

Temple Israel Ottawa, Ontario



In Time of Death and Mourning:

*A Guide for the Members of
Temple Israel Ottawa*

Revised July 2014.

*Surely goodness and mercy shall follow me all the days of my life
And I shall dwell in the house of the Lord forever*

(Psalm 23:6)

Please Note:

This guide contains important new information

In Our Grief

Rabbi Joshua Liebman has written *“Judaism teaches us to understand death as a part of the Divine pattern of the universe. We would not have our sensitivity without fragility.”*

Yet even with those wise words as a guide, death brings with it deep wounds, great pain and suffering. We are lonely in our grief. We miss what death robs us of, all the warmth and sharing that makes the human journey so joyful and meaningful.

Jewish tradition seeks to help us through the “valley of the shadows.” It is wise in its rituals and sensitive to our need to express our sorrow, anger, frustration and love. Our faith nurtures in us the understanding that life is a gift with its seasons. Some are short and others long. Each has its meaning. The dust returns to the dust but the spirit lives on as memory, love and goodness continue to endure and enrich the world.

At this most sorrowful occasion people are often unsettled, confused and somewhat overwhelmed by the necessities of the moment. Therefore this guide has been prepared to help mourners through this difficult period.

This booklet is meant to help us in our time of grief. It offers a Reform perspective on the most commonly asked questions and provides practical information for use at time of death. It will not answer all our questions or our doubts; for that we need time and sharing. Please remember that during times of mourning, your Rabbi and synagogue are there for you.

Background of Formation of Jewish Memorial Gardens (JMG)

In the past, the synagogues had the full responsibility for maintaining the Jewish Community Cemeteries on Bank Street and in Osgoode. There were no outside sources of revenue and families paid for any and all expenses related to the maintenance of gravesites through purchase price and synagogue dues.

As maintenance expenses increased it soon became evident that something had to be done to lessen the burden on synagogues and its members. A Zicharon Fund was created into which 25% of all flower revenues were deposited. This served as a source for capital repairs and along with other fundraising measures eased the financial burden on the synagogues to the point that they no longer contributed any funds for maintenance.

Various improvements were made to enhance the appearance and functionality of both cemeteries at no cost to the synagogues. The principal involvement of the synagogues appeared that they retained control of halachic issues and they were responsible for sale of plots, collecting the fees for opening and closing of graves. It all seemed to work well except for the fact that the remainder of the responsibility was too much work for volunteers to manage the cemetery in a coordinated manner.

In 2005, a general meeting involving synagogue representatives as well numerous prominent community members was organized to discuss the long term viability of the cemeteries. After 3 years of consultations with all the synagogues, a new governance structure was established: “The Jewish Memorial Gardens” (JMG). The cemeteries were formally reorganized in July 2008.

Jewish Memorial Gardens (JMG) Information Sheet

Here is some helpful information for you about how Temple Israel and JMG will work together at difficult times:

Q: What is JMG?

A: On July 1, 2009 the synagogues of Ottawa transferred their ownership of their cemeteries to JMG. JMG is a community organization whose Board Members are selected by the affiliated members (synagogues) and members of the community. On Dec.1, 2009 the JMG Board hired an Executive Director to manage the organization.

Q: What are the responsibilities of JMG? Executive Director Tammy Torontow. executivedirector@jewishmemorialgardens.org

- Maintain the two cemeteries located at Bank St. and Osgoode.
- Sell Interment rights (plots).
- Sell flowers for the grave site.
- Open and close graves.
- Fundraise
- Establish the operating rules and regulations of the Cemeteries.
- Develop a plan for the long term viability of the Cemeteries.

Q: What do I do when a member of my family dies? Do both steps a and b below:

A: a. Call the Rabbi at 613-224-1802 ext 3 (Temple)

b. Call JMG at 613-688-3530 option 1.

you will be directed to press options to suit your requirements in order to:

- Purchase an interment right (plot) if required.
- Confirm your plot location.
- Arrange for opening and closing of grave.
- Make arrangements for services through a Funeral Home in the city. These establishments have a long association of handling Jewish funerals, and know what is required and appropriate. Funeral service director services fees are paid directly to them by the family and depend on the family's choices and casket choices.
- Arrange for the use of Chevra Kadisha
- coordinate a time for the service with the Rabbi, Chevra Kadisha and JMG

Q: What are the JMG fees that have to be paid prior to the funeral?

Please note that these fees are current as of November 2011 by the JMG and are subject to change by them at any time.

A:

Opening & closing of Graves/Cemetery Fees;	\$2100 (to be confirmed)
Chevra Kadisha Fee	\$900 (to be confirmed)

JMG will collect the fee of \$900 if you use the services of the Chevra Kadisha before the funeral. The Chevra Kadisha may arrange for a Shomer to stay with the body for an additional fee if you wish.

Q: When do I purchase and pay for the interment right? (Plot)

A: You can purchase an interment right anytime and full payment is made upon purchase. Although prices are subject to change, at the time of this publication the cost of interment rights is as follows:

New Jewish Cemetery in Osgoode

Single plot	\$2400
Double plot	\$4800

(Plot Prices as of November 2011)

Q: Do I need to maintain a Temple Membership in order to purchase interment rights? (Plots)

NEW JULY 2012

A: You are eligible to purchase an interment right either by being a full member of Temple Israel, or by maintaining an **Interment Right Affiliation (IRA) of \$250 per year** (effective July 1, 2012 but subject to change) with Temple Israel.

Below is a clause from the new JMG bylaws and further information from Temple.

JMG has passed a set of bylaws effective July 1, 2012 which include, under Operation Bylaws, a clause that states in part:

"All interment rights holders must be a member of a Member synagogue.

Burial in a lot under the control of a specific synagogue is only permitted if the person has been a member of the synagogue for at least one year prior to the year of purchase and remains a member of the synagogue."

In other words, if you are not currently a member of Temple Israel, you will not be permitted by JMG to be interred in the plot you purchased in the past when you were a member. You may, of course, reinstate your membership with Temple Israel, if you qualify.

*Alternatively, the Board of directors of Temple Israel has adopted a policy to permit those who had purchased interment rights in the past and have not retained their memberships to regain their interment right by paying an **Interment Right Affiliation Fee** currently set at \$250 annually. By paying this fee, your name will appear on the list of current members/ Interment Right Affiliates which Temple is required to provide annually to the JMG, and therefore continues your interment right.*

Meeting with the Rabbi

Following your initial consultation, a meeting will be arranged between the Rabbi and the deceased's family. The content of this meeting will include:

- 1) establishing what the Hebrew name of the deceased was as well as the Hebrew names of his or her parents.
- 2) selecting who potential pallbearers may be (eight are preferred, though six will do).
- 3) confirming the time, date and local of the funeral. In Ottawa, most Jewish funerals are conducted with the participation of the Chevra Kadisha (Burial Society). The Chevra Kadisha will prepare deceased for burial in accordance with Jewish custom. The deceased will be garbed in burial shrouds (tachrichim) provided by the Chevra Kadisha. No jewellery or ornamentation should be interred with the deceased. However, if the deceased customarily wore a particular tallit, it may be used for burial.

Please note the following two resolutions regarding location of the funeral

As of June 25, 2009 the Board of the Ottawa Chevra Kadisha (OCK) passed a resolution that the OCK will also officiate, (including taharas) and participate at the funerals of Jews held at any recognized Jewish Synagogue in Ottawa, at Hillel lodge, or at any other location approved by the OCK.

On April 27, 2000 the Board of Directors approved the use of the Temple Israel Sanctuary for funerals. The June 25, 2009 resolution above of the OCK now allows the Chevra to fully participate in funerals which take place in the Temple Israel Sanctuary. All **other information regarding fees, procedures and timing for funerals taking place at Temple is available from the Executive Director.**

- 4) details about the deceased's life, relationships with family, particular interests /avocations, community involvements, honours received, and any other background information that would be helpful in preparing the eulogy.

- 5) a discussion of the funeral service and the traditions of Jewish mourning.

A minyan (religious service) should be held in the home each day of shiva, time to be arranged with the Rabbi and announced at the funeral. Service leaders and prayer books will be provided by Temple if requested.

A Guide to Commonly Asked Questions About Death and Mourning

In preparation: One should purchase cemetery plots, and discuss with one's family any special wishes about a funeral or the use of one's body so that the sensitivities of survivors may be protected

Elderly Parents: As a way of pre-planning for the future, you may wish to consider setting up a yearly membership for your elderly unaffiliated parents who are living in Ottawa. Contact the Temple Israel Executive Director for information.

Autopsy:

Autopsy is permitted in Reform Judaism. Indeed the practice is recommended if the purpose is the increase of medical knowledge.

Organ Transplants and Donating Body to Science:

Reform approves of donating parts of one's body for transplantation in order to save another human being. It permits the donation of the body to a medical institution providing that it is buried after the study is completed.

Cremation:

Reform Judaism recognizes that burial is the normative Jewish practice. At this time Temple Israel does not inter cremated remains in our cemetery.

Dates and Time for Funeral:

Funerals are not held on Shabbat, Rosh Hashanah, Yom Kippur, the first and last day of Sukkot, the first and last day of Pesach and Shavuot. While Reform Jews do not strictly adhere to the custom of immediate burial, a funeral should not be delayed needlessly. As soon as the family is able to get together the funeral should be held.

Shomrim:

It is a Jewish custom that a Shomer (guardian) sits with the deceased from the completion of Tahara until burial. Many Reform Jews do not require this practice. However, if you wish shomrim at the casket of your loved one, you must inform the Chevra Kadisha directly.

Coffin and Flowers:

Simplicity and dignity govern in Jewish funeral arrangements. A simple wooden coffin is preferable. The same pertains to flowers. The family may wish to order a simple spray of flowers and request that contributions be made to the Temple or to another worthy charity. The coffin is closed for the funeral service.

Embalming:

Jewish tradition teaches that the body is to be returned to the earth from which it came. Embalming is discouraged except when required by law or circumstances.

Clothing:

Traditionally, the Jewish dead are buried in tachrichim or linen shrouds. These may be used but ordinary clothing is also permitted. A tallit, if requested by the deceased, is also appropriate.

Viewing of the Body:

"Jewish tradition is opposed to the public viewing of the deceased in an open coffin." Should the family wish to view the body, privately, this is permissible but not necessary.

Keriah:

It is customary to tear a garment of the mourner as a symbol of sadness at the loss suffered. The mourner will be given a black ribbon to be worn at the funeral, and the rabbi will cut the ribbon at the beginning of the funeral service. The blessing said at the time of Keriah is found in Appendix II.

Mourning:

Mourning is observed for parents, husband, wife, son, daughter, brother, sister. Mourning is not observed for an infant less than thirty days old.

Shiva:

It is customary to observe Shiva for a seven day period following the funeral. "The first three days of the Shiva period are considered the most intense and in Reform congregations are considered the minimum mourning period." (*Gates of Mitzvah, CCAR*) It is a mitzvah for friends to visit mourners at this time and for worship services to be conducted in the home. Our Temple will conduct the service in your home each evening during Shiva and provide the special booklet for this purpose. If you desire this help please contact the Rabbi. The minyan for such a service in Reform Judaism includes both men and women present. On Shabbat no minyan is conducted at home. The family customarily attends services at Temple. It is customary to conclude Shiva observance with a special prayer for the conclusion of Shiva which is found in this booklet. It is perfectly acceptable for Jewish people to sit shiva for non-Jewish parents, siblings or spouses.

Memorial Lights:

A Light is kindled in the home of the deceased after burial and is kept burning continuously for seven days. This 7-day candle is provided to the family by the Chevra Kadisha. If the services of the Chevra Kadish are not being used, the family of the deceased may request a candle from the Rabbi at Temple Israel when they meet with him to discuss funeral details.

When the family returns home from the cemetery they should gather before the memorial candle (a prayer for this purpose is found in this booklet appendix II.)

Thereafter a small 24 hour Yahrzeit candle is kindled annually on the Yahrzeit date of the deceased in the home of every mourner.

Covering of Mirrors:

The practice of covering mirrors and pictures is of superstitious origin and has been discontinued among many Reform Jews.

Visiting the Cemetery:

Other than on Shabbat and on Holy Days, the cemetery may be visited at any time. No special period needs to elapse after the funeral, although many wait for thirty days.

The Thirty Days or Shloshim:

In the thirty day period, including Shiva, mourners ought to refrain from attending public entertainment, but may attend meetings concerned with civic, religious, or welfare matters, and may also proceed with weddings previously arranged. Thereafter mourners return to normal activities at a rate that meets with their own personal needs.

Yahrzeit:

It is customary to attend services at the synagogue on the Yahrzeit, and to make donations to the Temple or another worthy charity in honour of our loved ones. The annual anniversary of the death of a near relative is observed on the date of death (not the date of burial). Some observe the Yahrzeit in accordance with the Jewish calendar, others do so in accordance with the civil calendar. At Temple we encourage the observance on the Hebrew date. Whichever calendar is followed, it should be done by agreement with all the members of the family, so that all observe Yahrzeit at the same time.

On the eve preceding the date of the Yahrzeit, a light is kindled in the home of every mourner, and is kept burning for twenty-four hours. It need not be a candle or an oil lamp. Any type of light is permitted, provided it is in addition to whatever lights are used for illumination.

Kaddish:

It is customary for mourners to say Kaddish daily during the first year following the death.

Yizkor:

The Jewish calendar provides four occasions during the year when special memorial services are held: Yom Kippur, Shemini Atzeret (last day of Sukkot), the last day of Pesach and Shavuot. The practice of keeping children (who still have parents) away from these memorial services is based on superstition and therefore is not approved by Reform Judaism. On the contrary, children ought to be exposed to the opportunity of seeing their parents honour the memory of dear ones.

Reading of Names:

Our Temple makes provision for indicating the names of the deceased at Shabbat and Holy Day services on the actual date of the Yahrzeit. While we encourage the observance of the date by the Hebrew calendar, we will read the name on the English date if so requested by the family. At Yizkor (Pesach, Shavuot, Yom Kippur, and Shemini Atzeret) Services, the names of all those members' immediate relatives who have died in the preceding year are read. If you wish a name included for reading please inform the Temple office. Many of our members or their spouses have non-Jewish parents or siblings. At time of death Temple will offer support and condolences as required. The names of members' immediate deceased family will be placed on our Shloshim and Kaddish lists. The names of non-Jewish spouses' deceased family will be announced for condolences at the end of the week of death at Shabbat Services.

Memorial Plaque:

The Temple provides opportunities to purchase memorial plaques. Erection of a plaque on the Memorial Board in the Sanctuary signifies the obligation of the Congregation to observe Yahrzeit in perpetuity. Lights are kindled on the plaque in observance of Yahrzeit, but this does not relieve the family of the obligation to kindle a Yahrzeit light at home. Those people wishing to provide for a Memorial Plaque should contact the Temple office. The plaques will be dedicated in front of the congregation at a special ceremony during specified Yizkor Services on Yom Kippur and on the 7th day of Passover.

Tombstone:

No special period or time is customary for the setting of a tombstone. Generally it is done within the year and not later than the first anniversary of death. The stone may be dedicated with a service led by a member of the family. You may ask the Temple office for a copy of the Unveiling Service, or find one on pp. 208-215 in *Gates of the House*. Should you wish the Rabbi to be present at the unveiling please call the Temple office to reserve the date.

APPENDIX I

1. Funeral Directors

If you wish to make pre-arrangements for services of a Funeral Director we offer the following information. These establishments have a long association of handling Jewish funerals, and know what is required and appropriate.

- Hulse Playfair and McGarry, 315 MacLeod (613-233-1143)
- Kelly, 2313 Carling Avenue (613-828-2313)

The funeral director should be informed that the deceased is Jewish and will be buried from the Jewish Memorial Chapel, the Cwinn Chapel at the Osgoode site, or graveside.

The Funeral Chapel representative will show the family of the deceased simple wood caskets which have been selected as appropriate for a Jewish funeral. They will also provide transportation of the deceased from hospital or home to the Memorial Chapel. The funeral director will also provide whatever cars you may need or wish to provide for family or friends on the day of the funeral, a guest book for condolences, and thank you cards and estate documentation. This cost is arranged directly between the family and the funeral director

2. Responsibilities after Burial

- a. Once a monument has been erected, the family of the deceased may wish to plant flowers on the grave. This may be arranged for a fixed cost directly through the JMG by calling 613-688-3530 and pressing option 3. This price includes planting and maintenance of the flower beds. You may purchase flowers on a yearly (presently \$145 single plot or double plot options of \$217.50 or \$290 with all prices subject to change. There is also a perpetual care plan with a guaranteed 25 year rate.
- b. It is customary to erect a monument within a year of the death of a loved one. The family may purchase a monument from any maker of monuments, subject to guidelines listed in the "Agreement to Purchase a Cemetery Plot." The Rabbi will assist as needed; however, the Temple office should be notified well in advance of the date and time. Stone makers that have been used by members of the Jewish community are:

- George Brown and Sons 473 Bronson 613-235-8969
- J.P. Laurin Monuments 213 York St. 613-789-0417
- Miner and Sons Inc. 1164 St. Emmanuel Terrace. 613-824-1918
(a division of Martel and Sons)

Families are advised to obtain prices from the above-mentioned monument makers. The wording and design of the monument must be checked with the Rabbi prior to signing a final order.

3. Recommendations of the Task Force on the Role of the Non-Jew at Temple Israel:

Regarding Burial of the Non-Jewish Spouse.

a. It is the recommendation of the Working Group of the Task Force on the Role of the Non-Jew, that a policy allowing for the burial of non-Jewish spouses of members within the Temple Israel portion of the Osgoode Cemetery, in a designated area referred to as “New Tradition” be adopted.

This area would also be available to all Temple members.

The “Traditional” area would continue to be limited to Jewish Members.

A pathway would demarcate the two areas.

The size and construction of the pathway to be determined in consultation with the Ottawa Jewish Cemeteries Committee, which has the authority and legal right to determine all such matters.

The Working Group recommends that no signage be posted or other attention be drawn between the areas, other than a pathway.

It is recommended that 100 plots be initially surveyed in the “New Tradition” area, and be made available for purchase, and that the “New Tradition” and “Traditional” areas be developed in parallel, as required.

b. The Working Group recommends that the policies regarding the burial of the non-Jewish spouse including clarity about interment, markings and inscriptions be made available in Membership documentation.

A MOTION TO APPROVE THESE RECOMMENDATIONS WAS PASSED AT THE BOARD OF DIRECTORS MEETING OF TEMPLE ISRAEL ON JANUARY 30, 2003.

APPENDIX II

Prayer for Keriah (tearing of a garment)

Ba-ruch a-ta, A-do-nai E-lo-hei-nu, me-lech ha-o-lam, da-yan ha-e-met.

Blessed is the Lord our God, Ruler of the universe, the righteous Judge.

Prayer for Kindling the Shiva Memorial Light:

Note: This 7-day candle is provided to the family by the Chevra Kadisha. If the services of the Chevra Kadish are not being used, the family of the deceased may request this candle from the Rabbi at Temple Israel when they meet with him prior to discuss funeral details.

A heavy burden has fallen upon us and sorrow has bowed our heads. Now we turn to You, O God, the Source of good, for comfort and help.

Give us the eyes to see that pain is not Your will, that somewhere there weeps with us One who feels our trouble and knows the suffering of our souls. Let us find You in the love of family and friends, in the sources of healing that are implanted within all the living, in the mind that conquers all infirmity and trouble. Grant us the strength to endure what cannot be escaped, and the courage to go on without bitterness or despair, basing our lives on the abiding foundations of Your Torah. Amen

Neir le-rag-li de-va- re-c ha, ve-or li-ne-ti-va-ti.

Your word, Lord, is a lamp to my feet, a light to my path.

(The memorial light is kindled)

Neir A-do-nai nish-mat a-dam.

Ba-ruch a-ta, A-do- nai, no- tei-a be-to-chei-nu cha-yei -olam.

The human spirit is the lamp of God.

Blessed is the Eternal One, who has implanted within us eternal life.

APPENDIX III

Prayer for Conclusion of Shiva

Lord of spirit and flesh, Source of life and all its mystery, the cup of sorrow has passed into our hands. Our loss is painful and we search of meaning.

Yet even in the midst of our sorrow we give thanks for the comfort others have brought us, for the love that flows from Your will through each of us. Now we rise up to face the tasks of life once more.

There will be moments of doubt and hours of loneliness for a loved one has passed from our sight.

In our times of weakness may her (his) memory strengthen our spirit.

Teach us, O God, to give thanks for all that was deathless in the life of our beloved, _____ and which now is revealed to us in all its beauty. May we find support in a power of goodness and love that flows from You, O God, the Source of caring.

For the love that death cannot sever; for the friendship we have shared along life's path; for those gifts of heart and mind which have now become a precious heritage; for all these and more, we are grateful. May we not dwell on sorrow, but rather honour our beloved _____ by the quality of our lives. Be praised O God, Source of all life.

APPENDIX IV

Mourner's Kaddish

יִתְגַּדַּל וְיִתְקַדַּשׁ שְׁמֵהּ רַבָּא בְּעָלְמָא דִּי-בְרָא
כְּרַעוּתָהּ, וְיִמְלִיךְ מַלְכוּתָהּ בְּחַיֵּינוּ וּבְיוֹמֵינוּ וּבְחַיֵּי
כָּל-בֵּית יִשְׂרָאֵל, בְּעָגְלָא וּבְזִמְנָא קָרִיב, וְאָמְרוּ: אָמֵן.

יְהֵא שְׁמֵהּ רַבָּא מְבָרַךְ לְעָלְמָא וְלְעָלְמֵי עָלְמַיָּא.

יִתְבָּרַךְ וְיִשְׁתַּבַּח, וְיִתְפָּאֵר וְיִתְרוֹמֵם וְיִתְנַשֵּׂא,
וְיִתְהַדָּר וְיִתְעַלֶּה וְיִתְהַלָּל שְׁמֵהּ דְּקוּדְשָׁא, בְּרִיךְ
הוּא, לְעָלְמָא מִן-כָּל-בִּרְכָּתָא וּשְׁיָרָתָא, תְּשַׁבְּחָתָא
וְנַחֲמָתָא דְּאִמְרֵין בְּעָלְמָא, וְאָמְרוּ: אָמֵן.

יְהֵא שְׁלָמָא רַבָּא מִן-שְׁמַיָּא וְחַיִּים עָלֵינוּ וְעַל-כָּל-
יִשְׂרָאֵל, וְאָמְרוּ: אָמֵן.

עֲשֵׂה שְׁלוֹם בְּמִרְמֵינוּ, הוּא יַעֲשֵׂה שְׁלוֹם עָלֵינוּ וְעַל
כָּל-יִשְׂרָאֵל, וְאָמְרוּ: אָמֵן.

Transliteration:

Yitgadal v'yitkadash sh'mei raba b'alma di-v'ra chirutei, v'yamlich malchutei b'chayeichon
uvyomeichon uvchayei d'chol beit yisrael, ba'agala uvizman kariv, v'im'ru: "amen."

Y'hei sh'mei raba m'varach l'alam ul'almei almaya.

Yitbarach v'yishtabach, v'yitpa'ar v'yitromam v'yitnaseh, v'yithadar v'yit'aleh v'yit'halal
sh'mei d'kud'sha, b'rich hu, l'eila min-kol-birchata v'shirata, tushb'chata v'nechemata da'amiran b'alma,
v'im'ru: "amen."

Y'hei shlama raba min-sh'maya v'chayim aleinu v'al-kol-yisrael, v'im'ru: "amen."

Oseh shalom bimromav, hu ya'aseh shalom aleinu v'al kol-yisrael, v'imru: "amen."

Translation:

Glorified and sanctified be God's great name throughout the world which He has created
according to His will. May He establish His kingdom in your lifetime and during your days, and
within the life of the entire House of Israel, speedily and soon; and say, Amen.

May His great name be blessed forever and to all eternity.

Blessed and praised, glorified and exalted, extolled and honored, adored and lauded be the name
of the Holy One, blessed be He, beyond all the blessings and hymns, praises and consolations
that are ever spoken in the world; and say, Amen.

May there be abundant peace from heaven, and life, for us and for all Israel; and say, Amen.

He who creates peace in His celestial heights, may He create peace for us and for all Israel; and
say, Amen.

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The Jewish Community Memorial Chapel is located at 1771 Cuba Avenue

The distance from Bankfield to Stagecoach is 13 km from Mitch Owens to Herberts Corners is 6 km; from Bank Street to Mitch Owens on Albion is 11 km from Boundary Road to Stagecoach is 15 km.

from Bank Street to Mitch Owens on Albion is 11 km from Boundary Road to Stagecoach is 15 km.

1 From Frontal Chapel on Cuba Ave — Funeral procession route
turn right on Cuba Avenue; right on Russell Road (travel E blooded cross Smith's F
and follow Orinella Ave to its end; turn left on Pleasant Park (the road on St. Louis
Blvd., right on Wabash Pl.; left on Corny Road; right on Davidson Road, which
becomes Cedar Rd.; left on Albion Pl. to its end; right on March Owens (prostate B)
left on Shagapocot phosphate 25) as far as the garden nursery; right on Hartsden Cr.
crosses to Severance alley — about 1/2 mi. on the right.

2 From Old Jewish Cemetery on Bank Street
South on Abbeon Rd to its end, right on Match Owners (Rd 8), left on Stagecoach (Rd 25); right on Hurwitz's Corners.

3 From The Soloway Jewish Community Centre, Broadview Ave Queensway West (HWY 417) to HWY 416 South, Exit 57, Burnfield (Pd 8), east into Manotick. Follow directions from Manotick below.

4. From Sandy Hill, Ottawa East and Downtown Ottawa
South on Bank St.; right on LeBreton, left on Alton Rd to its end, right on
Mitch Owens (Rd 8); left on Stagecoach (Rd 29); right on Herberts Corners.

5 From Centretown Ottawa
South on Branson Ave to the Airport Parkway; exit at Hunt Club, turn left; right on Bark St.; right on Leithme; left on Albion Rd to its end; right on

6 From Montreal
 Hwy 417 West towards Ottawa to exit 96, boundary Rd south; right

7 From West End Ottawa
Woodroffe Ave (or Metcalve Rd) south to its end, right on Prince of Wales (p. 16)
on March Orients (p. 8); left on Stagescoach (p. 25); right on residents' corners.

8 From Greenback Rd & Points West
South on HWY 416 to exit 57, Barefield Rd (Rt 8), east into Maronock. Follow

9 From Toronto

Follow directions from Manotick below.

Follow Blanchfield (Pd B) east; becomes Bridge St. crossing the Hudson River. becomes Match Owners (Pd B); continue east 7 mi; right on Stagecoach (Pd 25); right on Herberts Corners.

