



# **The Book of Life**

**Congregation Knesset Israel**

**Congregation Knesset Israel Cemetery**

16 Colt Road

Pittsfield, MA 01201

(413) 445-4872

[office@knessetisrael.org](mailto:office@knessetisrael.org)

[www.knessetisrael.org](http://www.knessetisrael.org)

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## TABLE OF CONTENTS

<b><u>Introduction</u></b> .....	<b><u>2</u></b>
<b>I</b>	
<b><u>A Guide for Mourners</u></b>	
A. Serious Illness .....	<u>3</u>
B. What to Do in Case of Death .....	<u>3</u>
C. Before the Funeral (the <i>onan</i> ) .....	<u>3</u>
D. After the Funeral (the <i>avel</i> ) .....	<u>4</u>
E. Guide for Visitors .....	<u>5</u>
F. <i>Kaddish</i> .....	<u>6</u>
G. <i>Yahrzeit</i> .....	<u>6</u>
H. Visitation of the Graves .....	<u>7</u>
I. <i>Yizkor</i> .....	<u>7</u>
J. Monuments .....	<u>7</u>
<b>II</b>	
<b><u>Rules and Regulations</u></b>	
A. Conduct of Funerals .....	<u>7</u>
B. General Rules .....	<u>8</u>
C. Plot Reservations .....	<u>9</u>
D. Monuments and Maintenance .....	<u>10</u>
E. Fees .....	<u>11</u>
F. Miscellaneous .....	<u>12</u>
G. Removal of Remains .....	<u>12</u>
H. General .....	<u>13</u>
I. Endnotes – Clarifications Regarding <i>K'rovei Yisrael</i> .....	<u>13</u>
<b>III</b>	
<b><u>Fee Schedule Addendum</u></b> .....	<b><u>14</u></b>
<b>IV</b>	
<b><u>Rabbi's Addendum: Funeral and Burial</u></b> .....	<b><u>16</u></b>

## INTRODUCTION

An attitude of reverence and honor for the dead, established by our earliest ancestors, Abraham and Sarah, continues to be one of the distinguishing characteristics of Jewish life. With that strong value in mind, Congregation Kneset Israel (the “Congregation”) endeavors to maintain a cemetery in keeping with the highest standards of Jewish tradition. Burial in our Congregation cemetery also involves a perpetual memorial for the members of the family through Congregation records, *Yahrzeit* notices and the bond thus created between the generations.

In the summer of 2010, Kneset Israel Synagogue adopted a renewed Statement of Purpose:

*Welcome.*

*We are here to nourish mind, heart and soul.*

*We are here to inspire through word and deed.*

*We are here to accompany each other on life’s journey.*

*We are here to celebrate in community.*

*We are here to bring to life the wisdom and values of Torah.*

*We are here to transform our world.*

In accordance with these principles, *The Book of Life* provides regulations governing the cemetery and a bereavement guide for mourners to know what to expect, when a loved one dies. It is our sincerest hope that this publication will accomplish its task of explaining and clarifying the Jewish laws governing the mourning period and the regulations by which our cemetery functions.

Congregation Kneset Israel is a diverse community and includes households where some individuals are Jewish while others practice no faith or profess another religion. Accordingly a portion of the Kneset Israel Cemetery is open to burials only of Jews, and another portion is open to Jews as well as the burial of Jewish members of the congregation and their non-Jewish loved ones (*K’rovei Yisrael*), who are Kneset Israel members. For the most part, the same policies and restrictions apply to all deceased. Divergences in policy are designated with an asterisk and delineated in Part II, Section I.

At our Synagogue the non-Rabbinic aspects of funerals are supervised by the Cemetery Committee (the “Committee”).

Flynn Dagnoli Funeral Home, 5 Elm Street, Pittsfield, Massachusetts, is the designated funeral director for the Congregation. A representative may be reached at any time by calling (413) 442-1733. Contact Flynn Dagnoli first to initiate funeral planning.

Cemetery Committee  
Congregation Kneset Israel  
January 18, 2017

## I. A GUIDE FOR MOURNERS

### A. SERIOUS ILLNESS

In cases of serious illness where the person is not expected to recover, it is proper at any time to request a visit from the Rabbi, so that appropriate prayers may be recited. Though it is not always possible to anticipate such an occurrence, there are certain times when death can be expected.

### B. WHAT TO DO IN CASE OF DEATH

When a member of the family dies, it is necessary to first call the funeral director. Once the Rabbi and Cemetery Committee have been informed of a death, the funeral home and Rabbi will schedule the funeral. A representative of the funeral director will inform you of any other details that need to be discharged. In case of death in a hospital, the hospital personnel generally contact the funeral director.

The *Hevrah Kaddisha* will be contacted by the funeral director to prepare the body for burial. The washing process is the same for all deceased, and the body is wrapped in shrouds. No other clothing or adornment is permitted.\*

#### **Burial of a stillborn child or infant who dies before reaching thirty-one days of age:**

The congregation makes it a point to provide caskets for families experiencing this particularly difficult loss. A wide range of mourning practices are available, and the rabbi should be consulted by each family in determining their specific response.

### C. BEFORE THE FUNERAL – THE *ONAN*

There are some simple rules for members of the family to follow before the funeral takes place:

1. An immediate mourner, that is, a brother, sister, spouse, father, mother, son or daughter, is not yet in the status of an *avel* (mourner) while the dead is unburied. Rather, he is called an *onan*, one whose departed is not yet buried. An *onan* is mainly concerned with funeral arrangements. He is excused from the performance of all other positive commands of Judaism while in the performance of his duties in arranging for the burial of his deceased and informing next of kin.
2. No funeral arrangements are made on the Sabbath. If a person dies on the Sabbath, it would be preferable, if at all possible, not to move the body until after sundown on Saturday night. However, in cases where this is not possible, the non-Jewish funeral director may see to the removal of the body. In case of death in the hospital, the body should not be removed from the hospital until after the Sabbath. Hospitals will cooperate in keeping the deceased in a special room until removal can be effected.
3. If a question arises concerning the postponement of a funeral or permission for a post-mortem examination, the Rabbi should be consulted. Except under special

circumstances, postponement and post-mortem examinations are not consistent with Jewish law.

4. Donation of organs for transplantation purposes is permissible.
5. Interment of cremation remains is not permitted in a Knesset Israel Cemetery.
6. In our tradition a plain wood casket is used for burial. A star will be affixed to the casket.\*

#### **D. AFTER THE FUNERAL – THE *AVEL***

After the funeral, the mourner is called an *avel* and is to observe certain religious rules intended both to permit expression of his or her grief and to receive a measure of sympathy and consolation. The following are some brief suggestions concerning the period of mourning:

1. Upon arriving at the house of mourning, it is customary for all those who have been on the cemetery to pour water over their hands. For this purpose, a pitcher and towels are placed outside the door of the house.
2. Mourners should partake of a light meal following the services which follow the funeral. This meal is prepared by someone other than the *avaylim* (immediate mourners). While this meal is mainly for mourners, those who come to comfort them frequently also partake. A hard-boiled egg, symbol of eternal life (as an egg has no beginning and no end) is customarily eaten at this meal.
3. The first phase of mourning is the *shiva* (literally, seven) week which is calculated from the day of burial until the first hour after morning services of the seventh day after burial. Though there is no mourning on the Sabbath, the Sabbath day is itself counted as one of the seven days of *shiva*. It is customary that on Friday afternoon, during the *shiva* week, the mourner may leave the house of mourning about 1:00 P.M. to make preparations for the Sabbath.
4. The mourners should not leave the *shiva* house for the entire week of mourning except to attend services at a Synagogue if no *minyan* is held at home. Attendance at Synagogue services on the Sabbath is permitted in any case. Under trying circumstances, it is permissible for mourners to go to their own homes to sleep, if *shiva* week is observed in another home, but they should return to the official *shiva* house early in the morning.
5. Mourners should not sit on comfortable or cushioned chairs; it is more customary to sit on low hard benches or stools.
6. Among the traditional mourning practices during the *shiva* week are the following:
  - Refraining from going to work. One who must return to work sooner should wait at least three days.
  - Covering mirrors in the home.

- Sitting on a low stool or bench.
  - Wearing slippers rather than shoes.
  - Avoiding all forms of entertainment.
  - Not shaving or wearing cosmetics
  - Reciting the *Kaddish* at services. Some services may be held in the home.
7. Meals for mourners should be prepared by others, and mourners are not expected to cook at least for the first three days of *shiva*.
  8. Ordinary rules of etiquette are suspended during the *shiva* week, and mourners are not expected to serve as hosts.
  9. A special seven-day candle, delivered by the funeral director, is kept burning throughout the *shiva* week. It may be extinguished at the end of the *shiva* period, or it may be allowed to burn out on its own.
  10. The second phase of official mourning is the *shloshim* period, or the first thirty days after the burial. The mourning *shiva* ribbon is worn throughout these thirty days. Though normal business routine is permitted, entertainment such as dancing, movies, concerts, and the like, are not appropriate.
  11. The final phase of mourning is the remainder of the first year. Generally, for the eleven months after death, the mourner, especially one mourning the loss of a parent or child, should avoid entertainment. Although ceremonies such as *Bar* and *Bat Mitzvah* and weddings may be attended, the social part of these occasions should be avoided. A Rabbi should be consulted regarding any questions in this regard.

## **E. GUIDE FOR VISITORS**

Friends of the family who wish to visit mourners should also be guided by certain standards of the Jewish practice and etiquette.

### **1. Visiting before the funeral.**

Those who desire to visit members of the bereaved family before the funeral should be cognizant of the fact that a manifestation of sympathy is hardly possible at such a time. In fact, our tradition tells us that one should not even try to comfort the mourner while his deceased is as yet unburied. Visitors should therefore be certain that their presence before the funeral is absolutely vital. This may be so in the case of close members of the family or extremely close friends. Others should restrict their visiting times to the funeral itself or during the *shiva* week.

Thus, visitation of the mourners before the funeral, at home or in the funeral home, is generally discouraged. This is a time for the family to be left alone with its own needs and thoughts.

Public viewing of the deceased is not permitted.

## 2. Attending the Funeral

It is a *chesed shel emet*, an act of loving kindness, to attend a funeral.

## 3. Visiting the mourners

Besides attending the funeral, it is most appropriate to visit the mourners during the *shiva* week when they are already in the category of *avaylim*, mourners. However, certain modes of conduct should be observed:

- a) Conversation at a house of mourning should be appropriate. Classic Jewish tradition bids us talk of the virtues of the dead. Mourners should not be discouraged from talking, reminiscing, or even crying. We should not be morbid, but neither should we act as if death has not taken place.
- b) Visitations to a house of mourning should be brief. An hour or less is usually adequate, especially where there is already a large group of visitors. A few brief visits during the *shiva* week is more often appreciated than one long visit. In order to preserve the privacy of the mourners, visitors should not arrive too early in the day nor remain too late.
- c) It is permissible to bring sweets or fruits into a house of mourning, though flowers are not customary.
- d) Visitation to the house of mourning should not be restricted to evening hours only. Mourners welcome visitors to their home during the long, seemingly endless, hours of the day. In fact, the most effective visit is one where there is no large crowd at the home.
- e) Ideally, one does not extend greetings to a mourner. Instead, one waits until having been greeted to respond appropriately.
- f) We all too often neglect the mourner following the *shiva* week. Those who are especially close to the mourners may feel that visits to the home after *shiva* are also necessary.

## **F. KADDISH**

The *Kaddish*, declaring one's faith in the justice of God and praying for the ultimate establishment of God's Kingship on earth, is recited by the mourner throughout the eleven months of mourning. The *Kaddish* should be recited at the morning and evening services for an eleven month period for parents; *Kaddish* is recited through *Shloshim* for every other relationship.

## **G. YAHRZEIT**

The *Yahrzeit* is the anniversary of the death of a loved one. It is calculated from the day of death (not of burial) according to the Hebrew calendar. On the *Yahrzeit* a candle (electric or

wax candle) is lit in the home on the preceding evening at sunset and burns throughout the day of the *Yahrzeit*. A memorial lamp lit in the Synagogue does not release one of lighting a *Yahrzeit* lamp in the home.

On the *Yahrzeit*, mourners attend the daily services and recite the *Kaddish*. It is appropriate that the memorial prayer (*El Malei Rahamim*) be chanted, referring to the Hebrew name of the deceased when the Torah is read in the Synagogue. Members are sent reminders of *Yahrzeits* in the immediate family.

## **H. VISITATION OF GRAVES**

The grave of the deceased may be visited at any time except Shabbat, festivals or *Rosh Hodesh*.<sup>1</sup> It is particularly appropriate to do this at the High Holy Day season when a public memorial service is often held. When one visits a grave, he should recite an appropriate prayer of meditation found in many prayer books, and many recite the memorial prayer (*El Malay Rachamim*) in Hebrew or in English. There is no need for someone else to recite this prayer for you, and no *minyan* is required.

### **I. YIZKOR**

Special memorial services called *Yizkor* are recited four times a year, on *Yom Kippur Day* and on the last days of *Passover*, *Shavuot*, and *Shemini Atzeret*. It is proper for anyone who has ever been an official mourner (*avel*) to attend this service and recite the *Kaddish* together.

### **J. MONUMENTS**

A monument, conforming to the Rules and Regulations set forth below, should be erected on the grave-site and should be marked with the name of the deceased and date of death.<sup>2</sup> Although not required by Jewish law, an unveiling ceremony is customarily held. The monument is erected generally within one year after the date of death. The Rabbi should be consulted for an appropriate date.

A military marker, for U.S. veterans may be available from the Department Veterans' Affairs. The funeral director can assist with submitting a request. The military markers are shipped to the cemetery. Military markers for Jewish veterans must have Star of David and for non-Jewish veterans must have no religious symbol, which will be verified by the Committee before installation.

## **II. RULES AND REGULATIONS**

### **A. CONDUCT OF FUNERALS**

1. The Congregation, through the Committee, controls all burials in the Knesset Israel Cemetery. The Committee shall recommend a funeral director to the Board of Directors

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<sup>1</sup> Call the Synagogue office or a committee member to arrange for opening the gate.

<sup>2</sup> See Section D of the Rules and Regulations, below.

of the Congregation (“Board”). The Board shall have the sole authority to designate the funeral director.

It is the policy of the Congregation that anyone who wishes to utilize the KI Cemetery use the Flynn-Dagnoli Funeral Home for both members and non-members alike.

Exceptions may be made on an individual basis, with those arrangements needing to be presented to the Cemetery Committee chairperson as soon as possible, in advance of a death or after a death. These exceptions are as follows:

(a) A pre arrangement with another funeral home that will prepare the body in accordance with our standards.

(b) When a deceased has been moved to another funeral home, before a family contacts KI or Flynn-Dagnoli, and the body is being prepared by that funeral home in accordance with our standards.

2. In the case where the body has been prepared outside of the Pittsfield area, the Committee and the Rabbi may allow burial notwithstanding the fact that the designated funeral director did not supervise the preparation.
3. The Rabbi of the Congregation is in charge of funerals. The Rabbi may give his permission for services to be performed by another qualified individual. The Rabbi must be consulted before unveiling ceremonies are scheduled.
4. A funeral may be held from a private home, the funeral home, or the Synagogue, or at graveside, according to the request of the family.\*
5. In keeping the Jewish tradition, the following rules apply.
  - a) Unless the Committee otherwise approves due to extraordinary circumstances, there will be one uniform casket used at all funerals. Except when the body is prepared and placed in a casket by a funeral home other than the Congregation’s designated funeral director, the Committee, in conjunction with the Rabbi, shall designate an acceptable casket.
  - b) The deceased will be buried in a shroud following preparations by the *Hevrah Kaddisha*.\*
  - c) Embalming is prohibited, except in extenuating circumstances, as approved by the Rabbi.
  - d) Flowers are not permitted to decorate the room or casket.\*
  - e) Burial of human ashes anywhere in the cemetery is forbidden.
6. According to Jewish tradition, it is not required to visit the funeral parlor prior to the funeral. The family does not need to be available for such visits at the funeral parlor. It is more proper for friends to attend the funeral service itself and to visit the family during the week of mourning.

7. The living are encouraged to remember the departed as they were in life, not with the image of death. Therefore, the casket will remain closed at all times. However, if the immediate family, namely the official mourners, so wish, they may view the body privately at the funeral home.

## **B. GENERAL RULES**

1. The Congregation's cemetery is located on Peck's Road in Pittsfield, Massachusetts. (The Congregation also owns a section in the Pittsfield Cemetery on Wahconah Street. This section is filled.)
2. The Cemetery shall be known as the Knesset Israel Cemetery.
3. The Cemetery shall be operated in accordance with *Halacha* followed by the United Synagogue of Conservative Judaism, as determined by the Congregation's Rabbi.
4. The Cemetery is owned and operated by the Congregation and is managed by the Committee. The President of the Congregation appoints the Committee and establishes their terms of office.
5. Four members of the Committee shall constitute a quorum for all meetings of the Committee. The Committee of the Cemetery shall meet monthly for the transaction of business relevant to the Cemetery, except when conflicting with Jewish festivals or with one week's notice, for anticipated lack of a quorum.
6. The Committee shall have the services of the secretary of the Congregation to keep its records, render its report and perform such other secretarial services as the Chairman of the Committee may designate.
7. The Committee shall deliver a report at each regular meeting of the Board and shall also render an annual report, prior to the annual meeting of the Congregation.
8. The Congregation is responsible for the permanent maintenance of the Cemetery, other than monuments, which are the responsibility of the family of the deceased.
9. All monies relating to funerals or the cemetery shall be delivered to the Treasurer of the Congregation.
10. Burial of pet remains (carcass or ashes) anywhere in the cemetery is forbidden.
11. The rules and regulations under which the Cemetery shall be operated, except such provision as may be included in the Constitution and By-Laws of the Congregation, shall be subject to revision or amendment only by two-thirds majority of those present of the Board.

## **C. PLOT RESERVATIONS**

1. Cemetery plots shall be reserved by Traditional Members and Keshet Members in good standing in the Congregation. Certain sections of the cemetery are designated for the burial of persons of the Jewish faith only; others are open to the burial of Jews and K'rovei Yisrael (as defined in the introduction). The plots reserved may be used to inter the reserving member and his or her spouse, children, siblings, or parents, according to the eligibility policies that apply to that section of the cemetery. A member reserving plots shall sign such agreement as deemed necessary by the Committee. Note that, for management purposes, each plot is identified by a section and a number, with one burial per plot.
2. The cost for reservation of burial plots shall be established by the Committee, as approved by the Board.
3. Certificates of reservation shall contain the provision that plots reserved are held subject to such rules and regulations as may be adopted from time to time by the Board.
4. The reservation of the plot or plots shall be conditional upon the acquirer, his or her heirs or assigns retaining membership in the Knesset Israel Congregation. If membership is not so maintained, the rights in and to the plot or plots shall revert to the Congregation, and the plot or plots may then be disposed of by the Congregation at its entire discretion.
5. The Committee may, at their discretion, accord use of plots for burial purposes to non-members of the Congregation.
6. No transfer of plots or any portion of the plots reserved may be made to a member of the Congregation without the consent and approval of the Committee in writing, and no transfer can, in any event, be made to any person or persons who are not members of the Congregation.
7. On the death of a plot-owner who has paid for a family plot in full, his or her heirs or next of kin shall apply for a new certificate which shall be issued in the name of the new owner, provided that the applicant for a new certificate of ownership shall, if so required, provide satisfactory proof that he or she is the legal heir or next of kin of the original plot-owner and is a member of the Congregation.
8. According to cemetery regulations, a concrete liner must be used in each grave, and the casket is placed therein.
9. For definition of *reserved* and *unreserved* lots, see *Schedule of Fees*.

#### **D. MONUMENTS AND MAINTENANCE**

1. No tombstone, monument or foot stone shall be erected on a plot or plots unless the entire cemetery account has been discharged in full, and in every case the dimensions, inscriptions, embellishments and ornamentations thereof shall conform with the bylaws, rules and regulations of the Committee, as approved by the Board.

2. One monument may be erected in the family plots of four or more graves, if desired, and the remaining graves in the said family plot may be indicated by plaques, headstones, or footstones (flush markers), the size of which shall comply with the regulations of the Committee.
3. Owners of plots consisting of two or more graves may, if they desire, erect one monument on the said plots in accordance with the sizes set down by the Committee.
4. Tombstones shall be of uniform height, allowing for individuality in designs and engraving. Hebrew inscriptions shall be required, and must be approved by the Rabbi for accuracy.\* The Hebrew inscription shall include, at a minimum, פ'נ' (po nikbar or po nitman, "Here lies") and the date of death, according to the Jewish calendar. The Committee must be contacted by the family prior to the placement of a monument. No symbols from religions other than Judaism are permitted on tombstones.
5. Tombstones placed in the lower (Southerly) section of the cemetery and in other designated subsections must be flat stones.
6. Dimensions for monuments shall be as follows:

**Single stone – Upright**

Base dimensions:

three feet, zero inches – length (3'0")  
 one foot, zero inches – thickness (1'0")  
 eight inches – height (8")

Die dimensions:

two feet, four inches – width (2'4")  
 two feet, two inches – height (2'2")  
 eight inches – thickness (8")

**Double stone – Upright**

Base dimensions:

four feet, zero inches – length (4'0")  
 one foot, two inches – thickness (1'2")  
 ten inches – height (10")

Die dimensions:

three feet, six inches – width (3'6")  
 two feet, four inches – height (2'4")  
 eight inches – thickness (8")

**Single stone – Flat**

Marker dimensions:

two feet, zero inches – width (2'0")  
 one foot, two inches – height (1'2")  
 four inches – thickness (4")

**Double stone – Flat**

Marker dimensions

three feet, six inches – width (3'6")

one foot, four inches – height (1’4”)  
four inches – thickness (4”)

7. No fencing, railings, piping, or concrete barriers of any kind shall be erected, nor shall any photographs be inserted into the monuments. No mausoleums or any other structures on graves shall be permitted.
8. The cost and expense of maintaining and repairing of monuments and headstones, beyond the care of keeping the area clean and grass cut above the grave, shall be the responsibility of the family.
9. No shrubs, evergreens or other plants may be planted around the individual graves. The Committee reserves the right to remove all overgrown shrubs or plants already in place, which are not properly cared for by the family. Live plant decorations will be limited to an area that is no further than ten inches from the base of the monument and no longer than the base of the monument. It is the responsibility of the family to maintain the flowers, shrubs or other plants that are placed around the grave. No signs of any description shall be permitted in the cemetery except as erected by the Committee for the general information and convenience of visitors. No maintenance work shall be done on the Sabbath or any other Jewish holiday on which work is prohibited.

**E. FEES**

The fees shall be as indicated on the attached *Fee Schedule Addendum* and may be changed from time to time by the Board.

**F. MISCELLANEOUS**

1. A member-in-good-standing is as defined in the Congregation Constitution and By-Laws. All arrears at time of funeral payment must be cleared, or else charges will be assessed as for non-members.
2. The “member” charges for a funeral shall apply to: head of house, his or her spouse, unmarried children under 21; unmarried children over 21 in college, in military service, or unable to support themselves due to disability.
3. The charge for a living member’s child who is not a member and does not qualify for member rates shall be at a rate equal to a member’s rate plus 75% of the difference between members and non-members rate.
4. Adjustments in charges are the sole discretion of the Committee and will be considered for burial of infants and small children.
5. An unreserved plot is one that is a vacant space among other graves and not previously reserved and “next in line.”

6. A reserved lot is one that was previously selected and paid for. The reservation fee shall be non-refundable and shall not be credited on any subsequent charges.
7. The family will be asked to sign a *Permission for Burial* form by the funeral Director before the funeral service. This statement will include the assumption of responsibility for payment of the entire funeral and burial expenses. Payment will be due thirty days after the burial.
8. With respect to the Synagogue's portion of fees, the Committee may make special arrangements for reduction in fees or postponement of collection in cases of extreme hardship. The Committee does not have authority to make such arrangements for the Funeral Director.

#### **G. REMOVAL OF REMAINS**

The removal of a body or its remains from any grave is not allowed except in extraordinary circumstances. Upon written application, the Rabbi will consider the request and the reasons given in the application. Allowance will be conditioned on the applicant's agreement to pay all costs and to waive all claims against the Synagogue in such form as may be required by the Committee.

#### **H. GENERAL**

1. All matters not covered within these regulations shall be referred for decision to the Committee, the Rabbi of the Congregation, and, if required, the Board. The authority of Jewish law, as interpreted by the Rabbi of the Congregation, will remain the determining factor for all matters relating to Jewish identity, care of the dead, funeral services, burial procedures, unveilings, and all related issues.
2. This document and the attached schedule of fees, adopted and approved by the Committee and by the Board, are subject to change. Other fees are subject to review and change as recommended by the Committee and approved by the Board.
3. These rules and regulations were adopted by the Committee on January 10, 2017.
4. These rules and regulations were approved by the Board on January 18, 2017.

#### **I. ENDNOTES: Clarifications Regarding K'rovei Yisrael**

Asterisks in the preceding sections of the *Book of Life* mark the few places where policies regarding the burial of *K'rovei Yisrael* differ from policies regarding the burial of Jews. All of the following notes apply only to *K'rovei Yisrael*.

IB, IIA5b: The *Hevrah Kaddisha* will be called only by request of the bereaved. If called, they will wash and shroud the body, without use of a *tallit*. However the bereaved family may instead supply clothing, so that the funeral director can prepare the deceased for burial.

IC6: No religious symbol will be affixed to the casket.

IIA4: The funeral may not be held from a house of worship of any faith, including Knesset Israel.

IIA5d: Floral displays, e.g., baskets or sprays, for *K'rovei Yisrael* are permitted at the funeral but not at the cemetery.

IID4: The requirement for a Hebrew inscription does not apply to the tombstone of *K'rovei Yisrael*. If a double stone is used, Hebrew will be required on the portion of the stone memorializing the Jewish deceased.

### III. KNESSET ISRAEL SYNAGOGUE FEE SCHEDULE ADDENDUM

Fees approved by Board on January 18, 2017

#### A. FEES FOR FUNERALS AT KI CEMETERY

1. For KI Traditional Members and Keshet Members in good standing, payable in two separate checks as follows:
  - a. Funeral Home portion payable to **Flynn Dagnoli Funeral Home** **\$3,180**  
 Always contact Flynn Dagnoli first, after a death.

The KI member rate applies to deaths occurring within the local zone (from Williamstown to Great Barrington). For deaths occurring outside of the local zone, families will be responsible for outside costs, as applicable. Examples of outside costs are newspaper obituaries, copies of death certificates, ground and/or air transportation, other funeral directors' fees, and permits.

- b. Synagogue portion payable to **Knesset Israel:**

K.I. member prior to 3-21-07	<b>\$2,920</b>
Membership at K.I. for 5 years	<b>\$2,920</b>
Membership at K.I. for 4 years	<b>\$4,195</b>
Membership at K.I. for 3 years	<b>\$5,570</b>
Membership at K.I. for 2 years	<b>\$6,945</b>
Membership at K.I. for 1 year	<b>\$8,320</b>

2. For Chaver Members, non-members, members not in good standing, and children of members not in good standing, payable in two separate checks as follows:
  - a. Synagogue portion payable to Knesset Israel **\$8,820**
  - b. Funeral Home portion payable to **Flynn Dagnoli Funeral Home** **\$3,180**

#### B. FEES ABOVE INCLUDE THE FOLLOWING

1. From Funeral Director:
  - Standard casket
  - Local removal
  - Use of hearse
  - 1 family car
  - 1 pall bearer's car
  - 1 clergy car
  - 7-day memorial candle
  - Vault (required by the KI Cemetery)

Note: Additional outside costs/cash advances are extra for newspaper obituaries, death certificates, and optional services desired by the family.

2. From Knesset Israel:
  - Plot and mowing and trimming
  - Shroud and prayer shawl (tallit)
  - Hevrah Kadisha

- Rabbi or other Congregation representative conducting service  
(Maximum travel 50 miles. If over 50 miles, arrangements with rabbi have to be made concerning transportation, meals, etc.)
- Opening and closing of the grave.

**C. FEE FOR BURIAL NOT AT KI CEMETERY (SYNAGOGUE PORTION)**

*(These fees do not include opening and closing of the grave. Funeral Home portion must be arranged directly).*

1. KI Traditional Member or Keshet Member in good standing	<b>No Charge</b>
2. Non-member using <i>Hevrah Kadisha</i> (no rabbi)	<b>\$400</b>
3. Non-member using <i>Hevrah Kadisha</i> and KI Sanctuary (no rabbi)	<b>\$600</b>

**D. FEE FOR PLOT RESERVATION AT KI CEMETERY**

1. KI Traditional Member or Keshet Member in good standing	\$500
2. Non-member	\$1,000

**E. FEE FOR PRE-PAID FUNERAL AT KI CEMETERY**

K.I. member prior to 3-21-07	<b>\$2,920</b>
Membership at K.I. for 5 years	<b>\$2,920</b>
Membership at K.I. for 4 years	<b>\$4,295*</b>
Membership at K.I. for 3 years	<b>\$5,670*</b>
Membership at K.I. for 2 years	<b>\$7,045*</b>
Membership at K.I. for 1 year	<b>\$8,420*</b>

*\*Note: After each anniversary, \$1,375 will be refunded until the \$2,920 level is reached.*

A pre-paid funeral includes all of the items in III.B, above, including the option of reserving a plot.

**The Funeral Home portion must be arranged directly with the Funeral Home.**

**F. FEE FOR PERSON ON PUBLIC ASSISTANCE FOR BURIAL AT KI CEMETERY**

1. An application for a public assistance funeral must be submitted to and approved by The Commonwealth of Massachusetts. (The maximum public assistance funeral fee, as set by The Commonwealth of Massachusetts, is \$3,500.)
2. Per agreement with The Funeral Home, the maximum allowable funeral expense for KI members to qualify for a public assistance funeral is the KI member rate of \$3,180. The family is responsible to contribute up to \$2,080 for local zone funerals, and The Commonwealth of Massachusetts will pay the additional \$1,100.00.
3. The KI member rate applies to deaths occurring within the local zone (from Williamstown to Great Barrington).

4. For deaths occurring outside of the local zone, families will be responsible for applicable outside costs. Examples of outside costs are ground and/or air transportation, other funeral directors' fees, and permits.
5. The following services and items will be provided by the Funeral Director in these instances: traditional wooden casket, cemetery vault (as required by the KI Cemetery), seven day candle, register book, acknowledgements, lead car, and hearse.
6. The Funeral Director will provide his usual professional services, assist in preparing the body, when required, and remove the deceased from the local place of death.
7. In these instances, the Synagogue will receive no fee for the burial plot, which will be in a Memorial Park area of the cemetery; the Synagogue will also absorb its usual expenses of grave digging, filling, etc.

## IV. RABBI'S ADDENDUM: FUNERAL AND BURIAL

### Applicability

This addendum is informational only and not a policy of Congregation Knesset Israel. It is meant to educate members of the Congregation in what happens around and at a funeral. There may be times where an exception or change is warranted; please discuss circumstances directly with the Rabbi.

### Before the Funeral

The most important phone call for the bereaved family to make is to the funeral director, who will, as a part of his preparations, contact the Rabbi. However, the bereaved family is welcome to call the Rabbi as well. The Rabbi will set aside time to meet with the family to listen to stories about the deceased and determine plans for the funeral.

### Funeral

The rabbi will craft an appropriate and personal service, which usually includes:

- *keriah*, the ritual tearing by close relatives of a piece of clothing or provided black ribbon;
- presentation of the flag, for a veteran
- psalms and readings, scriptural and non-scriptural;
- a eulogy by the rabbi and/or individual(s) representing the family;
- a memorial prayer
- if necessary, a drive to the Cemetery in procession;
- and burial.

Although there are subtle differences in language, liturgy and ritual between funerals for Jews and for K'rovei Yisrael, the same sense of dignity and memory pervades both types of service.

### Burial

Burial is a requisite part of a funeral at the Knesset Israel Cemetery. Because the Cemetery uses concrete vaults, and to avoid undue hardship to mourners, burial customarily takes place as follows:

1. The casket is brought to the grave by pallbearers and lowered by members of the Cemetery Committee.
2. Earth is placed in and around the vault until the casket is no longer visible. All who are present may participate, but no one shall be compelled to do so. Appropriate liturgy may be chanted by the Rabbi.
3. The bereaved recite Mourners' Kaddish and receive the condolences of the assembled community as they return to their cars. The community disperses.
4. The Cemetery Committee lowers the vault cover and fills in of the grave, by shovel and/or with machinery, as appropriate. That the members of the Cemetery Committee are themselves a part of the Jewish community ensures the fulfillment of the responsibility of burial. However, others who wish to participate in the *mitzvah* are welcome to do so.

Should a bereaved family prefer to fill in the grave completely themselves, either before or after *kaddish* is recited, the family must inform the funeral director and Rabbi of this as soon as possible after bereavement. Limitations on the scheduling of the funeral apply.