

# Exploring the History of *Chevrah Kadisha*

Understanding the Evolution of Jewish End of Life Practices through the Ages

By Rick Light

Revised March 2022



# Contexts for Exploring Jewish End of Life History

- Global and local views
  - Global view gives context to local events
- Limited scope
  - Only looking at events that shaped Jewish death practices
- Finite depth
  - Only considering large-impact events
  - Many events and amazing people are not included here



# The Historical Timeline Lens

3

A contextual history document is available on our website (link at the end of this talk)

- Gives clarity to what happened in *Chevrah Kadisha* evolution within the context of world events
  - Left-hand column lists *Chevrah Kadisha*-related events
  - Right-hand column lists world events

## History Timeline of Events in the Jewish World and the *Chevrah Kadisha* For the Gamliel Institute



By Rick Light with some additions and edits by David Zinner and Dan Fendel  
Dates verified by historian, Helene Krupnick, July 2018  
Last updated February 2020



The modern community organization we call the *Chevrah Kadisha* did not come into being overnight. It has been developing over the past four millennia. Jews have been taking care of their dead in respectful and loving ways throughout our history. While we base much of today's *Chevrah Kadisha* work on liturgy from 1626 when the *Ma'avar Yabok* was published in Italy, our timeline goes back to the beginning of Judaism and extends to the present.

Every effort has been made to assure the dates and facts listed are accurate. If you find errors, please notify us of the correct information, to make this as accurate as possible.

<u>Chevrah Kadisha Related Events</u>	<u>Historical Contextual Events</u>
<ul style="list-style-type: none"><li>• (2000 BCE-500 BCE) Biblical times - The <b>biblical record</b> lays the groundwork for traditional Jewish funeral and burial practices, including these (all Torah, except Job reference):<ul style="list-style-type: none"><li>○ Burial at Machpelah: Gen 23</li><li>○ Joseph's (false) death: Gen 37: 29-35</li><li>○ Jacob's burial: Gen 47:28-31, Gen 50:1-14</li><li>○ Aaron's death: Num 20:24-29</li><li>○ Miriam's death: Num 20:1</li><li>○ Moses' death: Deut 34:1-8</li><li>○ Same-day burial: Deut 21:23</li><li>○ Shiva: Job 2:13</li><li>○ Parah Aduma: Num 19</li><li>○ Eglah Arufah: Deut 21:1-9</li></ul></li></ul>	<ul style="list-style-type: none"><li>• (167-161 BCE) The Maccabean revolt against the Hellenistic Seleucid Empire</li><li>• (3-4 BCE) Herod's reign</li><li>(10 CE) Death of Hillel the Elder</li><li>(6-66 CE) Land of Israel becomes Roman Province "Judaea."</li><li>• (66-73 CE) The First Jewish-Roman War ends with destruction of the Second Temple and the fall of Jerusalem. 1,100,000 people are killed by the Romans during the siege, and 97,000 captured and enslaved.</li></ul>



# With Uncertainty of Historical Records, Some Things We Do Know

4

- Our dead were taken care of throughout our history
- Historical accounts are often incomplete and have biases
  - For many periods we have no written records



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5

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- Jewish death practices evolved through time, as is true for most sacred rituals
- Local customs, *minhagim*, play a huge role in how rituals have been performed throughout time and location



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- Jewish death practices evolved through time, as is true for most sacred rituals
- Local customs, *minhagim*, play a huge role in how rituals have been performed throughout time and location
- Jewish *taharah* practices continue to be consistent throughout most of the world, with local variations (and within *Ashkenazic / Sephardic* differences)



# With Uncertainty of Historical Records, Some Things We Do Know

The path of *Chevrah Kadisha* history is a journey through a matrix of respect and honor woven into the fabric of our cultural and spiritual heritage.

- Our dead were buried in the same way
- Historical accounts of Chevrah Kadisha practices
  - For many centuries
- Specific practices in the Ma'abarot
- Jewish burial practices were among the most sacred rituals
- Local customs and practices have been
- Jewish tahara practices throughout most of the world, with local variations (Ashkenazic / Sephardic differences)



# The First 2000 Years of Jewish History – The Biblical Record (2000 BCE – 0 CE)

## *Chevrah Kadisha* Related Events

- (2000 BCE–500 BCE) Biblical times - The **biblical record** lays the groundwork for traditional Jewish funeral and burial practices, including these (all Torah, except Job reference):
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## Historical Contextual Events

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10

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## Historical Contextual Events

- Our ancestors felt burial was important
- Burial should happen soon after death
- Having a dedicated place for burial is important
- Jews value mourning for the dead



# The First 2000 Years of Jewish History – The Biblical Record (2000 BCE – 0 CE)

11

## *Chevrah Kadisha Related Events*

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The story of **Rizpah** is presented in the second book of Samuel spread out across many chapters. The section we discuss is a tiny part of it presented in a very condensed fashion. One needs to recall the background to make sense of it.

Essentials: Saul committed an atrocity against the Gibeonites. It was an offense against G-d as well. G-d will not help the Hebrews against the Gibeonites as a result. Saul is killed during a battle (along with his son Jonathan), and his body is mutilated and hung up for viewing. He has multiple other sons, some by concubines. Many of them are political opponents of David.

Saul is a fairly ruthless warrior and is seen as not being above some unsavory tactics, including violating an oath made before G-d to the Gibeonites. We are told that he slaughters Gibeonites (those from Giv'on) - they don't forget, and they call on G-d as the witness of the wrong.

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# The First 2000 Years of Jewish History – The Biblical Record (2000 BCE – 0 CE)

12

## *Chevrah Kadisha Relations*

- (2000 BCE–500 BCE) Biblical record lays the groundwork for funeral and burial practices, in Torah, except Job reference):
  - Burial at Machpelah: Gen 23
  - Joseph's (false) death: Gen 50
  - Jacob's burial: Gen 47
  - Aaron's death: Num 20
  - Miriam's death: Num 20
  - Moses' death: Deut 34
  - Same-day burial: Deut 19
  - Shiva: Job 2:13
  - Parah Aduma: Num 15
  - Eglah Arufah: Deut 21

Rizpah is a concubine of Saul, having two sons by him; three more are also named in this context, mothered by other women.

When David becomes King, the Gibeonites are battling, and winning.

David wants to end the aggression, and negotiates for peace with them, and it is determined that the only thing that they will accept to 'atone' for the atrocity is the death of seven of Saul's sons as "payment" for the killing of the Gibeonites.

Moral dilemma 1: Send men to their death for political gain, or protect life?

David chooses to agree and chooses the men to be sent to their death. In so doing, he makes the sons of Saul political pawns who are not simply "tossed under the bus," but sent to be murdered and then treated in a humiliating fashion, mutilated and hung up for all to see.

# The First 2000 Years of Jewish History –

13



- Burial at Macipetian: Gen 50:25
- Joseph's (false) death: Gen 50:26
- Jacob's burial: Gen 47:28
- Aaron's death: Num 20:28
- Miriam's death: Num 20:13
- Moses' death: Deut 34:1
- Same-day burial: Deut 21:22
- Shiva: Job 2:13
- Parah Aduma: Num 19
- Eglah Arufah: Deut 21:1

Moral dilemma 2: Accept the will of the King and of G-d and assume the deaths are righteous or treat the deaths as something to mourn and honor the deceased through mitzvot of *kavod hamet*, and *shmirah* (and by extension, burial)?

Rizpah knows that the King, David, has condemned these men and given them over to the Gibeonites to satisfy G-d. She has no right or authority to deal with the bodies in any way. This whole event is both a political payoff and an expiation to G-d, so Rizpah is *chutzpadich* in the extreme.

Rizpah, already a political pawn, is the mother of two of these men sent to be killed; she cannot stop their murder, but she does what she can do, and chooses to honor them by performing what we would think of as *shmirah*. According to the story in Samuel, she goes and stays by the bodies hanging from posts, and she performs the action of *shmirah* for them, protecting them day and night from animals and birds that would otherwise tear and consume them. She does this for the eight months it takes for the bodies to decay, until there is nothing left but bones.

- Rabbi Joe Blair for the Gamliel Institute



# The 1<sup>st</sup> Half of the First Millennia

(0 CE – 500 CE)

- (200 BCE–500 CE) Talmudic requirement to bury (**Sotah 14a**): The Holy one, blessed be God, buried the dead, for it is written (Deut. 34:6): *And God buried him in the valley, so do you also bury the dead.*
- (200 BCE–500 CE) Other related texts (eg., **S'machot 7:5**, roughly 300 CE) imply the existence of "*haburot*", societies, to visit the sick and collect bones of the dead, but no evidence of organizations to care for the dead.
- (200 BCE–500 CE) The *baraita* in **Baba Batra 8a**, which taxed burials for people who lived in a town longer than 9 months, meant that communities provided the means for the burial of impoverished people. This belief that there was a form of a public association for burying the dead is substantiated in **Moed Katan 27b**. These communities would have been in the area then called Babylonia.
- (135–219 CE) Life of **Judah haNasi** who redacted the *Mishnah* (as a summary of the oral law) in approximately 200 CE.
- (200 CE) Redaction of the ***Mishnah***
- (220–500 CE) Period of the ***Amoraim***
- (330 CE) Constantine accepts Christianity - Roman Empire becomes Byzantium.
- (358 CE) Hillel II creates a mathematical calendar for calculating the Jewish month.
- (425 CE) Redaction of the **Jerusalem Talmud**
- (475–500 CE) Redaction of the **Babylonian Talmud**
- (6<sup>th</sup> century CE) Period of the ***Savoraim***
- (700–1038 CE) Period of the ***Gaonim***

# The Violent 1<sup>st</sup> Half Led to Flourishing

15

- (200 BCE–500 CE) Talmudic requirement to bury (**Sotah 14a**): The Holy one, blessed be God, buried the dead, for it is written (Deut. 34:6): *And God buried him in the valley, so do you also bury the dead.*

- First mention of Jewish death practices since Biblical times
  - *Sotah 14a* – requirement to bury
  - *S'machot 7:5* – societies to visit sick
  - *Baba Batra 8a, Moed Katan 27b* – public associations to bury the dead
- Rabban Gamliel established equality and simplicity for Jewish burial – *Moed Katan 27a, 27b*

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16

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- Rabban Gamliel established equality and simplicity for Jewish burial – *Moed Katan 27a, 27b*

called Babylonia.

## Moed Katan 27a-b:

At first ... The wealthy would bring the meal in baskets of silver and gold, and the poor would bring it in baskets of peeled willow branches. And the poor were embarrassed, as everyone would see that they were poor. The Sages instituted that everyone should bring the meal in baskets of peeled willow branches, due to the honor of the poor.

At first, they would serve wine in the house of the mourner during the first meal after the burial; the wealthy would do so in cups made from white glass, and the poor would serve this wine in cups of colored glass. And the poor were embarrassed, as everyone would see that they were poor. The Sages instituted that all should serve drinks in the house of the mourner in colored glass cups, due to the honor of the poor.

Furthermore, at first, they would uncover the faces of the wealthy who passed away and cover the faces of the poor, because their faces were blackened by famine. And the poor were embarrassed because they were buried in a different manner. The Sages instituted that everyone's face should be covered, due to the honor of the poor. (continued next slide)

# The Violent 1<sup>st</sup> Half Led to Flourishing

17

## Moed Katan 27a-b:

- (200 BCE–500 CE) Talmudic record (Sotah 14a): The Holy one, blessed be He, buried the dead, for it is written (Deut. 34:6) *buried him in the valley, so do you bury the dead.*

At first, the wealthy would take the deceased out for burial on a *dargash*, and the poor would take the deceased out on a plain bier made from poles that were strapped together, and the poor were embarrassed. The Sages instituted that everyone should be taken out for burial on a plain bier, due to the honor of the poor.

At first, they would place incense under the beds of those who died with an intestinal disease, because the body emitted an especially unpleasant odor. And those who were alive with an intestinal disease were embarrassed. The Sages instituted that incense should be placed under everyone, due to the honor of those with an intestinal disease who were still living.

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18

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## Moed Katan 27a-b:

At first, they would ritually immerse all the utensils that had been used by women who died while menstruating, and due to this, the living menstruating women were embarrassed. The Sages instituted that the utensils that had been used by all dying women must be immersed, to honor the living menstruating women. And, at first, they would ritually immerse all the utensils that had been used by *zavin*, men suffering from gonorrhea, who died, and due to this the living *zavin* felt embarrassed. The Sages instituted that the utensils that had been used by all men must be immersed, to honor the living *zavin*.

At first, taking the dead out for burial was more difficult for the relatives than the actual death, because it was customary to bury the dead in expensive shrouds, which the poor could not afford. So the poor would sometimes abandon the corpse and run away. This lasted until **Rabban Gamliel** waived his dignity, by leaving instructions that he be taken out for burial in linen garments. And the people adopted this practice after him and had themselves taken out for burial in linen garments. Rav Pappa said: And nowadays, everyone follows the practice of taking out the dead for burial even in plain hemp garments (*tzerada*) that cost only a dinar.

# The Violent 1st Century to Flourishing

We learn respect from Rabban Gamliel – that all Jews should be treated equally with dignity, kindness, and honor; no family should be prevented from honoring their dead due to cost.

- First mourning practices
  - Sof
  - S'm
  - Bab
  - public

- Rabban Gamliel's teaching on equality and shrouding for burial – *Moed Katan*

called Babylonia.

And nowadays, everyone follows the practice of taking out the dead for burial even in plain hemp garments (*tzerada*) that cost only a dinar.

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20

- (135–219 CE) Life of **Judah haNasi** who

## Moed Katan 27b:

The Gemara relates that when **Rav Hamnuna** once happened to come to a place called *Darumata* (city of the dead) he heard the sound of a shofar announcing that a person had died in the town. When he saw some people doing work, he said to them: Let these people be under an excommunication. Is there not a dead person in town? They said to him: There is a group in town responsible for the dead. Knowing that the deceased was taken care of, we continued our work. He said to them: If so, it is permitted to you, and he revoked his excommunication.

- Sefaria.com

which taxed burials for people who lived in a town longer than 9 months, meant that communities provided the means for the burial of impoverished people. This belief that there was a form of a public association for burying the dead is substantiated in **Moed Katan 27b**. These communities would have been in the area then called Babylonia.

- (475–500 CE) Redaction of the **Babylonian Talmud**
- (6<sup>th</sup> century CE) Period of the **Savoraim**
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21

- (200 BCE–30 CE) **(Sotah 14a)** the dead, for he buried him dead.
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Yochanan ben Zakkai was the youngest and most distinguished disciple of Rabbi Hillel.

According to tradition, ben Zakkai was a pacifist in Jerusalem in 68 CE when the city was under siege by General Vespasian. Jerusalem was controlled by the Zealots, people who would rather die than surrender to Rome (these are the same people who controlled Masada). Ben Zakkai urged surrender, but the Zealots would not hear of it, so ben Zakkai faked his own death and had his disciples smuggle him out of Jerusalem in a coffin.

They carried the coffin to Vespasian's tent, where ben Zakkai emerged from the coffin. He told Vespasian that he had had a vision that Vespasian would soon be emperor, and he asked Vespasian to set aside a place in Yavneh where he could start a small school and study Torah in peace. Vespasian promised that if the prophecy came true, he would grant ben Zakkai's request. Vespasian became Emperor within a year, and kept his word, allowing the school to be established after the war was over. The school ben Zakkai established at Yavneh became the center of Jewish learning for centuries and replaced Jerusalem as the seat of the Sanhedrin.



# The 2<sup>nd</sup> Half of the First Millennia (500 CE – 1000 CE)

This is a “dark age” period for Jewish funeral, burial and death practices – not much is written down

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### ***Chevrah Kadisha* Related Events**

- (1000 CE) Establishment in Worms, Germany of the first known Jewish communal cemetery outside of Israel.

### **Historical Contextual Events**

- (760 CE [or 765]) The Karaites reject the authority of the oral law and split off from rabbinic Judaism.
- (912–1013 CE) The Golden age of Jewish culture in Spain. Jewish poets, scholars, scientists, statesmen and philosophers flourish in and are an integral part of the extensive Arab civilization. This period ends with the Cordoba massacre in 1013 CE.

# The 2<sup>nd</sup> Half of the First Millennium

This is a “dark age” period for Jewish funeral, burial and death practices – not much is written down

- The *Goanim* commentaries and responsa
- Publication of the first *siddurim*

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# The 2<sup>nd</sup> Half of the First Millennium

24

500 CE to 1000 CE is a time of transition for Jewish funeral, burial practices – not much is

The period of the **Geonim** began in 589 CE (Hebrew date: 4349), after the period of the Sevoraim, and ended in 1038 CE (Hebrew date: 4798).

The **Geonim** officiated as directors of the academies, continuing the educational activity of the Amoraim and Sevoraim. For while the Amoraim, through their interpretation of the Mishnah, gave rise to the Talmud, and while the Sevoraim definitively edited it, the Geonim task was to interpret it; for them it became the subject of study and instruction, and they gave religio-legal decisions in agreement with its teachings.

During the Geonic Period the Babylonian schools were the chief centers of Jewish learning; the Geonim, the heads of these schools, were recognized as the highest authorities in Jewish law. Despite the difficulties which hampered the irregular communications of the period, Jews who lived even in most distant countries sent their inquiries concerning religion and law to these officials in Babylonia.

- JewishVirtualLibrary.org

# The 1st Half of the Second Millennium (1000 CE – 1500 CE)

25

- (1138–1204 CE) Life of Rabbi Moses ben Maimon (**Maimonides** or the Rambam); he wrote the **Mishneh Torah** and the **Guide for the Perplexed**. His Laws Concerning Mourning (Treatise IV) appears to be the first compilation of mourning rules since that of *S'machot* (about 300 CE).
- (circa 1200 CE) **Torah ha-Adam** was written by Moshe ben Nachman (**Nachmanides** or the Ramban) (1194-1270). It represents a major step in the evolution of *Chevrah Kadisha* literature because it is the first post-Talmudic comprehensive collection of customs and laws specifically focused on the continuum of illness, death, and mourning.
- (1300 CE) ROSH Teshuva: The oldest responsum that deals with elements of the *Chevrah Kadisha*. **Asher ben Jehiel** (1250-1328) was an eminent Talmudist. He is often referred to as Rabbenu Asher, or by the Hebrew acronym, the ROSH. His commentaries were finally published in 1517.
- (1040–1105 CE) Life of Rabbi Shlomo Yitzhaki (**Rashi**) who wrote important commentaries on almost the entire Tanakh and Talmud.
- (1040–1550CE) Period of the **Rishonim**
- (1095–1291 CE) Christian Crusades begin, sparking warfare with Islam in Palestine. Crusaders temporarily capture Jerusalem in 1099. Tens of thousands of Jews are killed by European crusaders throughout Europe and in the Middle East.
- (1100–1275 CE) Period of the **Tosafot**
- (1240–1305 CE) Life of **Moses de Leon**, of Spain, who published the **Zohar** in the 13<sup>th</sup> century, thus beginning the modern form of Kabbalah.
- (1264 CE) Statute of Kalizs, the oldest grant of privileges to Jews of Poland.
- (1306 – 1394 CE) Jews repeatedly expelled from France, then readmitted for a price.
- (1343 CE) Persecuted Jews invited to Poland.



# The 1st Half of the Second Millennium

26

- (1040–1105 CE) Life of Rabbi Shlomo Yitzhaki (**Rashi**) who wrote important commentaries on almost the entire Tanakh and Talmud

- (1138–1204 CE) Life of **Maimonides** or the **Mishneh Torah** **Perplexed**. His Law (Treatise IV) appeared mourning rules since CE).

- (circa 1200 CE) **Tor** Moshe ben Nachman (Ramban) (1194–1270) in the evolution of because it is the first comprehensive collection specifically focused death, and mourning

- (1300 CE) **ROSH** Talmudist. He is often Asher, or by the Hebrew commentaries were

- Rashi commentaries
- Christian Crusades
- Maimonides writes first compilation of mourning rules since Talmudic times
- Nachmanides writes first post-Talmudic comprehensive rules on continuum at end of life
- Zohar establishes foundation for Kabbalah
- Jews repeatedly expelled (Spain, France, Portugal, Germany, Poland)
- Expulsions may have helped establish burial societies as Jews resettled

# The 1st Half of the Second Millennium

27

In the 2<sup>nd</sup> century, when the Roman army occupied Palestine, one of the leading Rabbis who spoke out against the Roman rule was **Rabbi Shimon Bar Yochai**. Rabbi Shimon was a “fifth-generation” Tanna who flourished in years 135 CE - 170 CE. He was a student of Rabbi Akiva, and a contemporary of Rabbi Shimon ben Gamliel II, the Nasi, and of Rabbi Meir and Rabbi Yehudah ben Ilai, among other great contemporaries.

Once, when Rabbi Shimon was together with Rabbi Yehudah ben Ilai and Rabbi Yose ben Chalafta, Rabbi Yehudah praised the Romans for their construction of markets, bridges and bathhouses. Rabbi Yose remained silent. But Rabbi Shimon bar Yochai said that all those engineering marvels were made for their own self-interest. When the Romans heard this, they rewarded Yehudah by appointing him to a position in government. Rabbi Yose, for not supporting him, was punished by exile. For his disparagement of the Romans, Rabbi Shimon was condemned to death.

To escape this punishment, Rabbi Shimon fled with his son to a cave. There they remained for thirteen years, studying Torah together, both the Revealed and the Hidden Torah. Rabbi Shimon wrote down the latter material for the first time. What he wrote became the basis for a book published about 1000 years later called the “**Zohar**,” which means Splendor or Radiance, that became the basis for the study of Kabbalah.

of Rabbi Shlomo Yitzhaki

important commentaries on  
Mishnah and Talmud.

of the **Rishonim**

Christian Crusades begin,  
Islam in Palestine.  
Crusades capture Jerusalem in  
1099. Thousands of Jews are killed by  
Crusaders throughout Europe and in

of the **Tosafot**

of **Moses de Leon**, of Spain,  
founder of the **Lurianic Kabbalah** in the 13<sup>th</sup> century,  
founder of the modern form of Kabbalah.

Charters, the oldest grant of  
rights to Jews in Poland.

Crusades repeatedly expelled from  
Poland for a price.

Crusades Jews invited to Poland.



# The 1st Half of the Second Millennium

28

- (1040–1105 CE) Life of Rabbi Shlomo Yitzhaki (**Rashi**) who wrote important commentaries on almost the entire Tanakh and Talmud.
- (1040–1550CE) Period of the *Rishonim*

- (1138–1204 CE) **(Maimonides or the Mishneh Torah)** *Perplexed*. His *Laws* (Treatise IV) applied mourning rules since 1148 CE).

- (circa 1200 CE) **Tosafot** Moshe ben Nachman (Ramban) (1194–1270) in the evolution of Jewish law because it is the first comprehensive commentary specifically focusing on death, and mourning.

- (1300 CE) **ROSH** Asher ben Jehiel Talmudist. He is called Asher, or by the Hebrew commentaries were

The commentary on the Talmud authored by the Rosh, **Rabbi Asher ben Yechiel** (1250-1327), is found in the back of nearly every edition of the Babylonian Talmud. The popularity of his commentary reflects his clarity of thought and expression, and his halachic authority as the close disciple of the Maharam, Rabbi Meir of Rothenberg (1215-1293). The Maharam was the last of the German Baalei Tosafos. Because of the savage activities of the Crusaders, Rabbi Asher fled to Spain in 1306.

The halachic opinions of the Rosh were binding upon Ashkenazic Jewry. But Spanish Jewry also began to take into account his opinions in their formulation of Jewish Law. Rabbi Yoseph Karo (1488-1575) in the *Bais Yoseph* and in the *Shulchan Aruch*, classics of Jewish Law, gave equal weight to the halachic opinions of the Rosh as to the opinions of the Sephardic Torah giants, the Rif and the Rambam.

- Orthodox Union

# The Amazing Period 1500 CE - 1650 CE

29

## *Chevrah Kadisha* Related Events

- (circa 1516 CE) By 1516, there was a well-developed organization called the *Hebrat Gemilut Hasadim* in Modena, which provided not only for the care of the dead, but also for visiting, praying for, and support of the sick. The constitution of this society was borrowed from Ferrara, which was identical to the one to which the *Abrabanel*s, the Spanish exiles, belonged.
- (1564 CE) The **Prague Act of 1564** creates the Prague *Chevrah Kadisha* and, along with the Prague Placards (paintings that were mostly done in 1772, with a few created between 1835-1840, depicting all aspects of Jewish death ritual), documents the full scope of Jewish death practices at the time.

## Historical Contextual Events

- (1516 CE) Ghetto of Venice established, the first Jewish ghetto in Europe. Many others follow.
- (1534 CE) King Sigismund I of Poland abolishes the law that required Jews to wear special clothes.
- (1534–1572 CE) Life of **Isaac Luria** ("The Ari") who taught Kabbalah in Jerusalem and Safed
- (1550 CE) Jews expelled from Genoa, Italy.
- (1550 CE) **Moses ben Jacob Cordovero** founds a Kabbalah academy in Safed.
- (1567 CE) First Jewish University Yeshiva is founded in Poland.
- (1577 CE) A Hebrew printing press is established in Safed, the first press in Palestine and the first in Asia.



# The Amazing Period 1500 CE - 1650 CE

30

<i>Chevrah Kadisha</i> Related Events	Historical Contextual Events
<ul style="list-style-type: none"> <li>(circa 1516 CE) By 1516, there was a well-developed organization called the <i>Hebr</i> <i>Hasadim</i> in Modena, which provided not only the care of the dead, but also for visiting for, and support of the sick. The constitution of this society was borrowed from Ferrara, which was identical to the one to which the <i>Abrab</i> Spanish exiles, belonged.</li> <li>(1564 CE) The <b>Prague Act of 1564</b> created the <i>Prague Chevrah Kadisha</i> and, along with <i>Placards</i> (paintings that were mostly done with a few created between 1835-1840 covering all aspects of Jewish death ritual), documented the full scope of Jewish death practices at the time.</li> </ul>	<ul style="list-style-type: none"> <li>➤ Modena (Italy) documents the dedicated organization of care for the sick, dying, and dead</li> <li>➤ Kabbalah becomes established in Safed</li> <li>➤ Prague implements the full scope of Jewish death practices</li> <li>➤ Painting and sculpture flourish in Italy (Michelangelo, Leonardo de Vinci, etc.)</li> <li>➤ Printing press begins to be wide-spread</li> </ul>
	<ul style="list-style-type: none"> <li>(1577 CE) A Hebrew printing press is established in Safed, the first press in Palestine and the first in Asia.</li> </ul>

# The Amazing Period 1500 CE - 1650 CE

31

## *Chevrah Kadisha* Related Events

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## Historical Contextual Events

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- (1534 CE) King Sigismund I of Poland abolishes the law that required Jews to wear special

- There were organized societies to care for the sick, dying, and deceased
  - These *chevrot* took care of people throughout the full spectrum at the end of life
- Kabbalistic teachings became a mainstream undercurrent to understand life and death, as well as afterlife

- (1567 CE) First Jewish University Yeshiva is founded in Poland.
- (1577 CE) A Hebrew printing press is established in Safed, the first press in Palestine and the first in Asia.



# Prague's Spectrum of Death Practices

32



## Paintings Documenting the *Chevrah Kadisha Gomle Chasadim* (The Holy Brotherhood of Those Who Perform Charitable Deeds) of Prague



## Paintings Documenting the *Chevrah Kadisha Gomle Chasadim* (The Holy Brotherhood of Those Who Perform Charitable Deeds) of Prague

4 Making the Shroud  
Prague ca 1772, oil on canvas, 55 x 110 cm, Inv no 12.843/4



The number and type of *tachrichim* (burial garments) vary from place to place. They are meant to be like the garments worn by the High Priest on Yom Kippur in the Temple in Jerusalem, for the one who died needs to be adorned in such a way as to be prepared to meet the Holy One.

6 Digging the Grave  
Prague ca 1772, oil on canvas, 55 x 110 cm, Inv no 12.843/7



According to *halachah* (Jewish law), a grave must be dug at least two cubits deep (a cubit being a measure of the forearm from the tip of the middle finger to the bottom of the elbow).

8 Washing of the Body  
Prague ca 1772, oil on canvas, 55 x 110 cm, Inv no 12.843/5



The body of the deceased is washed with reverence as the liturgy is recited in preparation for the *taharah* (purification through pouring water over the body). The *Vaya'an Vayomer* prayer is visible on the wall, reminding the Chevrah Kadisha to show the *meit* (deceased) the same dignity that God's angels showed to Joshua in preparing him to be *Kohen Gadol* (High Priest).

5 Making the Coffin  
Prague ca 1772, oil on canvas, 55 x 110 cm, Inv no 12.843/11



The *aron* (coffin) was (and still is), by tradition, very simple, to demonstrate the equality of all persons in death. The depiction of this task in the series of paintings suggests that each coffin was made for the given individual.

7 Carrying out the Body  
Prague ca 1772, oil on canvas, 55 x 110 cm, Inv no 12.843/6



The body of the deceased is taken to the cemetery. The *tzedakah* (charity) box is a central feature in the painting, showing the value of giving charity in honor of the one who has died. As in several other pictures, there is weeping.

9 The Entrance of the Burial Procession into the Cemetery  
Prague ca 1772, oil on canvas 55 x 110 cm, Inv no 12.843/8



It is customary to stop seven times on the way to the grave, each stop causing the individuals in the procession to reflect on death and its teaching on how to live.



# Prague's Spectrum of Death Practices

33



Paintings Documenting the *Chevrah Kadisha*  
(The Holy Brotherhood of Those Who Perform C

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7 Funeral Procession into the Cemetery  
Prague ca 1772, oil on canvas, 55 x 110 cm, Inv no 12.843/8



It is customary to stop seven times on the way to the grave, each stop causing the individuals in the procession to reflect on death and its teaching on how to live.

Prague paintings show deep respect for the holiness of life and death, and how to honor each other through the full spectrum of end-of-life practices.



# The Amazing Period 1500 CE -1650 CE

34

## *Chevrah Kadisha* Related Events

- (1619 CE) The publication of ***Balm for the Soul and Cure for the Bone*** by Leon Modena in 1619, inaugurates a new genre in Jewish literature of books for the sick and dying.
- (1626 CE) ***Ma'avar Yabok***, by Aaron Berekhiah ben Moshe of Modena, is published in Mantua, Italy. It is the most comprehensive compilation of Jewish laws, prayers, and customs relating to sickness, dying, burial and mourning published to date, and the first document to give thorough details on how to care for the dead.

## Historical Contextual Events

- (1626–1676 CE) Life of “False Messiah” Shabbetai Tzvi
- (1648–1649 CE) The Ukrainian Cossack Bohdan Chmielnicki leads a massacre of Polish gentry and Jewry that leaves an estimated 65,000 Jews dead and a similar number of gentiles. The total decrease in the number of Jews is estimated at 100,000. Additional attacks continued through 1656.

# The Amazing Period 1500 CE -1650 CE

35

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## *Historical Contextual Events*

- ***Ma'avar Yabok*** documents foundational practices (based in Kabbalah) around the end of life
  - This becomes the basis upon which all *Ashkenasic* traditional death practices are based for the next 400 years
  - Because of the spread of the printing press, this book (and Frankfurter books) spread foundational influence across Europe and the Middle East

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# 1650 CE – 1800 CE

36

- (1662 CE) *Sefer Minhagim* by Isaac Tyrnau is published, explaining codes and customs for proper conduct at life cycle events.
- (1700's CE) *Sefer Hahayim* (1703) by Simeon Frankfurter and *Sefer Sha'ar Shimon* (circa 1750) by Moses Frankfurter, compile prayers and laws for the *Chevrah Kadisha* to use when visiting the sick, tending to a dying person and arranging a burial.
- (1655 CE) Jews readmitted to England by Oliver Cromwell.
- (1660 CE) Destruction of Safed
- (1679 CE) Jews of Yemen expelled
- (1698–1760 CE) Life of Yisrael ben Eliezer, known as the **Baal Shem Tov**, who founded Hasidic Judaism.
- (1720–1797 CE) Life of Elijah ben Solomon Zalman of Vilna, known as the **Vilna Gaon**
- (1729–1786 CE) Life of Moses Mendelssohn and the Haskalah (Enlightenment) movement. He strives to bring an end to the isolation of the Jews

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- Baal Shem Tov founds Hasidic Judaism
  - Spread of Hasidism carries Jewish death practices based on *Ma'avar Yabok*
- Vilna Gaon opposes Hasidism
- Frankfurters give details for tending to the ill and dying
- American and French revolutions

strives to bring an end to the isolation of the Jews



# 1650 CE – 1800 CE

Chevrah Kadisha Related Events	Historical Contextual Events
<p>There is a story of the <b>Vilna Gaon</b> which illustrates the kind of kindness he was capable of. The city of Vilna paid a small monthly stipend to the Gaon. The individual who was responsible for delivering this money to the Gaon would instead take this money for himself. The Gaon, who realized what was happening, never accused him of doing this nor told anyone of it because he did not want to shame the person responsible.</p> <p>For forty years the Vilna Gaon studied in isolation, from that point on he began to take in students from the outstanding Torah scholars of that time. Most of the writings we have today from the Gaon were transcribed by these students. One of the most famous of the Gaon's students was Rabbi Chaim of Volozhin, founder of the Volozhiner Yeshiva. This yeshiva was the premier center of Torah study for about 100 years and is the ancestor of most of the yeshivas that exist today.</p> <p style="text-align: right;">- MyJewishLearning.com</p>	<p>(1626-1676 CE) Life of “False Messiah” Shabbetai Tzvi</p> <p>(1648-1649 CE) The Ukrainian Cossack Bohdan Chmielnicki leads a massacre of Polish gentry and Jewry that leaves an estimated 65,000 Jews dead and a similar number of gentiles. The total decrease in the number of Jews is estimated at 100,000. Additional attacks continued through 1656.</p> <p>(1655 CE) Jews readmitted to England by Oliver Cromwell.</p> <p>(1660 CE) Destruction of Safed</p> <p>(1679 CE) Jews of Yemen expelled</p> <p>(1698-1760 CE) Life of Yisrael ben Eliezer, known as the <b>Baal Shem Tov</b>, who founded Hasidic Judaism.</p> <p>(1720-1797 CE) Life of Elijah ben Solomon Zalman of Vilna, known as the <b>Vilna Gaon</b></p> <p>(1729-1786 CE) Life of Moses Mendelssohn and the Haskalah (Enlightenment) movement. He strives to bring an end to the isolation of the Jews</p>
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# 1800 CE to 1900 CE

- (1800's CE) Establishment of **Landsmanshaftn** model of communal burial services in northern Europe and North America.
- (1827 CE) The oldest existing Jewish philanthropic society in New York, the *Hebra Hased Va-Amet* of Congregation Shearith Israel, published a ***Compendium of the Order of the Burial Service and Rules for the Mournings***.
- (1775–1781 CE) American Revolution guarantees the freedom of religion.
- (1789 CE) The French Revolution. In 1791 France grants full right to Jews and allows them to become citizens, under certain conditions.
- (1790 CE) In the USA, President George Washington sends a letter to the Jewish community in Rhode Island. He writes that he envisions a country “which gives bigotry no sanction...persecution no assistance”.
- (1791 CE) Russia creates the **Pale of Settlement**, which includes land acquired from Poland with a huge Jewish population.
- (1818 CE) Beginning of the rise of classical Reform Judaism, with the first Reform congregation founded in Hamburg, Germany.
- (1830 CE) Greece grants citizenship to Jews.
- (1836 CE) The beginning of the rise of contemporary Orthodox Judaism with Samson Raphael Hirsch publishing *Nineteen Letters on Judaism* to defend against the Reform movement introducing his brand of neo-orthodoxy.
- (1838–1933 CE) Life of Rabbi Yisroel Meir ha-Kohen, known as the **Chofetz Chaim**, opened an important yeshiva. He wrote an authoritative Halakhic work, ***Mishnah Berurah***.



# 1800 CE to 1900 CE

- *Landsmanshaftn* model of death care established
- NYC burial society publishes practices
- The Chofetz Chaim publishes *Mishnah Berurah*
- American civil war enabled development of embalming practice

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# 1800 CE to 1900 CE

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- NY
- The

**Haym Salomon**, a Polish-born New York Jew is widely considered to have been one of the leading financiers of General George Washington’s Continental Army. A member of the New York branch of the Sons of Liberty, which struggled against the king’s rule, Salomon was arrested twice for his revolutionary activity, which ranged from assisting American prisoners to escape British captivity to raising funds and lending large sums to help sustain the war effort.

In late summer of 1781, when Washington’s forces had trapped British General Charles Cornwallis and his army in Yorktown, Virginia, the Continental Congress’ coffers stood empty, imperiling the opportunity to bring the war to a close. After Superintendent of Finance Robert Morris told Washington that no funds were available, the latter issued a clear-cut instruction: “Send for Haym Salomon.”

Salomon raised the requisite capital, which enabled the Americans to defeat Cornwallis at Yorktown in what would prove to be the penultimate battle of the war.

- nps.gov

## American Revolution

Freedom of religion.

## French Revolution.

In 1791, the French Revolution granted the right to Jews and allows them to practice their religion under certain conditions.

In 1791, President George Washington wrote a letter to the Jewish community in Newport, Rhode Island. He writes that he is pleased to see them and that he will do all in his power “which gives bigotry no countenance and no assistance”.

## Creates the **Pale of Settlement**.

The Pale of Settlement was a region acquired from Poland with a high concentration of Jews.

Beginning of the rise of classical Judaism with the first Reform movement in Hamburg, Germany.

Prussia grants citizenship to Jews.

Beginning of the rise of Orthodox Judaism with Samson Raphael Hirsch publishing *Nineteen Letters on Reform* against the Reform movement and the rise of neo-orthodoxy.

Life of Rabbi Yisroel Meir ha-Cohen of Brisk, opened an important yeshiva.

He wrote an authoritative Halakhic work, **Mishnah Berurah**.



# Modern Times – 1900 CE to 1960 CE

42

- (1880–1900 CE) Establishment of first Jewish funeral homes in the U.S.

➤ For-profit funeral home becomes ubiquitous in America

- (1900's CE) The for-profit funeral home becomes the primary mode of operation for the death industry in America.

- (1881–1884, 1903–1906, 1918–1920 CE) Three major waves of pogroms kill tens of thousands of Jews in Russia and Ukraine. More than two million Russian Jews emigrate in the period 1881–1920.
- (1886 CE) Rabbi Sabato Morais and Alexander Kohut begin to champion the Conservative Jewish reaction to American Reform; they establish The Jewish Theological Seminary of America as a school of “enlightened Orthodoxy.”
- (1895 CE) First published book by **Sigmund Freud**.
- (1897 CE) In response to the Dreyfus affair, Theodore Herzl writes *Der Judenstaat* (“The Jewish State”), advocating the creation of a free and independent Jewish state in Israel.
- (1918–1920 CE) Russian Communist Revolution and the civil wars that followed include pogroms.
- (1914–1918 CE) World War I
- (1915 CE) Yeshiva College (later University) and its Rabbi Isaac Elchanan Theological Seminary is established in New York City for training in a Modern Orthodox milieu.

# Modern Times – 1900 CE to 1960 CE

43

- Adin Steinsalz comments on *Talmud*
- The Holocaust
- Tucazinsky publishes *Gesher HaChayim*

- (1949 CE) *Gesher HaChayim* is first published by **Rabbi Yechiel Michel Tucazinsky**, who was motivated by a desire “to provide the public with a comprehensive work that would contain all the *halachot* and customs pertaining to the transition from this life to another, in a clear and authoritative manner.” The sources for all these customs were meticulously researched, and *Rishonim* and *Acharonim* were quoted to establish the firm basis for governing the conduct of the *Chevrah Kadisha* in *Eretz Yisrael*. Tucazinsky's son

- (1937 CE) **Adin Steinsaltz** born, author of the first comprehensive Babylonian Talmud commentary since Rashi in the 11th century.
- (1938–1945 CE) **The Holocaust** (*HaShoah*), resulting in the methodical extermination of nearly 6 million Jews across Europe.
- (1940's CE) Responsa from World War II
- (November 29, 1947 CE) The United Nations approves the creation of a Jewish State and an Arab State in the British mandate of Palestine.
- (May 14, 1948 CE) The State of Israel declares itself as an independent Jewish state hours before the British Mandate is due to expire.
- (May 15, 1948 CE) Arab-Israeli War: Syria, Iraq, Transjordan, Lebanon and Egypt invade Israel hours after its creation.



In 1965, **Adin Steinsaltz**, z"l founded the Israel Institute for Talmudic Publications, and began his monumental work on the Talmud, including translation into Hebrew, English, Russian, and various other languages. The Steinsaltz editions of the Talmud include translation from the original Aramaic and a comprehensive commentary. Over two million volumes of the Steinsaltz Talmud have been distributed to date. Controversial Talmud passages previously obscured, omitted entirely or confined to footnotes in English translations like the Soncino Talmud, receive full exposition in the Steinsaltz Talmud.

The Steinsaltz editions of the Talmud have opened the world of Talmud study to thousands of people outside the walls of the traditional yeshiva, including women, who traditionally were not taught Talmud. Regarding the access that his work provides, Steinsaltz says: "I never thought that spreading ignorance has any advantage, except for those who are in a position of power and want to deprive others of their rights and spread ignorance in order to keep them underlings."

Steinsaltz's classic work of Kabbalah, *The Thirteen Petalled Rose*, was first published in 1980, and now appears in eight languages.

- Wikipedia

# 1960 CE

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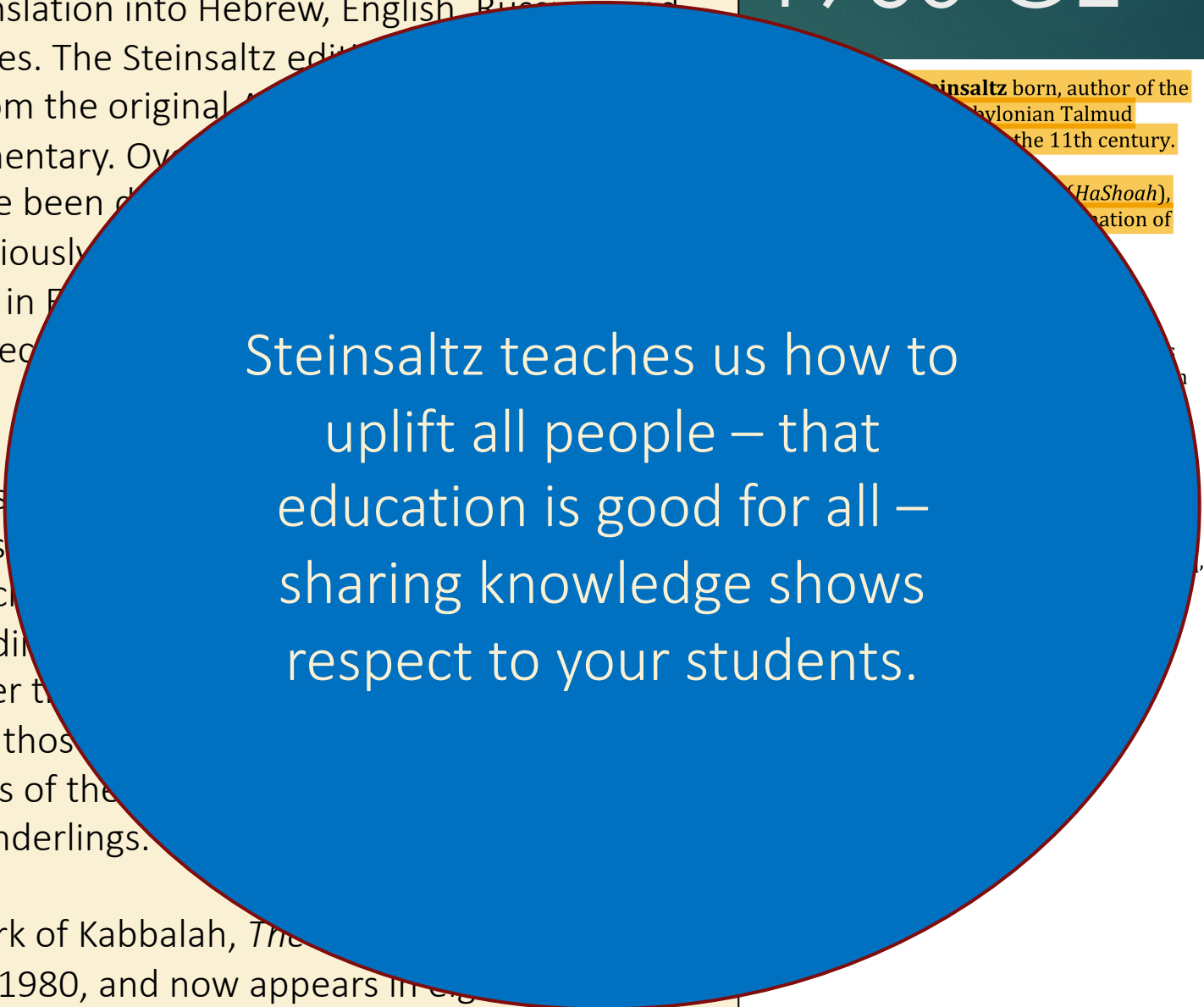
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- Wikipedia

# 1960 CE

45



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(HaShoah),  
ation of



# Modern Times – 1960 CE to 1975 CE

46

<i>Chevrah Kadisha</i> Related Events	Historical Contextual Events
<ul style="list-style-type: none"><li>• (1960's CE) <b>Tri-Partite Commission</b> and <b>Rabbi Sidney Applbaum</b> (Orthodox)</li><li>• (1963 CE) <b>Rabbi Samuel Dresner</b> (Conservative) publishes <i>The Scandal of the Jewish Funeral</i>.</li><li>• (1963 CE) <b>Jessica Mitford</b> publishes <i>The American Way of Death</i>.</li></ul>	<ul style="list-style-type: none"><li>➤ 1960's – 1970's see a revitalization of death awareness; important books published<ul style="list-style-type: none"><li>➤ This proved to be a powerful catalyst for a renewal of Jewish death practices</li></ul></li></ul>
<ul style="list-style-type: none"><li>• (1969 CE) <b>Rabbi Maurice Lamm</b> publishes <i>The Jewish Way in Death and Mourning</i></li><li>• (1973 CE) <b>Dr. Elizabeth Kubler-Ross</b> publishes <i>On Death and Dying</i></li><li>• (1975 CE) <b>Rabbi Arnold Goodman</b> establishes first “new wave” <i>Chevrah Kadisha</i>. The story is recorded in a 1980 book <i>A Plain Pine Box</i> and a nationally-broadcast television documentary.</li></ul>	<p>which see Israel decisively defeat the Arab forces and capture the Sinai Peninsula, the West Bank, and the Golan Heights.</p> <ul style="list-style-type: none"><li>• (1968 CE) <b>Rabbi Mordechai Kaplan</b> formally creates a separate Reconstructionist Judaism movement by setting up the Reconstructionist Rabbinical College in Philadelphia.</li><li>• (October 6–24, 1973 CE) The Yom Kippur War. Egypt and Syria, backed up by expeditionary forces from other Arab nations, launch a surprise attack against Israel on Yom Kippur.</li></ul>

# Modern Times – 1960 CE to 1975 CE

47

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A Plain Pine Box is an elegant, simple book that tells the story of a congregation's transformation. It walks us with Rabbi Goodman as he and his congregation learn about traditional Jewish practices surrounding death and burial as they organize a *Chevrah Kadisha*. It identifies us with the struggle between remaining true to Jewish principles and the economic and political pressures of the established Jewish community.

The special gift of A Plain Pine Box is in the way it interweaves the teaching of Jewish tradition with the reality of Jewish organizing. The unexpected genius of A Plain Pine Box is that its message is even more on point today, more than 25 years after the congregational *Chevrah Kadisha* was founded.

A Plain Pine Box is about community building. It is about how to prepare ourselves and our synagogues for *kavod hamet* (honor and care for the dead) and *nichum avelim* (comforting the bereaved). It is about laying the groundwork for a *Chevrah Kadisha* movement.

- David Zinner



# Modern Times – 1975 CE to 2000 CE

48

- (1989 CE) Sylvie-Anne Goldberg writes in French ***Crossing the Jabbok***, a comprehensive history of the Prague *Chevrah Kadisha*. It is translated into English in 1996.

- Goldberg publishes *Crossing the Jabbok*
  - First modern detailed history of the Prague *chevrah*

- (1989 CE) Fall of the Berlin Wall, between East and West Germany, collapse of the communist East German government, and the beginning of Germany's reunification (which formally begins in October 1990).
- (1990 CE) The Soviet Union opens its borders for the three million Soviet Jews who had been held as virtual prisoners within their own country. Hundreds of thousands of Soviet Jews choose to leave the Soviet Union and move to Israel.
- (September 13, 1993 CE) Israel and PLO sign the Oslo Accords.
- (1994 CE) Death of the Lubavitcher Rebbe, Menachem Mendel Schneerson.
- (October 26, 1994 CE) Israel and Jordan sign an official peace treaty.

# Modern Times – 2000 CE to Present

49

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## ➤ *Kavod v'Nichum* and *Gamliel Institute* founded

- First North American organization dedicated to teaching Jewish death practices

- (2000 CE) **Kavod v'Nichum** is established as the first North American organization dedicated to Jewish death practices.
- (2003 CE) Kavod v'Nichum sponsors the first North American *Chevrah Kadisha* and Jewish Cemetery conference in Rockville, Maryland.
- (2010 CE) **Gamliel Institute** is established as the first North American educational institution dedicated to the study of Jewish death practices and the development of a leadership group in the field of *Chevrah Kadisha* work.

- (August 2005 CE) Israel withdraws from Gaza.



# Modern Times – 2000 CE to Present

50

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- (1989 CE) Fall of the Berlin Wall, between East and West Germany, collapse of the communist

- *Kavod v'Nichum* and *Gamliel Institute*
  - First North American organization dedicated to teaching Jewish death practices

- *Kavod v'Nichum* is the first national organization dedicated to teaching about Jewish death practices
  - The first organization to have an online presence specifically about Jewish death
  - The first organization to host annual *Chevrah Kadisha* and Jewish Cemetery Conferences
  - The first organization to create an online University-level institute for world-class learning around Jewish practices near the end of life (the Gamliel Institute)

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- (2003 CE) *Kavod v'Nichum* is the first North American organization to host annual *Chevrah Kadisha* and Jewish Cemetery Conferences

- (2010 CE) *Gamliel Institute* is the first North American educational institution dedicated to the study of Jewish death practices and the development of a leadership group in the field of *Chevrah Kadisha* work.

➤ [www.Jewish-Funerals.org](http://www.Jewish-Funerals.org)





# Important Events – 1800 CE to Present

52

- For-profit funeral homes significantly change the death-practice landscape in North America
  - Americans turn death over to others
  - *Taharah* went underground for 50-70 years – mostly Orthodox groups continued practices





# Important Events – 1800 to Present

53

- For-profit funeral homes significantly change the death-practice landscape in North America
  - Americans turn death over to others
  - *Taharah* went underground for 50-70 years – mostly Orthodox groups continued practices
- 1960's started a revolution in the revitalization of *mizvot* around the end of life
  - Jewish end-of-life practices are no longer hidden
  - Many synagogues are re-establishing *Chevrot Kadisha* and traditional Jewish death practices





# The Historical Timeline Lens

54



- [Click here](#) to view the timeline and these slides
- [Click here](#) to view the Prague Chevrah Kadisha paintings

## History Timeline of Events in the Jewish World and the *Chevrah Kadisha* For the Gamliel Institute



By Rick Light with some additions and edits by David Zinner and Dan Fendel  
Dates verified by historian, Helene Krupnick, July 2018



Last updated February 2020

The modern community organization we call the *Chevrah Kadisha* did not come into being overnight. It has been developing over the past four millennia. Jews have been taking care of their dead in respectful and loving ways throughout our history. While we base much of today's *Chevrah Kadisha* work on liturgy from 1626 when the *Ma'avar Yabok* was published in Italy, our timeline goes back to the beginning of Judaism and extends to the present.

Every effort has been made to assure the dates and facts listed are accurate.  
If you find errors, please notify us of the correct information, to make this as accurate as possible.

### *Chevrah Kadisha* Related Events

- (2000 BCE–500 BCE) Biblical times - The **biblical record** lays the groundwork for traditional Jewish funeral and burial practices, including these (all Torah, except Job reference):
  - Burial at Machpelah: Gen 23
  - Joseph's (false) death: Gen 37: 29-35
  - Jacob's burial: Gen 47:28-31, Gen 50:1-14
  - Aaron's death: Num 20:24-29
  - Miriam's death: Num 20:1
  - Moses' death: Deut 34:1-8
  - Same-day burial: Deut 21:23
  - Shiva: Job 2:13
  - Parah Aduma: Num 19
  - Eglah Arufah: Deut 21:1-9

### Historical Contextual Events

- (167–161 BCE) The Maccabean revolt against the Hellenistic Seleucid Empire
- (3–4 BCE) Herod's reign
- (10 CE) Death of Hillel the Elder
- (6–66 CE) Land of Israel becomes Roman Province "Judaea."
- (66–73 CE) The First Jewish–Roman War ends with destruction of the Second Temple and the fall of Jerusalem. 1,100,000 people are killed by the Romans during the siege, and 97,000 captured and enslaved.



# Questions?

55

For more information on Jewish death practices:

- <https://Jewish-Funerals.org>
- <https://Jewish-Funerals.org/Gamliel>
- [right@Jewish-Funerals.org](mailto:right@Jewish-Funerals.org)

