.

The Goldman Funeral Home, Shalom Memorial Funerals, Chicago Jewish Funerals, and Weinstein & Piser will direct funerals through the Anshe Emet Funeral Plan. Anshe Emet Synagogue will contact the appropriate funeral director for the family.

### **Phases of Jewish Bereavement**

**Aninut** refers to the time between the moment of death and the conclusion of the burial. An immediate relative (sibling, spouse, parent, child) of the deceased is considered an onen from the moment he/she learns of the death until the end of the interment. These relatives focus solely on making necessary arrangements.

**Shiva** (literally, "seven") is the seven-day period which begins at the conclusion of the funeral, through the next six days. Shiva is observed for immediate relatives. Those sitting shiva do not go to work, shave, or listen to music. In a house of shiva, the mirrors may be covered with sheets to reflect the fact that mourners are preoccupied with their loss, and are not engaged in normal activities.

Friends provide care for mourners, particularly by preparing meals, paying condolence calls, and participating in a minyan for daily services, offering the mourner the opportunity to recite Mourners' Kaddish. Mourners are under no obligation to serve food and drink to those making condolence calls.

**Shloshim** ("thirty") is the first month of loss. While the first week of those month (shiva) is the most intense, mourners may still refrain from shaving or entertainment during this period. After the period of shiva, mourners return to work, and begin to say Kaddish in the synagogue. Shloshim is the full period of mourning observed for the loss of a child, sibling, or spouse.

**Shanah.** A full year of mourning is observed only for the death of parents. Although shanah literally means a year, this time of mourning is actually only an eleven-month period, which began with burial. Kaddish is said during these 11 months.

**Yahrzeit** is the anniversary of the death. Kaddish is recited in the synagogue. It is customary to light a memorial candle (which burns for one full day) and to give tzedakah in memory of the deceased.

**Yizkor**, said for the seven "shiva" relatives, is a special memorial services recited in the synagogue on Yom Kippur, Shmini Atzeret (the last day of Sukkot), the last day of Pesach, and the second day of Shavuot. It is customary to light a memorial (yahrzeit) candle and give tzedakah before sundown of the holiday.

**Unveiling** is the service of commemoration or dedication of the tombstone. It takes place anytime after shiva and before the first Yahrzeit, though typically several months after the burial.

**Bottomless Concrete Burial Container.** Illinois cemetery regulations require that caskets be enclosed in concrete vaults at burial. In an effort to maintain Jewish tradition and allow the body to be buried in the Earth, the vault is bottomless, providing the necessary environmental protection while at the same time allowing the casket to be placed into the Earth.

**Kriah** (literally “tearing”) refers to the ritual of tearing of one’s garment upon hearing of the death of a close relative. Mourners may choose to wear clothing that has been torn or may wear black ribbons which are torn as a symbolic renting of clothing. This usually takes place prior to the funeral service or at the cemetery prior to the actual burial. For parents, the tear is made on the left side over the heart, and should be plainly visible. For other relatives, the tear is made on the right side and is not as visible.

**Washing hands** upon returning from the cemetery and before entering a house of mourning (shiva house) is an act of symbolic cleansing. A pitcher of water and a basin are placed on a table in the front of the house for those who wish to wash their hands before entering. No blessing is recited.

**Seudat habra’ah** (the meal of condolence) is the first meal the mourners eat upon returning from the cemetery. It is customarily provided by friends.

Anshe Emet provides Shiva Packages which contain: kippot, siddurim for minyan, acknowledgment cards, and a memorial candle which is lit upon return from the cemetery and will burn continuously for seven days, the period of shiva. These kits also contain laminated placards with the words of comfort traditionally said to mourners. Kindly return this kit to the synagogue at the conclusion of shiva.

**Death Certificates** are needed for every financial transaction conducted on behalf of the deceased. The Funeral Director can provide copies for a small fee per certificate.

**Register Books**, provided by the funeral director, are signed by funeral attendees and those visiting the shiva house. These books are useful when writing acknowledgment cards.

The clergy, staff and lay leadership of Anshe Emet Synagogue are dedicated to providing service and assistance to members whenever possible. At Anshe Emet, we strive to be with you all the days of your life. Now, as never before, we can provide a valuable service to you in a time of great need.

### **The Anshe Emet Funeral Plan**

The services provided in the plan include:

- Transfer of the deceased
- Services of professional Jewish funeral directors
- *Tahara* (ritual washing) by the Anshe Emet Chevra Kadisha
- *Tachrichim* (burial garments)
- *Tallit* (unless supplied by the family)
- Traditional, all-wood casket with the Star of David
- Concrete, bottomless, outer burial container with the Star of David
- Jerusalem soil
- Hearse
- Register book
- Shiva package: *k’riah ribbons, kippot, siddurim for minyan, memorial candle and acknowledgment cards*
- Filing of official forms (Social Security, Veteran benefits)

*Services NOT included in the plan:*

- Cemetery costs of the plot and grave opening
- *Shomrim* (attendants who stay with deceased prior to the funeral)
- Limousines
- Death notice (Funeral Director will provide for a small fee)
- Death certificates
- Out-of-town transfer
- Sales tax on all merchandise set forth in the plan
- Synagogue administrative fee

## Eligibility

The Funeral Plan is available to all synagogue members in good standing and their shiva relatives: parents, siblings, spouse, and children. In order to provide the funeral plan at this predetermined rate, adherence to these eligibility requirements is essential.

## Contributions

Flowers are not customary at Jewish funerals and are discouraged. The family of the deceased should request contributions in lieu of flowers in the death notice.

*Please note that our Funeral Plan requires that Anshe Emet Synagogue be listed as the primary recipient of contributions, followed by other organizations, as desired.* Such contributions will help to sustain our Funeral Plan and assure its future availability.

## Costs

The entire cost of the funeral as described, excluding burial plot and cemetery costs, is \$7,620. While additional services can be purchased by the family, there will not be a price reduction if specific components of the plan are not utilized.

As each cemetery has its own fee structure, it is not possible to offer a pre-arranged burial fee. Families who have previously purchased cemetery plots must inform the funeral director, who will assist them in handling these arrangements.

## Pre-Planning

Pre-planning has the advantage of maintaining costs at today's prices. It relieves loved ones of the burdens of financial expenses and reduces their decision-making to a minimum. The option to pre-plan a funeral is available to anyone who meets the eligibility to use the Anshe Emet Funeral Plan. Pre-planning also makes it possible to choose one's own funeral arrangements. To learn more about this option, please contact Rabbi D'ror Chankin-Gould at 773.868.5145, during regular business hours.

## Illness/End-of-life/Hospice

The clergy at Anshe Emet Synagogue wish to provide spiritual support to you and your loved ones during illness and at the end of life. Please contact the clergy directly or through their administrative assistants. While every effort is made to be aware of the needs of our congregational family, we depend on you to keep us informed.

Our rabbis are available to you and your family to deepen your understanding of the components of a Jewish funeral. (*See Contact Information on the back of this booklet.*)

## Kevod HaMeit - Honoring the Dead

The customs and ceremonies associated with Jewish funeral, burial and mourning practices center on the principle of kevod hameit, honoring the dead. The following provides a brief explanation of terms and their importance to kevod hameit and the mourning process.

**Preparation for Burial.** The Anshe Emet Chevra Kadisha (burial society), is a group of volunteers dedicated to performing the ritual preparation of the deceased (the meit) for burial. This includes tahara, the symbolic cleansing of the body, dressing in traditional burial garments (tachrichim), and a tallit, and placing the meit in the casket (aron), along with earth from Jerusalem, as is customary. Prayers and psalms are recited during the ritual, which is considered one of the ultimate kindnesses accorded the deceased.

The deceased are clothed in traditional burial garments (tachrichim) which are simple white garments made of linen, muslin or cotton. Jewish tradition prescribes dressing the deceased in these plain garments to demonstrate equality in death. They symbolize purity, simplicity, and dignity.

**Attending the Dead.** In keeping with the principle of kevod hameit, the deceased is attended from the moment of death until burial. A shomer (or multiple shomrim) sit with the meit, reciting Psalms or studying Torah. The shorim can be relatives and/or friends. The Funeral Director can also arrange for shomrim.

**Caskets.** It is appropriate to use a wooden casket (aron). Following Jewish tradition, the casket will remain closed at all times.