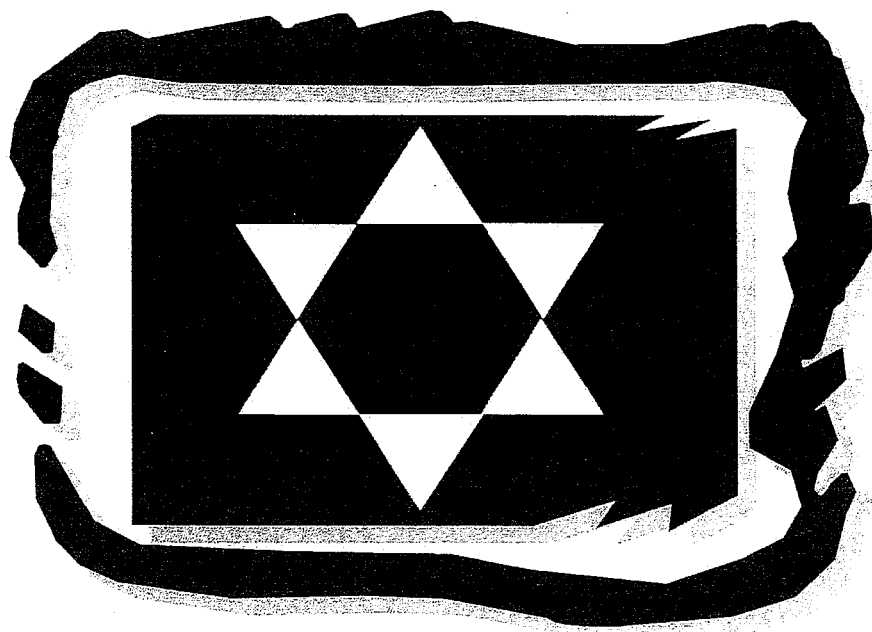


TEMPLE OHAV SHALOM MEMORIAL GARDEN



INFORMATION, RULES & REGULATIONS

July 2014

**Temple Ohav Shalom
Memorial Garden
1501 Anderson Road
Pittsburgh, PA 15909**

Temple Ohav Shalom Memorial Garden is located in Shaler Township in the northern suburbs of Pittsburgh, PA. We are proud to be able to offer our members and others these beautiful grounds for burial, where peace and serenity bring comfort to families at the time of death and in the years to come when loved ones are visited.

This booklet will give you information about the Memorial Garden location as well as guidance on how to prepare for a funeral. We hope that you find this booklet useful.

There are 516 plots in the Memorial Garden cemetery and they are available to Jews and their Jewish or non-Jewish spouses/partners and children.

When you choose a Gravesite, one third of the cost of the site must be paid at the time a contract is signed. The other 2/3 of the cost of the Gravesite must be paid within 3 years of signing the contract.

Once a contract is signed for a Gravesite, owners will be given an option of purchasing the mandatory auxiliary services at the current rate from Beth Shalom, who is in charge of the maintenance of the Cemetery grounds and preparing the site for burial. These mandatory fees for service include:

- Ground Care
- Internment Fees (opening and closing of the grave) and
- Road Maintenance

Owners will have three years to pay in full for the mandatory pre-need services at those current set rates. If owners choose not to pay for these services on a pre-need basis, the mandatory fees will need to be paid at whatever the going rate is at the time when burial is needed and must be paid prior to interment. Please know that costs for both the Gravesites and the auxiliary services can be raised at any time however, once a contract/agreement is signed, rates will be fixed.

Liners, which are mandatory for burial at the Cemetery, can be purchased from your local funeral home or from Beth Shalom either at the time of need or on a pre-need basis.

Only a Jewish religious leader may officiate at a service at Memorial Garden and any markers or monuments erected here must have lettering or symbols that are Jewish or non-sectarian in nature. Caskets, if they have any lettering or symbols, may only be Jewish or non-sectarian in nature as well.

The Cemetery is open from 8am to sunset Sunday-Friday and is closed on the Sabbath and for the following Jewish holidays: Passover, Shavout, Rosh Hashanah, Yom Kippur, Sukkot, Shemini Atzeret/Simchat Torah.

The Rules and Regulations included in this booklet will give you more detailed information of requirements at Temple Ohav Shalom Memorial Garden.

Directions from Temple Ohav Shalom

Go south on Thompson Run Road 2.8 miles to Vilsack Road. Turn left on Vilsack and go .2 miles to Anderson Road. Turn right on Anderson Road for .7 miles and the cemetery will be on the right. It is adjacent to Beth Shalom Cemetery and Temple Ohav Shalom Memorial Garden is accessed via the Beth Shalom entrance gates.

Jewish Funeral Practices

Since biblical times, the value of *kavod hameit*, “respect for the dead,” has been a part of the Jewish tradition. Return to the earth has been a concept since the time of Abraham and Sarah and historically, finding a site for a cemetery when Jews came to the New World, was often the first act of community, even before founding a house of worship.

There are many traditions of burial in Judaism, but one of the most integral traditions is that all people, rich or poor, be treated equally in death. A traditional burial will include dressing the body in a simple linen shroud and a traditional untreated wooden casket so that decomposition can take place naturally; “From dust to dust,” as we read in Genesis (3:19). Funerals take place as soon as possible (preferably within 24 hours) out of respect for the dead although there are times that this is not feasible.

Here are a few other Jewish practices related to funerals:

- Jews have a closed casket so as not to make an object of the deceased.
- One of the most important *mitzvot* we can perform is accompanying our loved ones to their final resting place.
- Placing earth in the grave with a shovel or by hand is a powerful act of service and love. It is a final act of kindness for the deceased who can no longer care for him/herself.
- Another *mitzvah* is comforting the mourners, both by attending the funeral service and by being with them at shiva, reciting the prayers and comforting them throughout the time of mourning.
- The custom of *k’riah*, wearing a torn ribbon, typically placed on the family member’s outer garment just prior to the service, is a tradition of ancient origin that represents our grief at the loss of a loved one.
- Historically, there have not been flowers at Jewish funerals because they were not needed to conceal odor since burial took place so quickly, compared to non-Jewish funerals. As a result, it is more consistent with Jewish practice to send donations as *tzedakah* to a charity favored by the deceased.

Because death and dying are such a sensitive topic, it is always best if discussions around this subject take place, whenever possible, well before someone’s death. At that point, you can discuss the wishes of your loved one regarding medical decisions that might need to be made and find out if the person has a healthcare power or attorney or living will that you would need to know about.

When it comes to discussing the actual funeral arrangements, it is important to include the Rabbi in these discussions. The Rabbi will guide you so that you and your loved one, if they are still living, can come to the best decisions about the type of funeral, officiants, special arrangements as well as what rituals are in keeping with Jewish tradition.

When Someone You Love Dies

What do you need to do when someone dies? What do you need to think about? Here is a brief summary of what you will need to do but of course, the Temple office staff and Rabbi will assist you with your questions and needs.

Considerations When There is a Death

- If someone dies at home and not under hospice care, contact 911 or the police who will dispatch an ambulance and establish the time of death. If the person has been under hospice care, they will have left instruction about how to proceed. If they were in a hospital or other care facility, the facility often will contact the mortuary that has been designated prior to the passing.
- If the person who passed away was an organ donor, this should be factored into the planning time frame.
- If they were under medical care, be certain to notify the primary care physician. If you don't know this information, you can often find it on prescription bottles or medical bills or records.
- You will need the following information when planning a funeral: the individual's social security number, place of birth, a Health Care Directive (if you are not the next of kin) and Veteran's discharge papers, if appropriate, to secure a complimentary American flag for the funeral. You will also need to know the number of death certificates you will need. A funeral home can help with some of these issues.
- If the person has a pre-arranged burial and funeral plan, find the necessary information. If not, choose a burial location.
- Decide who needs to be contacted about the death and delegate calls if necessary to other family members and friends.

Funeral Considerations

- Choose a Rabbi for the service and contact them immediately upon the death. You will not be able to set the time of the funeral and the days of shiva until you know the Rabbi's schedule and the funeral home's availability. The Temple can help you with making decisions about funeral homes and other options such as *Chevra Kadisha*.

- Decide where you want to have the service; this could be at a funeral home, the Temple or graveside.

- Select a casket

- Discuss the Eulogy (*Hesped*) with the Rabbi.

- In preparing the body for burial, consider the following: do you want them buried in their own clothing or a plain, white shroud (*tachrichin*)? Do you want them buried with their prayer shawl (*tallit*) if they owned one? If so, one of the corner fringes (*tzitzit*) will be cut since the deceased can no longer fulfill the mitzvot associated with the *tallit*.

- Appoint pallbearers. If there are individuals who cannot physically handle this task, you may designate them as "honorary" pallbearers. Women and men alike are eligible to be pallbearers. Usually the deceased's spouse and children do not act as pallbearers. In-laws, siblings, grandchildren and dear friends are customary. This is an honor that can be given to Jewish individuals as well as those of other faiths.

- Decide if you want a "*shomer/shomeret*," a person who the funeral home may provide, who sits next to the casket during the evening, often reciting prayers.

- Decide if you want "*Tahara*," ritual washing of the body by a *chevrah kadisha*.

- Decide if you would like donations given to any particular place in lieu of flowers.

Shiva

- Decide where you will hold shiva and for how many nights.
- Shiva is traditionally seven days but Reform Jews have a choice to sit for three days.
 - Though no one comes over the night before the funeral, that is when the counting of shiva begins. So for a three day shiva, if the funeral occurs on a Sunday, shiva concludes Tuesday at noon.
 - Those obligated to “sit shiva” are close relatives of the deceased; the son, daughter, father, mother, brother, sister and spouse. Anyone else present is there for emotional support.
 - The Rabbi/Cantor will be able to advise you in more detail about shiva practices.
 - The Temple will work with you on these arrangements including providing food for the shiva.

Getting through this time can be very difficult, but know that you have a caring community to support you.

Unveiling

Sometime within the year, you can make arrangements to have the stone engraved for the plot and make plans to have an unveiling during that year period of time. An unveiling may take place from 30 days after the funeral until the year anniversary of the funeral. It is a strong tradition to wait nearly a year and for family members not to visit the grave until the unveiling. This, so as not to make a shrine of the plot. It is important to check the stone well before the actual unveiling to see that no mistakes were made. This can be done by having the engraver send a picture of the finished stone. An unveiling can be a private affair or announced to the community.

Please contact the Rabbi or the Temple office (412.369.0900) if you have any questions or need help of any kind.

Much of the information above was derived from the the website Reformjudaism.org and more information can be found at: www.reformjudaism.org/preparing-jewish-funeral-guide

Temple Ohav Shalom Memorial Garden

Rules and Regulations

These Rules and Regulations shall apply to the operation and use of the Temple Ohav Shalom Memorial Garden cemetery and to all Deed Owners (as hereinafter defined) as these Rules and Regulations may be modified from time to time as provided herein.

Definitions:

As used herein, the following terms shall have the meanings stated:

"Caretaker" shall mean the person so designated in writing by the President of Temple Ohav Shalom and shall be the person with the same title as designated from time to time by Congregation Beth Shalom;

"Cemetery" shall mean the Temple Ohav Shalom Memorial Garden cemetery located at 1501 Anderson Road, Pittsburgh PA, as shown on the Plan located in the office of Temple Ohav Shalom;

"Cemetery Authorities" shall mean and include the Cemetery Committee (as hereinafter defined) and/or the Cemetery Director (as hereinafter defined);

"Cemetery Committee" shall mean the committee so named and authorized by the Temple Ohav Shalom Board of Directors and consisting of those members from time to time appointed by the President of Temple Ohav Shalom;

"Cemetery Director" shall mean the person from time to time designated in writing by the President of Temple Ohav Shalom to have authority to act on behalf of Temple Ohav Shalom in relation to the Cemetery;

"Congregation Beth Shalom" shall mean Congregation Beth Shalom a Pennsylvania corporation, whose current mailing address is 5915 Beacon Street, Pittsburgh, Pennsylvania 15217

"Deed" shall mean the Certificate of Ownership issued to a Deed Owner upon purchase of a Gravesite within the Cemetery;

"Deed Owner" shall mean the owner of a Gravesite within the Cemetery granting the Right of Burial (as hereinafter defined) in the said Gravesite;

"Gravesite" shall mean the area as indicated by number and/or letter on the Plan of the Cemetery within which a single grave may be located;

"Right of Burial" shall mean the right of interment in the selected Gravesite under and in accordance with these Rules and Regulations as they now exist or may be hereinafter enacted or amended; and

"Temple" shall mean Temple Ohav Shalom of Pittsburgh, Inc, currently located at 8400 Thompson Run Road, Allison Park PA 15101.

Article I

Deed Owners of Gravesites

1. Rights of Deed Owners in the Cemetery are conveyed by Deed. All Deeds shall be accepted from the Temple subject to these Rules and Regulations as now existing or which may be hereinafter adopted.

2. No deed for any Gravesite shall be issued nor right of burial pass to the purchases until the purchase price is paid in full. One third (1/3) of the cost of the Gravesite must be paid at the time of contract for that Gravesite. All Gravesites must be fully paid for within three (3) years of original purchase. If any part of monies due for a Gravesite remain unpaid beyond the period of payment agreed to in writing for payment, the Cemetery Authorities may, at their sole discretion, declare all rights of the delinquent purchaser forfeited and shall notify the purchases to such effect in writing at the purchaser's last known address.

3. Rights of Deed Owners may not be transferred, in whole or in part, to any other person or persons nor shall the Rights of Burial be transferred to anyone for remuneration without the express prior written consent of the Cemetery Committee. Unused, but not vacated, Gravesites may be returned to the Temple in some instances, but in no case will Temple refund any of the original purchase price of the gravesite. Temple may require proof of right of ownership when the original gravesite owner is not available.

4. Proof of being Jewish either through ancestry or conversion may be required by the Temple rabbi at the time of purchase of any gravesite(s). The adequacy of such proof shall be at the discretion of the Temple rabbi. Such determination by the Temple rabbi shall be final.

Article II

Interments and Disinterments

1. Interment in the Cemetery shall be limited to persons of the Jewish faith and, if applicable, their non-Jewish spouse/partner and children. In the case of such non-Jewish family members, two or more adjoining Gravesites shall have been purchased and paid for to permit interment of the Jewish family member and the non-Jewish family member(s)

2. Neither priests nor ministers nor other religious leaders of other than the Jewish faith will be allowed to officiate at an interment in the Cemetery. In addition, non-Jewish rituals will not be permitted and the mention of any non-Jewish deity is not acceptable.

3. Arrangements for interments or disinterments must be made by communicating with the Cemetery Director. Notwithstanding the foregoing, all burials shall be subject to approval of the Mara D'atra from time to time appointed by Congregation Beth Shalom and shall be either Jewish or non-sectarian burials.

4. No interments or disinterments shall be made in any Gravesite for which the entire Deed purchase price has not been paid, or against which there are any other unpaid charges.

5. All interments must be made in burial containers of reinforced concrete or its equivalent. The Deed Owner(s) or its/their legal representative must make arrangements with the entity of their choice for the purchase of the burial container and its delivery to the Gravesite..

6. Not more than one deceased body will be permitted in one Gravesite. All interments or disinterments must be made under the direction of the Caretaker who will have entire control of the digging of graves and all the matters pertaining to burials in the Cemetery.

7. In all cases of interments and disinterments in or from Gravesites where parties applying are unknown to the Cemetery Authorities, or proof of their responsibility seems insufficient, a written permit from the Deed Owner of the Gravesite in question must be received by the Cemetery Authorities before the interment and disinterment may be done. If deemed advisable, the production of the Deed and the prepayment of all charges may be required.

8. No interments or disinterments are permitted on the Sabbath and on any religious holidays observed by Congregation Beth Shalom.

9. All vehicles and funeral processions while within the grounds of the Cemetery and the grounds of the Beth Shalom Cemetery are subject to the direction and under the control of the Caretaker. All funeral processions shall enter by way of the Cemetery entrance.

10. Neither the Temple nor Congregation Beth Shalom nor the Cemetery Authorities nor the Cemetery Director nor the Caretaker shall be held responsible for any mistake resulting from lack of precise instructions.

11. Neither the Temple, nor the Cemetery Authorities shall be liable to any undertaker or funeral director for bringing to the attention of a Deed Owner any material or service which, in the opinion of the Cemetery Authorities, is faulty.

12. Should any grave be vacated and the body removed to another location within the Cemetery or removed from the Cemetery, the usual disinterment fee will be charged, and the space will revert to the ownership of the Temple. In no case will money be refunded when a grave is vacated.

Article III Monumental Work and Caskets

Deed Owners who plan to have any monuments and/or markers erected in the Cemetery are advised to familiarize themselves with these Rules and Regulations covering same, and to be sure that the contractor with whom arrangements are contemplated is familiar with them, so that any contract signed for such work will not conflict with any Rule or Regulation.

1. In the event two or more adjoining Gravesites have been purchased by one family, only one family monument may be erected on such combined Gravesites. Family monuments must be placed in the center of the Gravesite(s), but only in accordance with Clause 2, below, with no exceptions. No monument will be permitted which is of a length greater than one half the width of the combined Gravesites and in no case can it be more than eight feet wide. Likewise, on a single purchased Gravesite, no individual monument or base can exceed one half the width of the Gravesite. Permitted monuments height may vary according to location of the Gravesite(s).
2. Caskets shall not display any symbols, inscriptions or language other than Jewish symbols, language or inscriptions. Caskets not complying with the aforesaid will not be accepted for burial in the Cemetery.
3. All lettering, inscriptions and symbols to be placed on any marker or monument must be Jewish or nonsectarian in nature and inappropriate language may not be used. All monuments, head-markers, stones, etc., must be approved by the Cemetery Authorities prior to installation. The judgment of the Cemetery Authorities is final.
4. Either a monument or marker may be erected on single gravesites, but not both. In addition to a family monument, individual markers may be erected at each grave in a multi-gravesite group.
5. All foundation work shall be built by the employees of the Beth Shalom Cemetery and must be paid for in advance by the monument contractor. Plans for such foundation must be approved by the Cemetery Authorities, whose judgment is final.

6. Neither the Temple nor Congregation Beth Shalom nor the Cemetery Authorities shall be responsible for any mistake that may occur in the building of a foundation for lack of proper information from the monument contractor.
7. Contractors erecting monumental work in the Cemetery are forbidden to alter foundations.
8. Neither the Temple, Congregation Beth Shalom nor the Cemetery Authorities nor any of them shall be liable to any contractor for bringing to the attention of Deed Owner any material or workmanship which, in the opinion of the Cemetery Authorities, is faulty. Nor shall any of the aforesaid be liable to any said Deed Owner for any faulty material or workmanship of a contractor. Such Deed Owner shall hold harmless and indemnify the Temple, Congregation Beth Shalom and the Cemetery Authorities from liability as aforesaid.
9. If, in the opinion of the Cemetery Authorities, any monument, headstone, tomb or marker has, through disintegration or other causes, become offensive or detrimental to the Cemetery, the Cemetery Authorities shall have the right, and it shall be their duty, to remove such object not less than six (6) months after due notice is given to the Deed Owner, or without such notice if the Deed Owner cannot be located with reasonable effort. However, if, in the opinion of the Cemetery Authorities, any such monument, headstone, tomb, or marker could be preserved by erecting a new foundation in which it might be reset, or by other repairs, the work shall be done at the expense of the Deed Owner.
10. Builders, masons, stone cutters, and their workmen must enter and leave the grounds of the Cemetery within the working hours of Beth Shalom Cemetery employees, and shall at all times be subject to the Rules and Regulations of the Cemetery and of the Beth Shalom Cemetery. They must remove all rubbish and repair any damage caused by their operations. Any workmen failing to conform to the Regulations may be excluded from the grounds, and the person employing them shall be held responsible for injuries, damages and expenses sustained through their neglect.
11. Persons engaged in any work whatsoever are prohibited from attaching ropes or wires to trees and from scattering matter removing materials.
12. Neither the Temple nor Congregation Beth Shalom nor the Cemetery Authorities or any of them assume any liability for personal injury to employees of outside contractors in the performance of their duties, nor any responsibility for any property damage caused by them.
13. No material for monumental work shall be delivered on the grounds of the Cemetery on the Sabbath, or on Jewish Holidays as celebrated by Congregation Beth Shalom, nor shall any work be done by contractors on those days.
14. Erection of monument work will not be permitted between November 15th and April 1st except by the consent of the Cemetery Authorities.

15. No monument, tomb, headstone, or part thereof, shall be removed from the Cemetery unless a written order from the Deed Owner has been presented to the Caretaker and permission has been granted by the Cemetery Authorities.

16. All cleaning of monument work shall be done by employees of the Cemetery, under supervision of the Caretaker; proper charges will be made to the Deed owner for such work.

Article IV Care and Improvements of Gravesites

1. All grading or planting of any character whatsoever to be done on the Cemetery grounds shall only be performed by employees or contractors of the Beth

Shalom Cemetery under the direction and supervision of the Caretaker. Any planting done by those other than Beth Shalom Cemetery employees or contractors will be removed without notice.

2. To preserve the uniformity of the planting on graves, plants other than the varieties in general use by Cemetery Beth Shalom will not be permitted, unless the Caretaker and Cemetery Authority shall have agreed to said planting.

3. Landscaping or the planting of flowers, trees and shrubs on or around any grave, monument or gravesite shall be permitted, if at all, only where, in the judgment of the Cemetery Authorities, there is sufficient space available for such planting. All plans for that type of planting must be approved by the Cemetery Authorities with respect to the type of plants or trees to be used and the space to be planted. Such planting can be done only by the employees or contractors of Beth Shalom Cemetery, for which a proper charge will be made. If, in the judgment of the Cemetery Authorities, any proposed landscaping would be considered objectionable, permission for such planting will not be granted. The prepaid mandatory cemetery ground care charge covers grassing. Standard planting orders and plant care orders must be processed through the Beth Shalom Cemetery office.

4. If any tree or shrub in any Gravesite shall, in the sole opinion of the Cemetery Authorities, become detrimental to any adjoining Gravesite, tree, lot, walk, or road, or shall become otherwise objectionable, the Cemetery shall have the right to remove the tree or shrub or any part thereof.

5. No tree or shrub shall be excessively trimmed, cut down, or removed without the consent of the Cemetery Authorities, and all such work shall be done by the employees or contractors of Beth Shalom Cemetery under the direction of the Caretaker.

6. No planting or other improvements shall be made on any Gravesite on which there remains an unpaid balance and/or on which any interment charges on said Gravesite have not been paid. Where bills remain unpaid for more than one year, the ground on applicable Gravesite(s) will be leveled and planted with grass and no interment shall be made or work done on such gravesites other than cutting grass.

7. Flower containers of glass or other fragile materials may not be used on gravesites. Persons other than Beth Shalom Cemetery staff are forbidden to remove flower containers from other than their own Gravesite(s).

8. Benches of material other than granite or stone may not be used in the Cemetery. Such benches require a foundation, which must be approved and ordered through the Beth Shalom Cemetery office and paid for before installation. When benches become broken or are otherwise in bad repair, the Cemetery Authorities shall notify the Deed Owner or the Deed Owner's family and unless adequate repairs are made within 30 days after notice, the benches will be removed at the expense of the Deed Owner.

9. Iron work, woodwork, temporary markers, ornaments, shells, trellises, tablets, easels, glass and chinaware are prohibited, and will be removed without notice. Artificial flowers will be removed at the end of the second week after they have been placed.

10. Signs of an advertising nature will not be permitted in the Cemetery. Only Jewish and non-religious symbols will be permitted on any Gravesite. All religious symbols of any nature other than Jewish symbols will be removed without notice.

11. Vases or urns placed on Gravesites are in violation of the Cemetery Rules and Regulations and will be removed without notice.

12. No Gravesite enclosures of any character will be allowed.

Article V

Miscellaneous

1. Minor children will not be admitted to the Cemetery unless accompanied by an adult.

2. No fire-arms are permitted in the Cemetery except in the case of military funerals where military rifles will be permitted.

3. Refreshments are not permitted within the Cemetery grounds.

4. Interpretation of any ambiguity regarding these Rules and Regulations shall be at the discretion of the Temple Rabbi in consultation with the then current Temple President. All such decisions of the Temple rabbi shall be final and not subject to appeal.

Article VI
Revisions

These Rules and Regulations governing the Cemetery may be modified, amended and or revised from time to time at the sole option of the Board of Directors of Temple Ohav Shalom.

SECTION "P"

